

# Harashim

## חרשים

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

ISSN 1328-2735 Issue 58 January 2013



## 2012 ANZMRC Conference Wellington NZ

### ANZMRC CONFERENCE 2012 REPORT

The Eleventh ANZMRC Conference, held in Wellington, New Zealand, has proved to be another success story with six quality Kellerman Lectures delivered, three separate sessions allocated to a discussion on research and education matters, a vigorous debate at the Biennial General Meeting, two new members elected onto the committee, three brethren rewarded for service to the ANZMRC and a new President chosen for the ensuing two-year term. Thirty-eight brethren and fifteen ladies from Australia and New Zealand had registered, plus two late arrivals from Australia, with another twenty local brethren attending for the lecture sessions held over the four days of the Conference. All twenty-six Affiliates had representation.

Kent Henderson (Victoria), as the newly elected President, congratulated his predecessor, Charles Miller (New Zealand) for his leadership and the manner in which he has promoted the ANZMRC. As Immediate Past President he will serve on the committee as 'ex-officio' for the following term. Phil Ivamy has taken his place as a New Zealand delegate. The other new member is David Smith from Western Australia as the replacement for David Ganon, who has stood down after four years service. Peter Verrall, the former Past President, has also retired after eight terms as a committee member representing Western Australia. They were both thanked for past service.

The two remits for changes in the Constitution were both approved. The main one concerns how the Kellerman Lecturers are selected so that future conferences can continue to present quality papers on Masonic subjects. Earlier selection may result from the changes approved. There was also debate on training in oral and written presentation by the chosen lecturers, all very positive. The three discussion sessions, led by George Allan, the Grand Lodge of New Zealand's chairman of their National Education Committee, and by Neil Morse and Ed Robinson, revealed some great ideas.

Trevor Stewart from Scotland was confirmed as the international Travelling Lecturer for 2013 and his itinerary is being framed around September to November. All affiliates will be asked to participate to make the tour financially secure.

Charles Miller, Ed Robinson (both from New Zealand) and Neil Morse (New South Wales / Australian Capital Territory) were elected as Fellows of ANZMRC in recognition of their individual contributions to the Council; Charles as President, Ed as coordinator and instigator of the Masonic Digital Library project and Neil for his international promotion of ANZMRC activities.

The next conference will be held in Cairns, Queensland, in 2014.

Colin Heyward, Secretary ANZMRC

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## About Harashim חרשים

*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, [kenthen@optusnet.com.au](mailto:kenthen@optusnet.com.au). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrytasmania.org/>.

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

### Contents

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

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

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be in a digitised form on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 33 Wattle Street Millaa Millaa Queensland 4886 Australia. Or email to [harashimed@gmail.com](mailto:harashimed@gmail.com)

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

### General correspondence

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



Pictured above are the 2012 Kellerman Lecturers.

**Robert Hughes** (passed away before the conference and his paper was delivered by Gordon Frazer) His paper looked at the origins of Speculative Freemasonry he concluded. "Until such time as documentary evidence can show otherwise, speculative Freemasonry must now be considered a consequence of the publication of the Schaw Statutes in Scotland in 1598 and 1599 no matter how uncomfortable this is to London brethren" For more read the whole paper..

**Brendan Kyne** presenting his paper French Memphis Rite Goldfield Lodge Ballarat 1853. Brought to life with wit and humour the rites of Misraim and Memphis together with freemasonry and other happenings on the Victorian Goldfields.

**Tony Tabrett's** paper looked at Crafting the Masonic Vision, He starts out with "We live in a world where visualisation is increasingly important as a tool for achieving enhanced meaning in life, this is well worth reading. In part his conclusion says "As you have seen, visualisation has wide connotations and enhances positive thinking. It is an essential part of understanding Masonic Symbolism and can be very enriching"

**Phillip Purcell's** paper "Statistical Mechanics of the Masonic Mind" Is one for the deep thinker. He asks these questions at the start of his paper. *Is Masonic ritual entrapped by the*

*axiomatic rather than exploring the symbolism of algebra as a gateway to a broadening consciousness? What of the modern re-drawing of brain connectivity for the software of information technology, so repositioning learning and ritual?* Phillip concludes with the following questions. *Is the symbolism of Masonic Lodging sufficiently algebraic? Do we adequately use or acquire skill sets to develop Masonic Theory. What does this mean for the content and delivery of Masonic Education?* A full paper with a large Bibliography.

**Alan Gale** set about positively defining Masonry, he does this by listing a common answer to the question. Well what is Freemasonry? by listing eight things told to a newbie what it is not. Alan gave a lively presentation which also generated a lively discussion. His conclusion ends with "Sounds like something any decent man would want to join....so start asking your mates.

**Ian Nathan** looked at the history of Grand Lodges in New Zealand which was parallel to the history of settlement. He explains the role of European Grand Lodges before New Zealand had its own Grand Lodge.

The conference was well attended and sessions that must be described as both interesting and educational were held between lectures. Full marks to the organisers.

Top picture next page shows the





Committee that will guide the ANZMRC for the next two years under the guiding hand of President Kent Henderson. Assisted by vice Presidents Ian Green (not in photo top next page) David Smith and Phil Ivamy. Past President Charles Miller. Treasurer is once again Graham Stead (not in photo) Secretary is Colin Haywood with assistant Secretary Neil Morse. Co-Ordinator Masonic Digital Library Ed Robinson. Information Officer Richard Num (not in photo) 2014 Convenor Harvey Lovewell who is also Editor for Harashim.

The above shows those attendees that were still there at the end of the conference. It must be said that all thanked the hosts of this conference for their dedication to making the conference a success. It was very nice to see the number of partners that came along with their menfolk.

Thanks to all those who laboured in keeping the coffee and food available at all times, this was well done and there was plenty of it. The work of our IT man was very much appreciated especially when he came up with a lip mike, then there was no excuse for not hearing all that transpired



### ***The Galactic Cross***

In nearly every civilisation from which we have some records, the Age of Leo was seen as the Golden Age; the end of the last Ice Age. It is from this point that the Great Galactic Clock is considered to have begun ticking.

The Galactic Cross that Started out as the Fixed Cross has been slowly turning, or precessing, since that time and moving away from the Fixed Cross.

As you can see, the Great Galactic Clock has travelled half of one full rotation, or 180 degrees since the first Fixed Age the Golden Age or the Age of the Lion, through 90 degrees to the second Fixed Age the Age of the Ox, and after travelling another 90 degrees is now entering the third Fixed Age, the Age of Man.

This was seen by the ancients as the lowest ebb of the Great Galactic Clock, opposing the Golden Age of the Lion, and therefore to some an ill omen. Esoteric societies, mystery schools, prophets, and even the Mayans have predicted either a new beginning at the Age of Aquarius, or the end of everything.

For the third time in human history, the Galactic Cross points to the Man, Lion, Ox and Eagle.

### ***Reality versus Ritual***

We discovered earlier that the zodiac starts at the Vernal Equinox and is almost always shown starting with the constellation of Aries. However, as we have just seen, the Vernal Equinox has not actually been in the constellation of Aries for over 2000 years.

When the rituals of Freemasonry were being put on paper in the 1600s and 1700s, the Vernal Equinox was well and truly in the constellation of Pisces, the Age of Pisces having started around the first year of our current calendar.

One has to be curious why our rituals were created showing the Vernal Equinox in Aries.

Perhaps it is simply because the Traditional Histories that our rituals are based on, are centred around the Temple of Jerusalem, which in all of its incarnations existed only during the Age

of Aries and was finally completely destroyed near the start of the Age of Pisces in the year 70CE.

Or are our rituals pointing at that period of history for some other reason?

Nowadays the Astronomers start the zodiac at the cusp of Aquarius and a zodiac that starts at Aries is referred to as a **Traditional Zodiac**.

This **Traditional Zodiac** actually sounds quite appropriate for Freemasonry. All that follows will assume the Traditional Zodiac rather than the scientifically correct, current Astronomical Zodiac.

### **Astronomical Temples**

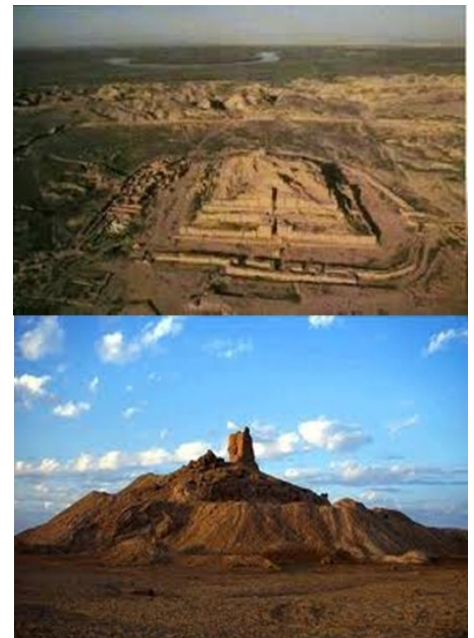
*Temple of the Seven Planets* ☉ ☾ ♀ ♂  
♂ ♀ ♀ ♀ ♀ ♀ ♀ (Sun, Moon, Mercury, Mars, Venus, Jupiter, Saturn)

From around 2500 BCE, the Sābian city of Harran, located in what is now south eastern Turkey, was known to have had seven gates and seven temples dedicated to seven Babylonian gods each associated with one of the seven planets. The Sābians (صَابِيَّة pronounced Saab-iyā) also became known as the Chaldeans or Chaldees.

It was, of course, Nebuchadnezzar (604 to 562 BCE) the Chaldean king who took the Jerusalemites into captivity in Babylon. As part of his major building program for the city of Babylon Nebuchadnezzar constructed a giant ziggurat called Etemenanki, or the **House of the Frontier Between Heaven and Earth**, which sat next to the Temple of Marduk in Babylon. It is believed that it was this immense ziggurat that provided the inspiration for the biblical story of the Tower of Babel. It is identified as such in both the Talmud and in Arab tradition.

However, the grandest and the most interesting Babylonian temple is that of Borsippa, 18 Kilometres South West of Babylon, which has been identified as the **Temple of the Seven Spheres**. See pictures top of next column, at right. A well-known inscription on the bricks and cylinders deposited at the corners indicates that it was **reconstructed** by Nebuchadnezzar.

By the time of the captivity, the Chaldeans of Babylon had at least



**The Temple of the Seven Spheres.**

2000 years of astronomical knowledge behind them. The astronomical knowledge that the Jews used to build the second temple was almost certainly of Babylonian origin.

Sometime after 700 CE, the Sābians were recorded as a monotheistic Abrahamic group in the Quran and accepted as *People of the Book* along with other monotheists the Jews and the Christians.<sup>4</sup>

There is however, strong evidence that their monotheism was not exactly orthodox, evidence that it was in fact, heavily astronomical in nature; their monotheism being an expedient choice for survival during in the spread of Islam.

According to the Arab historian Ibn Shaddad<sup>5</sup>, each of the seven temples of Harran was constructed to a particular geometrical form, associated with a particular planet, a particular metal and had its own colour as shown

Ninurta	Saturn	Lead	Black
Ishtar	Venus	Copper	Blue
Nabū	Mercury	Quick-silver	Brown
Marduk	Jupiter	Tin	Green
Nergal	Mars	Iron	Red
Sin	Moon	Silver	White
Shamas	Sun	Gold	Yellow

<sup>4</sup> *The Sābians are not the same people known as the Sabaeans (السبائيون pronounced Saba'iyūn) of Sheba, now*



southern Yemen, whose etymology is unrelated being spelled with an initial Arabic letter Sin (س) instead of Sad (ص).

<sup>5</sup> Bahā' ad-Dīn Yusuf ibn Rafi ibn Shaddād (بهاء الدين ابن شداد) the honorific title Bahā' al-Dīn means splendour of the faith) 1145-1234 was a Muslim jurist and scholar, an Arabian historian of great note, notable for writing a biography of Saladin whom he knew well.

### Astronomical Synagogues

Astronomically based temples did not end with the Sabians or Chaldeans. The following is an extract from an article in the Biblical Archaeology Review that made public some very interesting ruins in Palestine.

“At the end of December 1928 a work crew from kibbutz Beth Alpha (founded 6 years earlier) was digging yet another drainage canal when someone’s shovel started picking up pieces of mosaic. Work on the canal stopped at once.

They called the Hebrew University (then all of 3 years old!) and within a fortnight they had begun to excavate the site. The mosaic they uncovered was almost complete. When it was completely exposed, the mosaic was 28 meters long and 14 meters wide.

The middle square, the first to be uncovered, was the most spectacular. Figures of four women were at the four corners, with inscriptions in Hebrew identifying each as a season of the year. Inside the square was a wheel, 3.1 meters in diameter, with a smaller circle (1.2 m) in its centre.

The wheel was divided into 12 panels, each with a figure and a name identifying it as a sign of the zodiac. And in the centre, a man was pictured driving a quadriga (four-horse chariot) through the moon and stars. Rays of the sun were coming out of his head; it was clear that he was Helios / Apollo, god of the sun.

In another panel, closer to the front door, they uncovered a scene easily



recognizable to anyone who knows the Bible. In Genesis 22, Abraham is about to sacrifice Isaac. In case we might have forgotten, the names of Abraham, Isaac and the ram are spelled out in inscriptions above their heads, and the hand of God stopping the sacrifice is clearly marked with the Hebrew words “do not put forth your hand [against the lad].”

Beth Alpha was definitely a synagogue, a Jewish house of worship, and it is the best preserved of the seven we know about containing Zodiacs.

### Ain Dara – in the style of KST

Northwest of Aleppo in Syria, there is a temple ruin known as the Ain Dara temple. It is noted for its similarities to Solomon's Temple as described in the Bible. According to the excavator Ali Abu Assaf, it was in existence from 1300BCE until 740BCE covering the period

of the building of Solomon’s Temple around 1000-900BCE. The temples of Emar, Munbaqa, and Ebla are also comparable.



From the shadows it can be easily seen that it faces due east. The entrance to the porch has the bases of two pillars remaining. The remaining external carvings depict lions and sphinxes (cherubim). There are three steps leading to the porch and another three leading to the middle chamber. At the rear there was an inner sanctum, raised even higher.

In addition to the Hebrews, the Sābians preserved much of Babylonian astrological teachings right up until into the 10th century CE. This is where the western knowledge of the seven “Wandering

Stars” or Planets, our zodiac and the myths associated with them is believed to have originated.

These three finds, Borsippa, Beth Alpha, and Ain Dara, along with hundreds of others, make it absolutely clear that Astronomically based Temples have existed for most of human history. Investigate the placement of Christian Cathedrals – same story.

### The Planets and the Alchemists

The medieval Hermetic Philosophers and Alchemists were well versed in ancient mythology because it was their prime source for understanding the human condition and the world and they derived much of their symbolism from it.

They also understood that the myths were symbolic and allegorical. The following is one list of metals used by alchemists and their associations with the Planets. There seem to be several different lists of associations. Interestingly, the Alchemists’ use of the seven planets as a progression linked to passing through the seven stages of the Magnum Opus or Great Work, has a parallel in Gnostic teachings.

The Gnostics explained that man here on Earth lives basically in a state of spiritual darkness, and through initiation man ascends through the seven worlds or spheres created by the Archons<sup>6</sup> to eventually arrive at the eighth sphere

where the he will shine in divine glory. The seven spheres were associated by the Gnostics with the seven planets, and each one hindered the progress of the spiritual person.

<sup>6</sup> *Archon: Greek word meaning ruler or lord, derived from the same root as monarch, hierarchy and anarchy*

### Some Masonic Astronomical Symbols

#### *The Seven Stars*

The seven stars on the First Tracing Board are taken to be the seven stars of the Pleiades. With a telescope you will see a great many more stars than seven, but seven is the traditional number.

The seven stars are also linked with the seven days of the week, seven musical notes, seven colours of the rainbow, and the seven planets anciently known.

There are (somewhat amazingly), seven references to the Pleiades or the seven stars in the Bible:

**Job 9:9** He is the maker of Arc-turus (The Bear) Orion, and the Pleiades, and the chambers of the south.

**Amos 5:8** Seek him that maketh the seven stars and Orion, and turneth the shadow of night into the morning, and maketh the day dark with night: that calleth forth the

waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

**Revelation 1:16** And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

**Revelation 1:20** The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

**Revelation 2:1** Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

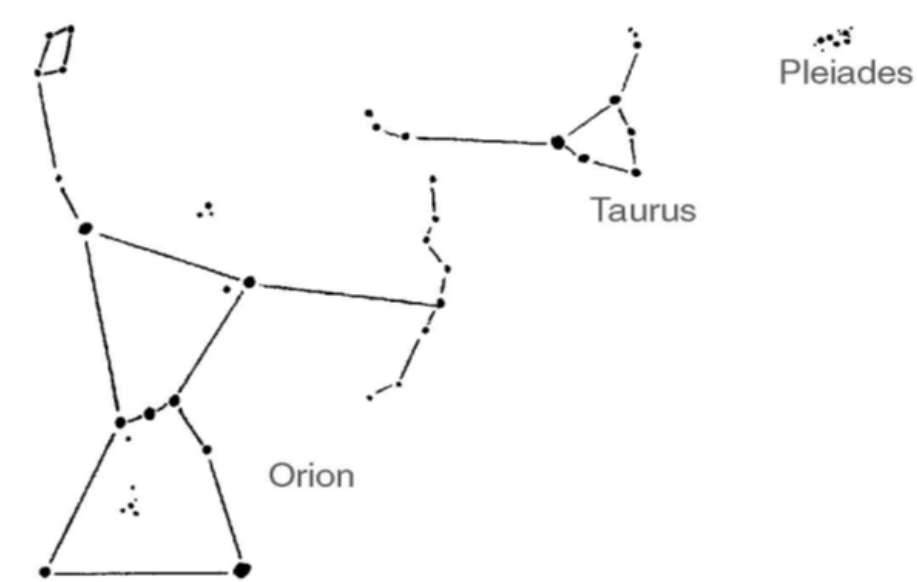
**Revelation 3:1** And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

**Job 38:31** Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

When the Pleiades on the shoulder of Taurus, rise in the east just before dawn in spring, they bring the pleasantnesses of the Spring season which cannot be stopped or bound by man.

<b>Lead:</b>	the planet <b>Saturn</b>	the colour black
<b>Copper:</b>	the planet <b>Venus</b>	the colour blue
<b>Mercury:</b>	the planet <b>Mercury</b>	the substance quicksilver, the Matter to be worked on. For the Hermetic Alchemists it is of course yourself, which includes your body, your mind (intellect) and your divine essence or soul.
<b>Tin:</b>	the planet <b>Jupiter</b>	the colour gray
<b>Iron:</b>	the planet <b>Mars</b> the friend and lover of Venus	the colour red, rust-red, or Rubedo
<b>Silver:</b>	the <b>Moon</b>	the colour white, or Albedo, or the Matter that has been completely purified
<b>Gold:</b>	the <b>Sun</b>	the last state; the colour Gold or Yellow Here the Matter is called Sulphur

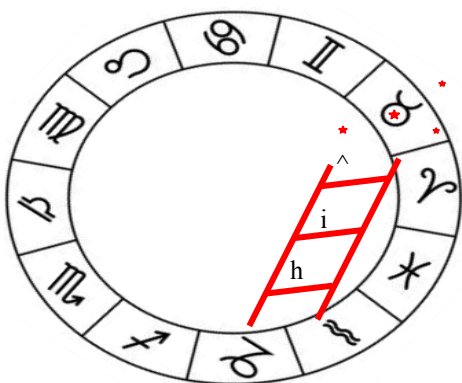




In a spiritual sense, this has been related to the effects of a powerful and efficacious grace, the influences of which are irresistible, and cause a springtime in the souls of men, where it was before winter, coldness, and hardness, but now mild and pleasant.

When Orion appears in the winter months, he brings wind, rain, snow, and frost, binding the earth so that seeds cannot grow.

The bands attributed to Orion are strong and it is not within the power of men to loose them or change the season.



### The Ladder of Three Rungs

The symbolism of the ladder with three principal rungs, as depicted on the first tracing board, is also said to have an astronomical allusion.

As the reborn Sun rises to the Vernal Equinox and towards the seven stars, to encounter the “sweet influences of the Pleiades” in \_ Taurus, he climbs successively through the winter signs **h** Aquarius, **i** Pisces and reaches the

Vernal Equinox in ^ Aries.

These three signs are emblematically represented by the three principal rungs of the ladder.

That is the scientific allegory. The moral allegory is explained by Robert Hewitt Brown as follows;

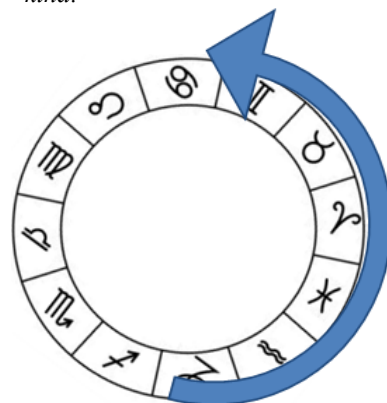
*“When the Sun has reached his lowest southern declination, and begins to ascend towards the Vernal Equinox, we have nothing but **Faith** in the goodness of God and the immutability of the laws of nature to sustain our belief that the Sun will once more “unlock the golden gates of spring”; but when the Sun enters Pisces, and ascend to the second round of the lad-*



*der, **Hope** is added to our faith, for the Sun is seen already to have climbed up two thirds of the distance required to reach the Vernal Equinox; and when at last, on the 21<sup>st</sup> of March, he mounts the third round of the ladder and enters Aries, the “sweet influences of the Pleiades” are once more felt, while beneath the warm rays of the Vernal Sun the snows dissolve, and the Earth begins again to put on her beautiful attire.*

*The third and last round of the zodiacal ladder is therefore emblematic of **Charity**, or that divine love and benevolence which each year cause the springtime to come in due season.*

*So ought we all to have **Faith** in Deity, **Hope** in a blessed immortality, and **Charity** to all mankind.”*



### The Ladder of Seven Rungs

When we observe the passage of the Sun from its lowest to its highest, from the Tropic of Capricorn to the Tropic of Cancer, we see that it starts in **g** Capricornus and passes through **h** Aquarius, **i** Pisces, ^ Aries, \_ Taurus, and ` Gemini, until it

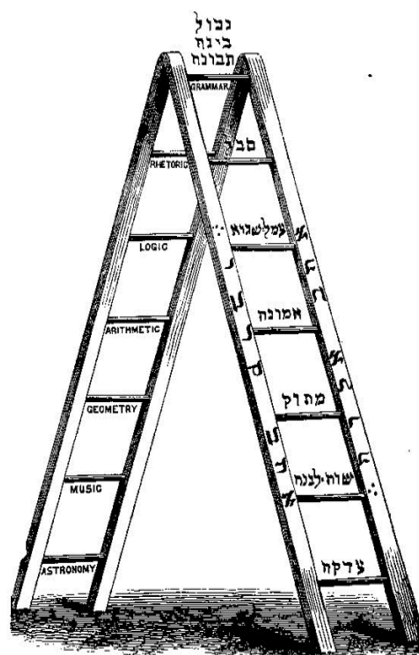


finally reaches its full strength in a Cancer.

In ancient stellar religions, these seven signs were the symbols of the seven ascending steps of the Sun.

This ancient allegory is often depicted as the Ladder of the Mysteries, a ladder of seven rungs, sometimes shown with the Sun at the top.

In many Lodges around the world, a ladder of seven rungs is also used to explain the Seven Liberal Arts.



These seven signs were also associated with the seven classical planets and in Alchemy the ascent through the seven Spheres.

### The Winding Stairs

Over the centuries the number of stairs in the winding staircase of the Second Degree have been pictured in different ways. The earliest of the allegories used 5 or 7 stairs as Mackey says:

*"Tracing boards of the 17<sup>th</sup> century have been found in which only 5 steps are delineated, and others in which they amount to 7. The Prestonian lectures used in the 18<sup>th</sup> century numbered them at 36, being a series of 3, 5, 7, 9, and 11. The Hemming lectures adopted at the Union of the Grand Lodges in England struck out the 11. In the US the number was still further reduced to 15, divided into three series of 3, 5, and 7."*

Using the old depiction of 3, 5, and 7 steps we find the following astronomical and agricultural allegory:

As the Sun passes from the Vernal Equinox in Aries ^ to the Autumnal Equinox in Libra d, it travels through seven signs. The three vernal signs of Aries, Taurus, and Gemini, during which the ploughing and planting are done, are emblematical of the EA degree.

Add to these three, the two signs of summer, Cancer and Leo, during which the growing grain needs care and protection, which are emblematical of the FC degree. The ear of corn near the flow of water.

Finally add the two signs of Virgo and Libra, the end of summer and the start of autumn to make seven steps. This is the time when the harvest must be gathered and stored away for the harsh winter months to come, which are emblematical of the MM degree.

The diligent worker who follows the winding journey of the zodiac from spring to autumn, will find at the end of his toil, the wages he deserves, namely the Corn, Wine and Oil. The solar bounty and fruits of his labours. These seven signs then may be seen as three periods all taken from the most important point of the year, the Vernal Equinox.

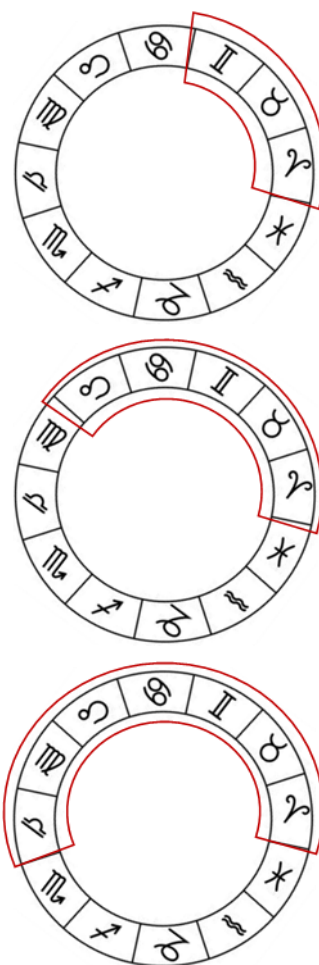
3. First, the three signs of ploughing and planting. ^ \_`

5. Second, add then the two signs of care and protection making five signs. a b

7. Third, add the last two signs of harvest and storage to make a total of seven signs. c d

There we have the 3, 5, and 7 steps. The legend of the winding stairs further informs us that they went between the two pillars, as can be seen on most versions of the second tracing board.

According to Dr Oliver, the Equinoxes are called pillars because the great semicircle of the heavens seems to rest on them. Thus explained, the legend of the winding stairs of 3, 5, and 7 steps, leading to a place where the wages of corn, wine, and oil are paid to the faithful labourer provide us with an excellent allegory, which simultaneously provides us with scientific facts regarding astronomical movements, and sublime moral truths



### The Circumpunct or Point Within a Circle

In all regular, well formed and constituted Lodges there is a point within a circle bounded between North and South by two grand parallel lines. In going around the circle we must necessarily touch on both these parallel lines.

Dr. Oliver in his Dictionary says this;<sup>7</sup>

*"The symbol of a point within a circle has been invested with an astronomical reference. Thus it is said that the point in the cir-*



cle represents the Supreme Being, the circle indicates the annual circuit of the Sun, and the parallel lines mark out the solstices, within which that circuit is limited.

They deduce from this hypothesis this corollary: That the Mason by subjecting himself to due bounds, in imitation of that glorious luminary, will not wander from the path of duty."

Dr Mackey in his encyclopaedia agrees with Dr Oliver's statement and states that the circle represents the ecliptic, the path of the Sun as seen from Earth

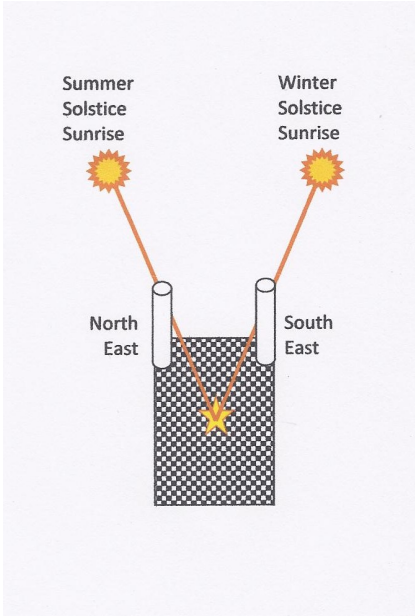
The parallel lines are the tropics of Cancer and Capricorn, pointing out the Summer and Winter Solstices. While the Sun stays circumscribed by the two solstices, he cannot err. The temperature stays within due bounds and life on Earth continues. Should he ever go beyond these points, the Earth would become either too hot or too cold to support human life.

When we add the zodiac to the circle and match up the signs of Cancer and Capricorn with the two vertical lines, we find the constellation of Aries, indicating the Vernal Equinox in the uppermost, or Easterly position where we would expect to see it.

The two parallel lines are also taken by some to symbolise the two pillars situated in the North East and South East corners near the entrance to King Solomon's Temple. The shadows cast by the twin pillars at the east of ancient temples were used as a very accurate calendar. It was by the means of these shadows that the priests could confirm the Summer and Winter Solstices and other important times of the year.

It would be unusual, even unique in its time, if the Temple of King Solomon was not constructed in this way. Given the level of involvement of the workers sent by the Phoenician Hiram King of Tyre it is virtually certain.

This brings us back to our first night in the North East corner with its subtle astronomical symbolism.



<sup>7</sup>Reverend Dr. George Oliver, *Dictionary of Symbolic Masonry*, 1853

**The Royal Arch of the Heavens**  
Royal Arch masons know that the astronomical allegories continue throughout the 18 Royal Arch Degrees.

The ritual, the Tracing Board and the Jewel of the Royal Arch are all lush with Astronomical references and symbols. In addition to the familiar Craft symbols, we also encounter the Zodiac and its four Royal Stars forming the Fixed Cross represented by the Man, Lion, Ox, and Eagle.

**The Correspondence between the Zodiac and the Tribes of Israel**  
In the Royal Arch rituals and ceremonies there are two groups of 12 that are significant; the tribes of Israel and the constellations of the zodiac. There exist a huge number of lectures, papers, and articles on the correspondence between the two groups. Basically, there seems to be two main lists of the tribes correspondences to the constellations of the zodiac.

The first, and most recent, comes from the Encyclopaedia Judaica, the 26 Volume Encyclopaedia of

the Jewish people and their faith, in English, first published in Jerusalem in 1971. The second, and much earlier correspondence, comes from Masonic sources, some going back to before the formation of the first Grand Lodge in 1717, including from old Scottish Masonic records.

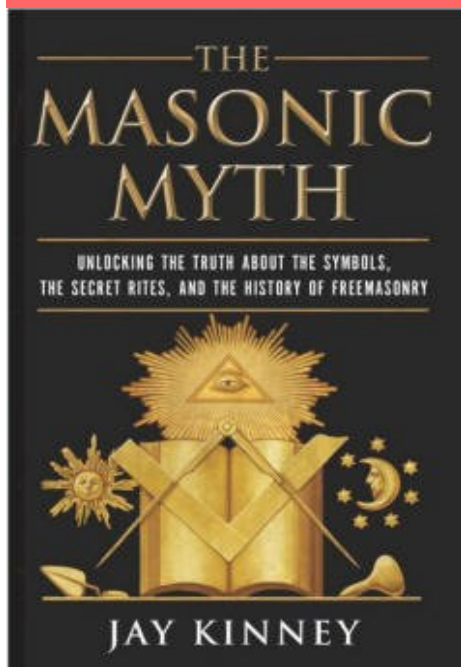
Judaica	Masonic	Constellation
Judah	Simeon	Aries
Issachar	Reuben	Taurus
Zebulon	Zebulon	Gemini
Reuben	Issachar	Cancer
Simeon	Judah	Leo
Gad	Naphtali	Virgo
Ephraim	Asher	Libra
Manasseh	Dan	Scorpio
Benjamin	Benjamin	Sagittarius
Dan	Manasseh	Capricorn
Asher	Ephraim	Aquarius
Naphtali	Gad	Pisces

The Masonic correspondences seem to be formed by taking the order of tribes and the positions in which they were instructed to camp given in the 2<sup>nd</sup> Chapter of Numbers, and overlaying them in that order directly over the Zodiac. Purely Biblical and Astronomical.

The Masonic correspondences are logical, simple and much less forced than other correspondences, like that of the Encyclopaedia Judaica, or that of Samuel Liddell Macgregor Mathers of Golden Dawn fame who seems to have taken his list directly from Albert Pike.  
Albert Pike did seem to use the Masonic correspondences as the basis of his writings but for some reason, there are several differences in his list.  
<sup>8</sup> See appendix A for a list of the 18 Degrees under the Authority of the Supreme Grand Royal Arch Chapter of Queensland.  
Continued page 14



## Book Reviews



### *The Masonic Myth* *Unlocking the truth about the symbols, the secret rites, and the history of Freemasonry*

Jay Kinney

Whenever anyone refers to my writing as "feisty and often sarcastic", I figure they've pretty much taken my measure accurately - although 'sardonic' would have been my choice for the later word. Mason Jay Kinney lists a small group of websites - including this one - in his Appendix A where that comment was made.

Despite his agreeable assessment of this site, Kinney still had a large hurdle to overcome with me because of my pre-conceived notions about his 'place'

as a Masonic author. This is a fellow with a STRONG esoteric background; for a 'meat and potatoes' Mason like myself, it's scary whenever one of those 'others' try to explain things like symbolism and stuff. Too sarcastic? Me? Really??? I dunno.... A LOT of Masons don't understand what those with an 'esoteric bent' are all about - or why they're in Freemasonry. Admittedly, the older I get, the more I seem to see the bigger picture - but I still like my black and white mirrors. Forgive the digression.

Kinney's goal was to produce an "accessible narrative" and this book certainly qualifies as such. His premise that "the truth is stranger than fiction" is one which has propelled this site's continuance for 10 these many years so we seemed on the same wavelength from the outset. This also is clearly not a book written along the Dummies/Idiot's line. At the outset, though, it was apparent that the author was going to attempt to follow a more-or-less timeline approach. This is the problem which has caused many a writer about Freemasonry over the centuries to flounder and sink miserably. Much to my pleasant surprise, Jay has been able to pull it off handily.

Now I would suggest that Bro. Kinney, while seemingly dismissive of this website, could have improved his accuracy had he double-checked our list of Famous Non-Masons before stating (without any source) that Sean Connery was a Mason. He isn't, Jay - unless you know something the rest of the world doesn't! A famous person being falsely listed as a Freemason

happens pretty easily as the Dummies author can confirm. While a lot of Masons have 'cut their teeth' on this website when first beginning (Kinney was not one of them: he was publishing the long-deceased *Gnosis* magazine and writing about Freemasonry before I started), they and many others eschew its contents because of the 'lowbrow' writing style adopted DELIBERATELY (which they don't seem to appreciate) in order to appeal to a wider audience. As a result, they risk ignorance in importance matters that have been fully and completely researched and placed here.

In a similar vein, far too often our contemporary authors have shied away from the works of Baigent & Leigh or Lomas & Knight but Kinney isn't reluctant at all to note that they are, in effect, full of beans. The honesty is VERY refreshing.

In the final analysis, this is not a 'simple' read. If you're reasonably familiar with Masonic history, you won't have too many problems (or disputes because Kinney is scrupulous in noting all sides of the story) but it may be a little tough going for those being exposed to all of this for the first time. There are, after all, only 222 pages to cover three hundred plus years of history, myth, and background for it all. Nevertheless, for anyone with a modicum of intelligence, this is absolutely a book that should be recommended. I'm VERY impressed - and believe me, that's NOT being sarcastic!

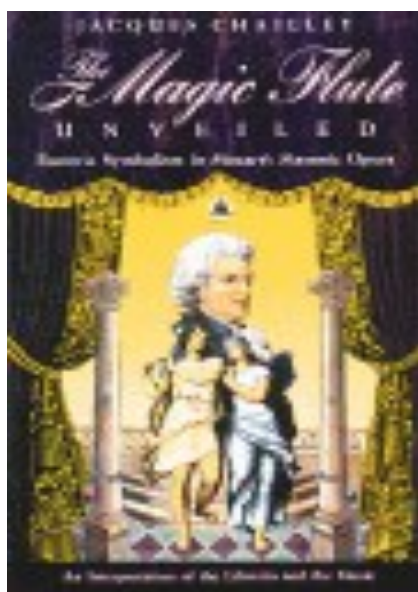
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### *The Magic Flute Unveiled* *Esoteric Symbolism in Mozart's Masonic Opera*

**Jacques Chailley**  
**Review by Ed King**

I'm a person who enjoys most any kind of music. Playing or listening, I'm comfortable with marches or reggae. There's one exception: opera. Like many, I find it difficult (if not impossible) to understand and/or appreciate. With that in mind, I was prepared for a long and dreary read-





ing. What I found in this book met my expectation with much detail of interest only to erstwhile opera lovers but what was also there was considerable, interesting detail about matters Masonic in 1700s Continental Freemasonry. In short, don't overlook this book just because you're not an opera aficionado!

This book is not a 'light read' by any stretch of imagination. Its orientation is directed towards opera buffs. Readers who'd hoped for a biography of Mozart and his Masonic connections will be greatly disappointed. Fans of this opera, however, will find a treasure-trove of detailed explanation which will (hopefully) add to their understanding of a convoluted and confusing but rich and powerful work with some of the best musical scoring of all time.

Jacques Chailley is not a Mason but he has filled this work with detail of the type one normally finds only in works of Masonic history written by Masons for Masons. American readers of this work will likely think that Chailley has gone beyond the bounds of reason when he ascribes certain things to 'Masonic influence' but Masons on the Continent will likely react differently. The subtleties of symbolism are treated with respect and understanding and the author is careful to substantiate his conclusions.

As just one sample of the author's thoroughness, he notes a 1911 work wherein an author had *"...tried to make of Mozart, among many others, not only the regular Mason that everyone knows him to have been, but also an adept of Illuminism; that thesis has been repeated often since then. Mozart's supposed entry into Illuminism would have occurred will before his regular initiation in 1784, and that would explain the abundance of the somewhat para-Masonic works which he composed before that event. This thesis seems to have been received with skepticism in well-informed circles. Having no competence to judge it, I limit myself to mentioning it without expressing an opinion. I am, however, very much inclined to share the skepticism. Koch's book seems not to be scholarly in its handling of information."* It's this type of writing which endeared me to this work and although I'm poorly equipped to judge whether Chailley has properly applied the appropriate symbolism to various pieces of this opera, he certainly seems to have 'done his homework'.



Of interest to students of Masonic history; of great interest to those who love opera and this opera in particular. (See below for a GREAT DVD of this opera - in ENGLISH!)

### *Some further information*

Since writing our initial review, we received an e-mail from a Mason who was a music history professor for many years. He tells us that Chailley is a highly respected author in the field of music and feels

this work is highly readable. He has encouraged me to try listening to "Magic Flute" with these suggestions:

"Read the libretto first, of course (as you should always do before listening to an opera, even one in your native tongue). Then, bearing the story and the symbolism in mind, give it a try. It's wonderful: often very funny, sometimes scary, almost always moving. And in the final scene, who ya gonna trust? Sarastro of the Queen of the Night?"

He advises that there are a number of really superb performances of this work available at reasonable prices. I suggested that I might immerse myself in this during summer vacation at a lakeside cottage in Vermont. He replied:

"I suspect you'll be amazed at how really accessible this particular opera is. It doesn't take anything more than an open mind and time to understand its fundamentals. To understand it completely would, however, take several lifetimes. That's why I love it so much -- there's just layer upon layer. Most folks agree it's Bro. Wolfgang's operatic masterpiece, and, in fact, one of the greatest operas ever written. Even better for Mozart, it was a real commercial success, although he was so close to dying that it didn't do him much good financially."

Our thanks to Brother John Klaus of Mt. Vernon, Iowa, USA for providing us with this additional information and encouragement. He swears that he'll make an opera lover out of me yet

And for some more interesting information on this topic, point your browser to the <http://www.indianafreemasons.com/> site where you'll find a nice summary of biographical and Masonic information regarding Brother Mozart. These reviews taken from this web page.

# THE DECLINE OF MASONIC DINING IN AUSTRALIA

- Kent Henderson, PGIWkgs (Vic)

Festive Boards in Australia are somewhat similar to English norms. In some states they are called 'The Refectory' or 'The South' – this refers to the fact that, ostensibly, a Lodge's Junior Warden is in charge of refreshment (his role is to *call the brethren from Labour to Refreshment and from Refreshment to Labour, that profit and pleasure may be the result*). The Junior Warden sits in the South in the Lodge – hence the name. 'The South' is the common title used in Victoria.

Prior to the Second World War in Australia, Festive Boards comprised full banquets, the costs of which were met from member's lodge dues (as is lodge 'dining' in almost all lodges today). In those days annual dues were 'around six guineas', as was the initiation fee. The average weekly wage in those times was also 'around six guineas' – thus it cost 'a week's wage' to become a Mason, and the same annually to maintain membership. In 2010, the average weekly wage in Australia was around \$1200. If lodges, post Second World War, had kept up with inflation, then today lodge dues would be in excess of \$1000 per year (which, incidentally, they are in Europe – where, very largely, membership numbers have not decreased comparatively).

The question can be asked – *Would not this reduction in value mean lower dining standards?* The answer is clearly in the affirmative, and this was a driving factor behind the creation, in more recent years, of so-called *Dining Lodges* in Victoria and elsewhere. The 'death knell' of pre-World War II *quality dining* was the huge influx of new members – very largely returning servicemen – who joined

Freemasonry in Australia (and elsewhere) in the post war years.

They were seeking, it is surmised, a continuation of the camaraderie of their war service. This massive influx saw membership in Victoria, for example, peak in excess of 100,000 Freemasons in the early 1960s. Anecdotally, another factor attracting members was the opportunity of 'having a drink' after lodge. It was not until 1966 in Victoria when the *Six O'clock Swill*, as it was called (were hotels closed at 6.00pm), was abolished. This was, reportedly, another factor in Masonic membership diminishing in the late 1960s and 1970s – no longer did you have to 'go to lodge to get a drink'...

Regardless, a principle reason for the membership decline was a fall in standards, particularly in dining. Across Australia, the Craft went from pre-war 'fine dining' to the 'cold sausage rolls and limp sandwiches' of most lodge Festive Boards today. With masses of candidates joining post World War II, and thus masses of increased income courtesy of initiation fees and expanding membership, lodge secretaries saw no need to increase lodge dues over time – they were effectively artificially held down and did not increase with inflation or rising costs generally. This was okay while the 'good times' rolled – but when membership started its inexorable decline and candidates became harder and harder to find, lodge income reduced proportionately.

There were only two options – raise dues or decrease standards. The latter option, tacitly, seemed the only viable one – although in my view it was quite self-defeating over time.

Thus dining standards constantly fell – to the sad level in most Australian lodges today. Of course, the compounding factor

was that as standards fell, so more and more Masons – who expected better – voted with their feet. Today, Masons in lodges are only members because they accept these low standards – all those that would not have long since departed. The problem is further exacerbated when new members join these lodges. If you dress up a businessman or professional man in a dinner suit and then subject him degree work (these days) of often doubtful quality, and then take him to a Festive Board and regale him with 'long, boring speeches' and food he would not serve at home accept at a child's birthday party – you then wonder why his membership is short lived! *Dining Lodges* such as Lodge Epicurean (Geelong, Victoria) and Lodge Amalthea (Melbourne, Victoria) and their kin, we have reversed this unfortunate state of affairs – with very great success.

While on 'long, boring speeches' – it is worth returning to look at English Masonic Festive Boards in a little more detail. While it has declined numerically, English Masonic membership has not gone down to anywhere near the extent, comparatively, as has been the case in Australia.

One reason for this is, most probably, that the quality of Masonic dining in England has been largely maintained post Second World War. Unlike in Australia where – *traditionally* – dining has been paid for by the lodges (i.e.: effectively by members through their lodge dues), in England all lodge dinners are 'pay as you go' and currently £30-£40 for a lodge dinner is unexceptional. This does deliver a reasonable quality.

On the downside, English Festive Boards usually do deal with an 'exorbitant' number of toasts. Let us look at the full *Toast List*:

(Continued on page 25)



# President's Corner



President ANZMRC from 2013 Kent Henderson PGIWkgs (Vic)

## PRESIDENT'S CORNER

I am delighted to write my first *President's Corner* following my election as your President for 2013-2015, at the Eleventh ANZMRC Biennial General Meeting. The Eleventh Conference – held in Wellington, New Zealand from 15-18 November – was a huge success, and well attended with delegates from most Affiliates across Australia and New Zealand. The program included six excellent Kellerman Lectures across the four days of the Conference and discussions on topics of interest. We were favoured by the presence of MWBro Selwyn Cooper, Grand Master of the Grand Lodge of New Zealand, who officially opened the Conference, and attended several Conference sessions as well as the Conference Dinner.

The Conference also celebrated the Centenary of the Research Lodge of Wellington No 194 NZC, and its centenary Installation occurred on the Saturday afternoon. The ANZMRC Conference Dinner was effectively a dual event with Research Lodge of Wellington Installation Dinner. It was a great occasion indeed.

The newly-elected ANZMRC Committee for 2013-2015, and other appointments, are as follows:

President: Kent Henderson – Vic  
Vice President: Ian Green – Tas  
Vice President: David Smith WA  
Vice President: Phil Ivamy – NZ  
Treasurer: Graham Stead Qld  
Secretary: Colin Heyward – NZ  
Assistant Secretary: Neil Morse – New South Wales/ACT  
IO: Dr Richard Num – SA

Ex-Officio members of the Committee are:

Charles Miller, Immediate Past President

Ed Robinson, Coordinator of the ANZMRC Masonic Digital Library

Harvey Lovewell, Convenor of the next Conference (2014).

Appointments were Harvey Lovewell as *Harashim* Editor and Richard Hodges as Financial Reviewer.

A warm welcome to them all and I look forward to help and support of each of them over the next two years – leading to the Twelfth ANZMRC Conference in Cairns, Queensland, in August 2015!

Before leaving the Eleventh Conference, I must publicly and heartily thank and congratulate three brethren in particular, without whom it would not have occurred. I refer to the Conference Organiser – Ed Robinson, the Conference Secretary – Keith Knox, and the ANZMRC Secretary (and Conference bus driver!) – Colin Heyward. The sincere thanks of all delegates go out to you for a job very well done!!

Of course, the next big ANZMRC event is the tour across Australia and New Zealand next September by WBro. Trevor Stewart, the forthcoming *ANZMRC Touring Lecturer*. Trevor is one of the world's most distinguished Masonic researchers and speakers, being a PM of Quatuor Coronati Lodge in London and a Prestonian Lecturer. I am certain the tour will be a great success. Full details of the program will emanate from our Secretary, Colin Heyward, in the near future. There will also be a tour book of WBro Stewart's *Collected Papers*, which is being edited, as we speak, by WBro. Tony Pope.

Here is an interesting piece of what Albert Pike has to say about the correspondences of the Fixed Signs in his discussion of the Scottish Rite 25th degree, the Knight of the Brazen Serpent in his book **Morals and Dogma** from 1871.

*There is no more striking proof of the universal adoration paid the stars and constellations, than the arrangement of the Hebrew camp in the Desert, and the allegory in regard to the twelve Tribes of Israel, ascribed in the Hebrew legends to Jacob. The Hebrew camp was a quadrilateral, in sixteen divisions, of which the central four were occupied by images of the four elements. The divisions at the four angles of the quadrilateral exhibited the four signs that the astrologers call fixed, and which they regard as subject to the influence of the four great Royal Stars, Regulus in Leo, Aldebaran in Taurus, Antares in Scorpio, and Fomalhaut in the mouth of Pisces Australis, on which falls the water poured out by Aquarius; of which constellations the Scor-*

*pion was represented in the Hebrew blazonry by the Celestial Vulture or Eagle."*

Consider the early Masonic correspondences of the tribes and the constellations and compare them to the emblems on the banners from the Holy Royal Arch ritual of the SGRACQ in the following table.

The numbers alongside the colours are the numbers of the banners on the diagram of the layout of a Royal Arch Chapter.

#### *The Tribes of Israel in the Wilderness*

Now consider the remarkable and very specific instructions to the tribes of Israel about how they were to set up their camp in the wilderness as stated in Numbers Chapter 2.

**Numbers 2:3** *On the east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies*

**Numbers 2:10** *On the south side shall be the standard of the forces with Reuben according to their armies.*

**Numbers 2:18** *On the west side shall be the standard of the forces with Ephraim according to their armies.*

**Numbers 2:25** *The standard of the forces with Dan shall be on the north side according to their armies.*

**Numbers 2:17** *And the tabernacle of meeting shall move out with the camp of the Levites in the middle of the camps.*

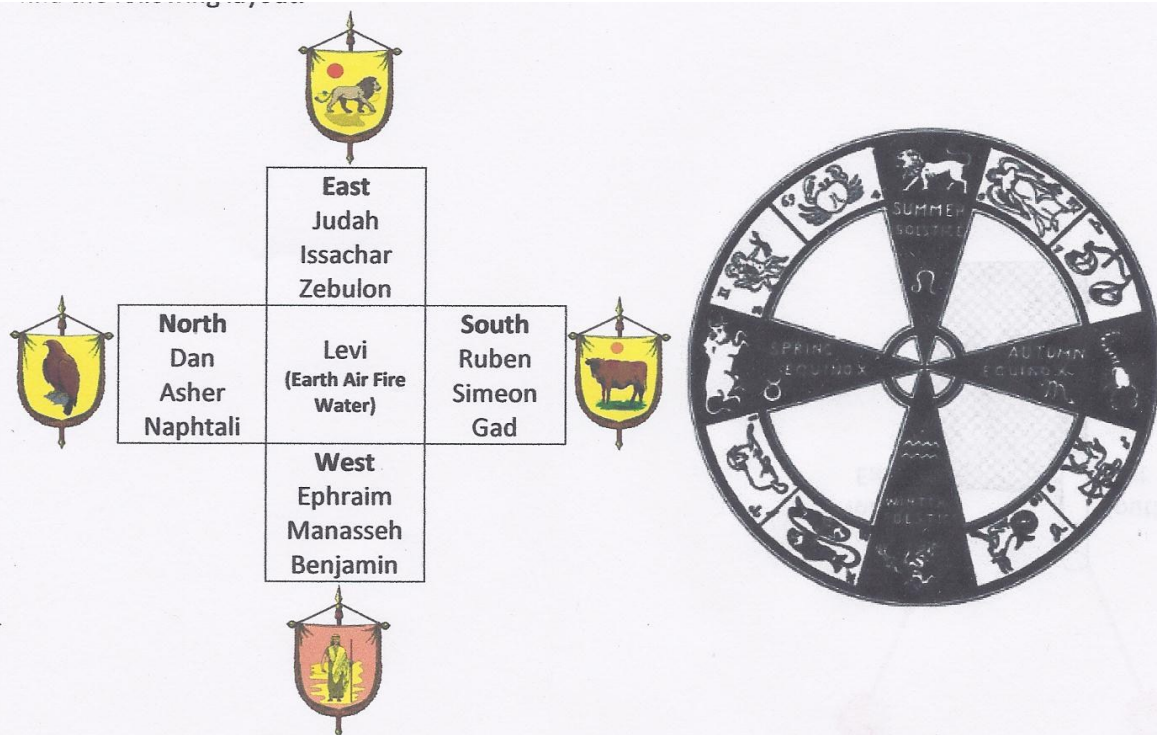
So, according to Numbers, surrounding the camp of the priestly Levites who were excluded from fighting, there were four armies each made up of three of the tribes of Israel. Note the use of the numbers three and four yet again.

From the Biblical description and using the Masonic convention of East at the top of the picture, we find the following layout: (top of next page)

The one notable difference between the historical Masonic correspondence and the Queensland HRA ritual correspondence between tribes and

Tribe	Constellation	Symbol	Creature	Season	HRA Colour	RA Banner
Simeon	Aries	^			5 Yellow	Tower or Sword
Reuben	Taurus	—	Ox	Spring	4 Red	Man
Zebulun	Gemini	`			3 Purple	Ship
Issachar	Cancer	a			2 Sky Blue	Ass
Judah	Leo	b	Lion	Summer	1 Crimson	Lion, Crown, & Sceptre
Naphtali	Virgo	c			12 Blue	A Hind let loose
Asher	Libra	d			11 Purple	Cup or flourishing Tree
Dan	Scorpio	e	Eagle	Autumn	10 Lt Green	Eagle with Serpent
Benjamin	Sagittarius	f			9 Dk Green	Wolf
Manasseh	Capricorn	g			8 Flesh	Vine beside a wall
Ephraim	Aquarius	h	Man	Winter	7 Dk Green	Ox
Gad	Pisces	i			6 White	Troop of Horsemen



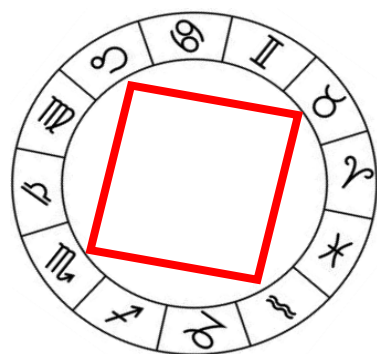
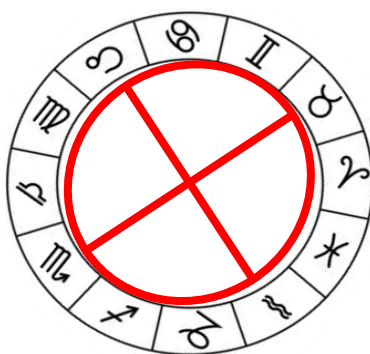
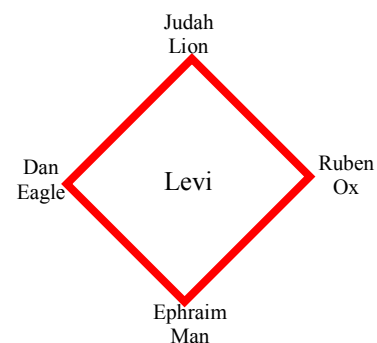
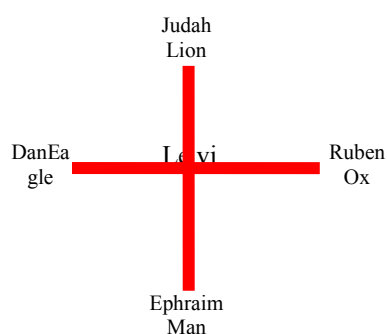


constellations, is the reversal of the tribes corresponding to the Ox and the Man on the banners of the two tribes Reuben and Ephraim.

Perhaps this is deliberate and there is a symbolic reason for this exchange of two banners, but if so, it is beyond me at this time.

In both cases however, the same four tribes are clearly linked with the four fixed constellations.

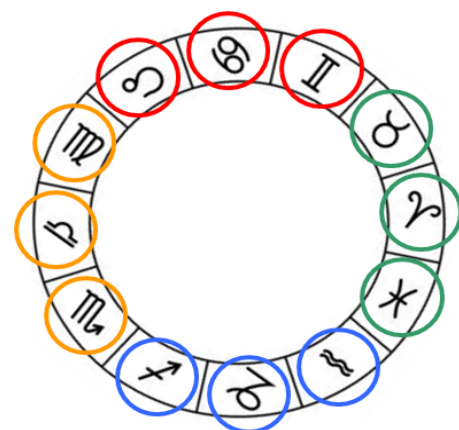
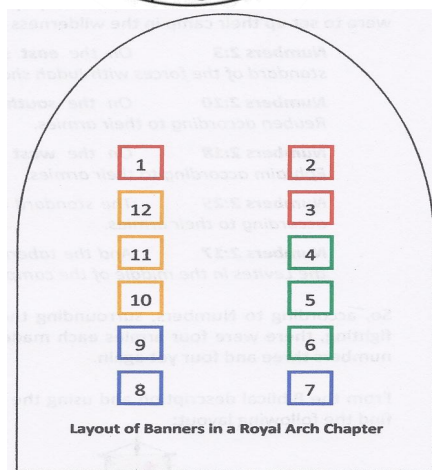
Connections between the four creatures of the fixed constellations can be made in two ways that create two different symbolic shapes; either a Cross, or a square. (see 4 diagrams on right)



### Tribal Banners in a Royal Arch Chapter

Observe the diagrams of the cross and the square within the zodiac on these diagrams. Note that the constellation of Leo, is offset one sign anti-clockwise from the vertical. Observe also the positioning of the tribal banners in the diagram of the layout of banners in a Royal Arch Chapter at bottom right. You will notice that they correspond to the order of the tribes, the order of the Zodiac, and also to the offset positioning

The first tribe, Judah or Leo, (b) is offset to the North of East matching



its position on the diagram of the zodiac. Thus we can say of the three tribes instructed in Numbers 2:3 to camp in the East, that they are;

under the banner of the Lion,

the tribes of Judah, Issachar and Zebulun,

symbolic of Leo b, Cancer a and Gemini `

numbers 1, 2, & 3 on the Chapter Banner Layout Diagram

the three uppermost or Eastern signs on the diagram of the zodiac.

The banner of the leading tribe of the remaining three groups is likewise rotated one position to match their positioning on the zodiac diagram. The depiction of Cancer at the zenith of the zodiac comes directly from the Tracing Board and the Jewel of the Royal Arch. This offset nature of the zodiac is even more obvious on the Jewel of the Royal Arch.

The layout of the banners could not more closely resemble the zodiac unless we move banners 2 and 8 to the centre of the two columns which would be rather inconvenient in a Chapter.

It is difficult to ascribe all these correspondences to coincidence. Rather, it does all seem to have been very deliberately done by those that constructed our rituals.

### *The Keystone*

A Keystone is the most critical and strongest point of an arch when placed at its summit. The keystone we meet in the Mark Degree often has different engravings on its two sides.

On one side we see the letters HTWSSTKS, to which there have been ascribed many, many meanings. On the other side we find the point within a circle, or Circumpunct, which has two common usages outside Freemasonry.

The first use is in Alchemy where it

denotes the element Gold, the second in Astronomy where it denotes the Sun. The Keystone is a symbol of the Sun at the Summer Solstice, or the summit of the Royal Arch of the Heavens.

On the Royal Arch Jewel we notice that the Keystone, the marker of the Summer Solstice, is missing. This allows the rays of the Sun, who we see exalted to the summit of the arch at the start of Cancer, at the Summer Solstice, to penetrate the arch and illuminate the double cube of the earth and the heavens, of matter and spirit.

Remember the creatures either side of the Royal Arch Banner who were made up of the Man, Ox, and Eagle (no Lion)? On the Jewel, the Keystone (think Leo), the marker of the ancient Summer Solstice, when the Sun is at its strongest and produces the most light, is also lost.

### *The Nine Vaults*

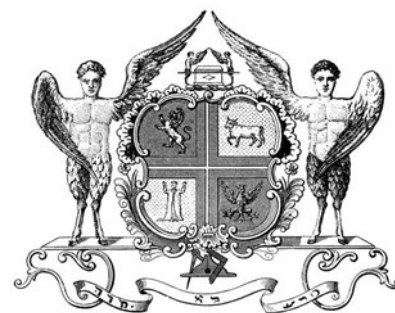
We are told that Enoch built a series of nine vaults underground, one under the other, where at the ninth or lowest vault he deposited the lost word, the light of the world.

The astronomical allegory here is quite simple. After the Vernal Equinox, the Sun passes through the three Vernal signs, then the three Summer signs, and finally the three Winter signs, and there on the 21<sup>st</sup> of December, at the lowest declination at the Winter Solstice he is lost and lies buried in the darkness.

It is here, in the depths of darkness, that according to the Masonic legend, the discovery is made by the three Sojourners, who are symbols of the zodiac signs of Aquarius, Pisces and Aries. Thereafter the lost word (read Sun) is found once more. The nine and the three, the twelve signs of the zodiac, have finally returned the Sun to his starting place. He is resurrected at the Vernal Equinox.

In light of what we have discovered, listen again to the following words from the Symbolic Lecture:

***The three Stones are represented by the three Principals, for as the knowledge of the secrets contained in the Vaulted Chamber could only be obtained by drawing forth the first three of a series of Stones, so a complete knowledge of this Supreme Degree can only be acquired by passing through these several offices.***





## The Tau

The word Tau originated from an Egyptian Coptic word meaning Bull or cow. The alphabetic letters in many languages started out as hieroglyphs and gradually developed into the letter we know today. The English letter T for example comes from the Latin, Greek, Coptic, Egyptian Hieroglyph.

The Tau is the 19<sup>th</sup> letter of the Greek alphabet.

It was used as a symbol of the Roman God Mithras, the Greek God Attis, and the Sumerian God Tam-muz.

In Ezekiel 9 it is the mark placed of the foreheads of those who lamented their sins.

In Hebrew it is pronounced TOV and means a marking or etching.

It was used as a sign meaning life or resurrection.

It is recognised as Saint Anthony's cross.

It is the basis of the Latin word Taurus meaning Bull.

## The Quadruple Tau

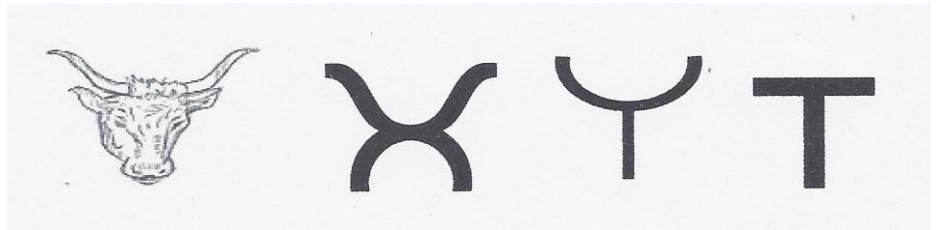
The Quadruple Tau is simply formed by four Taus meeting at their bases. Let us revisit for a moment that certain point within a circle bounded between North and South by two grand parallel lines. Remember how the astronomical allegory of this symbol was portrayed? The two parallel lines represented the Tropics of Cancer and Capricorn; the markers of the two Solstices.

Now add the colure<sup>9</sup> of the Solstices and we see the circle of the zodiac has a shape similar to the letter H superimposed upon it.

<sup>9</sup>The solstitial colure is the meridian of the celestial sphere which passes through the poles and the two solstices at Capricorn and Cancer.

Next add similar parallel lines to mark the Equinoxes and also the Equinoctial colure and we see what has been called the quadruple Tau. This Quadruple Tau represents at once the entire universe.

The horizontal and perpendicular lines cross each other at right angles and mark the four quarters of both the celestial and terrestrial spheres. They also mark the limits of the Sun's circuit at both the Equinoxes and the Solstices.



Being composed entirely of Right Angles, Horizontals, and Perpendiculars, it is said to contain all the secrets of Freemasonry.

Just for the sake of interest, it is also the basis of the eight pointed cross.

## The Jewel of the Royal Arch

*The Jewel of the Order, as illustrated in the Book of Constitutions, is designed to represent the Arch of the Secret Vault.* But to which Secret Vault does it refer?

The Jewel has the zodiac on both the obverse and the reverse. Being included on both sides of the jewel it is obviously important to the Degree or Order.

On the scroll at the bottom of the Jewel is the motto, "**Nil nisi calvis deest**" meaning "**Nothing but the key is wanting**" which may be taken in its literal sense. Above the scroll is the Triple Tau, the symbol of Eternal Life. On the reverse, on the scroll at the bottom of the Jewel "**Wisdom, Strength, Beauty**" support the Triple Tau within a circle.

The above statements come from the Jewel lecture. These statements help us to notice that, on both sides of the Jewel, one of the Cardinal Points of the zodiac is obscured by the scroll and the Triple Tau which sits directly over the Winter Solstice.

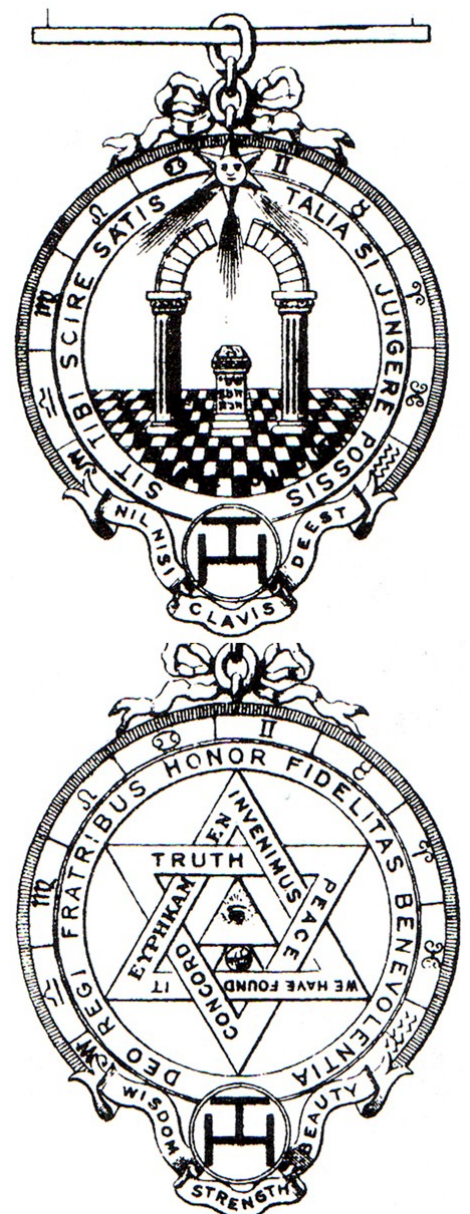
This highlights that the other three the Cardinal Points, namely the two Equinoxes and the Summer Solstice are visible. It further highlights that these three Cardinal Points are associated with Wisdom, Strength, and Beauty and the Triple Tau itself.

In an allegorical sense, the Royal

Arch of the zodiac, is supported by the three pillars of the two Equinoxes and the Summer Solstice.

These allegorically equate to the three pillars of Wisdom, Strength, and Beauty. The Beauty of Spring, the Strength of Summer, and the Wisdom that must be shown in Autumn in harvesting and preparing for the lean winter.

The Jewel is reminding us that the



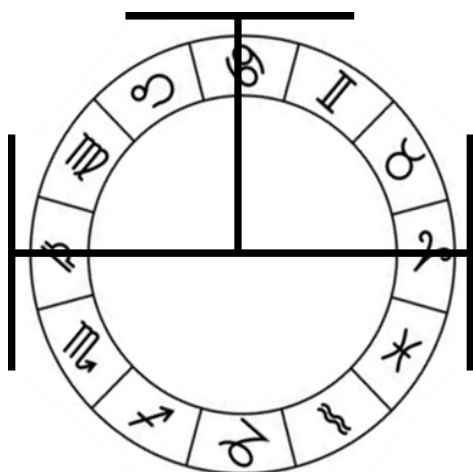
The Jewel is symbolic of the astronomical allegory of the death and resurrection of the Sun. The sun dies each year on the cross of the zodiac at the winter solstice, only to be reborn and complete the cycle again. The Triple Tau is indeed the Key to the allegory.

The Triple Tau is simply formed by three Taus meeting at their bases. We have already seen the formation of the Quadruple Tau using the astronomical markers for the solstices and equinoxes along with both of the colures.

However on the Jewel of the Royal Arch, the Winter Solstice is obscured. It is hidden by nothing less than the Triple Tau, which is itself supported by the words Wisdom, Strength, Beauty. We are told ***“Nothing but the key is wanting which may be taken in its literal sense”***.

Therefore, if we take the Quadruple Tau, and remove the Winter Solstice as instructed, we are left with the Triple Tau itself which is emblematical of the seven signs of the zodiac from Spring to Autumn.

Knowledge of these secrets of the heavens in ancient times was the key to agriculture, the key survival itself. The jewel lecture informs us very clearly:



*“The Globe within the Compasses is emblematic of Geometry and Astronomy; The Compasses issuing from the centre of the Sun is emblematical of Agriculture and represents the influence of that great luminary over the animal and vegetable kingdoms, admonishing us to work while it is yet day, and to be careful to perform our allotted tasks in the proper seasons, so that we may not lose the fruits of our labour.”*

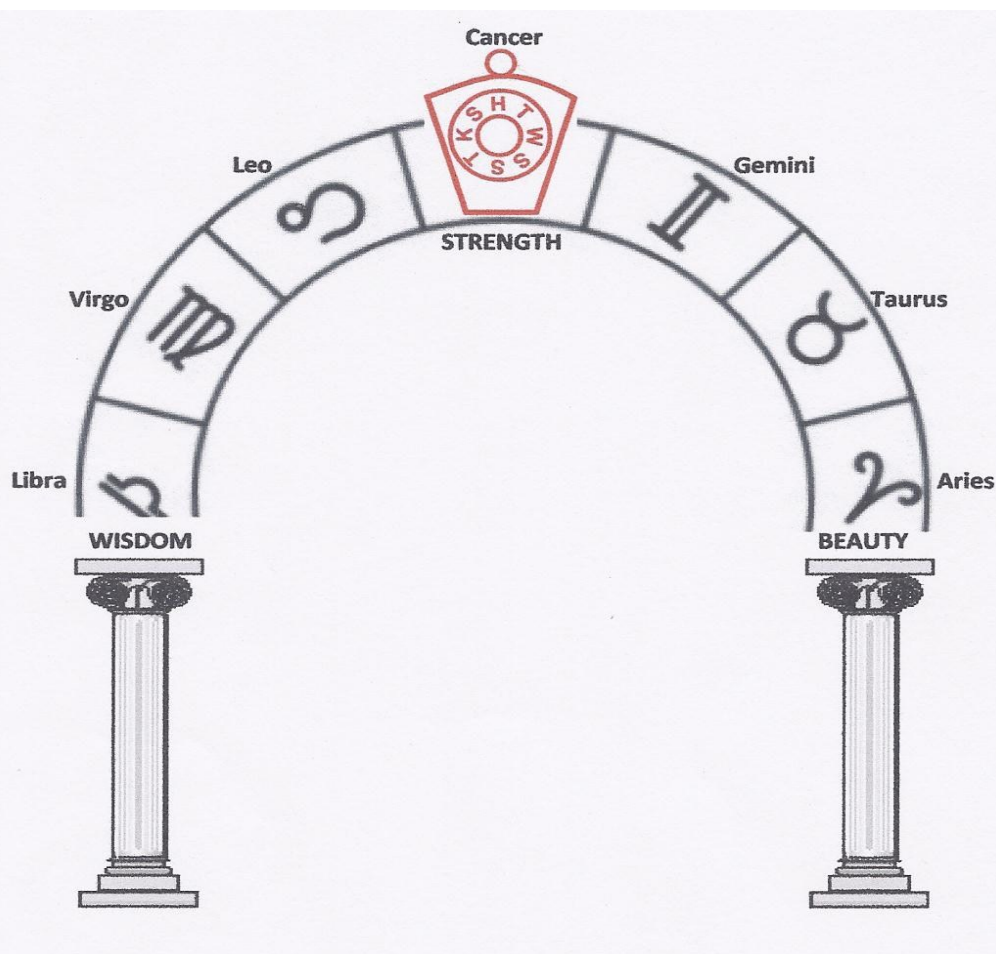
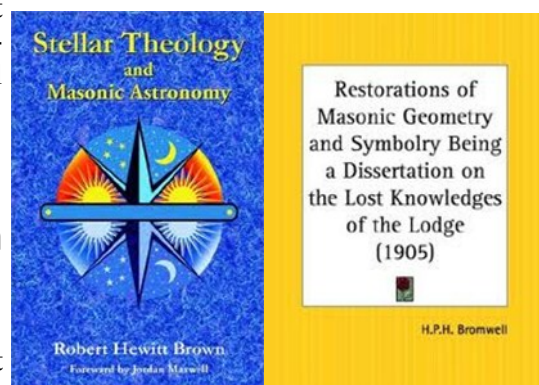
There could be no more important knowledge for the survival of mankind! The Triple Tau is the symbol of that knowledge.

**Sit tibi scire satis, talia  
si jungere possis!**

Thou knowest enough if thou canst  
comprehend these things.

This paper has barely touched the surface of the available writings on this subject, and from the amount of material available from the late 1800 and early 1900s, our grandfathers considered this to be a highly important part of Masonic learning. Any Brother interested in further reading on the subject could do worse than to start with the following books shown, from which much of this paper has been extracted:

Brethren, I do hope each of you found something of interest to stimulate your own thoughts about the symbolism, astrological or otherwise, in our wonderful craft, and for accompanying me on this small meandering journey through my curiosity - I thank you. David Cook, 2012





## News on the Net.

This from the website of “**The Metaphysical Freemason**”

Truth is the most powerful of all. No claim to it is made here, thoughtful and intuitive scrutiny is however encouraged.

The Educated Man is the Enemy of Tyranny.

Monday October 22nd

Freemasons in America were the force behind public education for a very good reason. They knew that men could be swayed in their thinking, and in order for a man to be an advocate for the Constitution, with all its lofty thinking, it would take an educated man to stand up for it. When you examine the ways in which men have been brainwashed over the generations it is usually the combination of dire circumstances and a lack of educated thinking. During Nazi Germany's rise, it was that after WWI the German economy was hamstrung and that the Great Depression was happening. If you look at Islamic Fundamentalism you see a complete lack of classic education, hence the Mullahs and the royal families can scapegoat external forces to explain the misery of the common man. In America today we see a declining quality of education amongst the people. We don't seek out underlying causes and motivations and we are easily lead by the powers and efforts of those who would keep us away from a thoughtful understanding of what is occurring.

This is from the Orlando Freemason.

2012: Grand Armageddon,

Connecticut Freemasons were surprised this week by the actions of their new Grand Master, Most Worshipful Gary William Robert Arseneau, a brother who had previously been known for his temperate character and his prudent decisions.

MW Bro. Arseneau used his first few days as Grand Master to issue the typical pronouncements and proclamations, but then followed up with several decrees which seem completely out of character with the progressive way that Freemasonry has generally been practiced here in the Nutmeg State.

The first pronouncement was so out of character that a number of people initially thought that he was joking, but further investigation prompted him — or rather, his office — to forward this email to the districts:

*“While in the past it may have been up to the individual to choose how to wear their Masonic ring, it is the decision of the Grand Master that Freemasons under the Grand Lodge of Connecticut should only wear their rings with the points turned inward, i.e., pointing toward their wrist. This is no different than the rules and regulations pertaining to the wearing of one's aprons or jewels in public. Members with the [points](#) described in any other fashion will now be considered as subversive, and will be liable to be reprimanded, suspended, or expelled.”*

Further communications were just as surprising, both for their content, and for their unusual bluntness in language.

On Ritual Seminars:

*“Due to the costs involved with hosting the various ritual seminars around the state, the Grand Lodge Committee on Masonic Education will mail DVD copies of the various [National Geographic](#) and [History Channel](#) specials to new lodge officers so that they can study on their own time.”*

On Officer Training:

*“The Grand Lodge can not be expected to fund the coffee and donuts for a few dozen half-awake*

*officers that show up a couple of times a year.”*

On the Grand Lodge website:

*“We have been wasting money on this [website](#) for years. It is my plan to scrap the entire thing, sell off the servers, and move everything over to Facebook and Google Documents. They're free, the uptime is better, and if there are any problems, then the members can complain to Facebook or Google for support.”*

But the most surprising communication had to do with something that most Freemasons around the state had considered to be a dead issue: [The Grand Lodge of Southern New England](#).

*“Because of the large amount of the funds expended in the legal process of finalizing the [details](#), and in the physical construction and remodeling of the [building](#), and because the [Grand Lodge of Rhode Island and Providence Plantations](#) reneged on the arrangement for a merger between their respective Grand Lodges without [due and timely notice](#), it is the decision of the Grand Master that we seek to recover those financial damages in a court of law.”*

Anonymous sources close to the Grand Master have reported that MW Bro. Arseneau had been especially upset with the merger cancellation several years ago because he, himself, had done a large part of the background work. While so far unsubstantiated, he was reported to have said “They only have, what, like two dozen lodges? I say that we sue the hell out of them, and then when they run out of money, we'll just move in a take over anyway. Then, nobody will left to object to our keeping the ‘A’ in the ‘AF & AM’.”

The word is that the [Grand Lodge of Massachusetts](#) will be watching the developments closely, and may offer to buy the Grand Lodge of Rhode Island outright as part of their

new public awareness campaign. Connecticut brothers familiar with the workings of the Massachusetts Grand Lodge have hinted that while it would actually serve little purpose, Massachusetts Grand Lodge officers had been "miffed" that they had not thought of the merger idea themselves several years ago, and see the opportunity as a way to turn the Connecticut failure into their own public image success.

In the meantime, Masons around Connecticut are still reeling from the number of new rules and regulations, and many foresee that lodge meetings for the remainder of the month will need to focus on getting the word out to the Craft.

ED Note I have left the weblinks in for your own research.

#####

**By Tom de Castella BBC News Magazine 9 March 2012**

Dogged by conspiracy theories, Freemasons insist theirs is a modern, open organisation. But can this male-dominated body cast off its secretive image and win over a sceptical public?

They designed the pyramids, plotted the French Revolution and are keeping the flame alive for the Knights Templar. These are just some of the wilder theories about the Freemasons. Today they are associated with secret handshakes and alleged corruption in the police and judiciary.

But dogged by this "secret society" image, the Freemasons have launched a rebranding exercise.

On Friday, the United Grand Lodge of England, the largest Masonic group in Britain, publishes its first independent report. The Future of Freemasonry, researched by the Social Issues Research Centre, aims to start an "open and transparent" discussion ahead of the group's tercentenary in 2017.

Nigel Brown, grand secretary of the United Grand Lodge, says it's time to banish the reputation for secrecy. "We're being proactive now. It's essential we get people's minds away from these myths." For instance, there is no such thing as a secret handshake and professional networking is forbidden under Masonic rules, he says.

Even this is disputed. Martin Short, who wrote about the Masons in his 1989 book *Inside the Brotherhood*, says the handshake is real. "If you meet a middle-ranking police officer, you'll suddenly find this distinctive pressure between your second and third fingers. The thumb switches position and you feel that someone is giving you an electric shock."

The report for the most part dodges such controversy, surveying members and the wider public on Masonic themes such as male bonding, charitable work and ritual. It argues that members value the community of Freemasonry and that outsiders are largely ignorant of how the organisation works.

With 250,000 members in England and Wales and six million around the world, they are a minority, albeit one associated with the levers of power. The first US President, George Washington, and another leading American revolutionary, Benjamin Franklin, were Masons. Today a significant proportion of the Royal Household are members, and the Duke of Kent is grand master of the United Grand Lodge of England.

Masonic rules demand that members support each other and keep each others' lawful secrets, which has led to fears of corrupt cliques developing.

It's nothing new, says Observer newspaper columnist Nick Cohen.

Ever since the 1790s Masons have been "whipping boys" for global conspiracy theorists, he argues, adding that after the French revolution, Catholic reactionaries were looking for a scapegoat and the Jews - the usual target - were too downtrodden to be blamed.

Freemasons Hall in London's Covent Garden stood in for MI5 headquarters in the BBC spy drama, *Spooks*

An episode of *The Simpsons* charted Homer's attempts to join a fictional secret society called the Stonecutters, and the comic disasters that ensued

Fred Flintstone of the eponymous 1960s cartoon belonged to a club with Masonic echoes - the Loyal Order of Water Buffaloes Lodge, for men only

It was the Freemasons' turn and the narrative of a secret society plotting in the shadows has never gone away, says Cohen. "You can draw a straight line from the 1790s onwards to the Nazis, Franco, Stalin right up to modern Islamists like Hamas."

The charter of Hamas - the Islamist party governing Gaza - states that the Freemasons are in league with the Jews and the Rotary Club to undermine Palestine.

These theories are "clearly mad", says Cohen, but attacking the Masons has become a staple for anyone suspicious of a New World Order.

There's also the sense that Freemasons are "weird", says James McConnachie, author of the *Rough Guide to Conspiracy Theories*.

Initiations include rolling up one's trousers, being blindfolded with a rope round one's neck, and having a knife pointed at one's bare breast. "They offer a progression to a higher level of knowledge," McConnachie says. "It's alluring and cultish."

Grand secretary Brown argues that



the initiations are allegorical one-act plays. They give people "from all walks of life" the chance to stand up in front of an audience, conquer their fears, and make friends, he says.

"People don't associate fun and enjoyment with Freemasonry but it's the common thread for us. It's about camaraderie and making lasting friendships."

Another vexed issue is its male-only image. There are women's orders in Britain with 20,000 members, but Freemasonry is overwhelmingly male. The UGLE does not recognise or approve mixed lodges.

The report talks of a "quiet revolution". But some information should be withheld from public view, Brown says. "Keeping a bit of mystery is good news. If people joining know absolutely everything, where would the excitement be?"

The Masons are walking a difficult tightrope, says brand consultant Jonathan Gabay. For the rebrand to be effective, they have to demonstrate they are serious about being open and transparent. And yet, in the process, they risk alienating members who value the "cachet" of secrecy and tradition, he says.

People join the Masons not because it is a community group raising money for charity but for its "snob factor" and history, argues McConnachie. If this is overtaken by a transparent, inclusive approach then the organisation would be indistinguishable from many other dining clubs. "You'd have to ask - why would you want to be a Freemason rather than a Rotarian?"

Distrust remains strong. Last year, the Archbishop of Canterbury Rowan Williams controversially named a Freemason as the next Bishop of Ebbsfleet. He had previously said that Freemasonry was

"incompatible" with Christianity. In August 2010 it emerged that a new national Masonic lodge had been set up by senior police officers.

Former Home Secretary Jack Straw tried to address the issue of Freemasons working in the criminal justice system. In 1999, new judges were required to publicly disclose whether they were Masons.

But after a ruling from the European Court of Human Rights, the requirement was dropped in 2009. Police officers have a voluntary requirement to disclose - but only to their superiors.

Researching his book in the 1980s, Short found that "corruption in the police was enhanced and shielded by the Masonic lodges."

It's difficult to know whether anything has changed as the Freemasons do not make their membership list freely available, he says. Brown responds that to do so would breach data protection rules.

Given all the suspicion, it's hard not to feel sorry for Freemasons, says Cohen.

"Researching them, you do become rather sympathetic. If people want to say Freemason lodges are nests of corruption then fine. But they've got to prove it. It's no good just saying it."

However, there is something amusingly peculiar about Masonic ritual. It is this rather than the historical baggage that is their biggest obstacle to getting a fair hearing, he argues. "Rolling your trouser leg up is quite funny. If they do want to rebrand then perhaps they should drop the trouser leg rolling."

"Masonic legends associate geometry with ancient Egypt, and so buildings sometimes have a distinct Egyptian flavour," says Professor James Stevens Curl, author of *Freemasonry & the Enlightenment: Architecture, Symbols, & Influences*.

"Columns often appear 'distyle in antis', meaning a pair of columns set between two walls to form a porch or some other element in a building. However, many examples of 'distyle in antis' feature classical columns based on Greco-Roman exemplars, so this can sometimes be a subtle way of alluding to the lost Temple of Solomon.

"The letter G often appears in Masonic buildings. Some have said this is the deity, but if that were so, the French would use D instead of G. The use of this symbol seems first to have been associated with geography, but later with geometry."

### **Police Probe Masonic Centre Petrol Bombing.**

**Posted Wed Sep 19, 2012 8:46am AEST**

Investigations are continuing after a masonic centre in Shepparton was set alight by a petrol bomb on Sunday night. The home made Molotov cocktail was thrown at the front of the Welsford Street building and two windows were smashed about 7:45pm (AEST).

Detective Senior Constable Glenn Parmansche says offensive slogans were also spray-painted on the centre's walls.

"So we're appealing for anybody that may have driven past or seen anybody outside the masonic centre or any vehicles parked outside and also anyone that may have sold any silver paint recently in the local area," he said.

"The graffiti at the front of the building had no connection to the masonic centre, so at this stage we're not sure what the motives are."

## Conference 2012 Wellington. Letters to the Editor: Looking forward to your comments and letters.

### Personal Response to ANZMRC 2012: Bob James

Thirty plus brothers attended the ANZMRC Conference 2013 in Wellington New Zealand and thoroughly enjoyed themselves, the catered food and the social contacts. Being fairly new to these things I found it engrossing and stimulating but the organisation clearly is faced with major issues. I'd like to comment on a couple and hope that we can talk further about them.

Firstly, the costs involved for anyone wishing to attend. Coming from eastern Australia to NZ cost me personally over \$1250. Obviously the total would be more for brethren travelling further. Contemplating the journey must put quite a few off. I was subsidised by the Newcastle Masonic Study Circle to amount of \$400, for which I'm very grateful. I'm not disputing either the amount or its make-up.

Secondly, and more philosophically - there seems quite a divergence of opinion about the future. The list of discussion topics thrown up in a brainstorming session included, for example, 'How do we sponsor more research and study groups?', 'Distinguishing Research from Education', possibly removing 'Research' altogether from the name, and questioning 'the appeal of research lodges.' About the only consensus was around the need for ANZMRC to seriously consider putting in procedures to see that the actual presentations were of the best possible kind.

I don't mind differences of opinion and I don't struggle for consensus. I disagree with just about everything that Bro Alan Gale, for example, had to say but that's OK, we're different and we see the world differently. There's no need for us to agree, and no need for ANZMRC to stress over disagreements. What is necessary, I think, is that we are given adequate space and time for our opinions and that we both come away feeling that we've been accommodated equally. Similarly, there's no need for the group to find a consensus about the nature and role of Freemasonry, or about how to 'do' Freemasonry.

What is necessary is that ANZMRC builds options into its programs. Perhaps parallel streams, though I think we can do better than that - a radical approach

might be for all announced and programmed speakers to introduce their 'papers' (short or long) one after the other in the first session, so that audience members would then be in a better position to choose, and able to program their own day. Audience members may even decide to add topics, or visit the library, or gather together persons interested in talking about xyz.

Keeping in mind the costs, above, involved we all need to remember that among other things we are marketing a product. Comments?

\*\*\*\*\*

ED note: So what of it? Our Brother Bob has said

“What is necessary, I think, is that we are given adequate space and time for our opinions and that we both come away feeling that we've been accommodated “

As our conferences are held only every two years and expense is a factor discussion does not need to be confined to these conferences, anyone can contribute via these pages. As you can see there is room and if more is needed space will be made available.

You, the reader let us know what you think!!

I challenge you to help me  
fill these pages. ED

I challenge you to help me  
fill these pages. ED



I challenge you to help me  
fill these pages. ED

I challenge you to help me  
fill these pages. ED

I challenge you to help me  
fill these pages. ED

## Introducing the 2013 ANZMRC travelling Lecturer.

Trevor Stewart is a retired lecturer who was educated at Birmingham, Sheffield, Durham and Newcastle Universities. His academic work specialised in English eighteenth-century English literature and his doctoral research focused on a coterie of Enlightenment gentlemen freemasons who lived in the north of England.

Bro. Stewart continued to give fully documented papers on various masonic subjects in American, Belgian, French, German and Scottish lodges – at both lodge and Provincial Grand Lodge levels - as well as in many English Lodges, Royal Arch Chapters and in London's ancient Guildhall. He has also taught in history seminars at Cambridge, Oxford and Harvard Universities (2004) which focused on newly discovered contributions made by early eighteenth-century English freemasons to the development and spread of 'Newtonianism'. In October 2007 he was invited by the Pennsylvania Grand Lodge Masonic Academy to give his paper on 'A Way Forward – some seminar techniques'. He was the keynote speaker at the 2010 annual dinner of the Philalethes Society in Minneapolis. He was invited by the Grand Lodge of Romania to address their May 2010 communication in Huniazilor Castle and by the National Grand Lodge of Greece in June 2010 at their communication in Athens.

Bro. Stewart contributed papers on Freemasonry in the Enlightenment period to international conferences held at the Canonbury Masonic Research Centre (London), the University of Bordeaux and the first and second international UK conferences on the history of Freemasonry in Edinburgh (2007 & 2009). He has published several papers in the annual transactions of the Quatuor Coronati Lodge (AQC) and of the Leicester Lodge of Research, in Hibiscus (GL of Florida) and in The Ashlar, the leading Scottish masonic quarterly. He edited two volumes of The Canonbury Papers (2005 & 2006) for the Canonbury Masonic Research Centre (London). He has published numerous lectures in bound



**RW Bro Trevor Stewart 2013 Travelling Lecturer**

pamphlet format, a world-renowned English translation of Martinez de Pasqually's crucial esoteric text Treatise on the Reintegration of Beings; and he has recently published a fully illustrated monograph on the famous 1702 Haughfoot Lodge, which formerly existed in the Scottish Borders region. He is planning three new books on the hitherto unpublished non-masonic writings of William Hutchinson (1732-1814), the founder of English masonic symbolism.

In 2004 Bro. Stewart was appointed by the United Grand Lodge of England to be its Prestonian Lecturer. He is a Past Master of three English Lodges, including the Quatuor Coronati Lodge No. 2076 (English Constitution) and in June 2010 was installed as the Right Worshipful Master of Lodge 'Sir Robert Moray' No. 1641 (the leading Scottish research lodge - Edinburgh).

In December 2007 he was elected to Honorary Membership of both The Alpha Lodge No. 116 (New Jersey) and St. John's Lodge No. 1 (New York City). He was elected subsequently to Honorary Memberships of the Cincinnati and the Atlas-Pythagoras Lodges (New Jersey) and he is particularly delighted to be associated so strongly with such distinguished New Jersey masonic bodies. He was created Right Worshipful Grand Lecturer (Honorary) by the Grand Lodge of New Jersey in September 2009. He was created a Ninth Grade (Magus) by the SRICF in Washington DC (February 2007). He edited 'From Across the Water' an anthology of eight past papers from AQC on North American Freemasonry in the colonial era (copies may still be available from the Scottish Rite Research Society, Washington DC).

Bro. Stewart has held office in all of the Orders which grace the English Masonic landscape, is a Life Member



of various Scottish Orders - including the Grand Lodge of the Royal Order of Scotland - has been honoured in the Rectified Scottish Rite in Belgium and in the Ancient and Accepted Scottish Rite in Germany. In SRIA he was a member of its High Council, a Chief Adept of a Province, the Director-General of Studies and an active member of its Executive Committee. He edited the SRIA Transactions (2005).

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(Continued from page 12)

## THE DECLINE OF MASONIC DINING IN AUSTRALIA

The Queen and the Craft  
The Grand Master, MWBro. HRH  
the Duke of Kent.  
The Pro Grand Master  
The Deputy Grand Master  
The Assistant Grand Master, and  
Grand Officers present and past  
The Provincial Grand Master  
The Deputy Provincial Grand  
Master  
The Assistant Provincial Grand  
Master/s, and Provincial Grand  
Officers present and past  
The Worshipful Master  
The Visitors/Guests  
Absent Brethren  
The Tyler's Toast

There are yet other toasts that sneak in as well, on occasions. Of course, a response is only given if one (or more) recipients are present. Certainly at an Installation Dinner, at least, that will be more than a few...

The Toast List at Victorian Festive Boards is less extensive, mainly because we do not have Provincial Grand Lodges in this State. Even so, our Toast List (The Queen and the Craft, the Grand Lodge, the Master, the Visitors, and Tyler's Toast) is predicable and if regularly heard (as you do) is very repetitive. In my long experience, Masters who respond to the *Visitor's Toast* invariably parrot virtually the same words that most

Masters before them have said ('Visiting is the life blood of Freemasonry', 'I'd like to thank the ladies for the flowers', etc). Of course, at Lodge Epicurean and Lodge Amalthea we have largely done away with toasts and responses.

It is worth noting that lodge dinners (as opposed to 'Festive Boards') are very common across the Masonic world. Virtually all European Lodges hold a quality dinner after meetings, for example. The Americans are a bit different. The Festive Board, on the English model, has never been part of American Masonry. It has been asked - *Why is that the case?* The simple answer is that American Masonry was born and developed (from England) in the 18th Century and was well established with its own customs prior to the Union of the *Antients* and *Moderns* onto the United Grand Lodge of England in 1813. English lodges today and those that descend from England AFTER 1813 (such as those of Australian Masonry) follow post-1813 English practices. By 1813 the Americans had long since followed their own course.

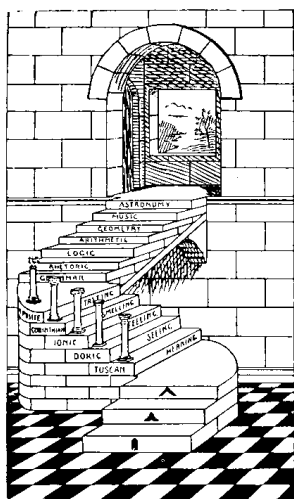
...and the development of English Festive Boards as they exist today is certainly post-1813. After a typical American lodge meeting, there is no dinner of any sort. Many lodges will have what is usually called a 'collation'. This is a brief, very light supper - but certainly with no toasts or anything similar. An American lodge may hold a dinner in association with the annual Installation of Master - not necessarily on the same day; but again, no toasts, usually.

In some American states it is not unusual to hold a dinner when a Third Degree is performed - and typically this is held in the middle of the ceremony! Half way through the Third Degree

the lodge will be 'called off' and the dinner held. After dinner, it is back to the lodge room to complete the ceremony! Of course, we would never dream of doing such a thing - aside from the fact that 'after a few drinks', one might consider, the charges delivered in the second part of the ceremony could be a bit shaky! Indeed - unless you appreciate that in almost every state in America alcohol is not permitted in association with any lodge meal or supper - it is simply not permitted on Masonic premises. This is slowly changing in some States.

So, the vast majority of American lodges are what we would call 'Temperance Lodges' - no booze! Indeed there were, historically, a significant number of 'Temperance Lodges' in Victoria that had no alcohol at their festive Boards. There were some lodges too, where beer was only brought out 'after the Visitor's Toast' or something similar - although the true answer to this practice was as much about minimizing the costs on lodge funds as to diminishing the alcoholic intake of members. Needless to say, 'Temperance Lodges' have long since gone - I doubt if any still exist, as such, in Victoria.





# Harashim

## חרשים

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

ISSN 1328-2735 Issue 59 April 2013



## 12th Biennial ANZMRC Conference 2014

### EXPRESSION OF INTEREST

### In This Issue

The ANZMRC committee are seeking expressions of interest in submitting papers for the 12<sup>th</sup> Biennial Conference to be held in Cairns, Queensland, during September 2014. Only Affiliate and Associate members of the ANZMRC are eligible to submit papers. Expressions of interest setting out the title of the lecture, the author and a brief description of the lecture, should be lodged with the Secretary, Colin Heyward, email: Colin Heyward coljan@inhb.co.nz by 1 September 2013, earlier would be appreciated. The final version of the paper together with a half page synopsis must be submitted to the Selection panel coljan@inhb.co.nz by 31 January 2014.

Rules to be adhered to are set out below, 'Rules for a Kellerman Lecture'

### RULES FOR A KELLERMAN LECTURE

1. Kellerman Lectures should normally be from 3000 to 6000 words, excluding appendices. It must not have been previously published.
2. The lecture must be an original work of the author and shall represent original research, on any subject that has a connection with Freemasonry – historic, philosophic or esoteric.
3. As time will be constrained, authors of these papers will be required to make a presentation speaking to their paper with appropriate visual aids for 30 minutes followed by question time. The oral presentation need not follow the wording of the printed paper. Questions on clarity and forum must be prepared for.
4. PowerPoint or other visual aids may be employed during the oral presentation.
5. The printed version should be formatted in either Microsoft Word, or rtf format, page size A4, margins 2cm, using Times New Roman 11 pt; headings 12 pt bold. Paragraphs should be single spaced, left-justified, with a space after of 6pt except for headings. References should be by either brief footnotes or by endnotes; size 9pt; a bibliography will be given at the end. Illustrations should be in jpg format.
6. All references will be listed in font size 9 and the Bibliography will also be font size 9. Other peoples referred work, must be recognized.
7. The Kellerman Lecturer grants publication rights to the ANZMRC.
8. The Kellerman Lecturer must be prepared to travel to the ANZMRC Biennial Conference to present his lecture in person (at his own expense).

Note:

*Your presentation should be a catalyst for discussion, an opportunity for the free flowing exchange of ideas. See Page 16 for Guidelines for Kellerman Lecturers. Ed*

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## About *Harashim* חרשים

*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, [kenthen@optusnet.com.au](mailto:kenthen@optusnet.com.au). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrytasmania.org/>.

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### Contents

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

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

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

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

### General correspondence

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10 Rose St, Waipawa 4210, New Zealand.

[coljan@inhb.co.nz](mailto:coljan@inhb.co.nz)

## MASONIC GLOVES

By: James R. Manuel

*Bro. James Manuel is a Past Master of Alt Heidelberg Lodge #821, Heidelberg, Germany and is currently serving as Grand Librarian/Historian of the American Canadian Grand Lodge.*

Hoodwink removed, the hawk soars high into the air currents, swoops down to capture his prey, and then lands on the upraised, gauntleted arm. His rear talon, the killer claw, can exert a force capable of cutting through a human wrist that is protected by a thick leather glove. He is quickly hoodwinked and cheated out of his prey. The hood serves to keep the hawk "In the dark" and allows him to remain calm while waiting for its master's orders. The glove serves as the master's protector. There are other practical uses for the glove, but in adopted speculative Masonic ritual its symbolism needs to be explained.

In medieval times, the poor wore mittens while the rich wore gloves. In courtly etiquette, a knight would offer a pair of white perfumed gloves to establish a relationship of dependency. A knight wore gloves as a means of protection and to improve his grip. First made of leather, later the gloves were made of steel mail. The glove was a symbol of power and played a part in the investiture of a knight. To present a glove meant giving up the means of protection and granting the power to the receiver, while throwing the glove was an act of condemnation and represented unfaithfulness. In medieval court, the judge threw the glove at the convicted convict.

In the coronation of the Kings and Queens of England, the Earl of Oxford shall *bere with him the Coyfe and the Gloves of lynnyn clothe for the kyng is anoyntyng bothe to his heed and to his hondis*. The pur-

pose of the gloves was to keep the king from being soiled by contact with impure things. After the ceremony the gloves were burned, to prevent them from being used for profane purposes.

The Medievals played a game called "Drop Gloves." Drop Gloves was played in a circle. The players all faced the centre except "it". The "it" walked slowly around the circle behind the players, and then dropped a glove behind the back of one of them. That player had to pick up the glove and race after the "it" in the same direction around the circle. If the "it" could reach the space left by the chaser before being tagged, the chaser was "it". If he was tagged first, he was "it" again.

Let us now look at how the gloves as a part of Freemasonry have evolved. The gloves, which, like the apron, form part of our regalia nowadays, were originally a necessary part of the operative masons' protective clothing, the gloves being especially important to prevent injury. Numerous early records show that their employers supplied them to the masons. At Ely, in 1322, the Sacrist bought gloves for the masons engaged on the *new work*, and at Eton College, in 1456, five pairs of gloves were provided for *lavers of die walls* as custom may have required.

At York, in 1423, ten pairs of gloves were supplied to the mason setter at a total cost of eighteen pence. At Ayr, Edinburgh and Andrews there are a large number of records of gloves supplied to hewers and layers from 1598 to 1688.

All these records relate to masons on the *job*. But for the masons in their lodges there was another source of supply. From 1599 onwards there is evidence that masons were obliged to furnish a pair of gloves to each of the Brethren on the day of their entry into the lodge, as part of their admission fees. The earliest official record on

the subject is in the Schaw Statutes addressed to the Kilwinning Lodge in 1599, requiring that all Fellows of Craft at their admission to that grade were to pay £10 Scots with 10/- worth of gloves (these fees must be divided by twelve to find the corresponding English sums, FC's therefore paid the equivalent of 16/8d plus ten pence for gloves).

Records of the Lodge for 1674 and 1675 show that both apprentices and Fellows, at their entry, were to pay the requisite fees with *sufficient gloves to ye whole company* (Vernon, pp, 12J 13). At Aberdeen, in 1670, the apprentice was called upon to pay 4 *rex dollars*, with . . . *Ane linen apron and a pair of good gloves* ... to each of the Brethren. The linen apron is rather surprising, but linen was probably a local product and therefore economical.

At Dunblane, in 1724, the Lodge presented gloves and aprons to its entrants. At Haughfoot, as late as 1754, the Lodge enacted: . . . *that none can Enter here in time Comeing without a pair of Gloves to each member of the sd Lodge*.

In 1723, a Masonic exposure, now known as *The Mason's Examination*, was published in a London newspaper, *The Flying Post*. It's opening words run: *When a Free Mason is enter'd after having given te, all present of the Fraternity a Pair of Men and Women's Gloves and Leathern Apron....*

#### **Additional note by Christian Guigue (France)**

One ritual, the first Apprentice ritual from Rectified Scottish Rite, 1773, uses three pairs of gloves. One for himself, one for the mystery lady he esteems the most (later, in high degrees, he will understand that this lady is not a woman but a picture of Mary the Virgin, mother of Jesus), the last pair of gloves will be an emblem of the purity he has to reach. Only the first pair will be worn in lodge.

Now we look forward to our present day and how we use gloves in our Masonic ritual. It is part of the regalia of

the American Canadian Grand Lodge to wear white gloves in closed lodge at all times. It is customary in most ACGL lodges to present the newly initiated with his first pair of white gloves. A brief ceremony has been developed and has become one formal way of instructing the new Entered Apprentice with the meaning behind the wearing of the white gloves. This brief, but impressive ceremony follows with remarks from the Master.

The following is not part of the ACGL standard ritual, but has been used successfully in several Lodges. This ritual is conducted in the First Degree Work, in the Lodge, immediately prior to starting the Second Section Lecture. The white gloves given to the newly made EA must have no Masonic symbols on them. On 14 April 2000, Brother John P. "Buck" Buchanan, Junior Grand Warden, wrote, "Although I revised the original work to suit my own style of speech, white gloves and presentation, full credit for the availability of this beautiful piece goes to Bro Ron Maskell." Below find a copy of this white glove presentation that Brother John P. "Buck" Buchanan loved so much to verbalize to the newly initiated Entered Apprentice.

#### **WHITE GLOVES**

Modified version of "Clean Hands", by Bro Buck Buchanan, Nov 1999.

*Brother xxxxx, Clean hands have long been a symbol of purity.*

*The psalmist says, That he only shall ascend into the hill of the Lord, or shall stand in His holy place, who hath clean hands and a pure heart".*

*In the Ancient Mysteries, the washing of the hands was always an introductory ceremony to the initiation; and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into our sacred rites.*

*The white gloves worn by Masons as a part of their clothing allude to this symbolizing of clean hands and a pure heart.*

*I now present you with your own pair of white gloves. Always wear them when attending Lodge. Let them be a constant reminder to you, as an upright man and Mason, to ever have clean hands and a pure heart.*

Thus we have a brief history of gloves and their significance in our Grand Lodge. In the words of the Ancients...

*We wil and we graunt. Be it soo. Be it soo, AMEN.*

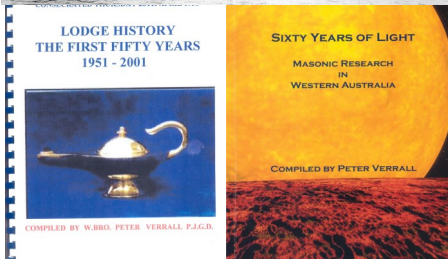
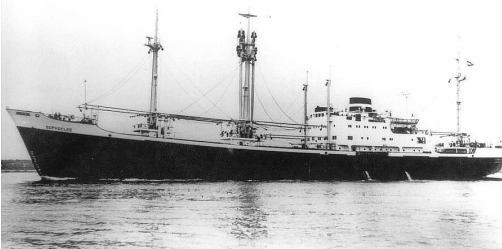
The Masonic use of both gloves and aprons probably sprang from the operative custom of wearing them for the same reasons that other workmen found them necessary for protection and, hence, they were appropriate and useful gifts in the operative era. As they merged into the speculative era, aprons became smaller and gloves lighter.

Didron (*Annales*) cites examples in the 14th and 15th centuries where 3 dozen pairs of gloves were presented to the masons who began the building of the Chartreuse of Dijon; where gloves were bought for the masons to shield their hands from the stone and lime; and where 22 pairs of gloves were given to the masons and stonecutters working at Amiens. In the 18th century, it was the custom to require the candidate to *clothe the lodge* by presenting to each member an apron and gloves, and sometimes an extra pair of gloves for the Mason's wife. Dr. Plot's *History of Staffordshire* mentions this general practice as of 1686 so that it probably dates back to the operative era. Gloves were worn in some lodges well into the 19th century and even today are worn by the officers of some lodges, especially, if the officers are in evening dress. All Masons participating in funeral services of course wear white gloves. These are now generally knit but were formerly of kid leather. (*Coil's Masonic Encyclopaedia*)

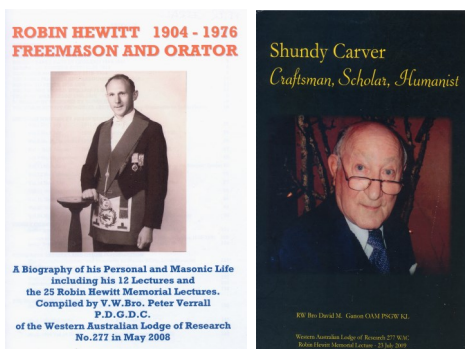


**A SHORT POWERPOINT  
PRESENTATION ENTITLED  
'COMPILING A MASONIC BIOGRAPHY'  
BY RW BRO PETER VERRALL PJGW.**

One of the responsibilities of Research Lodges is to ensure that records are kept of approved lectures presented to the Lodge and also some history of the presenters themselves, especially those who are, or have been, prolific in



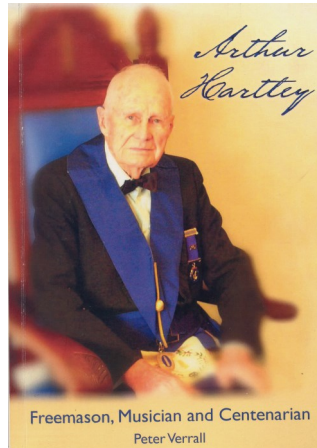
their writings. This may take a number of different forms including Lodge Histories at recognised stages, such as 25<sup>th</sup>, 50<sup>th</sup>, and other anniversaries, (Plates 1 & 2)



or biographies, such as these from the Western Australian Lodge of Research about :-

- our Foundation Master, RWBro Robin Hewitt PJGW, (Plate 3)

- our PWM RWBro Shundy Carver PSGW, (Plate 4)



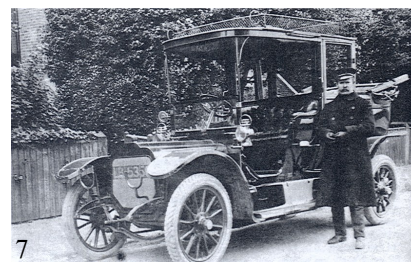
and our PWM RWBro Arthur Hartley PSGW, about whom I am in the



process of preparing a biographical PowerPoint presentation for the

Lodge of Research next year. (Plate 5) · This short talk is a preview or trailer of this presentation and follows the book that I

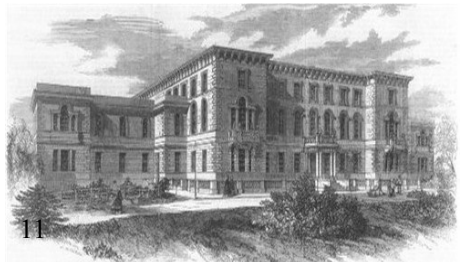
wrote for the celebration of Arthur's 80 years in the Craft



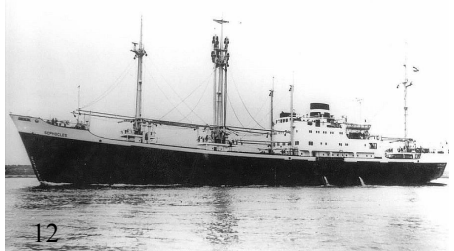
in 2010. Arthur was born in London in May 1906, the third eldest of 11 children, but one died at a



year old. (Plate 6) His father was a chauffeur to the Countess de Hamil de Manin. (Plate 7)



The family lived in a dismal slum area and in 1914 he went to school at Barrow Hill. (Plates 8 & 9)





They later moved to a cul de sac in Paddington. (Plate 10)  
In 1917 he graduated to



Haverstock Central School.  
(Plate 11)

Sadly his mother died in 1919 from the influenza epidemic, a year after the birth of her eleventh child.



16

In 1926, Arthur got an assisted passage to join his brother Bill in Perth, Western Australia,

in a farm training scheme.  
(Plates 12 & 13)



17

However the scheme was sus-

pended, so he went to Claremont Teacher's College and graduated from there in 1927 (Plates 14 & 15)

Arthur's first appointment was at Upper Murray School near Waroona where, incidentally, the local headmaster interested him in Freemasonry and, at the age of 24 in 1930, he was initiated into the Scottish Lodge in Menzies.

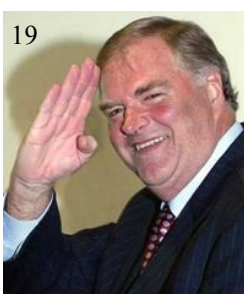
From Upper Murray, he was then transferred to a school at Warner Glen, where his musical talents were becoming evident. (Plates 16 & 17)



18

In 1930, he moved to a school where he could have his three younger brothers and here he developed his interest in music and practiced hard on his violin.

In 1932 he met his future wife, Edith Arthur, also a teacher, at the time he caught her attention playing his flute when she thought



19

he had been brought in to entertain the children at a Teachers Union meeting.

In 1936 they were married in Ross Memorial Church in West Perth. (Plate 18)

When war was declared in 1939, he received notice of a transfer to Midland High School in Perth. On the first day of school, Arthur took off with a cricket bat and this attracted the attention of a



20

young man who followed him and asked the directions to the School. It turned out to be a young Kim Beazley, and they established a long lasting friendship. (Plate 19) During the war, Arthur taught in a number of schools and went to university after work, taking Psychology and German.

In 1942 he was transferred to his own school at Nannup where he received the salary of a headmaster but, because of the war, could only have 'acting' status. (Plate 20) In 1950, both Arthur and Edith received

positions in Perth schools and moved into a new house of their own. In 1952, he joined the Lodge of Research, one year after its Constitution, at the same time as RW Bro Shundy Carver and, that year, presented his first lecture entitled 'The Seven Liberal Arts' or 'The Education of a Freemason'.

The following year, 1953, he delivered his second lecture entitled 'The Significance of Pythagoras' as well as delivering five of the 48 lectures



## The Arthur E Hartley Collection



An Anthology of Lectures  
from 1952 to 2006

*Just as I was  
Arthur E Hartley*

11	1952.02.06	The Seven Liberal Arts or the Education of a Freemason	Hartley AE
19	1953.03.08	The Significance of Pythagoras	Hartley AE
29	1954.04.09	A Philosophical Interpretation of Freemasonry	Hartley AE
36	1955.05.08	Freemasonry and the Rule of Law	Hartley AE
43	1956.06.07	The Art of Rhetoric in Freemasonry	Hartley AE
50	1957.07.07	The Circumstances Connected with Building of KST	Hartley AE
59	1958.08.07	The First Response in Freemasonry	Hartley AE
158	1972.23.07	The Communication of Ethical Principles Through Fmy	Hartley AE
171	1974.25.06	A Sociological Analysis of Freemasonry	Hartley AE
176	1976.27.01	Freemasonry in Germany	Hartley AE
236	1989.39.01	The Circumstances Connected with Building of KST	Hartley AE
269	1996.46.03.1	The Way It was (1995 RHML)	Hartley AE
272	1997.47.01.2	Reply to Toast on his 60 years in Freemasonry	Hartley AE
277	1997.47.03.2	The Geometry and Construction of the Great Pyramid	Hartley AE
291	2000.50.03.2	The Legend of the Knight Templars	Hartley AE
297	2001.51.01.4	The Seven Liberal Arts (See 1952.06)	Hartley AE
310	2006.56.02.2	Freemasonry and the Enlightenment (2006 RHML)	Hartley AE
346	Approved	Songs and Poems of Robbie Burns	Hartley AE

given to member lodges in that year.

He finally wrote 20 lectures in 'The Arthur E Hartley Collection. Anthology of Lectures from 1952 to 2006' printed by Grand Lodge. (Plate 21)

15 of these lectures were approved by Grand Lodge and are in the Lodges

Transactions including two Robin Hewitt Memorial Lectures and here shown listed from the 60 Year Lodge History. (Plate 22)

In 1953 Arthur was elected to the Executive of the Teachers Union and was the Teacher's Representative on the Board of Classifiers, who made promotions in the Primary Service.

Over the years, Arthur had very strong views which he did not fail to bring

forward to the proper quarters.

In 1956 he moved at the Lodge of Research that a deputation should be sent to the Board of General Purposes to discuss that Grand Lodge give recognition to those lecturers of the Lodge of Research whose lectures had received their approval.

In reply the Grand Secretary

wrote to the Lodge advising that it did not favour the creation of any special rank for lecturers and would leave the matter of Grand Lodge recognition in the hands of the Grand Master.

This was a blow to Arthur, for in his diary at that time, he wrote -:

*"May be power was getting me a little off balance.*

*At Lodge I was patronising, as few brethren seemed to have much understanding of my theme. If I am to continue with this sort of work then I will have to learn to be tolerant. As it is, I shall rapidly become a Czar if I continue in this manner ; perhaps I will throw over all this Union and Lodge work and go back to University"*

Friday 13<sup>th</sup> July 1956 also dealt him another blow.

He wrote -:

*"The Union Executive moved a motion in my absence to be put to Conference that no person could be a member of both the Appeal Board and the Board of Classifiers and Conference itself saw open conflict between the Catholic Action Group and the Freemasons. I was certainly not the most*



*popular man at Conference".*

In 1956 he was transferred to Wembley Primary School in Perth where



the pupils were interested in learning the recorder, so he purchased 20 initially but by 9 o'clock in the morning they were all sold and he had to purchase more.

He rode to school everyday



and here he combines cycling with his other passion, music, by carrying his flute in its case. (Plates 23 & 24)

By this time Arthur and Edith had four boys, John born in 1936, David in 1938, Bruce in 1940 and Richard in 1948, here all shown cycling with Dad. (Plate 25)

In 1958 he became Secretary of the Lodge of Research and in 1959 he received a letter from the Grand Secretary informing him that his last lecture was not suitable to be given to Craft Lodge.

He looked up the Constitution and resolved to launch an appeal that his

Lecture 'The First Masonic Response' was not a theological dissertation as it did not deal with the nature of the Deity but



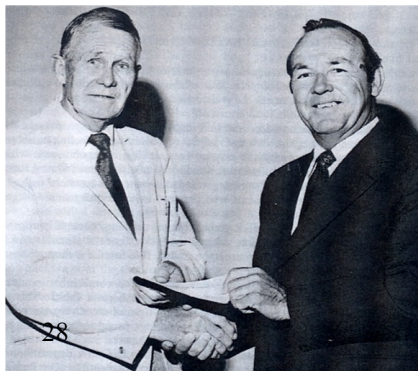
only with the way that man regarded the Deity. Fellow Ma-



sons expressed concern about the imbroglio and thought it would be the end of the Lodge of Research.

The outcome was that Ar-

thur was refused the right of appeal and decided to resign as Secretary and withdraw from Masonic lecturing.



This is the Hartley family in 1960, (Plate 26), the year Arthur took long service leave, firstly visiting his old school at Haverstock in Lon-



don and then on to Germany. (Plate 27) Arthur received a cheque from the President of the Teachers Union who asked Arthur to make enquiries regarding superannuation in Germany. (Plate 28) Whilst there he also attended a Conference of Educators as well as visiting a number of lodges. (Plate 29)

In 1963 Arthur was installed as WM of the United Press Lodge.

In 1967 there is a record of a



letter of resignation from Bro Hartley at the Lodge of Research but there is no mention of his return until 1971



when he was installed as Senior Warden and in 1972 was installed as WM. The following year he received the Grand Lodge Rank of Past Senior Grand Deacon.

Arthur regularly attended Teachers Union Conferences (Plate 30) and in 1972 was elected a Life member of the Teachers Union. (Plate 31)



He formed the Retired Teachers Association, being elected the first President, a position he held for nine years.

In 1972, Arthur retired although Edith kept on working. In that year, both Arthur and Edith qualified as 'Bachelors of Music' at Churchlands College. (Plate 32)

After two years of retirement, Arthur 'found it' in his words 'somewhat trying'.

He was easily frustrated with



the inefficiency of others and found it difficult to maintain his motivation for any task because of the unlimited time he had to complete them. He continued to meet with some of his old colleagues to dis-



cuss educational issues and when Edith was due to retire the following year, he received a letter from the Headmaster of Wesley College offering him a term of teaching Economics, which he accepted.

In 2006, Arthur and Edith moved to Brightwater Care Home in Mandurah. (Plate 33) As I lived very close to the Home, I called regularly to



see him and every time was amazed to be able to have an animated and interesting discussion on all types of subjects with a man in his early hundred's.

Arthur reached his century in that year and over forty Lodge of Research members and their partners



celebrated the occasion with the Grand Master, (Plate 34) the Deputy Grand Master and a Past Grand Master present. Arthur still had his driving licence and drove his



97 year old wife, Edith, from their home for the occasion.



He was presented by the WM with a magnificent ceramic plate with Egyptian motifs

crafted by a Lodge member. (Plate 35)



At the Lodge of Research Meeting held during the last ANZMRC Conference in 2010, the Grand Master pre-



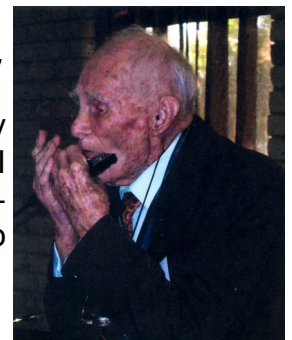
sented Arthur with his 80-year jewel, the first in Western Australia, The reply to his Toast included a poem and a tune on his



mouth organ followed by congratulations from all present.

Plates 36, 37, & 38)

In May 2011, I was privileged to be amongst the few



Freemasons present, with my wife Elisabeth, at Arthur's 105<sup>th</sup> birthday (Plate 39.) from left is WBro Mike Ratcliffe, Arthur Hartley's son, WBro John Hartley, RWBro Arthur Hartley and myself. The reply to Arthur's Toast was absolutely remarkable for a man of his





age. (Plate 40) Arthur finished off his Toast with his usual poem and mouth organ. (Plate 41) The effects of Arthur's love of music was exemplified when an orchestra of nine family members was conducted by his Great Nephew. (Plate 42)

Sadly he passed to the Grand Lodge above a few days later after a remarkable life.

In the preface to my book, I wrote :-

***Surely a man of determination, caring, intelligence, forcefulness, honesty and a delight to have met and to have worked with"***

**PETER VERRALL**

\*\*\*\*\*

# **The Adventures of a Prestonian Lecturer**

Wayne Warlow

"Brothrrr Whirrrlow. Please give my best regards to your Grand Master when you next see him."



This somewhat surreal request was made in Buffalo, New York, in October 2010, by a fairly senior Past District Grand Master of the Grand Lodge of New York. The implication that I might be a close confidant of HRH The Duke of Kent was, not to put too fine a point on it, daunting. Indeed, the impact on my cerebral cortex was of a level I can only recall experiencing once before when, at a party, I bit off a hefty chunk of what appeared to be a savoury egg, but was in fact a ball of chilli, clearly designed to generate an internal temperature roughly equivalent to that of the surface of the sun.

The results were remarkable. Those who have seen the film Star Wars (and as 34 years have passed since its release, who hasn't?) may remember the impressive repertoire of sparks, flashes and fiery zigzags which covered the outer surface of the robot R2D2 following an electronic attack by some seriously unpleasant malignants. For a moment after the 'Grand Master' request, I wondered whether my cranium was displaying the same sort of kaleidoscopic effect, possibly augmented by a facial expression comparable to that of Munch's The Scream. A furtive glance around the room however indicated that my external appearance was probably still pretty much as it had been beforehand. As a courtesy to my hosts therefore, I assured the PDDGM that in the event I should one day meet our Grand Master, I would convey to him the good wishes of the State of New York.

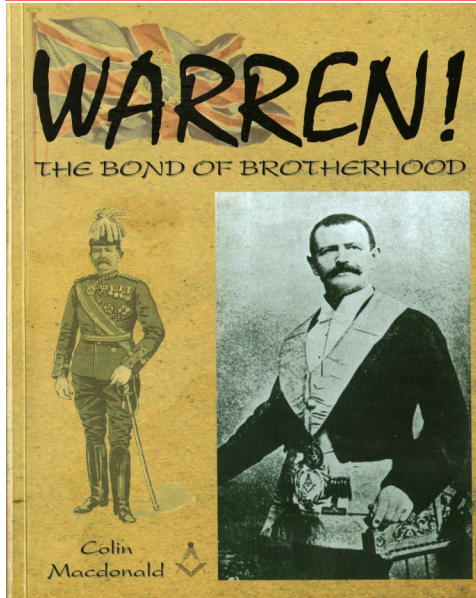
This episode was however only one

of many other memorable vignettes resulting from a chain of events first set in motion by Deputy Provincial Grand Master Peter Frost. When he was in the Chair of the Hendre Lodge No. 3250, he casually asked me if I could fill a small hole in the Lodge schedules by giving a talk on something to do with music. In my youth, I had been foolish enough to opt for a career as a successful professional musician instead of embarking upon the less demanding but considerably more opulent City route which ultimately leads to the vast fortunes enjoyed by the Chairmen of the major clearing banks. I therefore felt that music was a subject I was well-equipped to cover. So it was that I jotted down a few historical and non-technical facts, assembled some illustrative audio examples and launched my presentation onto a fairly full house. The odd glitch within the audio system (an essential traditional element) seemed only to increase the audience's enjoyment of the event and perhaps played some part in persuading a surprising number of Brethren to deliver a thumbs-up verdict after the show. Peter himself felt that my talk could very well form the basis of a future Prestonian Lecture. Surprised, but unable to detect any men in white coats standing around him, I felt obliged to accept that there might be some merit in his observation.

I have to admit that I did not immediately rush to convert the rough ashlar of the Hendre talk into a more sophisticated entity, but eventually I felt comfortable enough to take the first step of trying to find out how one goes about becoming a Prestonian Lecturer. I would never have imagined how difficult it would be. The range of answers I received was astonishing and, in every case bar one, totally inaccurate. I will not bore you with the entire catalogue but the list included, "you must apply to the Grand Tyler", "any application must come from your Province" and, most majestically witless of all, "whatever you do don't mention it to anyone otherwise you'll never get it!" (continued on p 14)



## Book Reviews



C Macdonald, Warren, privately published, 2007, 274 pps. incl appendices, biblio, illustrations, and index.

By **Bro Dr Bob James**, January, 2013.

**On 13 November**, 1887, peaceful demonstrators attempting to enter London's Trafalgar Square were beaten and dispersed by police batons on the explicit orders of Sir Charles Warren, Chief Commissioner of the Metropolitan Police.

That this show of force issued from the pen of a long-time Freemason, a recent Liberal candidate for the House of Commons, and a man believed to be sympathetic to the plight of tribes in southern Africa, raises the question of an adequate explanatory context for such a show of aggression.

That his time as head of London's police force was almost exactly paralleled by his consecutive terms as Worshipful Master of Lodge Quatuor Coronati, [QC], the first lodge specifically designed to research Masonic history has not, as far as is known,

been considered as part of that explanatory context, before.

Neither have scholars considered as further parts of a single context the many other, extraordinary events which occurred in the short period he was Chief Commissioner, from April, 1886 to November, 1888, such as Gladstone's last term as Prime Minister and his failed 'Home Rule' legislation, the Ripper Murders and the dock-workers' strike of the latter year.

I began researching Warren for a possible Conference paper when my interest was piqued by what seemed to be major contradictions about his career. I was unprepared for the paths into which research led me, and Colin Macdonald's book, Warren, was a pleasant surprise when I discovered it recently. It's a very nicely-produced book and organised in easy-to-read chapters which take you right through this neglected man's life and career. The author has written in the Preface:

*This book looks at the Masonic connections of [Warren's] incredible adventures and struggles...and how he managed to change the world...*

*I have written (it) as an example of Masonic leadership in the community and hope that it may inspire Freemasons all over the world...*

Readers of these pages will not be surprised when I say that I approach research quite differently, which is to say that I let the evidence lead me and not the other way around. Readers will know that I moan at authors who believe they know what the conclusion is to be before beginning their research. Macdonald is not an author I would moan at, since he sets out

his intention so early and so clearly. His effort is also worthwhile in that he attempts to go into all the elements of Warren's highs and lows, something which many advocates of Masonic inspiration don't always do. For example, concerning Spion Kop, an engagement in the Boer War which the British Army decisively lost, Macdonald quotes from both secret and published reports in order to help the reader understand the political controversies which resulted from different versions of the battle sent 'Home' by Warren and his commanding officer.

Such a fleshing-out of the Masonic context is very welcome. But this is only one example of Macdonald's resourcefulness and determination to provide a solid account. Based in Singapore, which was just another location on Warren's journeys as 'the Queen's agent', Macdonald has been inspired by what he believes Warren exemplified - the best in Masonry.

Macdonald's main thesis is that Warren's Jerusalem excavations in the late-1860's led to a biblical view of Masonic history which he brought, two decades later, to the establishment of Lodge Quatuor Coronati, English Freemasonry's first research lodge and, by implication, into the many lodges which followed QC's example since 1886. These are important issues for Freemasons everywhere who should now be wondering about the Order's future and its effectiveness, and it matters little that my version doesn't match his.

Back then, Freemasonry was not just another men's club for 'mutual back-slapping and self-advancement',<sup>1</sup> something suggested by the single fact that many of the era's celebrities were initiates of this one secret society. But just how significant, either as an abstract idea or as a facilitator of deals, is hard to tell, and this is part of the mystery of Sir Charles Warren. Masonic 'insiders' have been uncertain how to deal with him, his first appraisal in QC's Transactions not appearing until 1986.<sup>2</sup> Non-

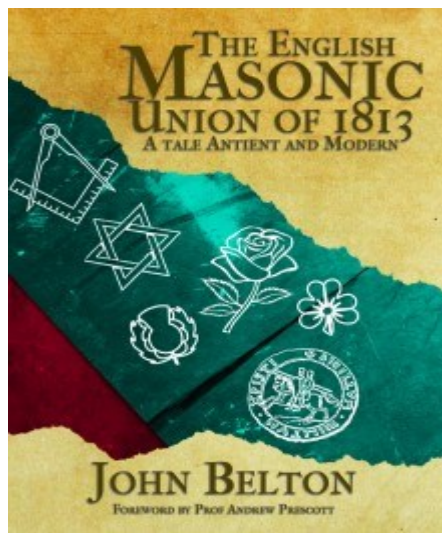


Masons only remark upon his Freemasonry with regard to the White-chapel murders and his apparent failure to arrest the perpetrator/s.

Warren was a media celebrity when he was installed in his London positions, regularly appearing in metropolitan and regional papers which reports were then sent around the colonial world. WT Stead, editor of the Pall Mall Gazette rushed to meet him in Plymouth in November 1885, as he returned from Bechuanaland, the resultant lengthy interview re-appearing in full, for example, in the Brisbane Courier in January, 1886<sup>3</sup>. Not all notices were positive. His efforts to carry out government policies in Africa in the 1880's meant he was denigrated by politicians and journalists with their own agendas. Despite this, in early-1886 he appeared well on the way to being idolised in a similar manner to Nelson and Wellington from the past, contemporaries like Kitchener and Gordon, and men yet to make their mark, like Baden-Powell. These are the men whose exploits were used to portray 'Glorious Britannia', the resounding, agit-prop image of verve, of humanity and of the highest moral values. The image has waned, but while we still know the names of many of his contemporaries Warren's name is no longer included in the 'heroic' pantheon.

Macdonald has done well in reviving interest in this man and in the total context in which he worked for there are many things from that period which Masons today should know more about. Typographical errors and some sloppy editing weaken the overall value of the work but it is well worth a read.

1. A Lycett, The Man Who Created Sherlock Holmes, Free Press, 2007, p.139.
2. A Jackson, 'Sir Charles Warren', AQC, Vol 99, 1986, pp.167-189. His son published a biography after Warren's death.
3. 'The South African Tangle', Pall Mall Gazette, reprinted in Brisbane Courier, 5 Jan, 1886



### **The English Masonic Union of 1813: a tale Antient and Modern**

**John Belton**

Arima publishing

<[www.arimapublishing.com](http://www.arimapublishing.com)> Oct 2012

pb 138 pp, 235 x 158 mm,

b&w illos, name index.

ISBN 13: 9781845495596;

ISBN 10: 1845495594

price: <[www.bookdepository.co.uk/](http://www.bookdepository.co.uk/)>

UK£9.99, A\$15.09,- NZ\$18.33,-

free delivery worldwide.

As every student of English-speaking Masonic history knows: in 1717 a grand lodge was formed in London and Westminster, which later was called the Grand Lodge of England, the *premier* Grand Lodge, and the *Moderns*; from 1751 it had a rival, also London-based, known as the *Antients*; and in 1813 the rival grand lodges united as the United Grand Lodge of England.

The Union was an event of considerable significance and one might reasonably expect many popular and scholarly works to have been published on the subject over the 200 years since that event. Not so! One might also expect the United Grand Lodge to have organised a great celebration of the bicentenary of the event later this year. Not so! It has been left to one English Masonic scholar, well known and well respected worldwide among Masonic researchers but of no exalted position or rank within the United Grand Lodge of Eng-



land, to produce a small volume at a very modest price: *The English Masonic Union of 1813: a tale Antient and Modern*.

Until recently, the tendency has been to regard Freemasonry as an isolated phenomenon, and to subdivide its history into categories, by nation or by grand lodge, by rite or 'order', by date of event or some other demarcation, the subject of separate study in isolation. But John Belton adopts a modern, holistic approach to the events which culminated in the union of rival grand lodges, and the steps taken to maintain that union. He demonstrates that the union was the result of interaction not merely between the *Antients* and *Moderns*, but also with the grand lodges of Ireland and Scotland, and some assistance from Sweden.

The *Moderns* grand lodge began in 1717 when four existing lodges in London and Westminster decided to celebrate St John the Baptist's Day (24 June) jointly, and for that purpose elected a Grand Master. From this modest beginning the idea evolved for the newly created grand lodge to control all the lodges in England and to be the sole authority for the formation of new lodges. The grand lodge concept was copied in neighbouring Ireland (1725) and Scotland (1736), with local modifications. All three grand lodges met with opposition sooner or later, and some of the Irish and Scottish problems were relevant to events in England.

In 1751 a rival grand lodge was formed in London, the *Antients*,

which claimed to follow ancient ritual and customs that had been altered or abandoned by the grand lodge of 1717, the *Moderns*. The latter regarded the *Antients* as rebels who had rejected the authority of the premier grand lodge, whereas there is strong evidence that the *Antients* were derived from immigrant Irish and Scottish Masons who were denied membership in the *Moderns* lodges and from (English) lodges that had never accepted the premier grand lodge rule.

The author examines many seemingly isolated events and concepts which all impinged on the need for the two English grand lodges to unite, including political and religious unrest in Ireland, the formation of the Grand East of Ulster, the Scottish problem of independent lodges, the Royal Arch and Knights Templar, the attempt of the *Moderns* to become an incorporated body, the *Unlawful Societies Act* of 1799, and the surprising number of noble grand masters who ruled more than one of the 'Home' grand lodges, simultaneously or serially.

This is a complex book that can be read, and re-read, at several different levels: as a simple tale, unravelling a complicated plot to achieve a happy ending; as a primer, leading to in-depth study of related subjects, particularly aspects of the early history of the three 'Home' grand lodges; as an inspiration to examine other events holistically; and for the glimpses of early examples of more abstract topics such as 'ritual uniformity' and 'regularity and recognition'.

It is possible from the author's account of the manoeuvres and events of 1717–1813 to trace the development of the modern doctrine of regularity and recognition, including what is now known as 'the Australian precedent', from the *Moderns'* claim of sole authority over lodges in its geographical area (1723), to the *Antients* gaining agreement from the Irish and Scottish grand lodges to engage in 'constant correspondence' with each other (1762–72), thus isolating the *Moderns*, and then in 1810 Scotland agreeing to 'constant corre-

spondence' with *both* English grand lodges when the union had not yet been effected.

Whatever your taste or interest, this book is a 'good read', worth more than twice the asking price. Recently, your reviewer attended a meeting of a small study group. Eight persons were present; three of them had a copy of this book; before the evening ended, the other five were determined to buy a copy. If this small statistic is any indication, John Belton has a Masonic best seller on his hands.

**Tony Pope**

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#### **From Wikipedia:**

The relationship between **Mormonism and Freemasonry** began early in the life of Mormon founder Joseph Smith, Jr., as his older brother and possibly his father were Freemasons while the family lived near Palmyra, New York. Nevertheless, in the late 1820s, the western New York region was swept with anti-Masonic fervour, and the Book of Mormon, a foundational religious book published by Smith in 1830, is generally considered to reflect that anti-Masonic sentiment by condemning what it portrays as oath-bound conspiratorial organizations.

By the 1840s, however, Smith and several prominent Mormons had become Freemasons and founded a lodge in Nauvoo, Illinois, in March 1842. Soon after joining Freemasonry, Smith introduced a new temple "Endowment" ceremony including a number of symbolic elements that were essentially identical with their analogues within Freemasonry. Smith remained a Freemason until his death; however, later Mormon leaders distanced themselves from Freemasonry. In modern times, The Church of Jesus Christ of Latter-day Saints (LDS Church), the predominant Mormon organization, holds no position for or against the compatibility of Masonry with LDS Church doctrine.

Mormon temple worship shares an

extensive commonality of symbols, signs, vocabulary and clothing with Freemasonry, including robes, aprons, handshakes, ritualistic raising of the arms, etc. The interpretation of many of these symbols has been adapted to the Mormon narrative from their original meanings in Freemasonry. For example, whereas Masons exchange secret handshakes to identify fellow Freemasons, Mormonism teaches that these handshakes must be given to sentinel angels in order for Mormons to be admitted into the highest kingdom of heaven. Mormon temple garments also bear the Masonic symbols of the Square and Compass, although Mormons have imbued these symbols with religious meaning that exceeds the meaning of the symbols as intended by Freemasonry.

In the "Temple and Salvation for the Dead" part of Discourses of Brigham Young, Brigham Young gives a quote about the temple which directly relates to the story of Hiram Abiff from Masonic folklore. Although Young changed some of the key masonic aspects about Hiram to fit better with Mormonism's view of the temple, the story is the same.

When Smith was in the Carthage Jail in 1844, after he fired his last round in a small pepper-box pistol (which had been given to him that morning by Cyrus Wheelock), he held up his arms and may have been giving the Masonic call of distress, hoping Masons in the contingent would honour this call and not fire on him. It is recorded that he ran towards the open window with uplifted hands, and proclaimed, "Oh Lord my God." Most people saw this as only a plea to God for aid, although others suspect otherwise.<sup>1</sup> This phrase, "Oh, Lord, my God, is there no help for the widow's son?" is the sign/token of a Master Mason in distress; a Mason is bound by honour to come to the utterer's aid if there is a greater chance of saving the life of the seeker than on losing his own.



# President's Corner



As all will be aware, the Australian and New Zealand Masonic Research Council (ANZMRC) was formed in 1993 as a 'coordinating body' for our Research Lodges. All such lodges in Australia and New Zealand are members, with many 'associate member' lodges across the world. The two main functions of the Council since its inception has been to hold a biennial Research Lodge Conferences whereat the *Kellerman Lectures* are presented, and in non-conference years to organising an *touring lecturer* to speak at its constituent lodges. Both functions have now been ongoing for twenty years and have proved most successful. In terms of *touring lecturers*, the past two score years has seen many eminent Masonic scholars visit our shores, such as John Hamill, Rev. Neville Barker Cryer, Cyril Batham, Wallace McLeod, and Yasha Bersiner.

In 2013 we welcome yet another outstanding lecturer and researcher to our midst, in the person of Bro Dr. Trevor Stewart, M.Litt, PhD. Bro. Trevor is a retired university lecturer whose academic work specialised in

English eighteenth-century English literature and his doctoral research focussed on a coterie of Enlightenment gentlemen freemasons who lived in the north of England. Bro. Trevor will be touring Australia and New Zealand in August/September/October. A full itinerary will be circulated soon.

Trevor has lectured in many parts of the world. In October 2007 he was invited to address the Pennsylvania Grand Lodge Masonic Academy. He was the keynote speaker at the 2010 annual dinner of the Philalethes Society in Minneapolis. He was the Wendall Walker Lecturer (GL of New York, 2010) and the Henry W Coil Memorial Lecturer (GL of California, 2012). He has also been invited to address USA nation-wide meetings as a key-note speaker at the annual Allied Masonic Degrees gatherings in Washington DC three times.

Bro. Trevor is a Past Master of three English lodges, including the Quatuor Coronati Lodge No. 2076 (EC), the premier lodge of research. In June 2010 he was installed as the RWM of Lodge Sir Robert Moray

No. 1641, the leading Scottish research lodge, in Edinburgh. He served two consecutive years in that capacity.

In 2004 Bro. Trevor was appointed by the UGLE to be the *Prestonian Lecturer*. In 2012 he was invited to participate in a televised international seminar in Turkey attempting to begin dialogues between western style Freemasonry and notable Islamic scholars. He is similarly invited to Nigeria in April-May 2013 to continue that kind of venture.

Because of his lecturing, Bro. Trevor had been elected to Honorary Memberships in the Alpha Lodge (New Jersey), St. John's Lodge (New York City), the Cincinnati Lodge and the Atlas-Pythagoras Lodges (New Jersey) and the GL of Missouri Lodge of Research. He was created RW Hon. Grand Lecturer by the Grand Lodge of New Jersey (September 2009). He was created a Ninth Grade (Magus) by the SRICF in Washington DC (February 2007). In 2007 he edited *From Across the Water*, a QCCC Ltd. anthology of eight past papers taken from *AQC* about North American Freemasonry in the colonial era.

The ANZMRC is delighted to welcome Bro. Trevor to Australia and New Zealand. There will also be, as is our custom, a "Tour Book" of his papers, which is being edited, as we speak, by Tony Pope. Copies will be available at each research lodge at which Trevor speaks.

Speaking of touring lecturers, in April/May I am jetting off myself. I am scheduled to speak at several Research Lodges in the North East USA, prior to attending the Grand Installation of the Grand Lodge of Ghana, in Accra, in mid May, to deliver a *Keynote Address* on Masonic Education. Doubtlessly, you will hear more from me on this sojourn, in due course.

Warmest fraternal regards to all,  
Kent Henderson, DipT, BEd, GradDipEd, MEd, KL, FANZMRC, Past Grand Inspector of Workings (Victoria, Australia), President – The Australian and New Zealand Masonic Research Council.





(Continued from p 9)

At the end of the day, the answer which I had been seeking turned out to be surprisingly easy to locate. I happened to meet the Assistant Grand Secretary, Graham Redman. He, I thought, will surely be able to point me in the right direction. "It's quite simple," he said. "Go and have a word with John Hamill." So I duly approached the then Director of Communications, John Hamill. "It's quite simple," he said. "You just write to me with an outline of your proposed Lecture and a few relevant facts about yourself."

On 20 August 2008 I did just that on one side of a single sheet of A4 paper, suggesting the working title 'Music in Masonry and Beyond'. My letter included the following paragraph which, in retrospect, I consider to be well up on my usual scale of verbosity. 'During the course of the presentation, well-known musical links to Freemasonry are of course covered and references made to many distinguished musicians who were also enthusiastic Freemasons. The underlying thrust of the lecture however is far more broad and is in essence a non-technical and accessible examination of the nature of music itself and its often subliminal emotional and psychological impact on the human mind. Reithian in its intent to inform, educate and entertain, the overall object of the exercise is to raise awareness of the underlying

properties of music and to enable Brethren to better appreciate how and why it enhances our ceremonies.'

During September I met John Hamill and Graham Redman to discuss my proposals in detail. They declared themselves satisfied with the concept which they would submit to the Board of General Purposes suggesting that they in turn should recommend me for appointment by the Trustees of the Prestonian Lecture.

Notification of the outcome should be with me in the early part of 2009, although it was emphasised that even if one is approved, in order to maintain a proper subject balance within the Prestonian programme, there is often a considerable waiting period before a delivery year is allocated. The Adventures of a Prestonian Lecturer At 4.55pm on a Friday afternoon in early April, whilst quietly driving home for tea, I received a mobile call from Kelvin Jones, Secretary of the Hendre Lodge. The conversation, bearing an eerie resemblance to something out of an Ealing comedy, ran along the following lines: "Wayne?" "Yes." "Kelvin." "Hi Kelvin." "Congratulations." "On what?" "On the news of course." "Kelvin, what are you talking about?" "Oh come on. The Prestonian of course." "What about the Prestonian?" "Oh now don't be silly. The word's out. Peter Frost

has just called me to say that Grand Lodge have published the news." After a further brief exchange it became clear that Grand Lodge had indeed announced that W Bro Wayne Buffett Warlow had been appointed the Prestonian Lecturer for 2010 on the subject of 'Music in Masonry and Beyond.' Needless to say, I was absolutely delighted with the news, although rather puzzled that I had not received any official word of the appointment. As 5.00pm on a Friday

afternoon is hardly the best time to contact Great Queen Street for a definitive statement, it was the following Monday before I was able to obtain unequivocal confirmation. It is extremely rare for Grand Lodge to maintain anything other than a 100% administrative record but in my case it seemed that an overseas visit had inadvertently delayed the posting of my letter which however duly arrived the following day. All was well. The next step was a visit to HQ for a briefing on essential points. I was well aware that Prestonian Lecturers receive no payment for their presentations but was gratified to hear that travelling expenses are reimbursed by lodges and, where necessary, overnight accommodation provided. Decisions on the venues for Official Deliveries (in my case four) are made in response to requests (always heavily oversubscribed) received from lodges. True to form, as soon as my appointment became public, Kelvin Jones was out of the blocks like Linford Christie on a good day and secured an Official Delivery in the Proscenium Lodge No. 9059 meeting in Cardiff. The others were awarded to the Guildhall School of Music Lodge No. 2454, meeting at Freemasons' Hall, the Old Wycombiensian Lodge No. 6754, meeting at High Wycombe and the Lathom Lodge No. 2229, meeting at Leyland, West Lancashire. I also gave sixteen Unofficial Deliveries including the one in Buffalo at the Ancient Landmarks Lodge, No. 358 on the Register of the Grand Lodge of New York and, on the following evening, in Toronto

at the Patterson-Grey Lodge, No. 266 on the Register of the Grand Lodge of Canada in the Province of Ontario. In the unlikely event that anyone thinks that North American lodges are sufficiently loaded to indulge themselves by lashing out on trans-Atlantic air fares, perhaps I should make it clear that I was in the USA and Canada on business, so the question of the lodges having to pay my travelling expenses did not arise. Prestonian Lecturers are usually invited to continue to give their presentations for quite some time after their Year is over. I already have six dates for 2011 and expect that number to increase significantly before the year is out. All of which is good news for the four charities I elected to support as part of my role as Prestonian Lecturer. Every Lecturer is required to produce a book of his Lecture which serves as a permanent record of the event and through sales enables significant charitable funds to be generated. In my case they already amount to several thousands of pounds including over \$1,400.00 from the US and Canada. My chosen charities are The Freemasons' Grand Charity, The Royal Masonic Benevolent Fund, The Royal Society of Musicians (the oldest music charity in the UK dating back to the eighteenth century), and DEBRA, a wonderful medical charity which helps babies who suffer from the rare but quite horrific skin condition Epidermolysis Bullosa.

Other memorable moments during the Year? So many, but those which readily come to mind include: The evident warmth with which I was always received; the Brethren's full-hearted enjoyment of 'audience participation'; the mad dash around the streets on one occasion to find a replacement audio mini jack plug; the courtesy of being seated immediately to the right of the Worshipful Master, thus taking precedence on that occasion over the Provincial and Past Provincial Grand Masters; the North American habit of dining before the Meeting; the fascinating sight of a Junior Deacon whipping

out an i-Pod from which to read a section of ritual; the Sat Nav failure which delayed my arrival until only 20 minutes before the Lodge was due to open; the general maximum support for charities in the course of less than twenty-four hours in Ontario being warmly welcomed by the Grand Master, Deputy Grand Master, Grand Secretary, Grand Director of Protocol and no less than three Past Grand Masters of the Grand Lodge of Canada in the Province of Ontario. The hospitality, so readily provided, with which I was received everywhere, was a fine tribute to our great principles of Brotherly Love, Relief and Truth. I hope that my Lecture in return gave Brethren food for thought and sharpened their appreciation of the effects of music in and out of the lodge. Their actions certainly confirmed how privileged we all are to be members of such an altruistic society.

One intriguing aspect of the Prestonian Lecture is that, although it is administered by and totally the gift of Grand Lodge, Lecturers are not necessarily holders of Grand Rank, neither is Grand Rank automatically accorded to them by virtue of their appointment. It was therefore hugely gratifying for me to receive a letter in early March indicating that I was to be appointed Past Grand Organist. At the time of writing, my Investiture is still some two weeks in the future

and I have been considering whether the development is likely to provide the quite unexpected opportunity of personally delivering to our Grand Master the best regards of the Grand Lodge of New York. We shall see.

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### **Some Masonic Humour**

Two experienced Master Masons were enjoying a flight in a hot air balloon when suddenly a thick cloud formed between them and the ground. Being without instruments, after half an hour they realized that they were

well and truly lost. came across a large hole in the cloud and espied a gentleman below walking his dog across a field. They had time to exchange pleasantries and found that he too was a member of the Craft.

The chaps in the balloon inquired of him as to their location and received the reply, "About 200 feet up in a balloon." Just then the cloud closed the hole and they were alone again.

One turned to the other and said, "I bet he's the Secretary of his Lodge!" "Why do you say that?", the other asked.

"Well what he has told us is absolutely true - but in our present predicament is totally useless!"

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Two experienced Master Masons were enjoying a flight in a hot air balloon when suddenly a thick cloud formed between them and the ground. Being without instruments, after half an hour they realized that they were well and truly lost.

A short time later there came across a large hole in the cloud and espied a gentleman below walking his dog across a field. They had time to exchange pleasantries and found that he too was a member of the Craft.

The chaps in the balloon inquired of him as to their location and received the reply, "About 200 feet up in a balloon." Just then the cloud closed the hole and they were alone again.

One turned to the other and said, "I bet he's the Secretary of his Lodge!"

"Why do you say that?", the other asked.

"Well what he has told us is absolutely true - but in our present predicament is totally useless!"

A man had been convicted of murder and was about to be hanged. Just before the sentence was executed, the hangman asked the man if he had any last words. "Yes" came his reply, "I hate Masons!" "Why do you hate Masons?" asked the hangman. "The man I killed was a Mason," explained the murderer, "the sheriff who hunted me down was a Mason, the Prosecutor who tried my case was a Mason, the Judge who presided at the trial was a Mason, and all of the men on the jury who found me guilty and said I should be hanged were Masons!" "Is that all?" asked the hangman, " "Yes" replied the convicted murderer. "Then you will advance one step with your left foot."



### **Guidelines for Kellerman Papers.**

From 2014 there will be up to eight papers delivered at the Biennial Conference of ANZMRC.

The Affiliate Research Lodges of **each Jurisdiction** are enabled to put forward the name of one distinguished Masonic researcher every two years, who is then designated as a **Kellerman Lecturer (KL)** and each delivers his *Kellerman Lecture* at the Conference. In an Australasian sense, **Kellerman Lectures** are analogous to the prestigious *Prestonian Lectures* in England, except that the former are awarded only every two years. Should a Jurisdiction not be able to present a paper for a particular conference, the Executive committee will decide which papers will be presented and will be able to appoint one from whomever.

Papers that are presented for consideration should contain between 4000 and 6000 words, be original research and have not been previously published, be created using Times New Roman font size 11. Headings shall be TNR font size 12 and bold. All references will be listed as footnotes font size 9 and the Bibliography will also be font size 9. Other peoples referred work, must be recognised. Illustrations shall be in a picture format e.g. .jpg.

A half page synopsis of each paper shall be provided with the printed version of the paper.

The accepted papers will be printed, bound and presented to participants at the 2014 conference. There will be sufficient extra copies produced available for purchase.

**As time will be constrained, authors of these papers will be required to make a presentation, speaking to their paper with ap-**

**propriate visual aids for 30 minutes followed by question time. The session chair will take strict control of this time. Questions on clarity and forum must be prepared for. Your presentation should be a catalyst for discussion, an opportunity for the free flowing exchange of ideas**

### **Some thoughts on presentation.**

The presentation of your paper is perhaps the most important part of the conference. The success or otherwise of the conference will hinge on this presentation. Here are some tips that you may find helpful.

#### **PREPARING YOUR ORAL PRESENTATION**

First of all, think.....

*Think about what you want to achieve:*

do you want to inform your audience, inspire them to think about your topic, or convince them of a particular point of view?

*Think about your audience:*

what background knowledge do they have about your topic? Do they have any particular interests? How are you going to involve them in your presentation?

Then.....

Brainstorm your topic and write a rough outline.

You will already have researched your topic. Don't get carried away—remember you have a limited time for your presentation.

Organise your material and write a draft presentation—Remember you have 30 minutes to talk.

Summarise your draft into points to write on overheads and/or cards and/or powerpoint presentation.

Plan and prepare your visual aids.

Rehearse your presentation and get its length right. Ask a brother your partner or lodge member to listen and time you.

#### **ORGANISING THE CONTENT Introduction**

*Capture your listeners' attention:*

Begin with a question, a funny story, a startling comment, or anything that will make them think.

*State your purpose;* for example:

'I'm going to talk about...' not just the title of your paper.

'This morning I want to explain...'

*Present an outline of your talk;* for example:

'I will concentrate on the following points: First of all... Then...'

This will lead to... And finally...'

#### **The Body**

Present your main points one by one in logical order.

Pause at the end of each point (give people time to take notes, or time to think about what you are saying).

Make it absolutely clear when you move to another point. For example:

'The next point is that ...'

'OK, now I am going to talk about ...'

'Right. Now I'd like to explain ...'

'Of course, we must not forget that ...'

'However, it's important to realise that...'

Use clear examples to illustrate your points.

Use visual aids to make your presentation more interesting.

#### **The Conclusion**

It is very important to leave your audience with a clear summary of everything you have covered.

It is also important not to let your talk just fizzle out. Make it obvious that you have reached the end of the presentation.

Summarise the main points again, using phrases like:

'To sum up...'

'So, in conclusion...'

'OK, to recap the main points...'

Restate the purpose of your talk, and say that you have achieved your aim:

'I think you can now see that...'

'My intention was ..., and it should now be clear that ...'

Thank the audience, and invite questions:

**'Thank you. Are there any questions?' Then we go into question**

**time, remember it's ok to seed your audience.**

## DELIVERING YOUR PRESENTATION

**Talk** to your audience, don't read to them! A presentation is not the same as your paper.

If you read out your presentation as if it were an essay, your audience will probably understand very little and will lose concentration quickly, most probably nod off..

So use notes, cue cards or overheads as prompts, and **speak to** the audience. Include everyone by looking at them and maintaining eye-contact (but don't stare or glare at people).

**Watch your language!**

Keep it simple. The aim is to communicate, not to show off your vocabulary.

Emphasise the key points—and make sure people realise which are the key points. Repeat them using different phrasing. Don't name drop, your audience may not know them. Check the pronunciation of difficult, unusual, or foreign words beforehand. Discuss with your lodge they may even enjoy it.

Use your voice to communicate clearly

Speak loudly enough for everyone in the room to hear you, unless you have a microphone.

This may feel uncomfortably loud at first, **but if people can't hear you, they won't listen.**

Speak slowly and clearly.

Don't rush! Speaking fast doesn't make you seem smarter, it will only make it harder for other people to understand you.

Key words are important. Speak them out slowly and loudly.

Vary your voice quality. If you always use the same volume and pitch (for example, all loud, or all soft, or in a monotone) your audience will switch off or use the excuse to go out for a smoke or whatever.

When you begin a new point, use a higher pitch and volume.

Slow down for key points.

Use pauses—don't be afraid of short

periods of silence. (They give you a chance to gather your thoughts, and your audience a chance to think.)

**Use your body to communicate, too!**

Stand straight and comfortably. Do not slouch or shuffle about.

Hold your head up. Look around and make eye-contact with people in the audience. Do not stare at a point on the carpet or the wall. If you don't include the audience, they won't listen to you.

When you are talking to your friends, you naturally use your hands, your facial expression, and your body to add to your communication. Do it in your presentation as well. It will make things far more interesting for the audience. Make like you are talking to your friends. They are, aren't they?

Don't turn your back on the audience!

**Interact with the audience**

Be aware of how your audience is reacting.

Are they interested or bored? If they look confused, ask them why. Stop if necessary and explain a point again.

Check if the audience is still with you.

'Does that make sense?'

'Is that clear?'

Be open to questions.

If someone raises a hand, or asks a question in the middle of your talk, answer it. If you can't answer it, turn the question back out to the audience and let someone else answer it!

**Questions are good. They show that the audience is listening with interest. They should not be regarded as an attack on you, but as a collaborative search for deeper understanding.**

Be ready to get the discussion going after your presentation. Just in case nobody has anything to say, have some provocative questions or points for discussion ready to ask the group. Even seed the group with a friend to ask questions.

## USING VISUAL AIDS

It is very helpful to use visual aids in your presentation, as it helps people to understand. People learn visually as well as orally. Particularly if your accent is different from your audience's accent, it can be very helpful to let them see your keywords.

## PowerPoint

You can use PowerPoint software to produce very professional overheads, or to make a computer-based presentation.

Remember that PowerPoint may look great, but if the technology goes wrong you may be very embarrassed. It's a good idea to print out a handout, with copies of the information on the slide.

You may be tempted to spend more time on producing PowerPoint graphics than on the actual talk. Remember—if your talk is poor, no amount of fancy graphics will save it!

## Handouts

Handouts are a great idea. Think about whether you want to distribute them before or after your presentation. It is a good idea to include your references on a handout, so that people can follow up on them later. You could also include some follow-up questions for discussion. You will be able to generate forum type responses.

## Checking out the facilities

Whenever possible, check the facilities of the room where you are going to deliver your talk. Does the projector work? How does it turn on and off? Where the plug for the computer is, does the microphone work, check sound level. This may be done for you but you check too.

## DEALING WITH NERVOUSNESS

The first few times you make a presentation, you will be nervous. That's quite a good thing—a bit of adrenalin often helps you to perform well.



However, to make sure that your nervousness does not become a problem, here are some things to consider:

Smile! Your audience will react warmly to you if you smile and at least look relaxed.

Treat your audience like friends, remember they are.

Confess that you are nervous! Your audience will be very sympathetic—they know how you are feeling.

Breathe deeply. It will calm you down and help to control the slight shaking that you might get in your hands and your voice.

Be well-prepared. Practice giving your talk (you can ask a Lodge brother to listen to your presentation)

Be organised. If you are well organised, your task will be easier. If your overheads are out of order, or your notes are disorganised, clearly number them, you may get flustered.

Slow down! When people are nervous, they tend to get confused easily. So your mind may start to race, and you may feel panicky. Make use of pauses: force yourself to stop at the end of a sentence, take a breath, and think before you continue.

Remember: *The way you perform is the way your audience will feel.* Giving an oral presentation is a performance—you have to be like an actor. If you act the part of someone enjoying themselves and feeling confident, you will not only communicate these positive feelings to the audience, you will feel much better, too. This also applies when you give a charge from your Ritual.

Accomplished public speakers feel nervous before and even during a talk. The skill comes in not communicating your nervousness, and in not letting it take over from the presentation. Over time, you will feel less nervous, and well able to control your nervousness.

#### **Be articulate.**

What then, contributes most to poor speech or delivery? It is articulation. The mechanics of articulation, except perhaps for professionals, is rarely, if

ever, obvious to most casual speakers. But, lack of attention to this vital element of speech can distant the information and, at times, make it almost unintelligible.

**Articulation** - what is it? It is a term that refers to the movements of the lips, tongue, jaw, and soft palate to form speech sounds. Good articulation involves production of sounds that are clear and distinct, without being overly precise. Don't confuse pronunciation with articulation. Pronunciation is combining speech sounds into recognizable words. A speaker might survive pronunciation that is unacceptable to an audience; poor articulation however, makes a speaker much more difficult to understand, affecting both the attention and comprehension of his listeners. Poor articulation leaves out sounds, distorts sounds (most often by running them together), substitutes one sound for another, and occasionally adds strange sounds. Remember, in a conversation, if poor articulation makes you difficult to understand, the listener can stop you and ask, "What did you say? I didn't understand that." But, when you're delivering a presentation, that isn't possible.

If you aren't understood, the idea is lost because there are no instant replays for the lecturer.

One note of caution - don't make the mistake of thinking that you should precisely form every sound. Over-articulation is also poor articulation. Good speech or delivery doesn't call attention to itself. If you said "I went to the movie last night." and tried to precisely articulate every "t" in the sentence, your delivery would be unnatural, and call attention to itself. In addition, "the" should be the sound of "thu." To say "the" with the long "e" would overstress the word and would not be natural. By overstressing these sounds, the speaker loses the natural rhythms of speech, and creates the perception of insincerity - that he

might be more concerned with his image than his message.

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## **On Visitors**

A paper delivered by Bro Harvey Lovewell to Combined meeting of Pyramid Highleigh and WHJ Mayers Lodge of Research on September 5th 2012

Brethren, the act of visiting is an important aspect of social Freemasonry and at times when given a job to do the visitor becomes an essential part of Lodge working. As Masons we urge new brothers to find time to visit, knowing, as we do, the benefits that can be gained.

At the festive board there is of course the humour played out around the visitors toast.

**A tired old Mason whose hair was grey**

**Came to the gates of Heaven one day,  
When asked, what on earth he had done the most**

**He said he had replied to the Visitors Toast.**

**St Peter said, as he tolled the bell  
Come inside my Brother you've had enough of Hell**

What though of a stranger wanting to visit your Lodge? I would like to explore this most important part of our fraternity.

The Lodge of Antiquity in England possesses an old Masonic document written during the reign of James II between 1685 and 1688; in it appears the following words written in that way peculiar to the times and apparently aimed at travelling Masons:

"that every Mason receive and cherish strange fellows, when they come over the country, and set the mon work, if they will work, as the manner is; that is to say, if the mason have any mould stone in his place, he shall give him a mould stone, and set him on work; and if he have none, the Mason shall refresh him

with money unto the next lodge." In the Constitution of the Grand Lodge of England it is set forth that:

"A Brother, who is not a subscribing member to some lodge, shall not be permitted to visit any lodge in the town or place in which he resides, more than once during his secession from the Craft." (Which declares, by inference that Masons who are "subscribing members to some lodge" may visit as often as they wish.)

Our own, UGLQ, Constitution says Para 270: *No Brother who has ceased to be a member of a Lodge shall be permitted to visit any one Lodge more than once without an invitation until he again becomes a member of some Lodge.* Note the words without an invitation.

Mackey's Fourteenth Landmark reads as follows:

"The right of every Masons to visit and sit in every regular Lodge is an unquestionable Landmark of the Order. This is called the 'right of visitation.' This right of visitation has always been recognized as an inherent right, which inures (to take effect) with every Mason as he travels through the world. And this is because Lodges are just considered as only divisions for convenience of the universal Masonic Family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation, of what is in general a Masonic Right, founded on the Landmarks of the Order."

Where two rights conflict, the lesser must give way to the greater. This is in accord with human instinct, common sense and a proper social attitude.

Thus, it is the right of every tax payer and citizen to walk freely upon the streets of his city; he has a vested interest in what is common to all, for

the benefit of all, and paid for by all. But if an emergency arises the police may rope off a street and forbid, temporarily, travel upon it; the immediate right of protection to all, or of expediency for the good of all, is, for the time being greater than the individual right to use the street.

Thus we have to a very large degree the Master is the absolute ruler of his lodge. He has the unquestioned power to exclude or admit at his pleasure. Visitors come into his lodge when and only when he orders them admitted; he has the power to exclude a member, or even an officer of his lodge.

Para 269 OF UGLQ Constitutions says; *it is within the power of the Master of every Lodge to refuse admission to any visitor whose presence he has reason to believe will disturb the harmony of the Lodge, or to any visitor of known bad character.*

Other clauses within the constitution deal more fully with the subject of visitors. But this great power held by the Master, has within it with restrictions; he is responsible to the Grand Lodge; and, "ad interim," to the Grand Master, for all of his acts. If he rules arbitrarily, excludes a member or a visitor for an improper reason, or for no reason at all, he can and should be called to account before the supreme Masonic authority.

A Mason in good standing, who desires to visit a lodge other than his own makes his wishes known to the Tyler, who communicates with the Master via the Junior Warden that a would-be visitor desires admission. The Master is then obliged to ensure that the visitor has been vouched for either by examination or by being known

The usual "good and sufficient reason" for refusal to permit a would-be visitor to be examined - or, if vouched for, to enter the Tyled Lodge - is that his presence has been objected to by some attending

member present.

If over ruled by the Master, such an objection might easily destroy the peace and harmony of his lodge. The member who has a personal quarrel with a would-be visitor - no matter how regrettable is such a state of affairs between Masons - has the greater right in the lodge. The member has the right of membership; the right of voting on all questions; the right to take part in and be a part of the deliberations of his lodge. The visitor has only the right of visitation in the lodge; even if he obtains entry he cannot vote, propose motions or even speak on a question without invitation from the Master. Having the greater rights in the premises the member of a lodge is to be considered before the would-be visitor; the peace and harmony of the lodge are of more importance than the right of visitation.

In spite of the Landmark quoted, and the authority of antiquity, not all Grand Jurisdictions have the same ideas on the subject of the right of visitation. In some Jurisdictions it is held that the lodge, being a little Masonic family of its own, has the right to say who shall and who shall not visit it for any reason or for no reason; that visitation is a courtesy accorded from a host to a guest, not a right possessed by the individual Mason as a small part of a greater whole. With this standpoint the majority of Masonic authorities do not agree but as all Grand Lodges are sovereign unto themselves, Jurisdictions which have this attitude are right within their own borders. The question of the regularity of the would-be visitor's lodge is important in some Jurisdictions, in others it is considered as less vital. Where clandestine Masonry flourishes or has flourished Grand Jurisdictions usually insist on being satisfied that the applicant comes from a lodge under the obedience of a recognized Grand Lodge.

Whether a would-be visitor is in good standing is a question easily answered if he possesses a current dues or good standing card. Our Dis-



strict Grand Lodge issues such a card on request, as do other Grand Lodges, and can demand its presentation to the committee at the time of examination; but there are exceptions. Some Grand Lodges hold that if a would-be visitor gives a Tyler's oath, which is.

*I. .... do herby and hereon solemnly and sincerely swear that I have been regularly initiated, passed and raised to the sublime degree of a Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled; and know of no reason why I should not hold Masonic Communication with my brethren"*

This statement under oath that he is in good standing may also be credited! This oath can be seen in Mackey's Encyclopaedia. I do not know of its use here in Australia, maybe a brother here knows of it. Ed note: If so drop me a line and talk of it.

Masonic authorities are almost universally agreed that the unaffiliated Mason has no right of visitation beyond a single visit to a lodge. The unaffiliated Mason pays nothing towards the upkeep of the Fraternity from whose ministrations he would profit if he were permitted to visit as freely as the affiliated Mason. But it is recognized that many unaffiliated Masons earnestly seek a new Masonic home in the location in which they have come live; therefore, it is conceded that such demitted members of other lodges have a right to visit at least once, to learn something of the lodge to which they may make application for affiliation.

A great and important duty involves upon the Junior Warden, by virtue of his investiture, to which is entrusted the task of ascertaining if a would-be visitor is a regular Mason and entitled (under the Master's pleasure) to visit with his brethren. Tylers, being the first line of defence should also be involved, in the event the would-be visitor is a cowan, nothing has been said or done which would give him any information. On the other

hand brotherly courtesy dictates that it be not necessarily long. That committee of two is well advised to regard the examination as being a ceremony conducted by "Three" brethren to ascertain their mutual brotherhood, rather than an inquisition in which a man must prove himself innocent of the charge of being a cowan.

But there is a middle course between asking a Mason who is obviously well instructed and knowledgeable every possible question in all three degrees, and being "satisfied" with the "Tyler's Oath" and just one or two questions. A good committee seeks for the spirit rather than the form. There is no uniformity in ritual throughout Australia or the world. It is not important that the would-be visitor know the exact words of the ritual of the Jurisdiction in which he would visit; it is important that he know the substance of the work as taught in his own Jurisdiction. If this were not so, no Australian brother could visit in an American lodge, no American brother could work his way into a Scotch lodge, or any of the many worldwide Lodges. In all recognized Jurisdictions the world over the essentials are the same; only words and minor details differ. As an example, Aprons are worn "as a Master Mason" in different ways in Jurisdictions throughout the world, "but in all Jurisdictions a Master Mason wears an Apron!" Not necessarily like our own.

A visitor has the undoubted right (Mackey) to demand to see the Charter or Warrant of the lodge he desires to visit, in order to satisfy himself that the visited Lodge is a "regularly constituted lodge." Admittedly, such a request is as rare as for a committee to discover a cowan attempting to enter a lodge; but the right is generally conceded by Masonic authority, no matter how seldom it is exercised. The visitor to a lodge pays it the highest compliment he can, short of seeking affiliation. Once admitted, his

status is that of a brother among brethren, a guest in the home of his host. Alas, too often the visitor is relegated to the benches and left alone and unattended. Too often a Master is "too busy" with his meeting to attend to his duty as a host and the brethren too interested in their own concerns to pay much attention to the visiting brother. Careless Masonic hospitality is only less serious than carelessness in the committee. A stranger in town visits a lodge with the hope of finding friends, companions and brethren; he desires human contacts, to refresh himself at the Altar of Brotherhood, to mingle with his fellows on a level of exact equality.

If he does not find them, he has a right to judge the lodge he visits as lacking in that fine Masonic courtesy which we all love. Happy is the lodge with ideals of welcoming the visitor. It is fortunate for the lodge who's Master makes it his business, either personally or through a nominee, to say a brotherly word of welcome, to see that the brother is in friendly hands, to even assign a brother to care for the visitor and make him feel that although far from his habitat yet he is at home.

The fame of such a lodge spreads far!

Is this not the way of Brethren here in the Far North of Queensland?

In many lodges the Secretary writes a letter to the lodge from which a visitor has come, advising them of his visit; do you not think that this is a good idea? Especially if the brother who has visited finds it in his heart to tell his own lodge of the pleasant time he had, the brotherly treatment he received, perhaps the homesickness cured by the Fraternal kindness with which he was greeted. Generally the visitor gets a greater reward for the time he has spent than the lodge he visits. Masons who visit many lodges, especially if in other than their own Jurisdiction, receive a new idea of the breadth of the Order, a new feeling for the underlying

principles of the ancient Craft. If he can express his pleasure in his visit, bring a message from his home lodge to those brethren he visits, they also may gain from the occasion. In any event the lodge visited has been paid a compliment; the visitor has received trust and faith, regardless of the character of the welcome. I can say from experience that Lodges I have visited in other parts of Australia while a bit different in structure and ritual, have shown me that wonderful Masonic Spirit.

In conclusion there is a book written by two fellow ANZMRC members called "Freemasonry Universal" - A New Guide to the Masonic World. Volumes One and Two. (By Kent Henderson with Tony Pope, Global Masonic Publications) 2000. This is a guide to Lodges around the world, ideal for any brother wishing to visit other Lodges.

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### Slipshod

Within the workings of our Ritual the word 'slipshod' is understood by everyone.

The Oxford dictionary defines the word as.

Adjective.

1. Characterised by a lack of care, thought, or organisation.
2. Archaic (of Shoes) worn down at the heel

The etymology of the word is: 1570s, "wearing slippers or loose shoes," from slip (v.) + shod "wearing shoes." Sense of "slovenly, careless" is from 1815.

It is without doubt that you have heard the term "Slipshod Work" relating to work done in a manner that is unworkmanlike, or in modern terms not competent.

If this is the case – then the term as we use it can be misunderstood!

In some Constitutions the term used is 'the rite of discalceation' from the Latin discalceatus, meaning "unshod" or "barefooted".

A candidate for Initiation into a Masonic Lodge often finds the requirements for dress a bit strange but is told that is what happens to all of us. Indeed, that preparation still remains strange to him, since the ritualistic explanation remains virtually non-existent.

The newly made brother, bewildered by the new world into which he is thrust, does not always seek to find a deeper meaning to the ceremony through which he has just been subjected.

Is it not our duty as MM to help him to seek the light of knowledge?

In the workings of the ritual, help is at hand in a quotation from the Book of Ruth, Chapter IV, verses 7&8.

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Therefore the kinsman said unto Boaz, buy it for thee. So he drew off his shoe."

'Redeeming' here means the taking back or the recovery of land or property pledged as a debt. 'Charging' refers to the transfer of ownership.

As both were then, as now, matters of importance, it is evident that the act of plucking off a shoe was a pledge of honour and fair dealing, was of equal importance, compared with our practice today with our swearing to our signature on documents before a Justice of the Peace.

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### A Short Lesson in Tolerance.

Ralph Parks is currently employed as a teacher at Wailalak University in Thailand. He has studied both Eastern and Western mysteries for over 30 years, including Western Kabbalah,

Sikhism, Spiritualism, and subtle body work. He is the Sword Bearer for the Knights Templar of Japan (Not the Masonic KT)

On April 14, 1996, Japan was visited by His Grace, Archbishop Lufti Laham, Patriarchal Vicar of Jerusalem. He was here at the invitation of the Knights of the Temple of Jerusalem, the Grand Priory of Japan. This is the first time anyone of his stature from his church has visited Japan, and the members of the order considered it a great honor.

After other conversations and having prepared myself, I said, Sir, I have a question I must ask. Where do you stand on homosexuality?

Are you a Christian? was his reply. Continuing, he said If you mean by that, do I believe in the principles of love, compassion, and understanding put forward in the teachings of Jesus?, the answer is yes. If you mean, do I believe Christ is the one way, the only way, and that those who do not know of or believe in Christ do not have continuity of life after death?, the answer is no. I believe paths are many, truth is one, and all religions lead to God. Some just take longer and require more trips through life.

I live in Jerusalem. It is the center of the world. It is a land of Arabs who are Muslims, Arabs who are Jews, Arabs who are Christians, and people from all over the world. I am a Christian. One of about 130,000 among millions. This is my faith. I am lucky. I know this, so I don't have to explain my answer to the question as you do. This is my path and I choose to live it. The only reason to be different from others is to be of service to others. I run a hospital and a school, not for Christians, but for those who need a hospital and a school. I try to keep Christians in the Holy Land so we can be of service to those who live there. Religion does not belong to us, we belong to it. That is why I am a Christian. That is why I serve. And that is why it is not for me to judge the path of others. I live my path and others must live theirs.

I am not a homosexual. It is not my path. But I do not judge the path of others. My faith is to serve.

Sometimes to stand in the shadow is to stand in the light. Ralph Parks From the Summer 1997 / Gnosis Magazine



## Letters to the Editor:

### Looking forward to your comments and letters.

Ed note my apology.

Letter from ANZMRC Secretary Colin Haywood. On page 2 issue 58 you mention the late Bro "Robert Hughes" as the author of the first lecture - his full name is Robert Hughes Montgomery and he was known to all as Hugh Montgomery.

#### Links to Web Pages:

[www.masonicworldevents.com/](http://www.masonicworldevents.com/)

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**From Richard Num, South Australia.**

Interesting news - on Saturday 13th April 2013 "Quis Separabit" (who will separate us) Masonic Lodge No 960 - will be Constituted at 2.30pm in the Freemason's Hall, Rosemary Street, Belfast by the Grand Master of Ireland, Most Worshipful Bro George Dunlop. The new Lodge is being formed by both former and serving members of the Irish Guards. Once constituted the new Lodge will be open to any ex-service members who may wish to affiliate and to family members of serving Irish Guardsmen. From information received it is not yet clear whether or not the new Lodge will have a non-stationary Warrant. At present the GL of Ireland has two Lodges classed as "Lodges in Military Corps Not Stationary" - St Patrick's Lodge



No. 295 (Royal Dragoon Guards) and Lodge Glittering Star No.322 ("Warranted in 29th Foot Regt. in 1759").

#### Lodge Glittering Star 322 IC

The 29th Regiment of Foot was an infantry regiment of the British Army

The regiment was raised in 1694 by Colonel Thomas Farrington, an officer of the Coldstream Guards during War of the Grand Alliance known in America as King William's War. It was disbanded in 1698 after the Peace of Ryswick and reformed in 1702 for the War of the Spanish Succession, also known as Queen Anne's War. The regiment served under John Churchill, 1st Duke of Marlborough at the victorious Battle of Ramillies in 1706 against the French in what is now Belgium and in the siege of Ostend. In 1727 the regiment saw action at Gibraltar and were sent to Fortress Louisbourg on Cape Breton Island in 1745. In 1749, the regiment was at the site of Halifax, Nova Scotia, where the soldiers cleared the land for the new town. An altercation with some Native Americans led to an order that all officers in the regiment must always be armed, thus earning their first nickname as the "Ever Sworded" due to the swords the officers are required to wear even when off-duty a tradition still in effect today as the orderly officer is still armed even at the officers mess.

In 1751, the regiment received the new designation as the 29th Regiment of Foot, when the British Army went to numbers instead of colonel's names for regiments. In 1759 Admiral Lord Edward Boscawen gave to his brother Colonel George Boscawen 10 black youths he acquired in the capture of Guadeloupe from the French in the same year. These young men were released from slavery and joined the regiment as drummers, a tradition the regiment continued until 1843. These men received the pay of a corporal and

if they survived to retire received a pension from the army.

Glittering Star Masonic Lodge While at Kilkenny, Ireland, a Warrant No. 322 from the Grand Lodge of Ireland, dated 3rd May 1759 was issued for a Masonic Lodge in the 29th Regiment of Foot. The Glittering Star Travelling Masonic Lodge is still closely associated with the Regiment. Boston Massacre In 1768 the 29th along with the 14th Regiment of Foot were sent to Boston, Massachusetts, where on the evening of March 5, 1770, men of the 29th Grenadier Company under the command of Captain Thomas Preston took part in the Boston Massacre in which five colonists died during a riot in front of the Boston customs house. Due to the incident, the regiment earned the nickname the Vein Openers for drawing first blood in the American Revolution. The men involved were tried for murder and were defended by John Adams (who later became President of the United States). Two of the men involved, Hugh Montgomery and Matthew Killroy, were found guilty of manslaughter and branded on the thumb. Captain Thomas Preston and the other men involved were found not guilty. The 29th left Boston in 1771 for British controlled Florida before returning to England in 1773.

American Revolution Early in the spring of 1776 during the start of the 2nd year of the American Revolutionary War, the 29th Regiment of Foot under the command of Lt. Col. Patrick Gordon was sent with other British regiments to relieve the siege of Quebec City by an American army. On July 25 Lt. Col. Patrick Gordon was shot and mortally wounded by Benjamin Whitcomb of Whitcomb's Rangers, Lt. Col. Thomas Carleton of the 20th Regiment of Foot was then promoted to command the 29th. After pushing the American army down the St. Lawrence River at the Battle of Trois

-Rivieres, men from the battalion companies served on board the ships of General Guy Carleton, 1st Baron Dorchester in the Battle of Valcour Island on Lake Champlain on October 11, 1776. In 1777, the Light Infantry Company and the Grenadier Company were with Lt. General John Burgoyne as he headed down from Montreal to Saratoga. Both the Light Infantry Company and Grenadier Company saw action at the Battle of Hubbardton under the command of Brigadier Simon Fraser, as part of his Advance Corps on July 7, 1777. Both companies surrendered with the rest of Burgoyne's Army after the defeats at Battle of Freeman's Farm and Battle of Bemis Heights in September and October of 1777. The other eight Battalion Companies remained in Canada and took part in raids and small battles along the Vermont and New York frontiers during the rest of the American Revolution led by Major Christopher Carleton and Lt. John Enys. In 1781 the 29th was linked to the county of Worcestershire in England, giving them a recruiting area and home. The 29th Regiment returned to England in 1787. For more details on the raids along Lake Champlain and the upper Hudson Valley see Carleton's Raid (1778) and Burning of the Valleys.



Found on the Freemasons for Dummies blog website

When Queen Elizabeth II left the hospital this week, she was escorted by a helpful nurse who had an interesting belt buckle on. Is she a female Mason?

: According to a post this morning by Arturo DeHoyos in the Oklahoma Scottish Rite group, that buckle is presented to nurses as they graduate from nurses' training at the Royal Masonic Hospital in London. Thanks to Bill Hosler. (8th March 2013) <http://freemasonsfordummies.blogspot.com.au>

Items related to the nurse, the Jewel she is wearing on her tunic is the lower half of the Royal Masonic Hospital Charity Jewel minus the blue ribbon. The star on the belt buckle is part of the R.A.C. Jewel; she must have graduated before 1992 as this is when the hospital closed. These belts are now getting very rare and the odd one does come up on eBay and always make good money. With regards to the Order of the Eastern Star, the U.G.L.E. may not recognize them, but they do meet in Scotland and they do exist in parts of England, I have one not more than 12 mile from my place of residence. They meet in the Walkerville Centre near Newcastle-upon-Tyne Province of Northumbria and I have the pleasure to know a few of the members. The above from a Chris Quigley



## Letters to the Editor: Continued.

### Looking forward to your comments and letters.

The following information from Richard Num SA. This is relevant to the story of the belt worn by the nurse accompanying the Queen previous page. ED

#### A LIBRARY AND MUSEUM OF FREEMASONRY INFORMATION LEAFLET THE ROYAL MASONIC HOSPITAL AND ITS JEWELS.

In 1911, members of Malmesbury Lodge No. 3156 became interested in the possibility of starting a Masonic hospital or nursing home and formed a committee with a civil engineer, Percy Still, as secretary. In 1913 Grand Lodge approved the idea and by 1916 fundraising had begun.

The spiralling number of Great War casualties moved supporters of the hospital scheme to take out a short term lease of the former Chelsea Woman's Hospital in Fulham Road, London and open it as the Freemasons' War Hospital. Over 4,000 servicemen were treated at the hospital by the end of the war. Additional facilities were opened at Fulham Palace and a convalescent home was opened in Caversham near Reading

After World War I the Freemason's Hospital and Nursing Home opened in the Fulham Road premises and accepted its first patient in 1920. Despite alterations this site proved too small and supporters continues their efforts to find a larger site. Once sufficient funds were secured a site was purchased at Ravenscourt Park, West London.

In 1933, King George V and Queen Mary opened the hospital and the King granted permission for it to be known as the Royal Masonic Hospital. Money for the hospital was raised through donations, with donors being awarded a special jewel, known as the Permanent Steward's Jewel.



Royal Masonic Hospital Nurses' Uniform Buckle

During the Second World War the hospital again became a war hospital, treating over 8,600 servicemen, at no cost to the government.

After the war, the formation of the National Health Service saw the end of many private hospitals but the Royal Masonic Hospital remained independent. A School of Nursing was established in 1948 and it quickly gained a reputation for producing highly skilled nurses, whose distinctive silver belt buckles became a coveted honour amongst the profession.

#### Royal Masonic Hospital Nurses' Uniform Buckle

By the late 1970s approximately 4,700 patients per year were being treated. Although patients were mostly freemasons, fee paying non-members were accepted from 1977. In 1976 the Grand Master, the Duke of Kent, opened the Percy

Still wing, with four new operating theatres. However, fewer masons

wanted to travel to London for treatment and running costs grew rapidly due to inflation. In 1992 Grand Lodge recommended that it's closure to safeguard its assets. In 2002, the hospital buildings were acquired by the Hammersmith Hospitals NHS Trust as Ravenscourt Park Hospital, to relieve bed shortages.

Numerous jewels were produced in association with the Royal Masonic Hospital, the most commonly encountered being the Permanent Steward's Jewel and the Redevelopment Fund Jewel. (picture on page 25)



From left to right-Permanent Steward's Jewel – It was designed by C.L.J. Doman (who also produced the Armistice Anniversary medal in 1928). Its ribbon is in the dark and light blue of Craft masonry and the design shows humanity succouring the sick. The motto, 'Aegros Sanat Humanitas' means 'Kindness Heals the Sick'.

The five pointed Masonic star and the interlaced letters 'FH' (Freemasons Hospital) complete the design. The Jewel was first issued in silver, engraved on the reverse with the donor's name and lodge number, but later was plain and in base metal.

Depending on the donation the jewel sometimes had a bar marked 'VICE-PATRON', 'PATRON', 'GRAND VICE-PATRON' and 'GRAND PATRON'.

Redevelopment Fund Jewel – This jewel was issued to those who subscribed £12 or more to the Assistant Grand Master's Redevelopment Fund to build the 1956 extension to the hospital.

Those who already had the hospital jewel were given a bar to wear with it rather than this jewel. The jewel was the concept of Leslie Durbin, M.V.O. LL.D., artist and silver-smith. It shows a detail of a hand from a painting by the artist Botticelli. Earlier versions had wording

on the reverse but this was later omitted.

Jewel for ladies who became Life Governors in 1932, at the hospital's opening, incorporating the image from the Permanent Steward's Jewel. The bar monogram is 'FH' for 'Freemason's Hospital' as the building had not yet been granted its royal title. The jewel is made from multiple parts and is 9ct gold.

Jewel for lady patrons after the opening of the hospital. Generally similar to the above, but this is a single casting in silver gilt and enamel, with the monogram changed to 'RMH', for 'Royal Masonic Hospital'. Other versions of this jewel and the one described above exist with slight variations. Nurses' issue jewel with an enamelled bar rather than a ribbon to make it suitable for wear with a uniform, incorporating the image from the Permanent Steward's jewel.

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[www.freemasonry.london.museum](http://www.freemasonry.london.museum)

December 2010

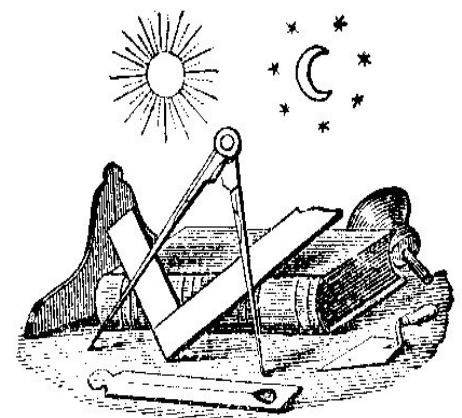
Some web links to research pages.

<http://www.canonbury.ac.uk/>

<http://www.quatuorcoronati.com/>

<http://www.cornerstonesociety.com/>

## Masonic Digital Library.



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

Notes And Update By  
Ed Robinson

## How should I use the Library?

Logging in. If you have received a username and password, logging in should be reasonably simple – if you are having problems, send an email to the Compiler (click on "Click here for general enquiries about the li-



brary, including participation” on the page for logging in).

**Searching.** Once logged in, the menu at the top offers some options for searching. For most specific queries, a search by a keyword or phrase will be easiest, if you want a complicated search, click on “HELP” in the top right corner. The other options in the menu (titles, subject, author, publisher) give simple lists based on your selection.

**File display.** The displays of a list of files show an icon for the original file (usually pdf), while clicking on the underlined title will give an html version used for indexing – that version may not show pictures well, but may load faster than a pdf file for a quick search to see if the file is of interest. If you have searched on a word or phrase, it may show in yellow in the html version.

Use the ‘back’ button on your browser to return to the previous screen, or click again on the menu.

#### **What do I do if I see a mistake?**

Many of the files contain ‘scanning errors’ – but some are errors in the original paper copy. There can also be inconsistencies in display data for each file – eg Bob Nairn has been recorded as Nairn B, Nairn R and Nairn R J. Send suggestions for corrections to the “publisher” if there is a contact on the webpage; otherwise send it to the Compiler (click on general enquiries). Many files do not have a subject or subject assigned – you can help by suggesting one or two subjects from the list. Suggestions for improvements to the library are also welcome.

#### **I don’t have access – how can I look at the library?**

If you are a member of a participating organisation, ask your secretary to advise your name and email address so you can be sent a username and password. If your masonic research organisation does not yet participate, find out if any members have been given access for the purposes of evaluation, and what pro-

gress has been made towards the organisation making a decision as to whether to participate. If your organisation has decided not to participate, consider joining one that does – the cost may not be great! If in doubt, make a general enquiry through the website.

#### **When will new files be added to the MDL?**

The next update will be in the next few months – growth this time is largely through additions of past papers, some from research organisations no longer in existence. Many participants have not yet developed a good process for providing new files following publication to members – only a few have provided recent files for the next update, which will increase the number of files by around 20% to over 5,200.

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#### **A FOUNDATION STONE**

This Short Talk Bulletin has been adapted from a pamphlet published by the Grand Lodge A.F. & A.M. of Illinois, entitled, What Can a Mason tell a Non-Mason About Freemasonry.

The ancient traditions of Freemasonry permit you to influence your qualified sons, friends and co-workers to petition for the degrees. There is absolutely no objection to a neutrally worded approach being made to a man who is considered a suitable candidate for Freemasonry. After the procedure for obtaining membership in a Masonic Lodge is explained, there can be no objection to his being reminded once that the approach was made. The potential candidate should then be left to make his own decision and come of his own free will.

One of the most misunderstood of the laws of Freemasonry is the rule that prohibits the solicitation of a candidate by any Mason. Every man who enters the portals of a Masonic Lodge must come of his own free will and accord but he can only come if he knows of the opportunity.

So far ingrained in our Masonic law is the rule against solicitation that it has

unquestionably caused most Masons to refrain completely from discussing Freemasonry with friends and acquaintances who are not Masons. Don't let that happen to you.

The failure of the Masonic institution to make known to the public, that is to non-Masons, its principles and its purposes has, in the past, resulted in both suspicion and antagonism toward Masonry. People are naturally inclined to be suspicious or fearful of those things of which they are ignorant.

Freemasonry is not a secret society, but is rather a society which possesses certain secrets. A really secret society is one in which the membership is not known. Freemasonry is quite well known to the uninitiated. We do not attempt to hide our membership. A large percentage of our membership wears pins or rings bearing well-known emblems of the Craft. We do not meet in secret places. We meet in Temples which are well marked as Masonic – often times with neon signs bearing the square and compasses – and we meet at meetings which are quite well advertised.

What is actually supposed to be secret about the institution of Freemasonry is its ritual. Dr. Mackey's 23rd Landmark, The Secrecy of the Institution, embraces nothing more than its ritual, which we must conceal and never reveal. The fundamental principles of Masonry which are taught by that ritual, however, are, or could be, well known, and most of them are not even principles peculiar to the Masonic institution.

The candidate for the mysteries of Masonry must always come to us of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives, and he must so formally declare before he enters a Lodge room. It must be his own personal desire which has brought him to the point of petitioning for the degrees of Masonry. An explanation of the charitable and character building attributes of Freemasonry to a worthy and wellqualified person is not solicitation.

Probably the first question that would come to the mind of the uninitiated would be What is Freemasonry? We define it as a progressive moral science divided into different degrees. This definition probably would not satisfy and would mean practically nothing to the Non-Mason. Freemasonry might be defined to such a person as a fraternal soci-

ety which is based on certain moral and religious doctrines; the moral doctrines including Brotherly Love, Relief, Truth; Temperance, fortitude, Prudence, and Justice; and the religious doctrines comprising a belief in god and a future existence; sometimes shortened to the statement of a belief in the fatherhood of god and the brotherhood of man.

There is no reason at all Why this subject should not be discussed quite freely with a non-Mason. The fact of the matter is that the philosophy of Masonry is freely discussed in thousands of printed volumes available to Masons and non-Masons alike.

One question which often comes from non-Masons is this: How does one become a member? Why have I not been asked to join? In any such discussion, of course, the non-Mason should be told that, unlike the members of other fraternal organizations, Masons are forbidden to solicit any one to become a member, and that any prospective member must apply of his own free will and accord; and further, that he must pass a unanimous ballot for admission. It must be free will and accord on both sides.

One question which any non-Mason might ask, and which can be freely discussed with him, is the relationship of Masonry to religion and to the churches of any denomination Masonry has two fundamental religious tenets - a belief in God and a belief in a future existence, or, as it is phrased in Mackeys Land-marks, a belief in the resurrection to a future life.

The inquirer should be told that Masonry is not a religion in any sense of the word; but it is religious, and that no atheist can ever be made a Mason. As the Old Charges approved in 1723 put it, If he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. In those charges, under the heading of Concerning God and Religion it was said:

But though in ancient times Masons were charged in every country to be of the religion of that country or nation, what-ever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true. or men of honor and honesty, by what-ever denominations or persuasions they

may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance.

Masonry does not require membership in any church as a condition of membership in a Lodge. On the other hand, membership in any church is no bar to admission to Masonry. There is nothing in the requirements of Masonry to prevent a Roman Catholic, a Mohammedan, a Buddhist, a Mormon, a Protestant, or a member of any religious sect from becoming a Mason. Any bar is one prescribed by the church to which he may belong. For in-stance, while Masonry is not anti-Catholic, nevertheless until recently the Roman church had itself set up the ban of excommunication of any of its members becoming Masons, which edict had been repeated by the Popes since the year 1738. There is nothing wrong in telling a non-Mason that, or telling him that the discussion of sectarian religion is prohibited in every Masonic Lodge.

One might also ask whether Masonry is a political organization. He should be told that no political discussion would be permitted in any Masonic Lodge.

Here again we might refer to the Old Charges, where we are told:

A Mason is to be a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutiful to inferior magistrates; for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries and promoted the honor of the fraternity, which ever flourished in times of peace.

In our jurisdiction, the rule that the discussion of politics and religion in Lodges is to be avoided has the force of an Ancient Land-mark.

Another question a non-Mason might ask is whether Masonry is a benefit society, like the many fraternal societies offering insurance and death benefits. This is something which can and

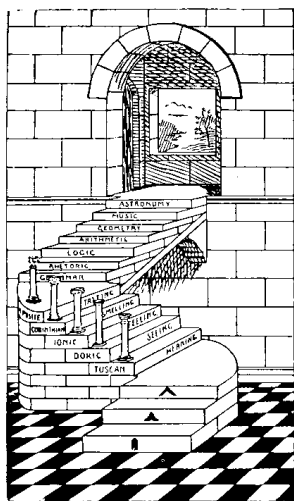
certainly ought to be discussed, to avoid any misunderstanding by a prospective candidate. The inquirer should be told that we have no insurance benefits, and that while Masons are second to none in their charitable endeavors, as is evidenced by our Homes for the Aged and for Children, nevertheless it would be financially impossible for the Fraternity to care for all of its members. The minimum dues of \$20 per year provide little surplus for any Lodge to render aid except to those in dire distress.

Another subject which could certainly be discussed with a non-Mason is the history of the Masonic society and its evolution from the Operatives, the builders of the Middle Ages, who created the great Gothic cathedrals, churches and other structures in the British Isles and on the continent of Europe. There are many interesting topics of Masonic history which are perfectly proper to be discussed and might possibly excite the interest of serious-minded listeners who are not Masons. The history of our Craft in America and the part which Masons played in the early history of our country is something of which we should all be justly proud. It is no secret and no Mason is prohibited from discussing it.

You should not discuss the ritual. Part of the fun of Freemasonry is the excitement and adventure of the ritual. You can explain that it is based in part upon the Holy Bible and that the ceremonies of Masonry are of a serious and dignified nature, without levity or horseplay. Certainly every candidate should be told this, and should be asked not to listen to the remarks of unthinking brethren about riding the goat and similar intimations that the candidate is entering into something like a high school fraternity. Such intimations are unworthy and untrue. Explain that Freemasonry is divided in-to three degrees and what is required to progress. Explain about the catechism, questions and answers, and what is expected: 6,000,000 Masons learned and be sure they know they can. All they need do is ask to start their travel from friend to brother.

We are proud of our fraternity and want you proudly to explain Freemasonry to the worthy and well qualified people in your sphere of influence.





# Harashim

## חרשים

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

ISSN 1328-2735 Issue 60 July 2013



## Food for Thought

Ed Note: The following is taken from a paper presented to The Lodge of Research No 218 of the Victorian (Canada) Constitution by Bro Raymond H Copley. It is Titled "**Freemasonry and the Man**". When it was written I do not know. The full paper can be read here

[www.skirret.com/archive/misc/misc-f/freemasonryandtheman.html](http://www.skirret.com/archive/misc/misc-f/freemasonryandtheman.html)

*The Skirret is a repository for articles, essays, papers, and documents of Masonic interest. ED*

**The Ritual:** Many men, intelligent men, go through their Masonic lives without gaining more than a smattering of Masonic knowledge. They attend lodge regularly and attentively, but get no more than a distant glimpse of Freemasonry's bright fields of enlightenment. Little wonder that interest wanes, attendance falls, and brethren leave the Craft.

The cause of this lies in the man failing to comprehend much of the ritual. Some of the fault rests with the individual, but not all of it. In its present form the ritual requires extensive and concentrated study if its message is to be fully understood. Not all men have the capacity for such scholarship, but this does not make them any less worthy members of our Craft.

In historical terms, the ritual of the Victoria Constitution is not relatively old. It was compiled less than 90 years ago and is an amalgam of English, Scottish, and Irish rituals going back to the early 18th century. It is beautiful in language and has served Freemasonry well, however, I feel that the time has arrived for the ritual to be re-examined. This should be done with a view to giving it greater clarity, emphasis, and comprehension.

Much of the real message of Freemasonry is hidden by the sheer verbosity of the ritual. It is over-written to such a degree that, in its spoken form, essential detail is submerged in a torrent of words and is lost to the listener.

Without in any way detracting from the grandeur of its style or the nobility of its message, I believe that the ritual could be greatly improved - with the removal of excessive, needless, and mind-dulling verbiage. Furthermore, archaic words and expressions which are no longer understood or can be misconstrued should also be eliminated.

The purpose of language is to be understood. In the same context, it is essential that our ritual in its spoken form be readily comprehensible and assimilable. If the ritual is not these things, then it is failing in its vital purpose, which is to inform. It thus becomes but a beautiful piece of lodge furniture rather than the motivating force of the Craft.

ED: What are your thoughts? Let us know.

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## About *Harashim* חרשים

*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, [kenthen@optusnet.com.au](mailto:kenthen@optusnet.com.au). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrytasmania.org/>.

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

### Contents

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

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

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be in a digitised form on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 33 Wattle Street Millaa Millaa Queensland 4886 Australia. Or email to [harashimed@gmail.com](mailto:harashimed@gmail.com)

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

### General correspondence

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

## A Modern Pythagorean Arturo Reghini (1878-1946) by Dana Lloyd Thomas.

No study of esoteric culture in Italy in this century can fail to mention Arturo Reghini (1878-1946). Writer, translator, mathematician, and above all a Pythagorean, he played a key role in the revival of scholarship on esotericism in Italy as well as in the attempt to restore the spiritual traditions of Masonry.

Reghini's books and articles cover a variety of subjects including Masonic symbolism, Theosophy, Neo-Platonism, Cornelius Agrippa, and Cagliostro. As editor of the magazines *Ignis* and *Atanor*, he published articles by the noted esotericists Rene Guenon and Julius Evola. Later he was to pay for his outspokenness especially on behalf of freedom of conscience, when Freemasonry was outlawed by the Fascist regime.

Born in Florence on November 12, 1878, Reghini was the eldest of five children. His career as a philosopher, in the classical sense of a lover of wisdom, began early in life, when his aristocratic family sent him to the University of Pisa to study mathematics. The tall, thin young student was approached one evening by a stranger who singled him out as a candidate for initiation into the mysterious Pythagorean school, also known as the *Schola Italica*. The stranger turned out to be Amedeo Armentano (1886-1966), who fascinated literary circles in Florence with his abstruse, laconic reasoning about time, mind, and soul as well as with his psychic powers.

Reghini was initiated in the highest sense of the word. He experienced the trial of the five elements not only as a ceremony but as a profound reality. For him, passing beyond the threshold of death was a matter of experience, vision, and knowledge rather than a mere symbol.

## Politics and Secret Societies.

To understand Reghini's role in the esoteric culture of his time, it is helpful to have some background on Italian Freemasonry and its connection to historical events. As in other countries, the Craft in Italy has so many facets that there is little point in overgeneralizing. For some, Masonry has commanded a virtually religious allegiance in the observance of the ancient and accepted rules and ceremonies, while others undoubtedly saw it as a means of improving society at large based on nineteenth-century rationalist beliefs in progress, education, and science. The ranks of Masonry have also included an eminent minority of philosophers and mystics, as well as the usual opportunists. Finally there are the anti-Masonic elements, initially Catholic and later spreading to both left and right wing politicians and thinkers. In any case, the political and esoteric aspects of Freemasonry have often run parallel throughout Italian history.

The first known Italian lodge was founded in Florence by Charles Sackville, Earl of Middlesex, Henry Fox, and Sir Charles Mann in about 1730. Although by this time Florentine Renaissance traditions were but a distant memory, Tuscany under the later Medici had still managed to preserve some independence, sparing it from the worst excesses of the Counter-Reformation. Lodges were soon opened in Rome, Naples, Turin, and elsewhere. But the Craft's connection with England a major Protestant power aroused the suspicions of both the rulers of the Italian states and the ecclesiastical hierarchy.

In 1738, when Pope Clement XII issued the bull *In Eminenti* Apostolatus, which in practice banned Catholics from becoming Freemasons, Clement had reached the venerable age of 87 and was completely blind. Firmly continuing the papacy's penchant for pow-



er politics, the measure seems to have been initially rooted in concern about the situation in the pope's native Tuscany and was probably formulated mainly with Italy in mind. It may have been no coincidence that the last of the Medici, Gian Gastone, had died a year before; the move could have had the aim both of striking a blow against a suspiciously Protestant organization and of reasserting papal influence in relatively tolerant Tuscany. Nevertheless this independence persisted when Francis of Lorraine, himself a Freemason, became Tuscany's new ruler. The papal stance marked the start of persecution; the poet Tommaso Crudeli, the first known Masonic martyr, was tortured to make him reveal the secrets of the Freemasons, but he was released upon Frances's intervention. Several decades later, the celebrated magus Count Alessandro Cagliostro was not to be so lucky, and would die in 1795 while imprisoned in the papal fortress of San Leo. Of the papal ban Reghini wrote. The effect of the Church's hostility was to cause a reaction in some countries, with Freemasonry being forced to defend itself by becoming a secret society. Nevertheless, it never became sectarian, and the rituals were always characterized by the tolerance, non-sectarianism, and an independence of the early period.

Masons and Masonic organizations played a significant role in the Italian Risorgimento (Resurrection) of the nineteenth century. Freemasons actively promoted the unification of Italy's many states, thus winning them further condemnation for subversion. Giuseppe Mazzini's political organization, Giovine Italia (Young Italy), dedicated to unification, shared Masonic ideals of humanity, progress, and secular government.

The Italian Grand Orient was founded in 1859-6. In 1862, a Sovereign Council of the Scottish Rite convened in Palermo under the guidance of the patriot Giuseppe Garibaldi, and in 1864 the first Congress of Italian Freemasonry met in Florence and elected Garibaldi as Grand Master. Perhaps even more than the French Revolution, the Risorgimento was a

bourgeois revolution, and Freemasonry attracted Italy's small but active middle class. It was seen as a means of keeping together forces as diverse as Mazzini's republicans, monarchists who supported the House of Savoy, and Garibaldi's Redshirts. As one scholar points out, in a country where all the forms of political conflicts had a regional basis, the lodges were the only real school of national unity. As a result of the Church's continuing opposition to unification, Masonry persisted in its anticlerical stance.

In the decades following the country's unification in 1870, numerous members of the new class of politicians and administrators were Freemasons. By the end of the nineteenth century, Freemasonry was widely perceived as part of the establishment and as affording advantages that were often more material than spiritual. Financial scandals and political instability had made establishment politicians vulnerable to attack, and Freemasonry, previously seen as the champion of independence and democracy, was now accused of being class-ridden and corrupt. As in other Latin countries, many anti-Masonic pamphlets were circulated, generally based on conspiracy charges by the Abbe Barruel and Leo Taxil and creating the impression that the institution was much more powerful and monolithic than it actually was.

These ideas undoubtedly influenced Benito Mussolini in his early years in the Socialist Party and were to resurface in the Fascist period (1922-43) despite the Masonic connections of many Fascist leaders. The Fascist movement, founded in 1919, counted a number of Freemasons among its first members, who were attracted by a variety of factors, including the movement's early anticlerical and revolutionary leanings. Persecution, though not always systematic continued until the fall of the regime.

Paradoxically, as soon as World War II ended, anti-Masonic literature was revived, this time with accusations of collaboration with Fas-

cism. In recent decades, historical research on Italian Freemasonry has largely been monopolized by Catholic and Communist-oriented writers who are for different reasons hostile to the institution. It is therefore no wonder that a Masonic writer has observed that Italian Masonry is probably the most misrepresented and misunderstood in the world.

### **Esoteric Societies.**

Italian Freemasonry was not all politics, however, and has always had a strong esoteric strain. Together with the specifically Masonic symbolism of building and architecture, probably rooted in medieval guilds, various esoteric traditions including Rosicrucian, Kabbalistic, Templar, and Pythagorean lines have converged in the Craft.

From the earliest times Freemasonry has considered geometric symbolism to be of the highest importance, with the Pythagorean Theorem being widely depicted in Masonic art. It has been suggested that some form of Pythagorean initiation survived through the centuries, first in the Byzantine Empire and later, as the Ottoman Turks advanced, in Italy, where the Greek intellectual elite took refuge.

During the reign of Elizabeth I, Sir Thomas Bodley is said to have been initiated in the northern Italian city of Forli into the Pythagorean Brotherhood of the Fratelli Obscuri, having the laudable object of propagating the Sciences and love of Virtue and established in imitation of an older Society which had existed since before the fall of the Grecian Empire in the towns of Constantinople and Thessalonica. In the eighteenth century, the British and French Pythagoreans came to be known as Snuff-Takers when they adopted the tobacco plant as their symbol.

Naples was the home of Egyptian Freemasonry, a tradition claiming descent from the Hermetic community dating back to Hellenistic Egypt: there is still a Nile Square in

the city, and Giordano Bruno, who exalted the wisdom of Egypt, was from nearby Nola. The school subsequently came to light through the work of Cagliostro and later of Giuliano Kremmerz, founder of the Hermetic Brotherhood of Misraim. Cagliostro's Gospel, first published in Italian in 1914 and later commented on by Reghini, uses alchemical terminology to describe a path to immortality as well as propounding the use of magical seals, meditation, fasting, and a vegetarian diet.

The esoteric Order of Misraim (whose name is derived from the Hebrew name for Egypt) seems to have had Italian origins. The Misraim first emerged in Italy in the eighteenth century, when it was associated with Cagliostro who brought it to Venice around 1788. Because both Egyptian Freemasonry and the Order of Misraim allow the admission of women thus violating the basic Masonic guidelines known as the Landmarks and because they work degrees beyond the third, they are generally classified as part of fringe Masonry.

The Order of Misraim was introduced into France after 1813 by the Bedarride brothers; afterwards it spread to Belgium, Switzerland, Britain, and the U.S. It consists of two forms of practice: the Kabbalistic form adopted by the Bedarrides and the Egyptian-Hellenistic form of the highest degrees known as the Arcana Arcanorum.

Politics again crossed paths with the esoteric when Garibaldi was appointed Grand Hierophant of the Misraim in 1880. At that time the order was joined with the Order of Memphis, whose rituals are inspired by Egyptian imagery. By the end of the century, the combined order was to provide a link between Freemasonry and Theosophy in Italy: both H.P. Blavatsky and Annie Besant held high degrees.

The Rite of **Memphis-Misraim** is a masonic rite which was formed by the merging of the two rites of *Memphis* and *Misraim* under the influence of General Garibaldi in 1881. (ED note)

### **Theosophist and Freemason.**

When he was only eighteen, Reghini went to Rome, where he was introduced to Isabel Cooper-Oakley, Blavatsky's delegate to Italy, and in 1898 the two were among the founders of the Italian branch of the Theosophical Society. (Blavatsky had always had a weakness for Italy; she even claimed to have fought with Garibaldi against French and papal forces at the Battle of Mentana in 1867.) Theosophy too was soon open to accusations of heresy, if not outright paganism, thus attracting the hostility of the Church. Yet the Theosophical Society proved to be an important vehicle for broadening the horizons of educated and open-minded Italians by introducing the study of oriental philosophy and religion until then largely limited to academic circles to a wider public.

While already receiving instruction on the Pythagorean tradition, Reghini started his Masonic career with initiation into the Order of Memphis and Misraim in 1902. What did he find in this esoteric form of Freemasonry? He was probably told something like these comments by a modern Masonic writer:

*The Rite of Memphis and Misraim is not suited to every Mason, but is intended for those few Brothers who, following the many indications and revelations to be found in their rituals, genuinely aspire to enter into resonance with the higher planes of existence, and to overcome their individuality. In this case the Rite is a visible, tangible link between the lower sphere and the upper sphere. It provides the key to the Arcana, the way in which they can be revealed and practiced.*

*The orders Osirian ritual contains suggestive references Egypt, as when the aspiring Master is told: Brother, you have entered this Temple which is the Middle Chamber of the Pyramid, aspiring to become Osiris, and to achieve this privilege you have recited the negative confession, well aware that it was only symbolic, the confession that every deceased person recites when reaching the world of shadows and coming before the tribunal of Osiris to identify himself with Osiris if his life has been pure.*

In 1903 Reghini joined a lodge in Florence that owed allegiance to the Italian Grand Orient; two years later this was

reorganized as the Lucifero Lodge, with Reghini as one of the founders. At the same time lodges in Milan merged with the Rome Grand Orient, with headquarters in Rome's Palazzo Giustiniani.

Writing in 1906, Reghini censured opposition to the higher degrees (from the fourth up to the 95th in orders like the Misraim) and expressed regret over the failure of Mazzini and the American Albert Pike to create a secret rite above all others, a sort of Masonry within Masonry, which would have unified the divided Masonic family. In 1908 a number of dissidents, led by a Protestant minister, broke away from the Grand Orient in protest against its overly materialistic and radical political stance. They set up a new Masonic organization with its headquarters at Piazza del Gesù in Rome. Subsequently Italy's two branches of Masonry were to be known as Palazzo Giustiniani and Piazza del Gesù after the location of their Rome headquarters.

An attempt to promote unification of the splintered Masonic groups by returning to the Crafts early spiritual roots was undertaken with the Italian Philosophic Rite, of which Reghini was one of the founders. (The name calls to mind the Scottish Philosophic Rite, thought to have some connection with British Pythagoreans.) The Italian rite had seven degrees and has been described as a mixture of Pythagorean and Gnostic elements. In 1911 Reghini and Armentano rewrote the rites statutes, dictating that a copy of the Golden Verses of Pythagoras was to be placed in the temple together with the other objects used in lodge work.

This experience was interrupted by World War I, which disrupted international fraternal contacts; Reghini himself served in the army. The Philosophic Rite came to an end in 1919, when it was merged with the Grand Lodge Scottish Rite. Afterwards Reghini, while remaining a Freemason, would be more cautious about any universal reformation of the Craft.

### **Occultism and the Esoteric.**

In Italy, as in the rest of Europe around the turn of the century, popular interest in the occult was largely focused on phenomena like hypnotism and spiritualism. Astrological and magical manuals copied from classics such as those by Cornelius Agrippa and Giovanni Battista della Porta abounded. At the same



time the works of French writers like Eliphas Levi, Henri Durville, and Papus were gaining a considerable readership, and there were a number of esoteric journals. Reghini himself translated Swami Vivekananda, the Egyptologist E.A. Wallis Budge, and Robert Louis Stevenson's occult tales.

Both Reghini and Giuliano Kremmerz, active in Naples during the same period, stressed that theirs was a quest for knowledge and warned against the confusion between spiritual achievement and bouts of emotional excitement. In this respect they rejected the occultism of séances and sects, sharing the position of Levi, who insisted that his occultism (a term he coined) was based on faith, science, and reason.

This experimental method makes use not only of logic but of analogy. Early in his career Reghini had written, The symbolism of architecture, ceremonies, and images is superior to ordinary language due to the multitude of meanings which only symbolism can express, since it works through analogy; the hieroglyphic and ideogram forms of writing are superior to ordinary writing due to the breadth and precision of their meaning. Twenty years later, Reghini expressed much the same idea: There exists an oral tradition of hidden knowledge which cannot be transmitted with words (perceived and interpreted in the profane sense). There is still a serious tradition in the West which has nothing to do with the circus-like uproar, the parody and pretence, of today's so-called occultism. Reghini also sometimes retired with his friends Armentano and Giulio Parise to an isolated tower on the coast of Calabria, ideal for study and meditation. Reghini was also no stranger to ceremonial magic, though one of the few direct references he makes to it has humorous overtones, mentioning some of the practical difficulties of pre-dawn rituals, with alarm clocks, cups of hot coffee, sputtering oil lamps, incense failing to burn, and candles going out, all to the detriment of the necessary spiritual concentration.

Throughout all this activity Reghini remained a Pythagorean. What did this mean for him in practical terms? He engaged in the daily recollection of his deeds a practice that has been traced back to Pythagoras as well as philosophical ecstasy, which was actually a type of meditation. The practitioner was to sit comfortably in a quiet place, emptying

himself of all thoughts and emotions; he could either be in the dark or have a light behind him. Then, when the soul is purified, a bright and shining light from which nothing can be hidden seems to appear, says one old text. And then a sweet pleasure is felt, incomparable to anything in this world, and an extremely pleasurable itch is felt inside the head.... The persons most suited to this ecstasy are those whose skull is open, through which the spirits can escape ....I believe that this is the Platonic ecstasy, the one mentioned by Porphyry as having overcome Plotinus seven times.

This practice has important implications as a form of Western yoga. It does not so much connote an evaluation of deeds as good or bad but rather stresses the importance of remembering itself. The Renaissance mages Tommaso Campanella and Giordano Bruno were probably familiar with this meditation. Reghini also stressed that the seeker aimed at the transformation of his soul by such techniques as breath control, meditation, and recollection, and that this transformation had to take place during one's lifetime.

#### **The Pagan Utopia.**

In Reghini's time the word pagan still had largely negative connotations, and was widely used not to indicate a historically documented religion but rather as a synonym for immorality and materialism. Nevertheless he found it to be the best term to sum up his own position. In a 1914 article entitled *Imperialismo pagano*, he called for the spiritual rebirth of Italian culture in a new type of empire that would entail excellence in every field of human endeavour. This achievement would require freedom and tolerance, although history showed that, unlike Greco-Roman paganism, the Abrahamic religions had all too often borne the bitter fruit of religious intolerance. Reghini agreed with Gibbon that the fanatical attitude of the Christians from the earliest times had led to the fall of Rome and later to the papal policy of preventing Italy's unification.

The avant-garde milieu in which Reghini's ideas had matured was also focused on the problem of creating a new secular religion, free from the defects of Catholicism yet based on spiritual values. Nevertheless for Reghini any anti-Christian crusade would have been a contradiction in

terms; rather he called for the classical distinction between popular and initiatic religion, subsequently developed by Guenon and others. He likewise condemned the materialism and rabid anticlericalism of some in the Masonic community, and may have even cherished a dream of the day when the Catholic Church would have adopted the policy of St. Francis of Assisi, abandoning political and financial power to devote itself to good works.

While aiming at spiritual perfection, Reghini believed, Masonry should be non-sectarian. In his 1922 work on the meaning of the three basic Masonic degrees, he analyses the symbolism of the initiation of a Master Mason, with the ritual death and resurrection of Hiram calling to mind Osiris, Dionysus, and Jesus; the initiate, he says, should become aware that the conscious mind does not depend on physical existence alone. He likewise chides some of his Anglo-American brothers for interpreting the Nineteenth Landmark, requiring belief in God, as meaning that Masons must necessarily be Christians, reminding them that the square and compass are placed on top of the Bible. He also comments that both continental and Anglo-American Masonry are more obsessed with high-sounding titles than with the spiritual perfection of the initiate.

#### **The disappointment of Fascism.**

After moving to Rome in 1921, Reghini devoted considerable attention to Fascism and to the relationship developing between Mussolini and the Vatican.

Most of Italian Freemasonry, along with the Nationalist and Socialist dissidents led by Mussolini, had backed intervention in World War I, above all to wrest the cities of Trent and Trieste from Italy's old enemy Austria. After the war, in 1920, the Grand Orient supported the occupation of the city of Fiume on the Adriatic in defiance of Italy's allies France and Britain; this event was considered to be the final step in national unification.

When Mussolini's Fascist government came to power in 1922, there was little hint of the disaster that was to befall Freemasonry. None of the better known Fascists were practicing Catholics, and indeed some were known to be Freemasons. Unfortunately, however, Reghini's warnings that the Craft required spiritual renewal had gone unheeded, as would

his attempts to prevent the regime from coming to an agreement with the Church. In addition, the Masonic hierarchy did not prove to be as skilful as their predecessors in avoiding a divide and conquer policy.

Since the French Revolution, the fasces, the ancient insignia of Roman power consisting of twelve birch rods bound together with an axe had had revolutionary, antimonarchist connotations, initially inspiring its adoption by the Fascist Party. For men like Reghini, however, the symbol also evoked the ancient Roman concept of *res publica*, in which power was invested both in the people and in an aristocratic Senate. Reghini did not want to propose some new system of government; rather he hoped that a spiritually oriented and Pythagorean Masonry would foster an elite political class whose members would be endowed with superior values.

Nineteen twenty-four was a crucial year for Reghini. In that year the government decreed Masonic affiliation to be incompatible with Fascist Party membership. A Jesuit journal published an article condemning Freemasonry on the grounds that, being international, it was therefore un-Italian; this line was soon officially adopted by the Fascists.

Reghini, a member of the Supreme Council of the Piazza del Gesu Grand Lodge, replied that Masonry's key role in promoting the Risorgimento disproved this accusation beyond any doubt. By this time, however, historical arguments were of no avail, making him almost inadvertently a political dissident. In May, his friend Armentano, who had continued to work with him in an abortive attempt to reunify the two main branches of Italian Masonry, left for Brazil.

Any hopes that Freemasons may have nourished for a change of heart in the regime were dashed by the anti-Masonic violence unleashed in November 1925. A new law against secret societies did not specifically mention Freemasons, but the regime made it clear that they were the intended target. Mussolini asserted that the measures were to prevent political plots and not to suppress Freemasonry as a spiritual institution, but there was little difference when it came to police suppression. A number of top Grand Orient officials went into exile in France, while after an unsuccessful attempt to

reorganize as the Order of St. John of Scotland, the Piazza del Gesu was also forced to close. Ironically, the lack of systematic persecution against ordinary Freemasons led Pope Pius XI to criticize the Fascist regime for being too soft. In an article published in Fascism and the Vatican in 1927-28, Reghini, foreseeing the imminent alliance between Freemasonry and the Vatican, commented:

*The current conditions of our country in relation to the political situation in Europe and the world would be favourable to someone who was willing and able to exploit them to create a new universal civilization starting from Rome. However . . . this type of imperialism could not be subservient to a force which is universal in name only, whose innate and incurable intolerance is unacceptable to both the rest of Western civilization and to the Oriental civilizations.... We would proudly say more, if we were not obliged today to use more prudent language than Agrippa was able to use four centuries ago.* Z9

By this time there could be no doubt that Reghini's position was highly unorthodox. In a short time he had graduated from being a gifted writer on rather obscure subjects to being an unflinching public opponent of Mussolini's rapprochement with the Vatican, culminating in the 1929 Lateran Treaty. How could a self-declared pagan be allowed to publish freely after an alliance between the Church and Fascism? Reghini's courage in the defence of Masonry was all the more remarkable considering his dim view of the Craft as a whole for failing to fulfil its mission of perfecting the individual.

Faced with such a difficult situation, much of the Masonic hierarchy preferred to temporize, but after unsuccessful attempts to come to terms with the government, both of the major Masonic branches declared themselves to be dissolved and would only re-emerge in 1945. Reghini's sacrifice gained him few friends either before or after the war.

Attacks in the press continued, and Parise writes of attempts to save my soul and Reghini's with pistol shots. Surveillance was so close and over-

whelming as to limit our contacts, since we were even afraid of compromising people who just happened to greet us. Reghini was dismissed as a mathematics teacher in a public school in November 1928 and had to make a living by teaching privately.

In a disgraceful episode, Reghini's former friend Julius Evola publicly denounced him for Masonic affiliation. Curiously, Evola had just published *Imperialismo pagano*, a set of articles borrowing considerably from Reghini's essay with the same title and calling on the Fascists to avoid political and ideological compromise with Catholicism. Decades later, Evola would acknowledge that he owed his awareness of genuine initiation to Reghini and Guenon.

### Epilogue

At this stage Reghini, Guenon, and Evola went on separate paths. In 1930 Guenon, who continued to be ambivalent about Masonry as a true source of initiation, left Europe to devote himself completely to Islamic studies in Cairo. Evola would soon drop his intransigent pagan imperialism and condemn Freemasonry on the grounds that it could not provide any genuine spiritual initiation. He would go on to cultivate a view diametrically opposite to that of Reghini's, seeing the Catholic Church as the successor to the Roman Empire as well as developing his own peculiar brand of racism that was to influence the Fascist regime.

In the 1930s Reghini devoted himself to teaching and to the study of the Pythagorean interpretation of numbers, proportion, and harmony, seen not simply as an intellectual game but as the key to life. His approach somewhat resembles that of the nineteenth-century English Neo-Platonist Thomas Taylor (whose works he quotes) in correlating spiritual and material reality with numbers and proportions. Reghini's book on the reconstruction of Pythagorean geometry, containing notions on which Freemasons would do well to meditate, was published in 1935 and was praised for its scientific value by the *Accademia d'Italia*, Italy's equivalent of the Royal Society.

As World War II came to an end, Reghini intensified his work on Pythagorean numbers. Perhaps sensing that his time was short, he left detailed instruc-

tions concerning his manuscripts. At five o'clock on the hot afternoon of July 1, 1946, in a country villa near Bologna, he died standing in his study, facing the westering sun.

In one of his later works on the relationship between mathematics and the spiritual quest, Reghini stressed that true philosophy involved the direct experience of the seeker:

Modern Western science is objective experimental science, achieved externally by instruments which aid the senses; its purpose is to observe, understand, taking into account the inevitable alteration (the Heisenberg principle) made on the observed conditions by the observer. In Masonry, Hermeticism, Pythagoreanism, and esoteric science of all times, the observer is also the object of the experience, considered internally and directly without limiting the field to any imaginary columns of Hercules; not so much a matter of theorizing as of feeling and living.

And what indeed is the purpose of philosophy the love of wisdom if not, as the Neoplatonist Porphyry said, to free our mind from limitations and chains?<sup>35</sup> u

California-born Dana Lloyd Thomas now lives in Rome. He has written articles on Pythagoreanism, alchemy, and oriental medicine and is writing a book on Arturo Reghini and esoteric traditions in Italy.

#### Endnotes.

One of the main sources for Reghini's biography was written by his friend Giulio Parise and published as an introduction to Arturo Reghini, *Considerazioni sul rituale dell'apprendista libero muratore* (Genoa: Phoenix, 1981), pp. i-xv.

Bernard E. Jones, *Freemasons Guide and Compendium* (London: Harrap, 1986), p. 204.

There is extensive literature on Clement XII's excommunication of Freemasonry. The events of this period are far from simple; the Catholic Jacobites were conspiring against the Protestant Hanover dynasty in England, and the Jacobite association with early Freemasonry also deserves attention.

Aldo A. Mola, *Storia della massoneria italiana: Dalle origini ai nostri giorni* (Milan: Bompiani, 1994), pp. 53-54.

Reghini, pp. 13-14.

Divisions in official Freemasonry have persisted up to recent years. Because of the dispute over accepted and irregular lodges and the disagreement over the position of

higher-degree or fringe Masonry, English language Masonic literature has perhaps not dealt with Italian history as extensively as it could.

Mola, p. 61. Lodges were named after such heretics as Tommaso Campanella and Giordano Bruno and other patriots like Cavour, Mazzini, and Garibaldi.

Ibid. pp. 48ff.

Augusto Comba, *La Massoneria in Italia dal Risorgimento alla Grande Guerra* (Milan: Lamassoneria nella storia d'Italia, ed. Aldo A. Mola (Rome: Atanor, 1981), pp. 82-83. Among these were the famous Communist intellectual Antonio Gramsci and a number of Jesuit writers.

. Kent Henderson, *A Visit to Italy in Mason Square*, March 1987. p. 28.

R.F. Wallace-James, *Les Nicotiates, or the Order of the Priseurs*, in *Transactions of the Quatuor Coronati Lodge*, vol. 27 (1915), pp. 168-88. The order was said to adopt different names for reasons of safety, becoming the Nicotiates or Priseurs (snuff-takers) in France and the Tobacco-logical Society in England. See also J.M. Ragon, *Notice historique sur les Pednosophes (enfants de la sagesse) et sur la Tabacologie, dernier voile de la doctrine pythagoricienne* in *Monde Maconnique*, no. 12, April 1859. Ragon traces the history of the order from antiquity and hypothesizes contacts in the Near East between the children of wisdom and the Templars.

. Dana Lloyd Thomas, *Hermetic Healing in Italy: The Magical Therapeutic Brotherhood of Myriam* in *GNOSIS* #34, pp. 46-49.

F Brunelli, *Rituali dei gMdi simholiri di Memphis e Misraim* (Foggia: Bastogi, 1981), p. 45. See Ellic Howe, *Fringe Masonry in England, 1870-85* in *Ars Quatuor Coronatorum*, vol. 85 (1972), pp. 242-95.

Brunelli, p. 46.

. Paul Johnson, *In Search of the Masters: Behind the Occult Myth* (South Boston, Va.: self-published, 1990), pp. 37-40.

Brunelli, p. 73.

Ibid., pp. 205-06.

Arturo Reghini, *La massoneria come fattore intellettuale* in *Leotardo*, Oct.-Dec. 1906, p. 297.

Parise, in Reghini, p. vi.

Arturo Reghini, *Il punto di vista dello occultismo*, in *Leonardo*, Aprile 1907, p. 144.

Arturo Reghini, in Cornelius Agrippa, *La filosofia occulta o la magia* (Rome: Edizioni Mediterranee, 1972), p. lxxxvii.

. Arturo Reghini, *Avventure e disavventure in magia* in *Il Gruppo di Ur, Introduzione alla magia* (Rome: Edizioni Mediterranee, 1978), vol. I, p. 388.

Roberto Sestito, *Le basi pitagoriche dell'estasi filosofica* in *Ignis*, June Parise, p. viii.

Walter L. Adamson, *Avant-Carde Florence: From Modernism to Fascism* (Cambridge, Mass.: Harvard University Press, 1993), pp. 64ff.

Arturo Reghini, *Le parole saae e di passo dei primi tre gradi ed il massimo mistero massonico* (Rome: Atanor, 1981).

The article appeared in *La Civiltà cattolica*, Aug. 2, 1924. After Reghini's reply, a counterreply appeared in October in the monthly *Cerarrhia*, edited by Mussolini; signed with a pseudonym, it may have been written by Mussolini himself. Mola, pp. 138-39.

Reghini, in Agrippa, pp. cxxxvi-vii. Parise, pp. xi-xii. Reghini's paganism has recently been reproved by Catholic anticult writer Massimo Introvigne, *Un appello del mago* (Milan: SugarCo, 1990).

Letter of April 6, 1929 from Rene Guenon to Guido de Giorgio, in *De Giorgio, L'Instant et l'éternité* (Milan: Arche, 1987), p. 294.

. Parise, p. xii.

. Partially published as Arturo Reghini, *Dei numeri pitagorici: Prologo* (Allcona: Casa Editrice Ignis, 1991).

Arturo Reghini, *Il numen saai nella tradizione pitagorica e massonica* (Rome: Casa Editrice Ignis, 1947), p. 143.

Casa Editrice Ignis, 1947), p. 143.

Porphyry, *Life of Pythagoras*, 46. Summer 1997 / *Gnosis Magazine* 59



## Turkish Delight.

by [Philip Carter](#), PM

(Newcastle Masonic Study Circle)

### Marhaba (Turkish for hello).

In November last year my wife, Brenda, and I were thrilled to accept an invitation to Turkey from Lodge Sebat in Istanbul, under the [Grand Lodge of Free and Accepted Masons of Turkey](#). This was in preparation for a proposed conference of theirs, with the tentative title of, "Our Craft and the Position of Women in Modern Society." They had heard of and read papers I had written on the subject of Women and Freemasonry ([linked example](#)) and wanted to meet with me personally.

### The Trip.

On arriving in Istanbul late on a Saturday, after a very long flight, we were warmly greeted by our principal host Dr. & Bro.: Ali (his surname and others have been omitted for privacy), who on the way to our hotel informed us that a reception dinner had been arranged for us. We were quietly dismayed by the news, having been looking forward at that time to just curling up in our beds. However, we simply said, "We are in your hands; Please just give us a chance to freshen up first." At the hotel we met W.:B.: Vedit, the W.:M.: of Lodge Sebat. Fortunately, Vedit saw the exhausted state we were in and firmly declared, "There is no dinner," and suggested we should eat in our room and then go to bed. Our half-hearted protest was unconvincing and we did as suggested (hopefully the dinner went well in our absence).

On our first full day in Turkey, finding ourselves on a ferry trip to the island of Halki in the Sea of Marmara, accompanied by some fifty or so masonic hosts (brethren and families from Lodges Sebat and Alev), in a mostly Muslim nation (officially secular), on our way to a picnic and then to visit an Orthodox Catholic seminary, I turned to Brenda and said, "I don't think we're in Kansas anymore."

At the seminary our sense of other-worldliness grew as a French speaking monk escorted us around, with a Turkish interpreter and a subsequent English interpreter for our benefit. He pointed

out details of the resplendent chapel and other treasures, including a [Black Madonna](#). No less of a surprise for us was finding a fellow Aussie, the seminary's pet budgie chirping happily away near the entrance.

The next day, Monday, we recorded four of my talks:

1. "[Craftswomen in the Old Charges, in Building Trades and as Stonemasons](#)," which I had presented at the inaugural International Conference on the History of Freemasonry at Edinburgh, in 2007.
2. "[Albert Through the Looking Glass: Freemasonry's Nonsensical 'No Women!' Landmark](#)."
3. "[The Masonic Mari-  
anne](#)" (feminine iconography in Freemasonry), which I had presented to the Victorian Lodge of Research (No. 218, V.C.), in 2009. and
4. "Women and Modern Freemasonry: Missed Opportunities and Changing Attitudes," a paper I had prepared for my Turkish hosts.

That evening there was an informal dinner with a number of Brethren, including their Grand Master M.:W.: Bro. & Prof. Remzi, who just happened to drop by. Also present at another table in the same restaurant was the G.:M.: of one of the [Grand Lodges](#) with whom they and us are not in fraternal amity (I was pleased to see that, despite their masonic differences, they still enjoyed cordial, informal relations).

After spending the next day (Tuesday) editing and sorting out translation issues, that evening I was the guest speaker at Lodge Sebat. Due to perceptions of relevance and also time and translation restraints, it was decided to cobble together *précis* of the "Modern Freemasonry" (#4 above) and the "Craftswomen" (#1 above) papers and to present a major excerpt from the "Landmark" (#2 above) paper. After being introduced, I was given the freedom of the Lodge. While most Brethren present had good English skills, I presented the talk paragraph by paragraph, with Dr. Ali translating each in

turn. Brethren were each given translated copies of the talk and of the full "Craftswomen" paper.

The talk was warmly received, with just enough critical responses and questions to assure me they were not simply being polite.

Brenda was entertained on both days with organised tours around the city.

The following day, Wednesday Dr. Ali, showed us around some of Istanbul. On the Thursday and Friday we went on an organised tour to Gallipoli and across the Dardanelles to the ruins of Troy. On the Saturday, Dr. Ali and W.:B.: Vedit, showed us more of Istanbul, including the [Blue Mosque](#) and [Hagia Sophia](#). We also enjoyed some of its culinary delights, notably including exquisite Baklava and [Salep](#) (a hot drink made from crushed orchid tubers).

On Sunday we departed, finally arriving home early Tuesday morning.

### Impressions of Istanbul

Istanbul is huge and the richness of its cosmopolitan diversity was amazing. The antiquity of the city combines with ultra-modernity and the narrow and ancient Byzantium streets strain to accommodate the traffic demands of nearly 14 million people. As we were told, it is too big for any one person to be familiar with the city as a whole. What struck us most was the sense of pride and community we saw. We saw no graffiti, little litter and felt safe wherever we went. Even the many dogs and cats, which roamed at will, were well cared for by their local communities.

There is a plethora of historical monuments in Istanbul and Turkey as a whole has had a major and pivotal position in the growth of civilization since [prehistoric times](#). We are grateful for what we were able to see and hope to see more if ever we can manage to return.

Religion in modern Turkey is largely a private matter and while there are a few extremists, they are very much in the minority. Indeed, we were told that during [Ramadan](#), many neighbouring Muslims who choose not to observe the customary fasting, travel to Turkey, where they can eat whatever and when-

ever without fear of persecution. Moderate alcohol consumption is common, with Raki, an anise-flavoured spirit (like Ouzo and Arak) being a popular choice.

### **Turkish Freemasonry**

Freemasonry in Turkey is highly selective. [We are told](#):

Freemasonry in Turkey focuses upon the professional sector of Turkish society: a special effort and detailed screening process exists to select the 'rough ashlar' which aims at collecting together an 'elite' class. Entrance fees and annual dues are set at relatively high levels, affordable only by candidates without any severe financial shortcomings, meaning that, in practice usually candidates emerge from the upper echelon of Society such as rulers, diplomats, politicians, religious leaders, educators, doctors, writers, lawyers and poets. Military officers on active service, however, are forbidden to become Freemasons until they retire — and there are many former officers, generals and admirals who subsequently join the Craft.

While not involving themselves directly themselves in politics as Freemasons, Turkish Masons are very conscientious with regard to wider social issues, beyond party politics (what may be termed "meta-politics"). Freemasonry there comes close to being a patriotic institution, [championing the secular state](#) as established by the "father of the nation," Mustafa Kemal Atatürk. The application of his political ideology (known as [Kemalism](#)) transformed Turkey from the feudalism of the Ottoman Empire to a modern, representative democracy. Kemalism has much in common with what we can deduce of [Masonic philosophy](#), from the customs and usages of our predecessors, as they differed from those which prevailed in their own wider, feudal societies.

In conversation, some Turkish Masons contrasted their involvement in exploring meta-political issues with our more [insular approach](#), good-naturedly describing ours as "[Freemasonry Lite](#)." An example of this involvement is their proposed convention on "Our Craft and the Position of Women in Modern Society," for the preparations of which I was honoured to assist. Incidentally, Atatürk was a strong advocate of [women's rights](#) (like Australia, Turkey is a signatory to



the international [Convention on the Elimination of All Forms of Discrimination Against Women](#)). For instance, [Atatürk had said](#):

Humankind is made up of two sexes, women and men. Is it possible for humankind to grow by the improvement of only one part while the other part is ignored? Is it possible that if half of a mass is tied to earth with chains that the other half can soar into skies?"

Their Masonic forms, while regular, are largely Continental, with a [Chamber of Reflection](#), central altar within three lights, and the due guard is used. The three V.S.L.'s regularly used are the Tanakh (Old Testament), New Testament and the Koran (some understand the placing of the square and compasses on them signifies they are to be read in the light of reason and wisdom). There are also several unique features of Turkish Freemasonry, including the custom of holding what has been described as a "[Masonic Wedding](#)" (more accurately, the reception of a Brother's wife by the lodge, following their official wedding). I was told this ceremony has not been conducted for several years.

While in Turkey, I was told of a theory that the Craft's Solomonic context and our Hiram legend (apparently [introduced in the 1720's](#)) may have been Biblical substitutions for and allusions to the 16th Century Ottoman Emperor, [Suleiman the Magnificent](#), and his chief architect, [Sinan](#). While unprovable, the laudable and tolerant policies of Suleiman (relative to rulers in Europe at the time, around when speculative Freemasonry was arising) and the splendid achievements of Sinan sug-

gest this theory has some merit (albeit, the manner of Sinan's death bears no more semblance to the ordeal enacted in our Sublime Degree than does the Biblical account of Hiram Abiff).

Despite their patriotic stance, there is much suspicion and misunderstanding of Freemasonry in Turkey and membership is more closely guarded than here (as I was told, our opponents use words, [theirs use bombs](#)).

Masonic emblems are not worn in public; security of their lodges is a priority (their Grand Lodge building is inconspicuous, being a number of interconnected terrace houses); they eschew dinner suits, bow ties and our conspicuous regalia cases, wearing instead black lounge suits and black business ties, so they do not stand out in public before and after meetings, looking, as I was further told, like members of a backing band (the effect is pretty snappy). They are issued with aprons on the night by their lodge.

The mystic tie is especially strong among our Turkish Brethren and visitors can be assured of a warm, fraternal reception (I recommend obtaining a [Travelling Certificate](#) from your Grand Lodge).

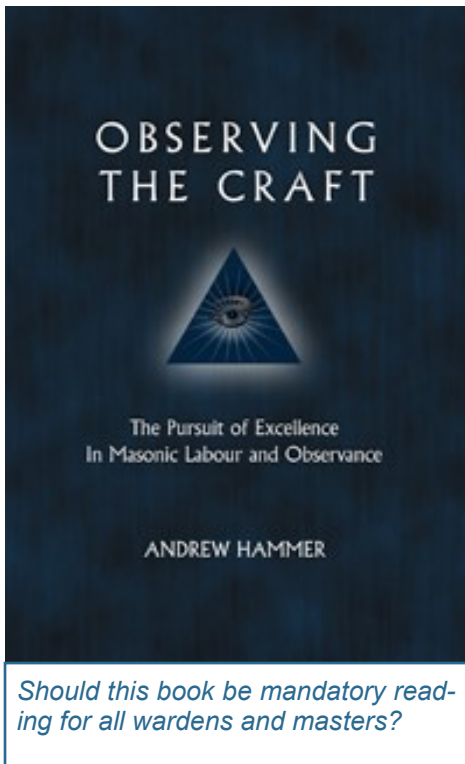
I repeat my heartfelt thanks to the Brethren of Lodge Sebat. Brenda and I had a wonderful time.





## Book Reviews

### Observing the Craft The Pursuit of Excellence in Masonic Labour and Observance



The author, English born Bro Andrew Hammer, is Past Master, Trustee and Instructor of Work, one of America's most distinguished and historic lodges, Alexandria-Washington Lodge No. 22 (Founded 1783, Charter Master George Washington). The lodge meets in the George Washington Masonic Memorial in Alexandria, Virginia.

WB Hammer holds the highest certification of the Grand Lodge of Virginia for proficiency in all aspects of Masonic ritual. He is a member of the Quatuor Coronati Correspondence Circle, the Philalethes Society, and sits on the Executive Committee of the George Washington Masonic National Memorial Association.

According to the publisher:  
*"Observing the Craft is a manifesto of sorts for the Mason, who seeks quality over quantity in every aspect of Masonry. It is a stringent argument for the Symbolic or Blue Lodge as the ne plus ultra (the highest point, nothing more beyond) of the Craft, asking that Masons put actions behind their statements that nothing is higher than the third degree. It is a book that calls for nothing but the utmost personal effort and commitment to be put into the operation of a Masonic Lodge, and the experience of a Masonic meeting."*

There are many books about the history of Freemasonry; this one is about our future. The question of how to reinvigorate our lodges and our meetings and enhance the relevancy of the Craft has been a hot topic in recent years. Many good ideas about education, communication, or appealing to younger members have appeared in that time, and while many of these ideas are valuable, they are, in some measure, isolated ideas that do not address the issue systemically.

Here we have a book that is bold enough to challenge generally accepted wisdom and encourage discussion on this sensitive subject. It addresses the disparity we sometimes feel between knowing how important our heritage is, and putting in the extra effort to ensure that our Lodge behaves with the dignity that this heritage deserves. The ideas expressed in the book are so fundamental as to be irrefutable. It is, after all, simply paraphrasing the teachings of the Craft.

It dares to suggest that we can improve this situation if we accept that the Craft is *"a philosophical society which demands of its members the highest standards in all areas of labour."* The insistence on observing and maintaining those high standards is what the author has termed *Observing the Craft*.

Issues such as education, ritual, dress code and festive events are dealt with in the book and the author presents a compelling argument for a more thorough observance of Masonry's best traditions. From candidate investigations, to candidate preparation, to decorum within the Lodge room, to striving for excellence in ritual, to sensory stimulation, to the Festive Board, the book provides an attainable vision of how to achieve the excellence implicit in Freemasonry.

The author strongly advocates that Freemasonry is a philosophical society, a sacred initiatic process, focused on the diligent internal labour of each and every brother. He suggests that the loss of this focus is the biggest cause of falling membership and why the Craft is experiencing difficulty in providing a truly enlightening experience for contemporary Brethren.

In a word; mediocrity.

In the first chapter he says; *"[If ] for you Masonry is about simple brotherhood, good times and philanthropy, and should not be bothered with contemplating anything beyond what can be easily and completely understood by all... you have gone through Masonry in as much darkness as when you started... And this is the greatest danger facing the Craft today."*

He argues that our traditions should be respected and preserved and that *"Observing the Craft matters, because if we do not do so, then we will lose it in its true fullness of form, and not even know what it is we lost."*

Every practice mentioned in the book has been a part of Masonic



lodge at one time or another and none would be completely unfamiliar to any brother. The author makes no bones about the fact that it is his fervent desire that these practices be reconsidered, revisited and restored by brothers who are inspired and inclined to do so.

The book describes these practices and why he, along with a growing number of younger Masons, believes that following these practices is indispensable to the Craft and constitute the optimal form of Masonic observance.

Whilst urging us to always work within the guidelines of our respective jurisdictions, the author suggests the following:

Confer the degree on one man only so he makes an individual journey, and is the centre of the lodge's attention.

Employ music to "*elevate the assembly of minds gathered together*" and to accentuate different aspects of ritual work at specific times.

Conversely, use silence to remove all distractions from the sense of hearing, which means no chatting on the sidelines, no rustling of papers, no clanking of regalia.

To assist in focusing the mind, light and darkness must be managed. "*Darkness, like silence, concentrates the mind by removing all other distractions*" and the light revealed to the candidate when the hoodwink is removed should be only the simple flickering flame of a candle so no other "*competing visual images*" or other distractions enter his mind.

Appealing to our sense of smell, Hammer praises incense.

The sense of touch can be addressed through what is called

the Chain of Union, the interlocking of arms and clasping of hands to achieve "psychological and physical union" around the entire lodge room at the end of the meeting.

The author does not advocate that all lodges follow this path, but he does advocate for us to accommodate those lodges who do wish to observe the traditions of the Craft more formally, and he calls for mutual tolerance and respect between those on both sides.

One premise of the book, one that will be controversial, is that our experience of Freemasonry is degraded when we allow ourselves to be distracted by the many diversions we have created. For example, he considers that the many orders and organizations of the Masonic family can distract us from focussing on, and providing our best, to Craft Freemasonry. Many good men simply do not have time to dedicate to both and so, are "distracted".

He cannot be advocating not to join other orders though, because he himself is Past High Priest (i.e. First Principal) of Mt. Vernon Royal Arch Chapter, a member of the Cryptic Council, a member of the 32° of the Ancient & Accepted Scottish Rite, and a member of HAFOVA Council No. 442, Allied Masonic Degrees.

Hammer does recommend that lodges divest themselves of distractions and return to the basic purpose of Freemasonry: improvement of the individual. He reminds us that Freemasonry is a labour in which we are privileged to take part, and one that should be protected from lazy members and unworthy potential members.

He suggests that:

every attempt to make Freemasonry more appealing to the profane world,

every time we advance a man through the Degrees without him demonstrating that he has committed his mind and his energy to self-improvement,

every time we engage in any activity that diminishes the sacred confines of our Lodge room,

we do a disservice to ourselves and abdicate the responsibility we accepted upon being raised.

This book will be viewed as controversial by many, but the strong opinions are respectfully communicated and solidly supported, and they do seem to have struck a chord with many of the younger generations of Freemasons.

I will end this review with the author's own words from the conclusion of the book.

*"This book was written in an attempt to call the Craft from refreshment to labour. That labour involves confronting our fear with dignity; it involves standing up for the ideas of free thought and free association in the face of those who would demand we eviscerate our mysteries before their altars of cloying superficiality; it involves respecting ourselves enough to say that we must not be afraid to reach for more light within ourselves, that light of the contemplative spirit within each of us that cannot be meted out to curious bystanders just because they want to see it."*

Brethren, this book is challenging, even confronting at times, but even so ... ..  
reading it left me with no doubt that, if such a lodge exists, I want to be a member!

David Cook Baron Barnett Lodge  
Brisbane.

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## Book review continued:

**M Halleran, The Better Angels of Our Nature – Freemasonry in the American Civil War, Uni of Alabama, 2010; 229pp, incl index, biblio; \$29.95 (US).**

The manifold connections between Freemasonry and the military, whether regular, press-ganged or volunteer, go well beyond the accounts of travelling regimental lodges, so beloved by mainstream scholars from the time of RF Gould. To come to grips with just one element of the whole, Michael Halleran has in this concise and forthright account focused on the years of the American Civil War, 1861-1865.

This allows him to considerably narrow the context, and to imply the American experience was somehow unique and self-contained:

*More than any other conflict, the American Civil War was a war between brother Masons. (p.49)*

Yet, it is sufficiently curious a fact for me to point out that, for reasons not yet unexplained, Masons in various parts of the world, were, *at the same time*, publicly debating the morality of Masonic involvement in the military, including how the Order should respond to the period's surge of interest in citizen-initiated militia. Just one example, taken from an English periodical:

*Some outsiders, from a consideration that many thousands of brethren swell the ranks of the volunteer force, now leagued together for the purpose of acquiring a knowledge of the art of war, have questioned whether, in so doing, Craftsmen are acting quite in unison with the spirit of Freemasonry, whose mission is prominently held forth to be one of UNIVERSAL BROTHERHOOD AND PEACE. [emphases in original]*

It would seem that it is from the period, 1850's-1860's, that stories first began to emerge of Masonic communication across battle-lines, usually of stricken soldiers being assisted by an erstwhile enemy. Some of these anecdotes appeared from the least-likely conflicts, for example, in outback Australia, where native tribesmen supposedly made Masonic 'signs', or responded to certain gestures made by European travellers, with whom they were otherwise engaged in exchanging spears with bullets. In popular literature such stories have persisted, often creatively expanded and embellished, without gathering much in

the way of credibility. Halleran, a declared Masonic enthusiast, has tracked down Civil War versions, hopefully to their source, in order, he asserts, to verify or dismiss them. One relating to a Confederate soldier, Lewis Armistead, at Gettysburg is possibly the source for many, if not all, of the numerous variations that followed. Halleran emphasises that his motivation is not to praise Masonry but to apply, as far as possible, reasonable rules of evidence. To establish his methodology and his bona fides with the reader, he uses his opening chapter to discuss the events before and after General Armistead's death. Having assayed the material at what seems reasonable length, he pronounces with conviction:

*The unmistakeable conclusion is that the legend of Armistead's dramatic Masonic death scene simply didn't happen.*

The version against which Halleran is arguing can be read on Wikipedia today, but in case there remains any doubt about his serious intent towards what is clearly still a sensitive topic, he continues:

*Without question he made no gestures when he was shot down and no evidence exists to contradict that statement. He was not rushed from combat by anyone. There was no Masonic huddle with Doctor Bingham, (and) no handoff of a Masonic bible...(p.29)*

The effect is spoiled somewhat by his then saying:

*Something of Masonic significance probably occurred as Armistead lay wounded after the assault – and he very likely made the Masonic allusion to 'the widow's son'. But... any claims beyond that are unsupported or spurious.*

Importantly, though still confining himself within the limits of the USA and those five years, he goes on to contextualise a broader field of enquiry. His subsequent six chapters purport to show that:

*Masonry's influence on the individual level was profound, encompassing not only soldiers resorting to Masonry to secure aid and comfort on the battlefield, but also Masonic funerals attended by soldiers from both sides, prisoners invoking the fraternal tie to stave off starvation*

*in prison or to effect escape from capture, and Masonic signs given to preserve cherished personal effects from thieves and freebooters. (p.30)*

Readers will make their own assessment of Halleran's approach, and his conclusions. In this brief review, I will make only two points – firstly, that this is an important sortie written with grace and vigour; and, secondly, that his investigation of the later-episodes, that is, those not concerning Armistead, does not appear to have been carried out with as much thoroughness. Again, as one only example, after quoting a non-Mason's account of an enemy soldier reportedly 'making the masonic sign of distress', Halleran leaps to an assertion:

*Although the report contained no clue if the distress call was ultimately answered, the fact that it was noted and recorded by an ordinary soldier provides some insight into the pervasiveness and influence of Freemasonry. (p.59)*

In his Preface Halleran allows that his 'myopic view' dissects no battles, 'nor are grand strategies explained'. He acknowledges the difficulty that Masonic secrecy can mean for a serious historian, and touches on the issue of whether a Mason or a non-Mason is better-suited to describe events involving Masons. These are important and current questions, but Halleran insists on making himself a small target:

*The object of this study is a simple one: to illustrate how the fraternal bonds of Freemasonry influenced men in the midst of America's greatest calamity, and in that context, whether or not the secret handshake is given with two fingers or three is entirely unimportant. (p.xi)*

I hope that he returns to this topic, more confident in his methods and in his ambition and allows himself to stretch out and encompass the larger thesis for which this book is an introduction, albeit an intriguing and very worthwhile one.

Bro Dr Bob James, Newcastle. August, 2012.

# President's Corner



## PRESIDENT'S CORNER

- Kent Henderson

Fraternal Relations and Recognition is probably one of the least understood aspects of the Craft. While there are, of course, a significant number of brethren who do visit lodges outside their own Jurisdiction, I suspect the vast majority of members do not, or if so only rarely. I had a case-in-point come into my in-box recently. An otherwise-experienced Past Master of my acquaintance emailed me seeking information on an EC lodge in Kathmandu, Nepal; hoping to visit it on his forthcoming trip thereto. He had done the obligatory *googling*, and found the lodge 'missing' (it had actually, a few years ago, transferred itself in Calcutta, India). He also emailed the EC Grand Secretary seeking information and was lamenting that he had not received a reply. Very few Masons, in my experience, understand that you will not get a response from the UGL of England, or probably any other Grand Lodge, if you directly attempt to make contact. England's strict policy is that, for non-EC ma-

sons (and they'd check...) all correspondence must be through Grand Secretaries. If they respond at all, one's own Grand Secretary is likely to receive a stiff note from UGL Grand Secretary asking why the brother concerned had the temerity to directly contact them. The only sure way to get sense out of another GL is to get your own Grand Secretary to write on your behalf, or at least send a 'Letter of Support' (unless you have personal local contacts...). For better or worse this is standard *Masonic Protocol*, and England is the biggest stickler! 98% of brethren would have no idea that there are 'rules' in dealing with foreign Grand Lodges. England – and most other Grand Lodges – just assumes everybody knows (or should know)!

The other case-in-point is that even amongst Grand Lodges themselves, particularly 'newer' ones, Fraternal Recognition is barely understood. As I mentioned in my last 'rant' in the previous issue of *Harashim*, I was scheduled to attend the Grand Lodge of Ghana in May, at their

invitation, to speak to them on Masonic Education. As it turns out, for several reasons, I am not traveling to Ghana in May, although my visit may be re-scheduled at a future time. As I pointed out to them, the United Grand Lodge of Victoria and the Grand Lodge of Ghana did not (and still doesn't...) have fraternal relations. It is long-standing *Masonic protocol* that in the cases of a new recognition, it is up to the younger Grand Lodge to approach the older. Thus of course, England never seeks recognition from anyone! The Grand Lodge of Ghana was formed three years ago when all Scottish and Irish Lodges exchanged their warrants and formed the new Grand Lodge (interestingly, all the EC lodges in Ghana declined to join the new Grand Lodge and resolved to stay within their English District GL). Thus, there is no question that the Grand Lodge of Ghana is regular. However, very few other Grand Lodges recognize it – simply because it hasn't asked. This 'problem' is far from unique to Ghana. I did explain to Ghana what they needed to do, and was advised the matter 'would be attended to in due time'. The fact that a number of months are, usually, needed for mutual recognition to be effected did not seem to hasten them...

I suppose Ghana's loss is (arguably!?) *Harashim's* gain. I suggested to our Editor that he might like to publish herein the address I was planning to give in Ghana, viz: *Masonic Education – the Future of the Craft*. He graciously consented (although I suspect that as ANZMRC President, I did have a modicum of influence!). I hope you find it of interest – any feedback would be welcome. Feel free to email me:

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# MASONIC EDUCATION

## – the Future of the Craft

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## The Problem of English-Speaking Freemasonry

Freemasonry in the English-speaking world, with some exceptions, has suffered a severe reduction in membership over the last forty years. This reduction has been most dramatic in Australasia and North America, while less dramatic in the British Isles. Broadly-speaking American, Canadian and Australian Grand Lodges have lost up to 80% of their memberships over the period. A great deal of hand-wringing and gnashing of teeth has ensued as a result, and various Grand Lodges have managed to *re-invent the wheel* several times in an effort to stem the flow – very largely without effect.

They have tried many recipes. Externally, these efforts have included making the Craft ‘more open’, actively seeking publicity, effectively making Freemasonry easier to join, and parading Masonry as essentially a charitable organisation. Internally, some Grand Lodges have sought to move away from the on-going ‘Masonic Waltz’ – 1,2,3 – 1,2,3 – of the three degrees and instead endeavoured to focus more attention on Masonic Education. I shall return to this crucial area shortly.

## The Reasons for Membership Decline

There are a number of reasons for this overall membership decline, both external and internal. Externally, there is no question that in today’s

society there are an ever increasing number of civic diversions a man can involve himself in. In short, Masonry today faces widespread competition for members. Fifty plus years ago that was not the case – a man had little choice of activity outside the home other than church or lodge. There has been significant social research that has indicated that the biggest factor in the diminishing involvement of people in civil society has been television. It is far easier to sit at home and be entertained than go out the door. Of course, many other social, civic and charitable organizations have also seen a significant decline in membership and participation, including Rotary and the Scouting Movement.

In short, sitting at home in front of the TV is the entertainment of choice of modern society, and those that can bestir themselves to leave the family home have a myriad of diversions in which they can be involved. Thus, increasingly, Freemasonry has to compete for attention and for membership from a declining pool of potential candidates and an ever rising diversity of social alternatives.

Coupled with these external reasons have been the difficulties inherent within the nature of English-speaking Freemasonry itself. Certainly, the Americans, Canadians and Australians, in particular, have sought to portray the Craft as an egalitarian organization – especially as a response to declining membership.

In using earlier Masonic history in Australia, as one example, Freemasonry was not an egalitarian movement. Indeed, it can be argued that the Craft was never designed to be egalitarian. Aside from its teachings, one of the greatest strengths of Masonry has always been its mystique. Prior to the Second World War in Australia, it cost twice the then average weekly wage (around 5-6 *pounds*) to join Freemasonry, and around that same

average weekly wage as annual dues. Since the war, annual dues have not kept up with inflation. If they had simply done so, annual lodge dues in Australia would currently be at a level approaching the present average weekly wage, around \$1200 per week. Average dues in Australia are around \$250 per annum. What occurred is that lodges have, historically, held down dues based on the spurious argument that to put them up would mean *members would resign*. This, of course, did not occur, nor would it had the dues been progressively increased in line with inflation. Indeed, effectively the reverse happened – members resigned over time *because* dues had not been put up!

## The Tolerance Factor

The effect of this action over the years has been a steady fall in lodge standards. The quality of the repast available after meetings, in particular, has declined from the regular banquet of pre-war years, to the “*cold sausage rolls and limp sandwiches*” found served at most Australian lodge Festive Boards today. The same pattern has largely occurred in American and Canadian Masonry. As a result of ever lowering standards, members first drifted away from the Craft.

As time went on, as standards continued to fall, the drift became something of a stampede. When candidates are gained, they often do not stay beyond acquiring their third degree. What I call the *Tolerance Factor* can explain the acceleration of resignations from the Craft, in my view. As standards fell, more and more members reached the point where they could ‘tolerate’ no more. The effect has been compounding. The lower the standards became, the quicker became the pace of resignations. Those that do remain must accept ever-lowering standards. There is no impetus to reverse the trend.

A manifestation of the problem can

be noted in the demography of Australian, American and Canadian lodges. If one visits a Craft lodge in any of these countries, invariably the vast majority, if not all, members present will be Past Masters. When it comes to leaving Freemasonry, or conversely remaining a member, those that remain tend to be those individuals who have invested more of themselves in it. I conjecture that Past Masters are less likely to 'jump ship' than Master Masons for this reason, and anecdotal and visual evidence would seem to support this view.

The reaction to this trend in Australia and in North America in particular, has been to make the Craft even easier to join, to effectively lower the standards still more. The way to get more members, the rationale goes, is to do such things as relaxing dress standards, or as is now permitted under many American Grand Lodges, to advertise for members in newspapers.

The depletion of Masonic membership has had other snowballing effects. As numbers have fallen over the years, lodges have had less and less competent members remaining to perform the ceremonies. In turn, this has meant that less competent members who would have never been called on in the healthier times of the past, are now thrust into office.

The ongoing result has been a serious decline in the standard of ritual and ceremonial, which in turn has helped speed membership losses. Masters being prompted in every word of an obligation is not an inspirational sight, and that is the standard to which many lodges have been reduced.

Another result has been the progressive aging of the Craft. Younger members are not joining, and in the great majority of Australian and North American Grand Lodges a substantial majority of members are well over sixty years of age.

## The Home Grand Lodges

It will be noted that my exemplifying thus far has avoided mention of the three home Grand Lodges. It is certainly true that membership has fallen significantly in Ireland, Scotland, and England – but not nearly to same extent as in other major English-speaking countries.

The reason for this, I believe, is that while these Grand Lodges have substantially emulated others in espousing Freemasonry as more open and emphasizing its charitable aspects, internally it still has held much of its mystique and maintained its standards – particularly in dining. While I have no definitive proof, I strongly suspect this less liberal approach – if one can call it that – has been a significant factor in arresting membership decline in Britain comparative to Australian and North American Grand Lodges.

## What is Freemasonry About?

I will turn shortly, for a comparison, to the state of European Masonry which, for the most part, has no membership problem. Indeed, in much of Europe membership is steadily expanding. The question is why? Be assured that television sets and a diversity of civil activities are just as prevalent in European Countries as in English-speaking ones. Thus, the reasons for the comparative success of European Masonry must be internal, rather than external. Such is the case.

Before looking at the European Masonic experience for clues, I now wish to state what I believe Freemasonry is – what we are, or should be, all about – and the three primary things that will make for successful lodges. There are many definitions as to what Freemasonry is – from the basic *A Peculiar System of Morality, Veiled in Allegory and Illustrated by Symbols*,

to many others. I define Freemasonry very simply. It is as *A Moral and Ethical Education Society*. That is what we are.

Our one reason for existence, the reason Freemasonry was created, is to teach morality and ethics to its members. In others words – and this is the key – we are first and foremost a school. Our job is to teach. It is not to be a charitable organization as many Grand Lodges will paint us to the wider community.

We are not Rotary, our primary aim is not to raise and distribute charitable funds. Certainly, one of the key teachings of Freemasonry is charity and raising money to assist the less fortunate is a most appropriate Masonic endeavour. BUT it is not our key reason for existence. So what we must do is teach. This is what, outside the fundamentally rudimentary education of the degree ceremonies, if you will, English-speaking lodges do NOT do.

## The Three Great Pillars

I now come to what I consider to be the *Three Great Pillars* of Freemasonry – the three things that, when combined, will make for a successful Grand Lodge and for successful constituent lodges. And no, I am sorry they are not wisdom, strength and beauty! They are, in fact, quality ceremonial in the lodge, quality dining after meetings, and most importantly quality Masonic Education.

In my experience, you need all three for ultimate success, and Masonic education is the most important of all. There is no long-term future in having great lodge work and great Masonic education if after the lodge meeting your repast features appalling food (as is the case in many Australian lodges). It is no good having a great dinner after a meeting if the work in the lodge is consistently bad – and so on.

## The Success of European Masonry

The one place in the world where, very largely, all my *Three Great Pillars* are all applied is in Europe. The emphasis of European Freemasonry is in many ways different to most English-speaking lodges. Current European annual dues are set at around their average weekly wage or higher (\$1000 plus, per annum).

In Europe, lodges are not often easy to join. Long waiting lists are common, and in some jurisdictions less than 50% of applicants are actually accepted. Standards are very high and ceremonial work is first rate. I contend that *if you make something cheap and easy to join, no one wants to*. The reverse, of course, is also true! Few European lodges hold a 'Festive Board' as English masons would understand the concept, but often hold a dinner, in style, associated with meetings. So, they have two *Great Pillars* very much in hand.

However, the real strength of European lodges is their third *Great Pillar* – Masonic education. Under their system, it takes up to five years for a new Apprentice to receive the Master Mason Degree. In the intervening time, the candidate must participate in a great many Masonic education sessions, and is subjected to extensive verbal and written examination prior to his promotion to any higher degree. Most European Lodge meetings are giving over to discussion, whether Masonic, philosophical, esoteric and/or scientific. Degree ceremonies are only worked, occasionally, of necessity.

To the European, the degree ceremonies are but the beginning of the journey; whereas – most unfortunately – in most English-speaking lodges they are seen as the end. In general, European Masonry is relatively exclusive. It is certainly not easy to attain membership and once attained, promotion takes considerable time and must be earned. The result of these high standards is that, because it is hard to

join, many wish to, and because those joining are given significant challenges, these are greatly appreciated and valued when attained. When combined with high standard ceremonial and dining – European Masonry is thriving.

### Excuses, excuses...

Let us now re-visit the English-speaking Masonic problem. English-speaking Freemasonry's great mistake, in my view, is to spend most of its lodge time focused on learning/reciting/performing ritual, rather than on educating members on what the ceremonies are actually about. I have long held the following maxim (of my own invention..!): *A brother will not sit in a Masonic lodge room, medium to long term, unless he understands why he is sitting there!*

We hear many excuses. As I have already alluded to, an oft-cited reason for the decline in Masonic membership is the wide range of diversions available to modern young men. That this variety exists is clearly true.

That said, I contend that this is to some extent at least a false argument as to why young men are not joining the Craft. Surely Freemasons believe their organisation is superior to other social institutions? To put it in colloquial terms, no matter how good the contents few will buy something wrapped in a '*brown paper bag*'.

A reactionary trend in many English-speaking Grand Lodges has been towards 'Public Relations', to *package* the Craft in the media. Yet how does one sell a defective product? Certainly, the vehicle itself is sound, but the rust and tatty upholstery do not inspire. Perhaps a media blitz may entice a few more members attracted by whatever hype the advertisers can come up with.

However, when new members join

and face the reality of old men destroying the ritual, of long boring speeches, of food they wouldn't serve at home except at a child's birthday party and of little or no Masonic education – they promptly become that English-speaking Masonic phenomenon, the *Revolving Door Freemason*.

### Masonic Education – a Cure

After the foregoing identification of the problem, I have also alluded on the cure – the *Three Great Pillars*. The first two – quality ceremonial and quality dining – are, one would hope, self evident.

The most important of the three, Masonic Education, while also evident – does require detailed discussion as to its implementation. This will comprise the balance of my address here today.

In putting together an education program, the things that have to be considered are:

- Who it is that is to be taught?
  - What is to be taught?
- How is it to be achieved?

### Who are we to Teach?

There are actually two obvious categories – new members and existing members. New members are the easiest, if you will, and if you follow my rationale as I will describe it shortly; it is through the educating of new members that older, existing members will be taught.

### What is to be taught?

The aim, I suggest, in educating new members is to have a relatively simple, yet comprehensive, structure that is relatively easily to understand and deliver. As will be seen there can be a staged approach, and *degrees of difficulty* introduced.

### How is to be achieved?

Ideally, it needs to be Grand Lodge-



coordinated, administered at a District Level, and where possible delivered at a lodge level. The primary focus must be the new member, but there also must be ongoing Masonic Education, which I will cover separately below.

### **CASE STUDY ONE – The Masonic Advancement Program**

In 2008, the United Grand Lodge of Victoria (Australia) altered its constitution to read as follows:

*Rule 161 of the Constitutions of the  
United Grand Lodge of  
A.F. and A. Masons of Victoria  
(Amended Q.C. 12/08)*

*No Lodge shall work more than one degree on the same day. A higher degree shall not be conferred on any brother until he has passed an examination in open Lodge and has completed an educational module approved by the Grand Superintendent of Education, relevant to the lower degree. Further, a Master Mason shall not be entitled to receive his Grand Lodge Certificate until he has completed the education module relevant to the Third Degree. A brother shall not be passed to the Second Degree until the expiration of not less than 12 weeks from the date of his initiation, and shall not be raised in the Third Degree until the expiration of not less than 52 weeks from the date of his initiation. Either or both of these periods may be reduced by dispensation of the Grand Master.*

The United Grand Lodge of Victoria (UGLV) instituted this change of Rule at the behest of its Education Committee, which recognized the need to both slow down the advancement of candidates through the degrees and at the same time provide at least some Masonic Education in the process. The Committee considered that, if any such program was to be successful, it would need to be mandatory and Grand Lodge-facilitated.

Thus, the Committee developed its *Masonic Advancement Program*

(MAP), which was quite simply structured. Under the UGLV Education Committee, itself led by the *Grand Superintendent of Education* (a specially-created Grand Lodge Office), the committee appointed District Education Officers – who were ‘called in’ and trained in the MAP. There is a MAP for each of the three degrees. A new Entered Apprentice must, before being eligible for the Second Degree, complete MAP 1. Similarly, a Fellow Craft must complete MAP 2, and a Master Mason MAP 3. Only after a new Master Mason has completed all three MAPs can he receive his Grand Lodge Certificate.

Each MAP consists of a ‘walk through’ the degree ceremony. These are regularly arranged, usually separately to lodge meetings, by the District Education Officer. For MAP 1, for example, Entered Apprentices from the district attend, and a ‘walk through’ of the First Degree is conducted, with the ceremony and its symbolism explained. The same process applies for MAP 2 and 3. The Education Committee also trains other MAP presenters, in addition to designated District Education Officers, as back ups.

Each candidate, when initiated, is given written explanatory information and his *Masonic Passport*. This ‘passport’ is for recording the dates he attends each MAP, which is signed off on each occasion by the District Education Officer (or MAP presenter). Once the candidate has completed all three MAPs, his lodge secretary then delivers the completed *Masonic Passport* to the Grand Secretary, who then issues the brother with his Grand Lodge Certificate.

Thus, a candidate’s only obligation is to attend each MAP as he progresses – other than learning the verbal answers to the ‘usual questions’ in each degree. While it is not yet mandatory under the UGLV, lodges are encouraged to appoint a Lodge Education Officer,

whose mentoring role is obvious. Therefore, under the UGLV, candidates are now getting at least some Masonic Education – albeit rudimentary. It is certainly better than nothing. The mandatory nature the MAP program is sound, in my view, as it does not rely on individual lodges to deliver it, and it does deliver at least a modicum of Masonic Education where there was previously none.

### **CASE STUDY TWO – A Lodge-based Masonic Education Course**

Two Craft Lodges in Victoria (Australia) – Lodge Epicurean No 906 and Lodge Amalthea No 914 – have used their own extensive *Masonic Education Course* for over fifteen years, with very great success. With the advent of the UGLV MAP, this was incorporated.

While the MAP program, in my view, is a basic minimum – and certainly better than nothing – a more extensive Lodge-based course is obviously superior. As it is lodge-based, it may be harder to instigate across all lodges within a jurisdiction; desirable though that would be. But far from impossible. It would require the selection and training of individual Lodge Education Officers, and back ups.

The Lodge Epicurean/Lodge Amalthea Course consists of three *modules* for the Entered Apprentice, Fellow Craft and Master Mason. Each *module* has a verbal and written component. The verbal component requires the candidate to learn the answers to the ‘usual questions’ he will be asked in Open Lodge prior to his next degree, plus about ten additional ones – some of which will also be asked ‘on the night’.

The Written Course in each degree is far from difficult. Photocopied references are supplied to the candidate. All he has to do is read these references and answer the accompanying comprehension questions. Virtually all the answers are in the printed material. The aim is not to make the



**Rule 161 of the Constitutions of the United Grand Lodge of  
A.F. and A. Masons of Victoria (Amended Q.C. 12/08)**

No Lodge shall work more than one degree on the same day. A higher degree shall not be conferred on any brother until he has passed an examination in open Lodge and has completed an educational module approved by the Grand Superintendent of Education, relevant to the lower degree. Further, a Master Mason shall not be entitled to receive his Grand Lodge Certificate until he has completed the education module relevant to the Third Degree. A brother shall not be passed to the Second Degree until the expiration of not less than 12 weeks from the date of his initiation, and shall not be raised in the Third Degree until the expiration of not less than 52 weeks from the date of his initiation. Either or both of these periods may be reduced by dispensation of the Grand Master.



# Masonic Education Passport

Our Principles Make a Difference

UGLV Masonic Passport – Side One

Bro. ....

**Initiated by**

..... Lodge No

Date / /

Sec. ....

1st Degree Education Module Completed at

..... Masonic Centre

Date / /

DEO. ....

**Passed by**

..... Lodge No

Date / /

Sec. ....

2nd Degree Education Module Completed at

..... Masonic Centre

Date / /

DEO. ....

**Raised by**

..... Lodge No

Date / /

Sec. ....

3rd Degree Education Module Completed at

..... Masonic Centre

Date / /

DEO. ....

Master Mason's Certificate and Education Pin Presented

/ /

Given under my hand this day

/ /

WBro .....

**This certifies that**

Bro. ....

of the ..... Lodge No.

has completed the three Degrees of Craft Freemasonry  
and the associated Education Modules.

Valid only if sealed on the reverse side by The United Grand Lodge of Victoria.

UGLV Masonic Passport – Side Two

candidate an expert in Freemasonry. It is simply explained to him – “reasonably we think, we are not going to give you the Second Degree until you understand the First Degree”. The logic in this is unassailable, and in our experience is fully appreciated by candidates.

The following is the ‘Welcome Letter’ each candidate gets on his *Night*

*of Initiation*, when he is presented with his First Degree Course:

While this letter is self-explanatory, I would emphasize the appointment of the tutor/mentor. While clearly this has great advantages for the candidate, the reverse is also true.

For the chosen brother, often a Past Master, he has to effectively do/read the course himself in order to tutor the

new member! Thus, there is considerable ‘method in our madness’ – not are we only educating new members, but old ones as well!

I should emphasize that our ‘rule’ is one degree per year – thus it takes about two years for a new Entered Apprentice to become a Master Mason under our *system*.

For each degree, the candidate is given written instructions. For the First Degree, for example, they are as follows:

Brother .....  
..... 20...

Dear .....,

Welcome to Freemasonry! We hope you enjoyed your First Degree! We were certainly most delighted to receive you as a member of the lodge.

Enclosed is your Masonic Education Course and other ‘stuff’. Freemasonry is many different things to many people. I define it as “*A Moral and Ethical Education Society*”. Thus, its primary role is to educate. Certainly, Freemasonry has much to teach.

But it is one step at a time.... In a nut shell – reasonably we think – we are not going to give you the Second Degree until you understand the First Degree. So, you have a little bit to learn....

The Course is quite easy – we are not about making you an expert in Freemasonry – at least not right away! Literally thousands of books have been written on the subject (check out the Grand Lodge Library at the *Dallas Brooks Hall* in East Melbourne). Erudite Masonic scholars, who have studied it for decades, will readily state they know maybe 10% of what it can teach. Our Education Course is a start to what can be, if you wish, a life-long process.

We will schedule your Second Degree within the next twelve months – so there is no pressing rush for you to do the course. When we say ‘schedule’ we mean just that – we will not give you the Second Degree (normally) under about twelve months and not even then until you have completed the course requirements. We will be conducting *Education Seminars* for Entered Apprentices in association with selected lodge meetings – which I think you will find useful. There will also be a *District Education Seminar*. You will have all the details, well in advance, as we go along. **A senior member of the lodge has been allocated as your tutor/mentor** (his details are below). He will be in regular touch with you, and if you have **ANY** queries at any stage, no matter how small – ask!

We look forward to many happy years in your Masonic company.

With warm fraternal regards,

Kent Henderson,  
Lodge Education Officer.

Your **TUTOR/MENTOR** is:

....Bro. ....

Email: .....

Phone: ..... Mobile: .....



## **THE MASONIC EDUCATION COURSE**

Welcome to our *Masonic Education Course*, which we first introduced in 1996. The course is simple in concept and application, yet comprehensive. **Its aim is to provide you with a broad, basic knowledge of the Craft.** The Course is divided into three sections, for the Entered Apprentice, Fellow Craft and Master Mason. In order to advance from Entered Apprentice (1st Degree) to a Fellow Craft (2nd Degree) it is necessary that you complete the Entered Apprentice Course, which has four components.

### *Required Components – FIRST DEGREE COURSE:*

Learn the answers to the questions, set out herewith. The first **ELEVEN** ('compulsory') questions will be asked of you in Open Lodge on the night you take your Second Degree, plus three or four of the remaining nine. Thus you do need to know, by memory, the answers to all twenty questions. You will be coached in this prior to the night.

Complete the written First Degree Course (enclosed).

Attend a **Masonic Advancement Program** (MAP) Seminar. This is a Grand Lodge program, run at a District level by the District Education Officer. It consists of a 'walk through explanation' of the First Degree Ceremony. You will, in due course, be invited to attend a MAP Seminar. You will get plenty of notice.

### **OPTIONAL EXTRA(S):**

The 4th component – below – with two options, is **OPTIONAL** (i.e.: with you are warmly encouraged to undertake one of these Options (or indeed both, if you wish) they are not compulsory for advancement to the Second Degree. **BUT**, be forewarned, your preparation of a short talk will be required when you, in due time, undertake the Second Degree Course, prior to your advancement to the Third Degree.

**OPTION ONE:** Research, write and present a 10 minute paper/address to the lodge on your understanding of the First Degree, or on any other aspect of Freemasonry that takes your interest. You will receive **EVERY** assistance from members of the Lodge Education Committee, in this task

### **OR**

**OPTION TWO:** Learn by memory and recite your *First Degree Obligation* in Open Lodge immediately after answering the questions.

For the **WRITTEN COURSE**, candidates are presented with the course material. You are asked to read the reference material (enclosed) and answer the comprehension questions applicable to each. The lodge holds various seminars for candidates in combination with lodge rehearsals and selected meetings to assist you.

### **THE RULES FOR PROMOTION** are as follows:

No candidate can receive more than one degree in a calendar year, except in exceptional circumstances through the agreement of the Master and the Lodge *Education Committee*. No candidate can be approved for promotion to the next degree until having:

satisfactorily completed the relevant components of the *Education Course*, and  
proven his competency in the answers to the relevant 'verbal' questions to the satisfaction of  
the Lodge *Education Committee*, or a delegated member(s).

A newly-raised Master Mason cannot receive his *Grand Lodge Certificate*, nor be invested in any lodge office other than Steward, until he has satisfactorily completed Section Three of the Course.

## **NOTES FOR CANDIDATES**

Candidates will be presented with Section One of the Course on their Night of Initiation, with Section Two on their Night of Passing to the Second Degree and Section Three upon their Night of Raising to the Third Degree.

Candidates are welcome to proceed through the course at their own speed. Each Part will be discussed at a lodge *Masonic Education Seminar/Tutorial*, which will be advertised in *Lodge Newsletters*. Candidates will be individually advised and assisted (outside the Seminars) by appointed members of the Lodge Education Committee.

It will be necessary for each candidate to attain a reasonable standard of response to the questions posed in each Section of the Course, prior to being approved for promotion to the next degree.

A candidate's tutor will also assist in attaining proficiency in the *Verbal Requirements* for each degree, in addition to the written Course Requirements, any the '10 minute address' the candidate may be presenting to the lodge.

While I will include the *Verbal Course* for each degree as an appendix to this paper, the syllabus of the *Written Course* is as follows:

### **ENTERED APPRENTICE SECTION**

<b>What is Freemasonry</b>	<b>REFERENCE 1 – Basic Definitions</b> (from <i>Prosper the Art</i> , by J. Sullivan) <b>REFERENCE 2 – The Nature &amp; Purpose of Freemasonry</b> (by L. G. Catt, from <i>The Masonic Grand Masters of Australia</i> , by K. Henderson)
<b>The First Degree Charity</b>	<b>REFERENCE 3 – A Journey Through the First Degree</b> (from <i>Sons of Light</i> by K. Linton) <b>REFERENCE 4 – Masonic Charity</b> (from <i>Freemasonry – A Celebration of the Craft</i> by J. M. Hamill & R. A. Gilbert) <b>REFERENCE 5 – Charity in Action</b> (from <i>Prosper the Art</i> , by J. Sullivan; with <i>Additional Notes</i> by K. Henderson)
<b>Masonic Government</b>	<b>REFERENCE 6 – Masonic Government – Lodge and Grand Lodge</b> (from the <i>Masonic Grand Masters of Australia</i> by K. W. Henderson – Chapter 3, and updated here by the author)
<b>The Masonic Lodge</b>	<b>REFERENCE 7 – Masonic Progression</b> (from <i>Introducing Freemasonry</i> by M. de Pace) <b>REFERENCE 8 – The Master of the Lodge</b> (from <i>Freemasons Guide &amp; Compendium</i> by Bernard Jones) <b>REFERENCE 9 – The Wardens of the Lodge</b> (from <i>Freemasons Guide &amp; Compendium</i> by Bernard Jones)
<b>Visiting</b>	<b>REFERENCE 10 – Visiting other Lodges</b> (from <i>Masonic World Guide</i> by K. Henderson)

### **FELLOW CRAFT SECTION**

<b>The 2nd Degree – Its Teachings &amp; Symbolism</b>	<b>REFERENCE 1 – A Journey through the Second Degree</b> (from <i>Sons of Light</i> by K. Linton) <b>REFERENCE 2 – Symbolism of the Second Degree</b> (from <i>Freemasonry – A Journey through Ritual and Symbol</i> by W. Kirk MacNulty)
<b>The Past &amp; the Future</b>	<b>REFERENCE 3 – Whence Come We?</b> (from <i>Masonic Perspectives</i> by J. M. Hamill) <b>REFERENCE 4 – A Brief History of the Masonic Order</b> (from <i>The Grand Masters of Australia</i> , by K. Henderson) <b>REFERENCE 5 – Freemasonry Universal</b> (from <i>Prosper the Art</i> , by J. Sullivan, updated by K. Henderson) <b>REFERENCE 6 – Whither are we Going?</b> (from <i>Masonic Perspectives</i> by J. M. Hamill) <b>REFERENCE 7 – Religion &amp; Politics in relation to Freemasonry</b> (from <i>Prosper the Art</i> , by J. Sullivan) <b>REFERENCE 8 – Women &amp; Freemasonry</b> (from <i>Prosper the Art</i> , by J. Sullivan) <b>REFERENCE 9 – Women &amp; Freemasonry</b> (from <i>A Masonic Panorama</i> , by Rev. N. B. Cryer)

### **MASTER MASON SECTION**

<b>The 3rd Degree – Its Teachings &amp; Symbolism</b>	<b>REFERENCE 1 – A Journey through the Third Degree</b> (from <i>Sons of Light</i> by K. Linton) <b>REFERENCE 2 – Reflections on the Third Degree Puzzle</b> (from <i>Did you know this?</i> by Rev. N. B. Cryer)
<b>You &amp; Your Lodge</b>	<b>REFERENCE 3 – The Involvement of Master Masons</b> (from <i>Prosper the Art</i> , by J. Sullivan)
<b>Beyond the Craft</b>	<b>REFERENCE 4 – What is the Point of other than the Craft Degrees?</b> (from <i>A Masonic Panorama</i> , by Rev. N. B. Cryer)

As will be noted, the Course – over its three sections – covers what we believe to be a fairly comprehensive gamut. However, to be used under other Grand Lodges it would be necessary to amend the contents and references to reflect ritual and constitutional differences.

Obviously, references to the symbolism of each degree are based on English-type ritual and although similar, Irish and Scottish practices, for example, are somewhat divergent. Similarly, Reference Six in the First Section on *Masonic Government* would need to be adjusted, as appropriate. Other than these instances, most of the course material can be used across a wide range of jurisdictions.

### Other Masonic Education Activities

The *Masonic Education Course*, as now outlined, is supported in further ways. When the lodge is working a ‘higher degree’ and Entered Apprentices and Fellow Crafts, as appropriate, retire from the lodge whilst this occurs, a *Masonic Education Seminar* for these newer members is always held outside the lodge room – and even during the *Installed Board* at an Installation.

In terms of general Masonic Education, both Lodge Epicurean & Lodge Amalthea hold at least one Masonic Education Meeting per year; often more than one. Indeed, two years ago Lodge Amalthea decided that ALL its regular meetings (it has an Installation and five other meetings per year – bi-monthly) will be exclusively for Masonic Education, and that any degree ceremonies will be conducted at extra (emergency) meetings, called when needed!

It needs to be added that the Masonic Education practices of these two lodges have been extremely successful. There are two key evaluations. The first is that few candidates have subsequently resigned, and the vast majority remain long term as regular attendees and fully involved in lodge activities. And candidates still keep coming. As of February 2013, Lodge Amalthea possessed ten Entered Apprentices and Lodge Epicurean four.

### In-Lodge Masonic Education

In Victoria, and in not-a-few other jurisdictions elsewhere in English-speaking Masonry, lectures in lodges were not popular. More often than not, attendance at a ‘lecture’ would be somewhat less than if a degree ceremony was sched-

uled. Historically, the reason for this has been a distinct lack of quality in speakers. The propensity for a lecturer to stand in the lodge at a lectern and read internally has had a sadly much-deserved reputation for boredom.

Traditionally, a ‘lecture’ would only be put on in the event there was no degree work available. Masonic education, such as it was, was seen as a poor alternative.

In order to counter this problem, some years ago the UGLV instituted a Grand Lodge *Speaker’s Panel*. Note the word is speaker, not lecturer. A significant number of speakers were trained, under the auspices of the Grand Lodge Education Committee, to speak in lodges – with a large (and ever increasing) variety of subjects available. While, traditionally, it is the right of the Master as to who will speak in his lodge, it was very easy for a Lodge Secretary to contact Grand Lodge and request a speaker – often requests for a particular subject can be accommodated. He would be listed on the Lodge Summons as a *Guest Speaker*, as would the topic of his *talk* (as opposed to ‘lecture’ and his ‘lecture’...). It is effectively forbidden for these trained *Guest Speakers* to read from copious notes – they are first and foremost trained to be entertainers. These talks should always be relatively brief, and followed by question and answer sessions – enabling all members to participate if desired.

As a result, talks in Lodges in Victoria have today earned – or re-earned – a good reputation, which in itself augurs well for Masonic education into the future.

### Masonic Education Beyond the Lodge

The final area I wish to address is *Masonic Education Beyond the Lodge*. For the average Freemason, perhaps, having achieved whatever Masonic Education has been made available to him (MAP or Masonic Education Course, perhaps), that may be as far as he wishes to go, especially if his lodge provides regular *guest speakers*. But there will be others, and an increasing number in my experience, who wish to go much further.

This is where a Lodge of Research

comes in. All jurisdictions in Australia have at least one Lodge of Research; some have several. In New Zealand, there are twelve such lodges! A Lodge of Research is the perfect avenue for a new Mason to extend his Masonic knowledge – either in attending and hearing Masonic research papers, or even researching, writing and presenting himself.

Further, a number of Research Lodges have *Correspondence Circles* that a Master Mason can join and thus regularly receive its *Transactions*. The most famous, of course, are Quatuor Coronati Lodge in London, and the Irish Lodge of Research, but there are many others. Finally, there are even some ‘higher standard’ Masonic Education Courses available. The Victorian Lodge of Research No 218 in conjunction with the United Grand Lodge of Victoria’s Masonic Education Committee conducts a *Certificate of Masonic Studies*.<sup>1</sup> This is something of a follow up to the MAP program, described above. The *brochure* for this Course comprises *Appendix Two*, below. Also, the Grand Lodge of South Australia and the Northern Territory conducts a four-year *Masonic Education Course*.<sup>2</sup> Both are completed by correspondence and both accept applicants from outside their jurisdictions.

### Conclusion

The overriding aim of all Grand Lodges, indeed most social organizations, is the attraction and retention of membership. In this area, the little appreciated area of *Masonic psychology* is very important. The only person who can introduce a new member into the Craft is an existing Mason. In truth, there are relatively few who do so. Indeed, I have met masons of very long standing who have never proposed a single candidate into their lodge! Why? The lodges that do get candidates, and usually lots of them, are those with high standards, at least, in ceremonial and dining. Members of lodges where the standards are not high rarely propose new members, simply because they feel – either consciously or subconsciously – that their friendship might be affected if they were to do so. This is *Masonic psychology* at work; a Mason being unhappy in the standards of his lodge and being unwilling to inflict this on others of his acquaintance.

The application of my *Three Great Pillars*, over time, addresses these problems. If Masons are happy with the quality of their lodge – which is largely de-



terminated by the first two *Great Pillars*, then candidates will flow. It is then through the third and greatest of my pillars – Masonic Education – that, most importantly of all, members will be retained.

#### NOTES:

1. See: [http://lodgeofresearch.net/wordpress/?page\\_id=33](http://lodgeofresearch.net/wordpress/?page_id=33)
2. See: <http://www.lodgeofresearch.com/diploma.html>

#### APPENDIX ONE:

### Lodge Epicurean/Lodge Amalthea Masonic Education Course *Verbal Requirements*

#### QUESTIONS WHICH WILL BE ASKED on the 1ST DEGREE

1. Where were you first prepared to be made a freemason?

Answer: **In my heart.**

2. Where next?

Answer: **In a convenient room adjoining the Lodge.**

3. Describe the mode of your preparation.

Answer: **I was divested of all money and metallic substances of value and hoodwinked, my right arm, left breast, and knee were made bare, my right heel was slipshod, and a cable tow placed around my neck.**

4. Where were you made a freemason?

Answer: **In the body of a lodge, just, perfect, and regular.**

5. And When?

Answer: **When the sun was at its meridian.**

6. Freemasons lodges being usually held in the evening, how do you account for that, which at first view appears a paradox?

Answer: **The earth constantly revolving on its axis in its orbit round the sun, and freemasonry being universally spread over its surface, it necessarily follows that the sun is always at its meridian with respect to freemasonry.**

7. What is freemasonry?

Answer: **A peculiar system of morality, veiled in allegory, and illustrated by symbols.**

8. Name the grand principles on which the order is founded.

Answer: **Brotherly love, relief, and**

**truth.**

9. Who are fit and proper persons to be made freemasons?

Answer: **Just, upright, and free men, of mature age, sound judgement, and strict morals.**

10. How do you know yourself to be a freemason?

Answer: **By the regularity of my initiation, repeated trials and approbations, and a willingness at all times to undergo an examination when properly called on.**

11. How do you demonstrate that proof to others?

Answer: **By signs, tokens, and the perfect points of my entrance.**

#### ADDITIONAL QUESTIONS TO BE LEARNT

Up to **FIVE** will be asked of you by the Education Committee.

12. What are the three great emblematical lights of freemasonry?

Answer: **The Volume of the Sacred Law, the Square and the Compasses.**

13. What is the importance of the three great emblematical lights?

Answer: **The Sacred Writings are to rule and govern our faith, the square to rule our actions, and the compasses to keep us in due bounds with all mankind.**

14. What are the names of the The Lesser Lights in a freemasons' lodge, where are they situated and what is their purpose?

Answer: **The sun, in the South, to rule the day; the moon in the west, to govern the night; and the Master, in the East to rule and direct his lodge.**

15. What is the principle lesson of the Entered Apprentice Degree, and how should it be applied.

Answer: **The principle lesson of the First Degree is Charity, and to embrace the opportunity of practicing charity to anyone in distress.**

16. What are the three working tools of an Entered Apprentice?

Answer: **The 24 inch gauge, the common gavel, and the chisel.**

17. What do the working tools symbolize?

Answer: **The 24 inch gauge represents the hours of the day, the common gavel the force of conscience, and the chisel the advantages of education.**

18. What two subjects can never be discussed in a freemason's lodge?

Answer: **Religion and politics.**

19. What are the four cardinal virtues?

Answer: **Prudence, temperance, fortitude, and justice.**

20. What are the sacred dictates inculcated in a freemason's lodge?

Answer: **Truth, honour, and virtue.**

#### QUESTIONS WHICH WILL BE ASKED on the 2ND DEGREE

1. How were you prepared to be passed to the Second Degree?

Answer: **In a manner somewhat similar to the former, save that in this degree I was not hood winked, neither had I a cable tow around my neck. My left arm, right breast and knee were made bare, and my left heel slipshod.**

2. On what were you admitted?

Answer: **The Square.**

3. What is a square?

Answer: **An implement having an angle of ninety degrees or the fourth part of a circle.**

4. What are the peculiar objects of research in this degree?

Answer: **The hidden mysteries of nature and science.**

5. As it is the hope of reward that sweetens labour, where did our ancient brethren go to receive their wages?

Answer: **Into the middle chamber of King Solomon's Temple.**

6. How did they receive them?

Answer: **Without scruple or diffidence.**

7. Why in this peculiar manner?

Answer: **Without scruple, well knowing they were justly entitled to them, and without diffidence from the great reliance they placed on the integrity of their employers in those days.**

8. What were the names of the two great pillars which were placed at the porchway or entrance to King Solomon's Temple?

Answer: **That on the left was called B - - - , and that on the right J - - - - .**

9. What are their separate and conjoint significations?

Answer: **The former denotes in Strength, the latter to establish, and when conjoined stability, for God said: *in strength will I establish this mine house to stand firm forever.***

### **ADDITIONAL QUESTIONS TO BE LEARNT**

Up to **FIVE** will be asked of you by the Education Committee.

10. What are the working tools of the 2nd Degree?

**Answer:** The square, the level and the plumb rule.

11. What, symbolically, does each working tool teach?

**Answer:** The square teaches morality, the level equality, and the plumb rule justness and uprightness of life and actions.

12. What do they teach about our destiny?

**Answer:** That by square conduct, level steps, and upright intentions, we hope to ascend to those heavenly mansions where all goodness emanates.

13. What is the significance of the spherical balls adorning the two great pillars?

**Answer:** They delineate maps of the celestial and terrestrial globes pointing out masonry universal.

14. Why were these pillars original erected?

**Answer:** As a memorial to the Children of Israel of that miraculous pillar of fire and cloud that saved the Israelites from Pharaoh during their escape from their Egyptian bondage.

15. How many steps comprised the winding staircase, and why that number?

**Answer:** Seven or more. Three rule a lodge, five hold a lodge, and seven or more make it perfect.

16. What is the significance of these numbers?

**Answer:** The three who rule a lodge are the Master and his two wardens, the five who hold a lodge are the Master, two wardens, and two Fellow Crafts; and the seven who make in perfect are two Entered Apprentices added to the former five.

### **QUESTIONS WHICH WILL BE ASKED on the 3rd DEGREE**

1. How got you raised to the sublime degree of a Master Mason?

**Answer:** By undergoing a previous examination in open lodge and by being entrusted with a test of merit leading to that degree.

2. Where were you then conducted?

**Answer:** To a convenient room adjoining a Master Mason's Lodge for the purpose of being prepared.

3. How were you prepared?

**Answer:** By having both ankles, both breasts and both knees made bare, and both heels slipshod.

4. What enabled you to claim admission?

**Answer:** The help of God, the united aid of the square and compasses, and the benefit of a pass grip and a pass word.

5. Give me that pass word.

**Answer:** T - - - - C - - - - .

6. The import of the word?

**Answer:** W - - - - - P - - - - - - - - - .

7. How did you gain admission?

**Answer:** By the knocks of a Fellow Craft.

8. On what were you admitted?

**Answer:** Both points of the compasses presented to both breasts.

9. On your admission into the lodge, did you observe anything different from its usual appearance?

**Answer:** I did - all was in darkness, save a great light in the East.

10. To what does that darkness allude?

**Answer:** The darkness of death.

11. Am I to understand that death is the peculiar subject of this degree?

**Answer:** It is indeed.

12. From what circumstance?

**Answer:** From the untimely death of our Grand Master Hiram Abif.

13. What were the working tools with which our Master was slain?

**Answer:** The plumb rule, level, and heavy setting maul.

14. How came you acquainted with

his death?

**Answer:** By having figuratively represented our Master, Hiram Abif, when I was raised to the sublime degree of a Master Mason.

15. On what were you raised?

**Answer:** On the five points of fellowship.

16. What symbol marks the resting place of the dead in a Master Mason's Lodge?

**Answer:** A sprig of Acacia.

17. What are the Working Tools of a Master Mason?

**Answer:** The skirret, the pencil, and the compasses.

18. What do the working tools symbolize?

**Answer:** The skirret points out that straight and undeviating line of conduct laid down for our pursuit in the Volume of the Sacred Law, the pencil teaches us that our words and actions are observed and recorded by the Most High, and the compasses remind us of His unerring and impartial justice.

19. What, as a Master Mason, are now entrusted to your care?

**Answer:** The Landmarks of the Order.

20. What are they?

**Answer:** The Rites, and established usages and customs of our Order.



Date \_\_\_\_\_  
Print Name \_\_\_\_\_



# Letters to the Editor

Dear Provincial Information Officer

Freemasons and their families will be familiar with *Freemasonry Today*, the quarterly magazine sent to all members. What they may not know is that there is a long tradition of magazines and newspapers published for a Masonic audience.

These publications are important sources not only for understanding the issues within freemasonry but for providing information about the individuals involved and the localities where lodges were based. Few complete series of these periodicals are held in libraries and they have only limited indexes.

The Library and Museum of Freemasonry based at Freemasons' Hall, Great Queen Street, London and partnered with King's College London Digital Humanities and Olive Software, has undertaken a ground breaking project to provide free access to searchable digital copies of the major English Masonic publications from the late 18<sup>th</sup> to the early 20<sup>th</sup> centuries.

The major titles digitised for this project, which comprises approximately 75,000 pages, are as follows (shown with the dates of publication available digitally):

- o Freemasons' magazine: or, general and complete library (later The scientific magazine and Freemason's repository) 1793-8
- o The Freemasons' quarterly review 1834-49
- o The Freemasons' magazine and masonic mirror 1856-71
- o The Freemason 1869-1901
- o The Freemason's chronicle 1875-1901
- o Masonic illustrated: a monthly journal for freemasons 1900-1906

Access to this digital resource is free via the Resources page of the Library and Museum website at [www.freemasonry.london.museum](http://www.freemasonry.london.museum)

or the project website at

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

The site also includes articles about the development of the masonic press

From Brian Reeves Cairns

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Below is a photo of the funeral monument of Thomas Howard, third Earl of Effingham. (photo supplied courtesy of the District Grand Lodge of Mark Master Ma-

sons of Jamaica)

Thomas Howard, 3rd Earl of Effingham, as Acting Grand Master of the Premier Grand Lodge of England, issued and signed the Warrant to African Lodge No.459 on 29 September 1784. He died at the age of 45, while serving as Governor of Jamaica, a month after his wife.

As a soldier, Effingham resigned his



commission rather than fight against the colonists in the American Revolutionary War.

This large monument to Lord Effingham and his wife was erected in St Jago de la Vega Cathedral, Spanish Town, Jamaica. The monument by John Bacon RA cost £8,000, an enormous sum in the 1790's. The inscription reads as follows:

To the Memory of Thomas, Earl of Effingham, Baron Howard, Captain-General and Chief Governor of this Island in the years 1790 and 1791;

And of Catherine his Wife.

The latter departed this life on the 13th day of October 1791

In a voyage undertaken for the benefit of her health,

In His Majesty's ship Diana;

The former, on the 19th of the following month

The third week after the melancholy return of the Diana

With the remains of his beloved Consort,

Whom he seemed unwilling to survive,

And with whom he was deposited in the same grave

Thus, united in their lives by the most tender and exalted ties,

He, the fond and indulgent Husband

She, the cheerful and obedient Wife,

In their deaths they were not divided.

To perpetuate the remembrance of so illustrious a pattern of conjugal affection;

To manifest the public sense

Of the many public and private virtues of their respected Governor

And to record, for the benefit of posterity

The clearness of that sagacity, the extent of that knowledge

And the purity of firmness of that integrity

Which rendered his administration the boast and security of a grateful People

The ASSEMBLY of JAMAICA

Having caused the remains of this noble and Lamented Pair

to be interred with funeral honours at the public expense,

the whole House attending each pro-

cession as Mourners, as a farther testimony of merited esteem inscribe this monument.

Also see paper - "Thomas Howard, third Earl of Effingham: the concerns of an eighteenth century Freemason" by John Goodchild (2007), *Ars Quatuor Coronatorum*, v.120, pp.100-112

Richard Num South Australia

When the moment finally came for the 22nd Regiment of Foot to be ordered to America on active service, Effingham resigned his commission rather than lend himself to what he honestly believed to be no less than the commission of a crime. On 12 April 1775, the following letter was written

*Lord Barrington, Secretary at War*

*My Lord*

*I beg the favour of your Lordship to lay before his Majesty the peculiar embarrassment of my present function.*

*Your Lordship is no stranger to the conduct which I have observed in the unhappy disputes with our American colonies.*

*The King is too just and too generous not to believe that the votes I have given in Parliament have been given according to the dictates of my conscience. Whether I have erred or not, the course of future events must determine.*

*In the meantime, if I were capable of such duplicity as to be in any way concerned in enforcing those measures of which I have so publicly and solemnly expressed my disapprobation, I should ill deserve what I am most ambitious of obtaining, the esteem and favourable opinion of my Sovereign.*

*My request therefore to your Lordship is this, that after having laid those circumstances before the King, you will assure his Majesty that he has not a subject who is more ready than I am with the utmost cheerfulness to sacrifice his life and fortune in support of the safety, honour and dignity of his*

*Majesty's crown. But the very same principles which have inspired me with these unalterable sentiments of duty and affection to his Majesty, will not suffer me to be instrumental in depriving any part of his people of those liberties which form the best security for their fidelity and obedience to his government. As I cannot, without reproach from my conscience, consent to bear arms against my fellow subjects in America in what, to my weak discernment, is not a clear cause; and as it seems now to be finally resolved that the 22nd Regiment is to go upon American service, I desire your Lordship to lay me in the most dutiful manner at his Majesty's feet and humbly beg that I may be permitted to retire. Your Lordship will also be so obliging to entreat that as I waive what the custom of the service would entitle me to, the right of selling what I bought, I may be allowed to retain my rank in the Army, that whenever the envy or ambition of foreign powers should require it, I may be enabled to serve his Majesty and my country in that way in which alone I can expect to serve them with any degree of effect.*

*Your Lordship will easily conceive the regret and mortification I feel at being necessitated to quit the military profession, which has been that of my ancestors for many generations, to which I have been bred almost from my infancy, to which I have devoted the study of my life, and to perfect myself in which I have sought instruction and service in whatever part of the world they were to be found.*

*I have delayed this to the last moment, lest any wrong construction should be given to a conduct which is influenced only by the purest motives. I complain of nothing; I love my profession and course of life, in which I might be useful to the public, so long as my constitutional principles and my notions of honour permitted me to continue in it.*

*I have the honour to be, with great respect.*

*Your Lordship's most obedient.*

*And most humble servant,  
EFFINGHAM*

The previous letter from Richard Num shows that Effingham signed the Warrant for Africa Lodge number 459 which was the start of Prince Hall freemasonry. Below is a copy of that warrant.

#### WARRANT OF CONSTITUTION A. F. M.

To All and Every: Our right worshipful and loving brethren: We, Thomas Howard, Earl of Effingham, Lord Howard, etc., Acting Grand Master, tinder the authority of his Royal Highness, Henry Frederick, Duke of Cumberland, etc., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Ancient Masons send greetings.

Know ye that we, at the humble petition of our Right Trusty and well beloved brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other brethren residing in Boston, New England, in North America, do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston, aforesaid, and do further at their said petition and of the great trust and confidence reposed in each of the said above named brethren, hereby appoint the said Prince Hall to be Master; Boston Smith, Senior Warden; and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought by the brethren thereof, it being our will that this, our appointment of the above officers, shall in no wise affect any future election of officers of said Lodge, but that such election shall be regulated, agreeable to such By-Laws of the said Lodge as shall be consistent with the Grand Laws of the Society, contamed in the Book of Constitutions; between 1848 and 1852 and we hereby will, and require of you, the said Prince Hall, to take special care that all and every, the said brethren, are to have been regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of

Constitutions and further that you do from time to time cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders, and regulations as shall be made for the good government of the same; and in no wise you omit once in every year to send to us, or our successors, Grand Masters, or Rowland Holt, Esq., our Deputy Grand Master for the time being, an account of your said proceedings and copies of all such rules, orders and regulations as shall be made as aforesaid, together with the list of the members of the Lodge, and such sum of money as may suit the circumstances of the Lodge, and reasonably be expected toward the Grand Charity. Moreover, we will, and require of you, the Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

Given at London, under our hand and seal of Masonry, this 29th day of September A. L. 5784 A. D. 1784 by the Grand Master's command."

#### **The Quarry Project** *(Conference on researching and preserving Masonic history)*

Initiatives like the International Conference on the History of Freemasonry, the Worldwide Exemplification of Freemasonry, and UCLA's "Freemasonry and Civil Society" demonstrate an ever growing interest from the academic community in the history and philosophy of our great fraternity. It is gratifying to witness this increased attention from the non-Masonic community, and it presents a challenge for us as Masons to provide a balanced view of the fraternity from those who have experienced Masonry from within our fair Craft. The most significant aspect of this challenge is that few Masons hold the same level of knowledge and abilities as those in the academic community. To help rectify this discrepancy, The Masonic Society ([www.themasonicsociety.com](http://www.themasonicsociety.com)) and

the Masonic Library and Museum Association (<http://www.masoniclibraries.org>) have joined forces to establish The Quarry Project. Phase one of this endeavor will be the Conference on Masonic Research and Preservation to be held at the **George Washington Masonic Memorial in Alexandria, VA on September 27-29, 2013**. The conference is open to anyone interested in Masonic research and preservation, but will be specifically targeted toward two groups: members of Masonic lodges of research as well as authors, writers, and researchers (both published and aspiring), and Masonic librarians and museum curators.

The conference will draw from both the Masonic and academic communities to provide detailed instruction on Masonic research and the editing of same. In addition, the recommendations of a committee created to establish a set of voluntary standards for future Masonic research, writing, and editing will be introduced. Professional librarians, museum curators, and experts on display and preservation will address that area of interest. Multiple concurrent presentations on both fields of endeavor will be offered on all three days. Along the way, participants will be enthused and inspired by stories from successful Masonic library and museum curators and from published Masonic authors.

Program details and conference registration for this event, along with hotel reservation information, is now available at [www.thequarryproject.com](http://www.thequarryproject.com). Make your arrangements today to join us in Alexandria, VA.

John R. "Bo" Cline, President  
The Masonic Society

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#### **2013 Lecture tour book review.**

Dear Brother Editor,

Fraternal greetings from a chilly Canberra.

Thank you for the opportunity to come out of retirement and edit one last



book for ANZMRC. It has been a great privilege to work with Professor Trevor Stewart to produce what he calls his 'anthology' to correspond with his forthcoming lecture tour of Australia, New Zealand and Asia. The book, which we have titled *Freemasonry: Old records, New ideas*, is being printed as I write this letter, and will be sold at all the venues at which he speaks.

As indicated by the title, many of the papers are concerned with casting fresh light on old Masonic documents and records. For example, in chapter six, Bro Stewart re-examines the visit to the Lodge of Edinburgh (Mary's Chapel) by Dr Desaguliers in 1721. Citing the actual words of the lodge minute books, he demonstrates that Desaguliers did *not* introduce the third degree to the lodge, as has been claimed by R F Gould, D M Lyon, Bernard Jones and Prof David Stevenson among others. In chapter seven Bro Stewart examines the *Edinburgh Register House Manuscript*, which is available for study only in Edinburgh, and finds even the earliest transcripts to be misleading, causing misinterpretation by a number of Masonic scholars who have not had access to the original. He describes the form and content of the manuscript, subjects it to detailed analysis, and considers the esoteric content and its use in Scottish lodges of the period. And in chapter nine he explores the curious phenomenon of the Harodim in the north-east of England, apparently a superior degree separate from the Royal Arch, which was worked in a double handful of English lodges. He adds to the previous investigations of Ferdinand Schnitger, William Waples and Neville Barker Cryer, referring to actual docu-

ments which are reproduced in the book.

Of things Scottish, we also have a fascinating account of Scottish Masonic processions (chapter eight); a report of the discovery of two old poems in praise of Masonry by non-Masons, with their verbatim contents supplied and analysed (chapter four); new evidence of 'gentlemen entrants' to early Scottish lodges, and their effect on the development of the Craft in Scotland (chapter three, with cross-references in other chapters); and, almost inevitably, a paper on Robert Burns (chapter two)—but even to this well-worn subject he brings fresh observations.

'Plato reconsidered' (chapter ten) studies in some depth the philosophy of Plato and his mentor, Socrates, echoed in William Preston's *Syllabuses*, and thus in English ritual. It is perhaps as notable for its differences as for its similarities to the findings of Stephen Michalak (DGM, South Australia) in his book, *The Influence of Plato's Republic on Freemasonry and Masonic Ritual*, <[http://www.freemasons-freemasonry.com/plato\\_freemasonry\\_book.html](http://www.freemasons-freemasonry.com/plato_freemasonry_book.html)>, where the author examines the *Republic* and Emulation ritual, without specific reference to the Lectures derived from Preston.

Two chapters, 'Masonic symbols' (ch 11) and 'Those two pillars again!' (ch 12), are devoted to Craft symbolism, while two others, one on a gothic novel by the poet Shelley (ch 2) and the other about Martinez de Pasqually (ch 13), delve into matters way beyond the Craft. But of all the

varied topics covered by Bro Stewart, that of the first chapter may be most instructive to Masonic researchers. In it, he puts forward his theory of how Masonic research should be conducted and presented, using the story of an Austrian member of an English lodge in the era of the First World War to illustrate his thesis.

These are only thirteen samples of Trevor Stewart's prodigious output. They fill the book to bursting point. The other five papers he sent me (two on William Hutchinson, one on initiation, another on the Enlightenment, and a survey of Masonic subjects in European periodicals) and much more which he offered but was reluctantly declined, would have filled another two or even three books. If only . . .

*Freemasonry: Old records, New ideas* is comprised of eight pages of preliminary matters (including a Foreword by Kent Henderson), 356 pages of text (including appendixes and black & white illustrations) and twelve pages of indexes—just a little larger than Jim Daniel's book, *Masonic Networks and Connections* (2007). The original plan was to have *Old records, New ideas* printed in Australia for Australian customers, and in New Zealand for New Zealand and overseas distribution, but it did not turn out that way. The per-unit cost of the Australian impression would have been far higher than for New Zealand. The publication committee (President Kent Henderson, Secretary Colin Heyward and Treasurer Graham Stead), then obtained quotes from both printers for a total run of 600 copies, with delivery to both countries. Surprisingly, the Australian quotation won, by a short margin, and the requisite number of copies will be delivered to Melbourne and to Auckland Airport, for onward posting by Kent and Colin respectively.

The lecture tour will commence in Hong Kong in early August and be completed in mid-October in Mumbai. I'm not sure of the sequence of the other Asian venues, but Trevor will tour New Zealand before Australia. He will celebrate his 70th birthday in Adelaide on Friday 4 October. Not to be outdone, I plan to celebrate my 80th birthday in Hawaii on Monday 16 September. Trevor and I hope to meet for a wee dram before he departs for Perth.

Fraternally yours,

Tony Pope

Editor emeritus <s>

FREEMASONRY: Old records, New Ideas STEWART

#### About the author

Trevor Stewart M.Litt, PhD, will celebrate his seventieth birthday while on the ANZMRC tour of Australia and New Zealand this year. He was educated at Birmingham, Sheffield, Durham and Newcastle universities, UK. His academic work specialised in eighteenth-century English literature and his doctoral research focused on a coterie of Enlightenment gentlemen Freemasons who lived in the north of England. Since his retirement as a lecturer, he has also taught in history seminars at Bordeaux, Cambridge and Oxford Universities. He has contributed papers on Freemasonry to international university conferences in London and Bordeaux, and at the International Conference on the History of Freemasonry.

Brother Stewart has been Master of two prestigious research lodges, Quatuor Coronati (2001) in London and Sir Robert Moray (2010, 2011) in Edinburgh. He was appointed a Prentice Lecturer in 2004, and since then has travelled extensively in Europe (as far afield as Romania and Turkey) and frequently in the USA, lecturing on a variety of Masonic topics and gaining considerable recognition. He is a Henry Wilson Cell Lecturer (California), a Truman Lecturer (Missouri), an Honorary Grand Lecturer (New Jersey) and an honorary member of at least four American lodges, including the Missouri Lodge of Research.

He has edited two volumes of *The Cananbury Papers* and an anthology of AQC papers, *From across the waters* (2007), and his translation of Martinus de Pasqually's *Tratado sur la religion des francs-maçons* (1771) has won world acclaim.

ISBN 978-0-473-24731-7

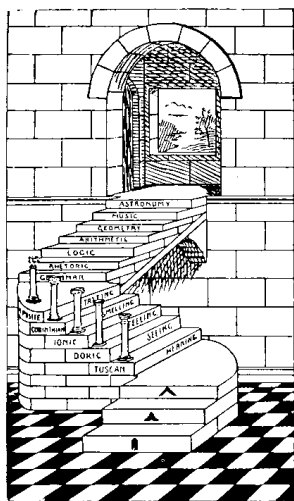
Trevor Stewart

## FREEMASONRY

### Old records, New ideas



ANZMRC



# Harashim

## חרשים

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

ISSN 1328-2735 Issue 61 September 2013



## From the Editor

### From the Editors desk

I expect like many of the readers of Harashim that I am not the only one to get disillusioned with the attitude of some of my brother Freemasons.

There are many true Freemasons who spend hours on end working to achieve the aims of the craft only to be shot down by negativity in comment, the introduction of "maybe" perceived problems that may or not arise and the lack of willingness to attack those perceived problems head on to find solutions.

Why is this so? Is it fear? The fear of failing? Is it laziness? Is it, that there is a conflict with that which we think is more important? Are we failing in generating interest in our Craft? Are we collectively becoming Apathetic?

From page 14 there are two papers on Apathy, which I hope you will find interesting. Please remember, that all and any comments you would like to make will be welcome. Letters to the Editor start at page 26.

It is with very great sadness that I record the death of Very Wor Bro the Reverend Neville Barker Cryer Past Grand Chaplin of The United Grand Lodge of England, a Past Assistant Provincial Grand Master of Surrey, Past Master and Past Secretary of Quatuor Coronati Lodge No 2076 E.C., and one of our past eminent ANZMRC lecturers. Bro Neil Morse has written a tribute to him which is on page 5.

Details of Bro Trevor Stewart's tour are included in this issue see inside. Our president also mentions Bro Trevor in his corner piece.

On page 6 you will find some news of things about Freemasons from around the world, keep yourself informed we are not alone we are part of a huge fraternity.

For the readers among you check out the Book Reviews from page 10, our own Tony Pope keeps on reading and sending in reviews always well worth reading.

Date claimer: Keep in mind the 2014 Conference late August, which will be held in Cairns, a tropical wonderland. Allow yourself plenty of time as there is much to see and do at that time. The conference programme is looking good as it progresses in the planning. Maybe some extra surprises!!

Check out the website [www.ANZMRC2014.com](http://www.ANZMRC2014.com)

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## About Harashim חרשים

*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, [kenthen@optusnet.com.au](mailto:kenthen@optusnet.com.au). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrytasmania.org/>.

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

### Contents

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

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

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be in a digitised form on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 33 Wattle Street Millaa Millaa Queensland 4886 Australia. Or email to [harashimed@gmail.com](mailto:harashimed@gmail.com)

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

### General correspondence

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

## The Nature and Purpose of Freemasonry

by MWBro L. G. Catt PGM (Qld)  
(from *Masonic Grand Masters of Australia*, by K. W. Henderson).

*Surely, in a world torn by strife and divided by so many feuds of race, religion and nationality, we have a right to rejoice in a fellowship, at once free, gentle and refining, which spans all distances of space and all differences of speech, and brings men together by a common impulse and inspiration in mutual respect and brotherly regard. Truly it needs no philosopher to discern that such a fraternity, the very existence of which is a fact eloquent beyond words, is an influence for good no one can measure in the present, and a prophecy for the future the meaning of which no one can reckon; and doubly so because by its very genius Freemasonry is international, and therefore ought to be responsive to the ideal world of fellowship.*

These words, written in the early part of last century by the late Brother John Fort Newton of the Grand Lodge of Iowa, are as true today as they were then. Rising from the mists of antiquity to the present day, many myths, legends and facts relating to the purpose, aims, objectives and validity of Freemasonry. It is useful to look broadly at them and place them in a proper perspective.

Freemasons who desire to develop a greater understanding of Masonic history and teachings are aware of, and well served by, Lodges of Research all over the world. The oldest and most eminent is the Quator Coronati Lodge No. 2076 EC, London, the Premier Lodge of Research. Its transactions, *Ars Quatuor Coronatorum* (AQC), have been published annually since 1886.

Non-Freemasons who genuinely seek knowledge concerning the Order can readily obtain it from talking to a Freemason, or find al-

most unlimited material in any good public library.

As a commencement point in this discussion, let the myth that Freemasonry is a secret society be exploded – it is not. Freemasons proudly acknowledge their membership of the Masonic Order, its Constitutions and Rules are freely available, their transactions regularly cover the globe, and there is no secrecy about any of the aims and principles of Freemasonry. Like many societies, Freemasonry regards its internal affairs as a private matter for its members. Even so, the only matters that are really intended to be 'secret' are its traditional modes of recognition. It has been said that the only real 'secret' about Freemasonry is that it is no secret at all.

Many Freemasons have a vague idea that Freemasonry, as we know it, can be traced back to King Solomon, the ancient pyramids of Egypt, or some ancient mystery or rite. The late Brother Harry Carr, PJGD, EC, an eminent English Masonic authority, states emphatically that the first Masonic trade organisation of 'operative' Masons (when Masons earned their living with hammer and chisel) was in 1356, and this organisation started as a result of what we would now call a demarcation dispute, between mason hewers who cut the stone, and the mason layers and setters who actually built the walls. A simple code of regulations was drawn up in a document which still survives. Within twenty years the organisation became the London Masons Company, the first trade guild of Masons and one of the direct ancestors of Freemasonry today. Other guilds became established. These guilds were not lodges, but the Masons who were engaged on really big projects (such as castles, abbeys, churches) formed themselves into Lodges so that they had some form of self-government.

Information concerning the earliest lodges comes to us from a collection of documents known as 'The Old Charges' – the Regius MS. (circa 1390), the Cooke MS (circa 1410),



and some 130 versions of these running through to the eighteenth century, including the important Sloane MS c. 1700 and the Graham MS 1726. From these early beginnings we come to 1717 when the first Grand Lodge was founded, in England. As Freemasons are aware, from 1751 until 1813 there were two rival Grand Lodges in England - the original ('The Moderns'), and the rival ('The Antients'). In 1813 these two Grand Lodges merged to become the United Grand Lodge of England, and it is fair to say that the basic pattern of Australian Masonry today follows the ritual and procedures that were approved upon that union.

We can accept the foregoing as fact by virtue of documented evidence. We may now turn briefly to the myth and legend which have affected the rituals and beliefs inherent in Freemasonry. Masonry, the art of building, began many thousands of years ago, from the dawn of civilisation. Man has always been a builder, and wherever a civilisation has existed we find the remains and crumbling ruins of towers, temples, tombs and monuments, originally erected by the industry of human beings; and these invariably have some mark or monument bespeaking a vivid sense of the Unseen, and the builder's awareness of his relation to it.

The Masonic art of building probably reached its greatest peak in the erection of temples and cathedrals. Ruskin, in his *Seven Lamps of Architecture*, argues that the laws of architecture are moral laws, that there are two sets of realities - the material and the spiritual - so interwoven that the practical laws are exponents of moral laws.

The discovery of the square was a great event to the primitive mystics of the Nile and very early it became an emblem of truth, justness and righteousness, which it remains to this day. So too, the cube, compasses, triangle and keystone, while the tools which fashioned these, the

level, plumbline, pencil, skirret, chisel, mallet, gavel and 24-inch gauge, have attracted to themselves symbolisms of the laws of the Eternal.

Socrates made probably the greatest discovery ever made - that human nature is universal. It has been found that races far removed from each other by space, distance and time, but at roughly the same stage of culture, have used the same or similar symbols to express their thoughts, hopes and aspirations. The outstanding example, as ancient as it is eloquent, is the idea of the trinity and its emblem, the triangle. When the social life of man becomes the prism of faith, God is a trinity of Father, Mother, Child. Almost as old as human thought, we find the idea of trinity, and its triangle emblem everywhere - the two best known examples being Siva, Vishnu and Brahma in India corresponding to Osiris, Isis and Horus in Egypt.

Square, triangle, cross and circle are the oldest symbols of humanity and, as symbols do, point beyond themselves to an invisible truth which they seek to embody. Sometimes we find them united, the square within the circle, and within that the triangle, and at the centre the cross. These earliest of emblems indicate the highest faith and philosophy, betraying not only the unity of the human mind but its kinship with the Eternal - the fact that lies at the root of every religion.

The virtues of faith, hope and charity, embodying love in its broadest sense, and the four cardinal virtues of temperance, fortitude, prudence and justice, are enshrined in Masonic lore. The various symbols which have become associated with Freemasonry through the centuries all fortify in one way or another these desirable virtues.

At this point, let it be acknowledged that Freemasonry is not a

religion - neither is it a creed or sect, nor a substitute for religion. In this regard it is again pertinent to quote from the late Brother John Fort Newton:

*All this confusion (about Freemasonry being a religion) results from a misunderstanding of what religion is. Religions are many; religion is one - perhaps we may say one thing, but that one thing includes everything - the life of God in the soul of man, which finds expression in all the forms which life and love and duty take. The church has no monopoly on religion. The soul of man is greater than all dogmas and more enduring than all institutions. Masonry seeks to free men from a limiting conception of religion, and thus remove one of the chief causes of sectarianism. It is itself one of the forms of beauty wrought by the human soul under the inspiration of the Eternal Beauty, and as such is religious. Many fine minds have been estranged from the Church, not because they were irreligious, but because they were required to believe what it was impossible for them to believe; and, rather than sacrifice their integrity of soul, they have turned away from the last place from which a man should ever turn away. No part of the ministry of Masonry is more beautiful and wise in its appeal, not for tolerance, but for fraternity; not for uniformity, but for unity of spirit amidst variety of outlook and opinion. Instead of criticising Masonry, let us thank God for one altar where no man is asked to surrender his liberty of thought and become an indistinguishable atom in the mass of sectarian agglomeration. What a witness to the worth of the Order that it brings together men of all creeds on behalf of those truths which are greater than all sects, deeper than all doctrines - the glory and the hope of man!*

*The lessons of Freemasonry are based upon the Volume of the Sacred Law, whilst it is founded on the principles of the brotherhood of man under the Fatherhood of God, and the acknowledgment of a Supreme Be-*

*ing. It has preserved the right of each individual soul to its own religious faith; it does not compete with any religion and holds itself aloof from all sects and creeds whilst it requires its members to tolerate, revere and respect, or at least regard with clarity, that which its fellows hold sacred.*

*Masonry does not divide men, it unites them, leaving every man free to think his own thought and fashion his own system of ultimate truth. All its emphasis rests upon two extremely simple and profound principles - love of God and love of man. Therefore all through the ages it has been, and is today, a meeting place of differing minds, and a prophecy of the final union of all reverent and devout souls.*

Brother Reverend Neville Barker Cryer, in his outstanding paper, 'The Churches Concern with Freemasonry' came to 'conclusions' which are eminently sound, but two in particular are of note –

1. One of the essential landmarks of the Craft should constantly be the assertion that Freemasonry is not a religion;

One of the major difficulties would be overcome if it were constantly realised by non-Masons that not every Mason who issues in print is speaking with authority for the whole Craft, and is not quotable to that end.

Brother Rev Cryer has been Director General of the British and Foreign Bible Society since 1970. His service to the Anglican Church has taken him all over the world. In 1986 he served as Grand Chaplain of the United Grand Lodge of England.

While the individual Freemason has the right to hold his own opinion with regard to public affairs, neither in any lodge nor in his capacity as a Freemason may he advance his views on theological or political questions. Freemasonry does not express any opinion on the questions of foreign or domestic policies either at national or international levels.

There have been many definitions attempted or offered as to what Freemasonry is; but one which would meet with universal acceptance is to be found in the German *Handbuch* of 1900:

*Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale.*

Fundamentally, Freemasonry is a code of living based on the highest ethical and moral standards. Among its principle aims are:

- to promote the brotherhood of man under the Fatherhood of God;
- to render practical aid to the less fortunate members of the community;
- to develop such behaviour in daily life as will demonstrate that the teachings of the Order have a profound and beneficial affect on all who sincerely embrace its concepts;
- to encourage the practice of every moral and social virtue.

Membership is open to all men of good reputation and integrity, of any race or religion, who can fill the one essential qualification that the applicant believes in a Supreme Being. He is also required to acknowledge obedience to lawful authority and the laws of the land in which he resides. A most serious responsibility rests on his sponsors that he is well fitted to become a member of the lodge he seeks to join. One of the outstanding appeals of Freemasonry lies in its exhortation that honesty, decency, integrity and virtue are the hallmarks of a dedicated Freemason.

During his period as Grand Master

of the United Grand Lodge of Queensland, Sir Leslie Orme Wilson, then Governor of Queensland, often commented that Freemasonry might not be able to make a bad man good, but that it could make a good man better

The future of Freemasonry is very bright indeed. Since its ancestral beginnings Freemasonry, at various periods, has survived international wars, political and religious suppressions, and the victimisation of its members. While the principles and the objects of the Order have been so firmly established over the centuries, it is sensible to conclude that its future appeal will be as a beacon light drawing men of integrity, strength and goodwill within its lustrous ambit.

Freemasonry is a vast, worldwide fraternity based on spiritual faith and moral idealism. It helps a man to think through to a more satisfactory meaning of life. It is a way of life, a code of conduct, a pattern of behaviour, philosophically subscribing to the Golden Rule, in a world society which today is fractured by deceptions, duplicities, tensions, torn by violence and acts of terrorism, wars of acquisition and wars based on religion in the name of God, for purposes all of which are abhorrent and repugnant to the teachings of Freemasonry.

Brother John Fort Newton might possibly have had some of these thoughts in mind when he asked the question 'When is a man a Mason?' He answered his own question at length in beautiful and noble phrases:

*When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage - which is the root of every virtue. When he knows how to sympathise with men in their sorrows, yea, even in their sins - knowing that each man fights a hard fight against many odds. When he has learned how to make*

*friends and keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun and feel the thrill of an old forgotten joy when he hears the laugh of a little child. When no voice of distress reaches his ears in vain, and no hand seeks his aid without a response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song - glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.*



**Vale**  
**Neville Barker Cryer**  
[NBC]

Neil Morse (Canberra)

When NBC visited Canberra almost 20 years ago, it was the second AMRC international lecturer I had encountered. Suffering from the dreaded Australian masonic 'cultural cringe', I thought he would be a heroic figure.

He demonstrated his skill as a speaker at a public lecture and dinner where he delivered his "Women and Freemasonry" presentation. This was part of the 1995 AMRC 'mini-conference' in Canberra organised by Bob Nairn. Somewhere I have a dictation machine tape of his talk and the subsequent questions.

For the rest of the conference he was absent. He had family in Canberra and they were his priority. He wasn't looking to be 'lionised'.

I was not impressed at the time. But with the benefit of a little maturity I can see that he had 'the mix' right.

His "Women in Freemasonry" talk was published in the *Masonic Times* in [Rochester, New York](#) in May 1995 and was widely discussed in the newly-established email lists.

I first was made aware of its spread by Catherine Ronwode, to whom must go much of the glory of making 'Malecraft' masons aware of the 'hidden 50%' which is the women's Orders and Co-Masonry.

The AMRC tour book went on to be the backbone of 'I Just Didn't Know That' and 'Did You Know This, Too' – although the fact that many of the papers were first published by the AMRC was never disclosed! Neither was the fact that Tony Pope had lent his not-inconsiderable editorial skill and weight to the papers.

So the popular series, and its successors, had its genesis in Australia.

That his books have been very popular proves that there is a market for 'introductory' tomes for freemasons. I was recently told that every month there are 20 books on masonic topics published in France. However a number of these deal with the esoteric, so would be not

welcomed in this jurisdiction.

Nevertheless, NBC also contributed to the scholarly masonic literature; his AQC entries basically fill an A4 page of the electronic 'Bento' AQC Index. His 'Masonic Halls' series was only curtailed by a management change at Lewis Masonic; a decision he regretted, but, as a measure of his character, he declined to push further.

His championing of York freemasonry, and his tremendous activity with regard to its history, will remain an abiding tribute to both his scholarship and his passion.

I would suggest that his legacy will be as he expressed it in the concluding paragraph of his 'Women and Freemasonry' paper; viz:

"What is needed is a broader mind, some innovative programmes and the awareness of what speculative Freemasonry sought to achieve at the very outset – to enable those who might otherwise have remained at a perpetual distance to be drawn into regular fellowship. That once referred to sects and political opinions; now it also includes gender"

As he stated "If these pages inform, encourage, entertain and extend the knowledge of our great Craft, I shall be fully rewarded."

He had a 'broader mind' and he informed, encouraged, entertained and extended us, – and thus we are the poorer for him leaving us.

R I P  
Neville Barker Cryer  
1924 - 2013



## World News on Freemasonry



Father Pascal Vesin is seen outside his church in Megeve on Friday

### **Vatican punishes French priest for being a Freemason** (24 May 2013 BBC News)

**A Roman Catholic parish priest at an elite French ski resort has been stripped of his Church functions for refusing to renounce Freemasonry.**

Father Pascal Vesin was ordered by his bishop to cease his work in the Alpine resort of Megeve, the parish said.

Bishop Yves Boivineau had warned Fr Vesin about his "active membership" of the Grand Orient de France lodge.

Freemasonry has been condemned as anti-Christian and anti-clerical by various popes through history.

Bishop Boivineau ordered the priest to cease his functions "at Rome's request", the parish said.

In March, the Vatican's Congregation for the Doctrine of the Faith - effectively the Church's watchdog - asked for the priest's departure.

Three members of the diocese of Annecy then met him but Fr Vesin said he would not leave the lodge.

A statement from the diocese quoted by Le Figaro newspaper stressed that the penalty imposed on the Freemason priest was not final and could yet be lifted because "mercy goes hand in hand with truth".

Fr Vesin has been parish priest of Sainte-Anne d'Arly Montjoie in Megeve since 2004, according to another French newspaper, Le Messenger.

In an interview in January, he set out liberal views of the Church's role. He said he favoured allowing some priests to marry and said he had refused to endorse a demonstration against same-sex marriage in Paris.

Conspiracy theories and controversy have dogged the Freemasons throughout their existence, fuelled by their secretive image, though for some they are just a gentleman's club devoted to charitable giving.

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### **Md. Masons come to aid of bombing victim** **Suspect pleads not guilty in Boston Marathon attack**



Tom Foster, director of communications for Grand Lodge of A.F.... (Baltimore Sun photo by Yvonne...) July 10, 2013 [By Yvonne Wenger, The Baltimore Sun]

Erika Brannock is still adjusting to life with new physical challenges after the Boston Marathon bombing, but she now has a fully accessible bathroom, thanks to renovations by the Freemasons of Maryland.

Brannock, whose left leg was amputated above the knee, said the renovations have allowed her to regain some independence.

"When you have a life-altering change like this, you really need something that makes you feel more normal, and you guys have made me feel more normal. Thank you," Brannock told Grand Master Jerry Piepiora and Bob Knight, the Timonium contractor who coordinated donations.

"I really want to thank everyone at the Grand Lodge here for giving me some of my independence back and going out of your way to do something for me. It has touched my heart."

Brannock's comments came the same day accused bomber Dzhokhar Tsarnaev pleaded not guilty in U.S. District Court in Boston. Tsarnaev is charged with the deaths of three people in the bombing along with the killing of a university police officer in the days after the attack.

Brannock said she is focused on her recovery, not on Tsarnaev.

"He has taken a lot of things from me, and I don't really think wasting more time and energy on him is helpful for me and I don't really want to give him the pleasure," Brannock said.

Brannock and her sister and brother-in-law, Nicole and Michael Gross, of Charlotte, N.C., were among about 260 people injured in the at-

tack. The family was near the finish line to watch Nicole Gross' and Brannock's mother, Carol Downing, finish the marathon when the first bomb exploded.

Brannock, 29, is a preschool teacher who is finishing her master's degree. After the attack, she moved into her mother's and stepfather's Monkton home.

Knight, owner of White Knight Remodeling Co., said Brannock's stepfather, Skipp Downing, contacted him to renovate the bathroom, but when Knight learned who the project was for, he enlisted the help of his fellow masons to cover the \$10,000 cost.

Material donations also came from Mosaic Tile Co. in Owings Mills and Lowe's Home Improvement.

*Reuters contributed to this article.*

## Dropping Masonic Titles

By Tim Bryce July 8 2013

### **BRYCE ON FREEMASONRY**

*- Can such a change defuse Masonic politics?*

Harmony is an essential ingredient to any Masonic Lodge. It is one of the main reasons men gravitate to Lodge; to escape the harsh realities of the world and sit among men who enjoy the company of others and respect the dignity of each other. To this end, it is forbidden to discuss religion and politics, be it related to government or the fraternity. Even during Masonic elections, campaigning is rebuked as it may offend someone. Despite our best intentions though, politics creeps into Masonry, particularly at election time. It is not uncommon to have Masons whisper behind the scenes to garner votes, to seek endorsements, and run a political machine to maintain control. Far too often we have seen people elevated to a level of responsibility, yet accomplish nothing of substance during their tenure, whether it is a Worshipful Master of a Lodge, a District Deputy Grand Master, or a Grand

Master. In such cases, people are looking for nothing more than recognition to feed their ego. This is why such things as aprons and titles are coveted, thereby representing badges of recognition.

It has become customary to recognize

Masons as "Worshipful," "Right Worshipful," "Very Worshipful," or "Most Worshipful." Further, in correspondence we recognize ourselves as PM, PDDGM, PDI, PGM, etc. I have been guilty of this myself, but have been having second thoughts about such pompous titles. It is my belief Masons meet upon the level; that equality is of paramount importance in a Masonic Lodge; that each member's voice weighs no more than another. Unfortunately, this is no longer true and we bow to men of title instead.

Wouldn't it be an interesting experiment to drop the titles completely, particularly those no longer in office? Instead, we just refer to each other as "Brother" such as, "Bro. Bryce," "Bro. Smith," "Bro. Jones," etc. Allow sitting officers to carry the title of their office, but when finished, revert back to the "Brother" moniker.

Some might resist and complain, "But I worked too hard for that title!" For whom did you work? A fraternity that promotes meeting upon the level or for your personal glory? Eliminating such titles could very well help defuse the politics of Masonry and encourage those people who truly have the best interests of the fraternity in mind.

What do you think?

[harashimed@gmail.com](mailto:harashimed@gmail.com)

### **The Freemasons' Code: Dan Brown reveals the message that told him the door to the lodge is open.**

Adam Shewin of The Independent Newspaper Sunday 14<sup>th</sup> July 2013  
Wednesday 22 May



His best-selling novels illuminate the shadowy organisations that supposedly run the world. But Dan Brown was "honoured" to receive an invitation to join the Freemasons, the arcane fraternity whose tentacles are said to extend into the highest echelons of power.

Tonight the *Da Vinci Code* author made a rare public appearance, discussing his latest Dante-inspired blockbuster, *Inferno*, in front of 1,500 fans in London.

The choice of venue, Freemason's Hall, the headquarters of the United Grand Lodge of England, reflects the author's fascination with the male-dominated medieval society, founded in London, which has long been the centre of conspiracy theories about its supposed global influence.

"I would be honoured to be a Mason," Brown told the *Independent* before the event. "You don't get 'invited' by the Masons but they sent a clear message that the door is open if I ever want to join."

Brown's 2009 novel *The Lost Symbol* suggested that the government in Washington was secretly run by a coven of Freemasons practising sinister rites.

However Brown said: "I've nothing but admiration for an organisation

that essentially brings people of different religions together, which is what they do."

"Rather than saying 'we need to name God', they use symbols such that everybody can stand together." Everybody except women, who are refused entry. "I guess it's a little oxymoronic," said Brown. "But there are certainly women's organisations and I think there's a place for men to be together alone."

Brown portrayed Opus Dei as a sinister Catholic cult in the *Da Vinci Code*. *Inferno* introduces The Consortium, a secretive organisation pulling strings behind the scenes which the book claims is an amalgamation of real groups. Yet Brown sees the Masons as an entirely benign fraternity.

"Freemasonry is not a religion but it is a venue for spiritual people to come together across the boundaries of their specific religions," he said. "It levels the playing field."

The author's only hesitation before undertaking the notorious Masonic initiation ritual is that he would have to take a "vow of secrecy" and would be unable to utilise his masonic insights in future novels.

*Inferno* sold 228,000 hardback copies during its first UK week on sale. The figure does not include ebooks which can now account for more than 50 per cent of sales. Brown holds the record for the fastest-selling UK hardback with *The Lost Symbol*, which sold 550,946 copies during its 2009 opening week.

Already tipped to be the year's best-seller, *Inferno* sends Harvard professor of symbology Robert Langdon on a chase through Florence, Venice and Istanbul, to prevent a deadly virus from spreading across the globe.

The body count remains low and Brown is concerned that violence in popular culture is a factor in the recent spate of US high-school shootings.

"I don't put in anything that's gratuitous," Brown, 48, said. "I think video games are very dangerous," he said. "The quantity of hours that people play these first person shoot-

er games. It becomes a reality of some sort, and that's a part of it."

"It really comes down to educating schools and parents. To say 'you know what, you can't play that, sorry, I'm just not going to let you do it'."

Brown adds: "In the US it's kind of funny that you can see brutal violence on television but sex is taboo."

Reviewers called *Inferno*, which presents Langdon with a series of puzzles inspired by Dante's *Divine Comedy*, "clunky" and repetitive. But the author would not swap his 200 million sales for a positive critique. "You wish they loved you but when they don't life goes on. I just write the book that I wanna read. I'm here for my fans not the critics."

The book suggests that a new Black Death-style "cull" might be the most effective way of dealing with an imminent population crisis. "I was absolutely staggered when I learned that in the last 85 years the population has tripled – that's 200,000 new people every day," the author said. "It's a big problem it will require a big solution and that may be one of them. We may want to step in and do it in a more humane way than nature is going to."

*Inferno* also gives Brown an opportunity to renew hostilities with the Catholic Church over its attitude to contraception. "I only mention the Vatican once and that's just to say we've got a problem and it's a dangerous policy to say we should not manage our numbers."

Despite the furore which *The Da Vinci Code* provoked from Catholic groups, Brown has become something of a pin-up with nuns. "A lot of nuns wrote to me and said 'Thank you for pointing out that we have dedicated our lives to Jesus Christ and we are still not fit to stand behind the altar. We've given up everything for Jesus and because we're women, we can't participate behind the altar.'"

The church should reconcile itself

to gay marriage too. "I think that everyone should have the exact same rights regardless of their sexual orientation or anything else."

Although he has no plans to retire Langdon, Brown would like to find a way to take the character to Asia in future instalments. He may also launch an entirely new literary franchise, write a "techno thriller" or publish a straight historical biography.

If you spot an anonymous figure perusing a historic landmark in the UK's capital, it could well be Brown conducting his undercover research. "London is still a treasure trove of Robert Langdon potential," he said. "I don't talk much about what I'm working on next but of course the UK is an incredible spot. I definitely will be back in my baseball hat and glasses."

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### **The Guardian (The Northerner Blog) 5<sup>th</sup> June 2013**

#### **Freemasonry exhibition throws light on mysterious order**

Carlisle museum looks at the symbolism and history of freemasonry in England over the last 300 years

Frequently the subject of criticism or bewilderment because of the secrecy of some members, Freemasonry is for most of us an alluring mystery.

But an exhibition at Carlisle's Tullie House – probably the most extensive public gallery exhibition ever devoted to the subject – attempts to nail down some facts amid the murk.

The exhibition's title, *Into the Light*, alludes both to the attempt to throw light on the "order" and to a stage of initiation when a new mason's blindfold is removed.

In a voxpop video at the entrance to the exhibition, Edna Croft attempts to sum-up freemasonry: "It used to be rather sinister and secretive, but they've made desperate attempts to prove they're just a charity."





*Masonic costumes.*

Sandy McKay said people in public office should declare their membership. From 1998 it was compulsory for judges and magistrates to register membership, but Jack Straw, as home secretary, abolished that rule in 2009.

The origins of freemasonry are obscure. Although a 1730 book traced the organisation back to ancient Egypt, it is now thought most likely that it derives from 17th century guilds of master masons, which later became open to all professions.

The symbolism of the stonemason is still widespread in freemasonry, with set square and compasses frequently appearing on aprons and other ornaments, often with the addition of an "all-seeing" eye.

There are some 250,000 members of lodges affiliated to the United Grand Lodge of England. In Carlisle alone there are 14 lodges, typically with around 50 members.



*A dress with masonic symbolism by*



*John Galiano.*

In England there are three orders of *George IV's freemason's throne*.

membership, who all wear different colours to signify their rank – so lodge stewards wear red, grand officers dark blue and gold and ordinary members sky blue.

In Scotland there are 33 different orders of membership, so if they too have to wear different colours, lodge meetings in Scotland must be somewhat polychromatic.

The list of notable freemasons includes some surprising names, from Wellington and Walter Scott to Simon Bolivar and Mozart. Mozart's *The Magic Flute*, with libretto written by fellow freemason Emanuel Schikanader, has several overtly Masonic themes. Other Masonic works by Mozart include some Masonic funeral music and a choral cantata, *The Mason's Joy*.

It is possible for *men of good character who are over 21 and believe in a Supreme Being* to become members. Women need not apply in England or Wales - although there are a four all women and mixed lodges, they are not officially recognised by the United Grand Lodge, for reasons that are not explained.

Among the displays are Donald Campbell's apron, Winston

Churchill's leather apron pouch, a frock with masonic motifs by John Galiano, as well as a lodge banner dating from 1796.

Most impressive, perhaps, are the seats borrowed from the United Grand Lodge in London's Covent Garden. These are huge throne-like chairs of gilded lime wood, made in 1791 at a cost of 150 guineas. The largest central throne was made for the then Prince of Wales, later George IV. Even for the notoriously over-weight prince with his capacious backside, the throne must have been more than roomy.

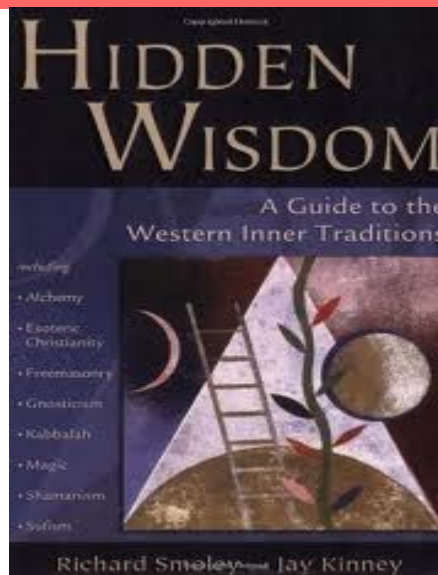
***Ed Note: Are there mistakes in this story?***



"A Voluptuary Under The Horrors of Digestion," a caricature (1792) by James Gillray from George's time as Prince of Wales.



## Book Reviews



### Hidden Wisdom – Not so hidden anymore.

by Greg Freemason Information

If Manly P. Hall's Secret Teachings had a companion book, I think that Richard Smoley and Jay Kinney's Hidden Wisdom: A Guide to the Western Inner Traditions would be it.

Every bit as dense as Hall's Secret Teachings but much more down to earth and embedded in the "real" rather than the idealized reality – which is saying a lot. For most who take the journey of exploring the esoteric side of life, its can very fast become a confused mess of who's who and what group is doing what. And, while Hall's book looked at the big picture ideas of the Traditions, Smoley and Kinney's gets to the heart of the matter, like a topographical map leading the curious reader through the forest of ambiguous trees of mystery traditions, esoteric groups, magical workings, and alien abductees. Literally, the book covers

in some grounded aspect topics ranging from Hiram Abiff to Zoroastrianism.

Originally published in 1999, the work links many a missing connection in my own mind to things that I had only started to consider as connected and delved into areas of the Western Tradition that I had disassociated all together, including the workings of Gurdjieff or the more contemporary mix and matching of the New Age spirituality movement. Both of these are modern day examples to a Tradition that the authors trace all over the planet for the contributions of our present tense here and now.

Why do we overlay the Kabbalah with the ideas of Yogananda? And just how influential was Gnosticism to other Christian Mysticism or the Rosicrucian's? How is the growing Neopagan movement allied to the conscious egotism of the Church of Satanism's Anton LaVey? And it explores the disconnection between Islam and Sufism, two traditions born from the same peoples with radical differences.

What the Hidden Wisdom does not do, perhaps for good reason, is attempt broader connections between these disparate ideas as doing so would make it a commentary of opinion rather than a guide book to the esoteric traditions. Quite literally the work takes the reader step by step through the pantheon of what is considered the Western Mystery Tradition without validating or invalidating their ideas.

I think if given the opportunity, each of the chapters could themselves be evolved into books unto

themselves, as the material they cover is rich and full of depth. It's because of that depth that the Hidden Wisdom takes on the attributes of an Encyclopedia though written in the very easy to read language as that of an interesting history professor. The work is truly that intelligent and engrossing. And, if the written material isn't enough to satisfy the curiosity, the books offers nearly 20 pages of Bibliographical reference for further inquiry.

In finishing this book my only wish about it was that I had come across it years ago when I first set foot upon this path of discovery. I would highly recommend the work to anyone just starting out or years into their discovery as it lays out the connections and origins so often glossed over in the source material of many of western traditions themselves. I can say, it will sit right besides Hall's Secret Teachings as the go to source check in grounding the ethereal with the material origins.

You can find the book Hidden Wisdom: A Guide to the Western Inner Traditions – Revised Edition in booksellers and at Amazon – ISBN-13: 978-0835608442.

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### **Freemasonry Upstaged: Masonic stage presentations**

*Peter Verrall*

Edited by David Ganon

A4 pb, xxii + 108, colour illos, self pub 2013 A\$25, NZ\$30, + p&p

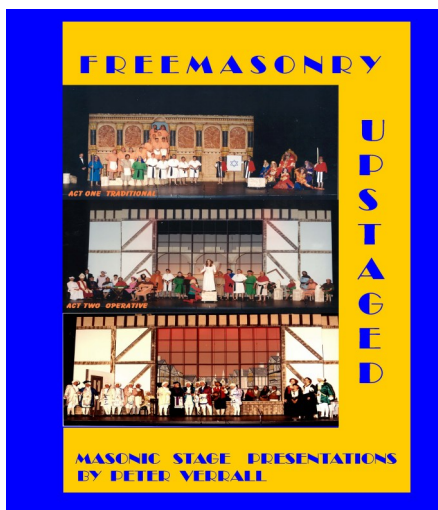
Available from author

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Peter Verrall, architect, author, thespian and Freemason (the foundation Master of a New Zealand research lodge, a Kellerman Lecturer for Western Australia, and a past president of ANZMRC) has spent a considerable part of his 'Masonic' time in the production of Masonic stage presentations. He had some involvement in amateur theatricals at school





in England and later in New Zealand, but it was after his move to Western Australia in 1990 that his muse really came to the fore. By 1993 he had revised Jack Glenie's script of 'The exemplification of the First Degree as worked in 1760' and presented it in a lecture theatre to an audience of 300 Freemasons.

This was followed in 1995 by 'The Canadian York Rite Third Degree' (previously presented in New Zealand), and in 1996 an ambitious four-act 'The Four Faces of Freemasonry: a Masonic pageant'. Inspired by F J Cooper's 'Hiramic Monologue' as revised by Wallace McLeod, in 1997 Bro Verrall wrote two additional monologues, 'York Minster and the Quarries' and 'The First Grand Lodge', and in 1998 added a fourth, 'Robbie Burns'. These four were combined as 'Ringing in the past' and have been presented on at least a dozen occasions. In 1999 he introduced 'A Dialogue between Simon a town Mason and Philip a travelling Mason', based on an eponymous publication dated around 1740.

To celebrate the centenary of the Grand Lodge of Western Australia, he wrote and produced 'Freemasonry the never-ending story', set in a television studio, using satellite communication with time-travelling ability, enabling interviews with Solomon, Aethelstan, Elias Ashmole, Elizabeth Aldworth, Anthony Sayer, Casanova, Burns, Kipling, Houdini, Kingsford-Smith and others. Next year (2001) he produced 'This is your life' to



**Peter Verrall**

celebrate the Golden Jubilee of the Western Australian Lodge of Research. In 2007 he presented 'A Table Lodge in 1760', based on a revised script of the 1993 production, and in 2010, while on a lecture tour of New Zealand, he performed a version of the 'Hiramic Monologue' at various refectories.

The author asserts that amateur dramatics have been associated with Freemasonry since the Middle Ages, from the morality plays of the guilds, including the masons, via the rituals of speculative Freemasonry, to present day plays such as his own. He provides a fascinating record of the lavishly costumed plays written, produced and often directed by himself, and presented (mostly) by members of the Western Australian Lodge of Research over the past two decades. He supplies the full script of each play, prefaced by historical notes on its preparation and presentation, and an introduction to many of the players and others involved.

The text is woven around more than 200 diagrams and colour photographs, making this an attractive coffee-table book as well as a valuable historical record of the activities of the Western Australian Lodge of Research. It is a 'good read', and a useful DYI manual for others of similar inclination.

*Tony Pope*



Charles R J Glover, 1919

courtesy of State Library of South Australia, photo B55002

### ***A History of First Fifty Years of Freemasonry in South Australia 1834–1884***

**Charles R J Glover**

Grand Lodge of South Australia, 1916  
hc, approx 430 pp, illus, no index, out of print.

### ***History of the First Fifty Years of Freemasonry in South Australia 1834–1884***

**Charles R J Glover**

Data CD-ROM edn 2007 © Archive CD Books Australia Pty Ltd  
<[www.archivedcdbooks.com.au](http://www.archivedcdbooks.com.au)>  
ISBN: 978 1 921461 29 3 Gould Genealogy <[www.gould.com.au](http://www.gould.com.au)>, \$22.51 plus postage.

Was it modesty that caused Charles Glover to describe himself as the 'compiler' of *A History of First Fifty Years of Freemasonry in South Australia 1834–1884*, when it was first published in 1916? It is not always easy to distinguish the functions of an historian from those of a compiler or an editor. Charles Richmond John Glover (1870–1936) was educated at Prince Alfred College, Adelaide, and then qualified as a pharmaceutical chemist. His business activities were varied, from stockbroker to licensee of what is now the Richmond Hotel in Rundle Mall, to director of several



companies, including the Bank of Adelaide and the SA Gas Co. He was active in many charitable, cultural and sporting bodies, and was Lord Mayor of Adelaide three times (1919, 1923–25 & 1930–33). In 1909 he became Grand Secretary of the Grand Lodge of South Australia and held that office until his death in 1936.

An avid collector of memorabilia of many kinds, as Grand Secretary he pursued the task of producing a detailed record of the establishment and growth of Freemasonry in South Australia, from the warranting of the first lodge in England in 1834, some two years before the establishment of the colony, to the time of formation of the Grand Lodge. He reported its completion to the Board of General Purposes in 1911, and approval was granted to publish it in instalments as an addendum to the *Annual Proceedings*. It was then published as a hard-bound book in 1916, as volume 1 of an intended series, but the second volume was not commenced until 1970.

Glover's *History* is by no means complete. It covers in detail only the history of the first three lodges: Friendship EC (38 pages), Adelaide SC (48 pp) and Harmony EC (30 pp); the English Provincial & District Grand Lodge (183 pp); and the formation of the Grand Lodge of South Australia (96 pp). The history of the other lodges, and the Provincial Grand Lodges of Scotland and Ireland are recorded only in bare outline. This is not the fault of Brother Glover, who made good use of the material he could locate. His search revealed that many valuable records had been lost, some accidentally by fire, and some deliberately destroyed. He was unable to locate minute books of some lodges, and other records which ought to have been made and preserved. Those he did locate, he carefully incorporated in his account, either in summary or verbatim, thus guarding against further loss of the history of early Freemasonry in his jurisdiction. In addition to original documents, he acknowl-

edged the usefulness of the few lodge histories that had been compiled and preserved.

The result is an uneven picture, of necessity ranging from brief sketches to full portraits, but it is the only picture we have, and Brother Glover has been rightly commended for his work in preserving the history of the Craft. His book presents many insights into the lives and deeds of the brethren of this era, the problems and successes of the lodges, the rampant ego and ambition of some brethren, and the selfless actions of others in the best tradition of the Craft. In addition, there are delightful snippets of information for the reader whose interests extend beyond the Craft in South Australia. Two brief examples:

There are several references to *Bro E Solomon*, an early member of the Lodge of Friendship and an officer of the Provincial Grand Lodge EC, including a note that he offered his lodge the gift of a plot of land and 10,000 bricks to build a lodge, and another that he imported a complete set of officers' jewels and presented them to Adelaide Lodge. This is the former convict and Sydney businessman Emanuel Solomon (1800–1873), the same man who provided a temporary home for (Saint) Mary MacKillop and the Sisters of her Order when Bishop Sheil excommunicated her in 1871.

*Bro T B Solly* is recorded as Master of Adelaide Lodge in 1853, and leaving for Van Diemen's Land a few months after completing his term of office. This is Benjamin Travers Solly (1820–1902), who moved to Tasmania to become private secretary to the Governor, and then Assistant Colonial Secretary until his retirement in 1894. His claim to Masonic fame is in forming brethren of the Hobart lodges into a Masonic Rifle Company in 1860, part-time soldiers in defence of the colony.

There are other gems of infor-

mation to be discovered, such as the fact that the brethren of the Lodge of Friendship were using Richard Carlile's 'exposure', *Manual of Freemasonry*, (first published as a newspaper serial, and later in book form) as their ritual for degree work—at least until 1860; and that when Lodge Concordia was erected under the Scottish Constitution in 1882, the District Grand Master SC translated a Scottish ritual into German, for the brethren to work in their mother-tongue.

There is an amusing account of a public event, not the customary laying of a foundation stone for a building, but of screwing the first pile of the jetty at Glenelg in 1857. The Provincial Grand Lodge EC was opened in due form at the Pier Hotel by Deputy Provincial Grand Master John Lazar (the Mayor of Adelaide), and then the Governor-in-Chief, Bro Sir Robert MacDonnell, the Mayor (Bro Lazar), Past Provincial Grand Master Henry Mildred and the Commissioner of Public Works proceeded to screw the pile into the sand in 'due Masonic form', a task which involved them in a full ten minutes of hard labour.

And there are some curious occurrences and turns of phrase within the records: in 1851 ProvGM (EC) Henry Mildred is reported as referring, at a public ceremony, to 'the Great First Cause, the Almighty Architect of the Universe'; we learn of the Provincial Grand Lodge (EC) in 1858 being opened 'in the Past Master's Degree' for the Installation of the Masters of two of the English lodges; and in 1864 the brethren of the Lodge of Friendship apparently travelled backwards in time, since we are informed that:

On June 25th [1864] the Brethren had a somewhat unique experience in being refused the use of the Lodge-room, in consequence of the rent not having been paid. They were then meeting at

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# President's Corner



## PRESIDENT'S CORNER

- Kent Henderson

As I write this column, the ANZMRC Lecture Tour by WBro Trevor Stewart is all but upon us. He starts his sojourn in Singapore on 5 August and in short order then talks in Kuala Lumpur, Hong Kong and Bangkok, before his first speaking engagement in New Zealand, in Auckland, on 17 August. After he winds his way South through many of our New Zealand Affiliates, he arrives in Cairns to speak on 16 September – and thence across Australia, with his last engagement in early October at the Western Australian Lodge of Research in Perth. In all, Trevor is speaking to twenty-five lodges over his nearly two month trip.

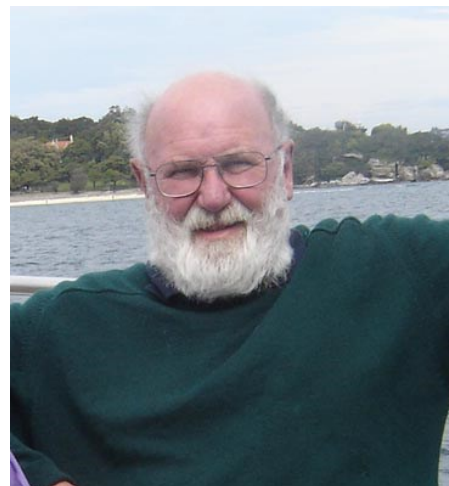
I must say, even at this stage, a very warm 'thank you' to our ANZMRC Secretary, Colin Heyward, for his organization and coordination of

Trevor's tour, and to the hosting lodges. In having organized more than a few such tours myself in my previous incarnation as ANZMRC Secretary, I am very much aware of the huge effort that goes into it by all concerned. Incidentally, many will not be aware that Colin Heyward and Trevor Stewart are twin brothers, or clones perhaps. Just look at photos of the two of them top next column it very difficult to tell the difference!

And, of course, we have the usual 'Tour Book'. **FREEMASONRY Old Records, New Ideas** – an anthology of Trevor Stewart's papers – is printed, and in very good time for the tour. All participating lodges will have copies, on consignment, to sell on their 'night'. Any individual who cannot get to a lecture by Trevor – and thus secure an autographed copy – is MOST welcome order a copy(ies) directly from the ANZMRC Secretary, if



WBro Trevor Stewart



ANZMRC Sec Colin Heyward

resident in New Zealand or overseas ([coljan@inhb.co.nz](mailto:coljan@inhb.co.nz)) or from myself if resident in Australia ([kenthen@optusnet.com.au](mailto:kenthen@optusnet.com.au)). The cost is \$Aus 35.00 + applicable postage. Email one of us!!

The book, I have to say, is wonderful!! It has been superbly edited by our own WBro. Tony Pope. It is a thumping 368 pages – one almost need a series of gym sessions before lifting it! It contains thirteen of Trevor's papers, plus copious appendices, and an excellent index. The papers are as follows

1. The Curious Case of Bro Gustav Petrie: *a model for the doing of Masonic historical research*
2. Robert Burns: Bard, Mason and National Treasure
3. Enlightenment in the Alps: Shelley's forgotten 'Rosicrucian' novel *St. Irvyne* (1811)
4. Polymnia and the Craft: a pre-

liminary examination of some early Scottish poetry and the Craft

5. Gentlemen entrants in seventeenth-century Scottish lodges: motivations, processes and consequences

6. '... it is of Service to the Public to shew where the Error is': a re-examination of the visit to the Lodge of Edinburgh (Mary's Chapel) by the Revd Dr John Theophilus Desaguliers ...

7. The Edinburgh Register House Manuscript: our oldest Masonic ritual (1696)

8. Scottish Masonic Processions

9. The HRDM: A Fourth Visitation to a Curious Eighteenth-Century Masonic Phenomenon from the North-Eastern Region of England

10. Plato Reconsidered

11. A Fresh Look at Some Masonic Symbols—a personal perspective

12. Those Two Pillars Again! A personal re-examination of a recurring Masonic image

The remarkable contribution of Martinez de Pasqually: a truly original French-born Masonic Innovator

As I have just received the book from the printers I have not, as yet, had time to read it in depth, but what I have thus far read is great – very readable, and fascinating. Do not fail to get your copy!

And if having Trevor Stewart is not enough it looks like, at least, a few of our lodges, and hopefully the *ANZMRC Cairns Conference* later next year, may be favoured with the presence of WBro Dr Mike Kearsley, presently Provincial Grand Orator for Middlesex and now selected as the **Prestonian Lecturer for 2014**. His paper is called *1814 – the year of consolidation and change* and records what happened after the union of the Grand Lodges in 1813. He has family out our way, and will he will be otherwise in both Auckland and Melbourne, at least. Various negotiations are currently in train... Watch this space!

## A is for Apathy

By Bro. R. John Hayes

Source: Knights of the North  
Masonic Dictionary

"Neither can it be concealed that, among the thousands who range themselves under [Freemasonry's] banners, there are those who are daily sinking into the sere and yellow leaf of old age," is a phrase from the North-East Angle lecture in the Canadian Rite. I thought of this the other day when I happened to run into the Old Tyler. Not the one from Carl Claudy's Masonic fables, but the actual old tyler who had served my lodge for many years, and who acted in that capacity when I was initiated into Freemasonry. I have not seen him at the lodge for several years.

It turns out that he can no longer get to lodge on his own. It also turns out that he would like to attend. And it turns out that he lives only a few blocks from me. So I will call him and pick him up before the next meeting. But that's not the point, here.

We sometimes hear how the older members of lodges do not support the younger, preferring to do something else with their evenings, once every few weeks. And yet . . . my experience has been quite the opposite. It is the younger members who do not seem to care enough to support the older. And in doing so, I suggest, they are missing the point of one part of the North-East Angle lecture. They are also succumbing to something I believe is at the root of most of the problems with Freemasonry today: apathy.

For if they truly cared, they would know that the old tyler wants to come to lodge and needs only a ride. They would know of the past master from decades ago who has a broken hip and can't get around. And so on.

The fact is that they, as a general rule, do not know about them. And they don't know about them because they did not care to find out.

"Apathy" is from the Greek *apatheia*, from *apath* s, without feeling (that's from *The American Heritage Dictionary of the English Language*, Fourth Edition). "A-, without; see a-1 + *pathos*, feeling." That dictionary offers us two definitions, the first of which is: "Lack of interest or concern, especially regarding matters of general importance or appeal; indifference." The second is shorter: "Lack of emotion or feeling; impassiveness."

The younger members are often indifferent about the fate of the older members. It is a learned indifference, to be sure, but it is apathy.

I had an online discussion on the reasons behind the lack of recognition afforded to Prince Hall Grand Lodges in the American South recently. I will quote the brother on three points he made:

1 - "I believe that this problem (for lack of a better word) will work itself out."

2 - "We have 5 Grand Lodges in South Carolina who claim to be Prince Hall."

3 - "A brother under their jurisdiction, told me that that his GL considers us clandestine."

You may think that the first of these is apathetic, but the other two, well, not so much. But as with almost everything, lack of change, lack of effort, lack of success, almost always comes back to a "lack of interest or concern, especially regarding matters of general importance or appeal," or apathy. I can think of no better one-line description of his arguments above.

As I said to him, the fact that there are five Prince Hall claimants in South Carolina is simply an oppor-



tunity to find out which one is generally recognized, not a reason not to recognize any of them. But that would take effort.

Somebody said one of them has the nerve to consider the mainstream Grand Lodge of South Carolina "clandestine," which is one of those words that is much more used than understood. Again, this is an opportunity to find out if one of them does consider South Carolina "clandestine," whatever that may mean in that context, but it was used as an opportunity to stop the discussion, to end the debate, as a reason to close consideration of recognition.

Now I believe that we can agree that this is a "matter of general importance," and in a world in which the younger generations are less and less accepting of racial and sexual stereotyping, not to mention overt discrimination, one of "appeal." And this matter is not being addressed because the "lack of interest or concern" is enough to enable the man who wrote those words to step aside from the issue. Apathy.

And so we have seen that small issues of finding out what old brothers are doing are a matter of apathy. And we see that the largest issues facing Grand Lodges, including recognition of other Grand Lodges, are also matters of apathy. It is my contention that apathy is the stake through the heart of progressive Masonry. It is the stake through the heart of Masonry, in general.

We look on an issue. We talk about it. But it never gets solved.

This happens all too often in lodges and Grand Lodges, not to mention in other walks of life. Inevitably, it is a matter of apathy.

"Some issues are just too complicated, too difficult in some other way," you may say, "to be solved with just effort." Let me refer you to one of the most prolonged and deeply felt

conflicts in history - The Troubles in Ireland.

The violence in Northern Ireland and the politico-ethnic-religious background from which it stemmed would cause any Masonic issue to pale in both significance and in difficulty, we ought to be able to agree. Yet it was significantly stopped within a year by action, and this action took place only when apathy enforced by fear was overcome by loathing. I will remind you of a few details.

Northern Ireland was a place of sectarian violence on a scale to rival East LA from the 1960s until the late 1990s, but has since been a place of both negative peace (the absence of violence) and sometimes a more positive peace. This was brought about in large part by the frustrations of women from both sides of the conflict, women who were tired of living in danger and surrounded by evil and the regular loss of friends, family, loved ones. The Northern Ireland Women's Coalition was "founded in 1996 as a result of frustration with the sterility of local politics" and this led to "substantive negotiations [being] launched on 7 October 1997." (Kate Fearon: Women's Work, 1999.)

"On the day the talks reconvened, Rita Restorick, the mother of the last British soldier shot in Northern Ireland - in a sniper attack in Bessbrook, south Armagh, in early 1997 - visited the talks building. She placed her son's photograph on the NIWC's table, spoke about his life, and how much she missed him. Meeting her moved NIWC talks delegates to tears, and strengthened their resolve to pursue an accommodation." (Fearon.)

This is not to belabour that issue, but to point out that it was a strengthening of resolve to get things done, the opposite of apathy, that actually began to accomplish things in this supremely dif-

ficult conflict.

If resolve can accomplish this much, how is it that we cannot manage to find the impetus amongst us to make simple changes in our lodges or Grand Lodges?

To my mind, the answer is apathy.

Here is a self-exercise that may clarify some of the things that concern you. Write down the problems facing your lodge today. Make a pointed list of the things that would make Masonry a better place for you.

Some of these will be matters which we cannot change - the character of certain men, for example. Mark these items on your list and move them to the bottom. Nevertheless, even in these cases, while change cannot be effected at the root cause of the problems, perhaps by thinking about the solutions, then acting upon them, the effect of the problem in your life and in the life of your lodge, that could be improved. Don't cross them out completely.

But there are dozens of things that can simply be changed, with an energetic approach to bringing that change about. Take a look at your list. The items at the top can be changed. Now, all you have to do is do them, one at a time. As long as you can overcome apathy, the great damager of the Craft and any other organization.

One final word on the subject. The by-product of apathy is complaint, about the problems facing your lodge, about those who should be solving the problems and about those who aren't good enough to solve them. We see them in every lodge, and yet . . .

To complain accomplishes nothing, and it may actually depress someone who is working for change so much that improvements that would have been made are not. Work with-

in the system if you can, work outside the system if you must, but the call to improve our lodges, to revitalize Masonry, is clarion to a progressive Mason.

Listen to it. Do something. And hey, as soon as you've done that, you've overcome the biggest hurdle to solving the problem. Was that hurdle the "that's not the way it was done in my year" crowd? Was it the "we've never done it that way" group? Was it intransigence, lack of vision, lack of resources, lack of time? Probably not. In almost every case, the biggest hurdle was just in getting started. It was dealing with inertia. It was overcoming apathy.

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### **Masonic Apathy**

By RW Victor G. Popow

What is Apathy?

Recently the members of the Grand Lodge of Manitoba Board of General Purposes got together to engage in some brainstorming as part of the development of their strategic plan. When performing a big picture SWOT analysis or identifying the Masonic jurisdictions strengths, weaknesses, opportunities and threats what became apparent as a major threat to the organization was apathy. Apathy it was agreed was a central theme. So one might ask what happened to the vibrant and honourable organization whose mission it is to develop men and improve the world?

Consider apathy in our society today. For example voter apathy is widespread because people have a general feeling that despite whatever party they vote for nothing ever appears to change.

When traumatic events knock people sideways they often react by collapsing into themselves. People withdraw from the participating in the outside world and retreat more and more into that which they believe is a safe haven, away from trauma and hurt.

People believe in protecting themselves from the shocks and bruises that life may hit them with from time to time. While it can be a very good thing to give ourselves space, peace and quiet to re-centre ourselves, if we hang out there too long, we become apathetic. Once apathy and disengagement takes a hold of an entire organization then things really become seriously flawed. People don't care, they don't step forward to volunteer and they don't attend or participate.

Apathy is a state of disinterest in the world. It is difficult to get motivated. There doesn't seem to be much point in doing anything or doesn't seem to be much meaning to anything. After a death, it is a common feeling to say "what's the use, no one gets out alive anyway." The day to day drudgery of work, paying bills, making ends meet, trying to make things better and added responsibilities drags us deeper into feeling that whatever we do is pointless and therefore worthless.

Why bother?

It's easy to see why so many Freemasons are throwing up their hands in futility and feel apathetic with Lodge closures and amalgamations, with less people doing more of the work, with declining numbers and the more senior members fondly recalling "the good old days" when things seemed to be better. We hear the statements "we can't do that" or we don't have the money when the Grand Lodge or Lodge coffers lie full. Any efforts or changes are discounted, blocked or retarded and Lodge meetings seem to be just exercises in moving through minutes of past meetings and endless reports. Even ritual itself has become a mechanical dispiriting exercise rather than the powerful transformative psychological experience it is meant to be. Where one might ask are the opportunities for improvement? For doing something meaningful? Where is the intellec-

tual stimulation and the camaraderie we often wonder? With more work done by fewer people finger pointing becomes commonplace as does the "blame game" and people become agitated at their treatment by others and they become disengaged.

So what is the purpose of apathy? Apathy teaches us that we only have one shot. In this life there are no guarantees. Only this moment in time is real and worth spending time in, apathy is bred by living in the past and not seeing a possible future.

After all what is the point of planning and engaging in preparation? What is the point in applying effort and resources when things will never be the same as they were? Why should I ask or put my neck out when the answer is always "no." Apathy after all contains no planning, no preparation, no application; apathy is a strange land of nothingness, of loss of energy and the death of spirit.

Apathy is running from being overwhelmed, it fears complication, it presupposes unfavourable outcomes. It is guessing that a particular scenario will be a letdown. But then in many cases such things have not occurred they are just states of mind and a particular choice of view.

### **2013 ANZMRC LECTURE TOUR OF AUSTRALASIA BRO TREVOR STEWART**

ITINERARY (Aug-Sept-Oct 2013)

Date: Monday, 5<sup>th</sup> August  
Place: Singapore  
Host: Lodge St Michael 2933 EC  
Host brother: Bro Ronald Ng  
Paper: Masonic Symbols

Date: Wednesday, 7<sup>th</sup> August  
Place: Kuala Lumpur  
Host: Lodge Kilwinning-in-the-East

Host brother: RWM, Bro Adrian Yeo  
Paper: Informal talk

Date: Monday, 12<sup>th</sup> August  
Place: Hong Kong  
Host: Lodge Cosmopolitan 428 SC  
Host brother: RWM, Bro Gerard Wright  
Paper: Scottish Masonic Processions

Date: Thursday, 15<sup>th</sup> August  
Place: Bangkok  
Host: Combined Lodges SC, EC & IC (Lodge Lane Xang)  
Host brother: WBro Jim Soutar  
Paper: Gentlemen Entrants in the 17<sup>th</sup> Century

Date: Saturday, 17<sup>th</sup> August  
Place: Auckland (North Shore)  
Host: ANZMRC and SRIA combined  
Host brother: VWBro Colin Heyward, Sec, ANZMRC  
Paper: Martinez de Pasqually

Date: Monday, 19<sup>th</sup> August  
Place: Winchester (Canterbury)  
Host: Midland District Lodge of Research 436 NZC  
Host brother: WM, WBro Alan Ferriss  
Paper: Masonic Symbols

Date: Tuesday, 20<sup>th</sup> August  
Place: Dunedin  
Host: Research Lodge of Otago 161  
Host brother: Sec, WBro Alan Jackson  
Paper: Gentlemen Entrants in the 17<sup>th</sup> Century

Date: Friday, 23<sup>rd</sup> August  
Place: Invercargill  
Host: Research Lodge of Southland 415 NZC  
Host brother: Sec, VWBro Martin McGregor  
Paper: Robert Burns: Bard, Mason and National Treasure

Date: Saturday, 24<sup>th</sup> August  
Place: Christchurch  
Host: Masters & Past Masters Lodge 130 NZC  
Host brother: Sec, RWBro John Worsfold  
Paper: Gentlemen Entrants in the

## 17<sup>th</sup> Century

Date: Monday, 26<sup>th</sup> August  
Place: Westport  
Host: Advance Mawhera Lodge No 61 NZC  
Host brother: WBro Dick Scadden  
Paper: Robert Burns: Bard, Mason and National Treasure

Date: Friday, 30<sup>th</sup> August  
Place: Nelson  
Host: Top of the South Research Lodge 470 NZC  
Host brother: WM, VWBro Rick Williams  
Paper: Martinez de Pasqually

Date: Monday, 2<sup>nd</sup> September  
Place: Wellington  
Host: Research Lodge of Wellington 194 NZC  
Host brother: VWBro Dave Egley  
Paper: Those Two Pillars Again!

Date: Thursday, 5<sup>th</sup> September  
Place: Inglewood (Taranaki)  
Host: Research Lodge of Taranaki Province 323 NZC  
Host brother: VWBro Peter Coombe  
Paper: Robert Burns: Bard, Mason and National Treasure

Date: Friday, 6<sup>th</sup> September  
Place: Palmerston North  
Host: Research Lodge of Ruapehu 444 NZC  
Host brother: WBro Frank and Mrs Emma Vandenberg  
Paper: The Curious Case of Bro Gustav Petrie

Date: Tuesday, 10<sup>th</sup> September  
Place: Hastings  
Host: Hawke's Bay Research Lodge 305 NZC  
Host brother: VWBro Colin and Mrs Jan Heyward  
Paper: Gentlemen Entrants in the 17<sup>th</sup> Century

Date: Wednesday, 11<sup>th</sup> September  
Place: Tauranga  
Host: Waikato Lodge of Research 445 NZC  
Host brother: TBA  
Paper: The Curious Case of Bro

## Gustav Petrie

Date: Saturday, 14<sup>th</sup> September  
Place: South Auckland - Mangere  
Host: United Masters Lodge 167 & Research Chapter 93 (NZ)  
Host brother: WM, WBro Paul Larsen  
Paper: Robert Burns: Bard, Mason and National Treasure

Date: Monday, 16<sup>th</sup> September  
Place: Cairns  
Host: WHJ Mayers Memorial Lodge of Research UGLQ  
Host brother: RW Bro Peter Johnson  
Paper: Edinburg Register House MS

Date: Wednesday, 18<sup>th</sup> September  
Place: Brisbane  
Host: Barron Barnett (Research) Lodge 146 UGLQ  
Host brother: Sec, RWBro Neal Hewton  
Paper: Desaguliers's Visit to Edinburgh

Date: Friday, 20<sup>th</sup> September  
Place: Townsville  
Host: WH Green Memorial Masonic Study Circle UGLQ  
Host brother: Sec, RWBro Graham Stead  
Paper: Masonic Symbols

Date: Monday, 23<sup>rd</sup> September  
Place: Sydney  
Host: Discovery Lodge of Research 971 NSW/ACT  
Host brother: WBro Ian Shanley  
Paper: Edinburg Register House MS

Date: Friday, 27<sup>th</sup> September  
Place: Melbourne  
Host: Victorian Lodge of Research 218 UGLVictoria  
Host brother: WBro Fred Shade, PM  
Paper: Martinez de Pasqually

Date: Monday, 30<sup>th</sup> September  
Place: Launceston  
Host: Launceston Lodge of Research 69 Tasmania  
Host brother: WM, WBro Don Simpson  
Paper: Desaguliers's Visit to Edinburgh

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Sir Joseph Banks (1743–1820)

### **Sir Joseph Banks Freemason.**

The house magazine for the United Grand Lodge of England is Freemasonry today. In October 2007 the magazine MQ amalgamated with Freemasonry Today and in this issue was the following article written by John Jackson. This will be of interest to our NSW brethren but will also be of interest to all Australian Masons. ED

The man believed to have been the first Freemason to have set foot in Australia and who helped arrange the ill-fated expedition of Captain William Bligh which led to the famous mutiny on the *Bounty*, has had a Lincolnshire Lodge named after him.

Sir Joseph Banks Daylight Lodge No. 9828, which meets at Horncastle, is named after a remarkable man with his family roots in Lincolnshire, who became a famous explorer and naturalist, sailing in 1768 with Captain James Cook on the famous *Endeavour*, exploring the uncharted south Pacific, circumnavigating the globe and visiting South America, Tahiti, New Zealand, Australia and Java.

Banks was born at Westminster on 13 February 1743, a wealthy young

squire of Revesby in Lincolnshire, and his link with Horncastle is that he helped set up a local hospital in the town. He was also an active Mason in the Province.

In Gould's *History of Freemasonry*, Banks is mentioned as being a member of Old Horne Lodge No. 4 – now Royal Somerset House and Inverness Lodge No. 4, a time immemorial Lodge.

Although the date of his initiation cannot be verified, it has been confirmed that it was prior to 1769. He was a member of Witham Lodge No. 297, which today is the oldest Lodge in Lincolnshire, and remained on its register until his death on 19 June 1820.

It is fitting, therefore, that Witham Lodge should have been the sponsor of the new Lodge, which is actively seeking to link up with Sir Joseph Banks Lodge No. 300 in New South Wales, consecrated in September 1915, and which meets in Banks Town – another honour conferred on him.

His passion for botany began at school, and from 1760 to 1763 he studied at Christ Church, Oxford, inheriting a considerable fortune from his father at this time. In 1766 he travelled to Newfoundland and Labrador, collecting plants and other specimens. He became a member of the Royal Society in the same year, later becoming its longest-serving President in its 347-year history – holding the office consecutively for 42 years.

He was successful in obtaining a place on what was to become Cook's first great voyage of discovery between 1768 and 1771, during which time the *Endeavour* proceeded up the east coast of Australia and through the Torres Strait, charting the area in the process. Banks was interested in plants that could be used for practical purposes and that could be introduced commercially into other countries. On his return from the Cook expedition, he brought with him an enormous number of specimens and his scientific account of that voyage and its discoveries aroused considerable interest across Europe.

It was Banks who proposed that William Bligh should command two voyages for the transportation of bread fruit and plants – including the voyage of the *Bounty* – which led to the mutiny in April 1789 involving 12 crew members led by Christian Fletcher. Banks became an influential figure in New South Wales, founded in 1788 with the arrival of the first fleet, choosing the governors. He was to recommend Bligh for the governorship, which ended in the latter's deposition from the post following what became known as the Rum Rebellion in 1808.

Banks's eminence as a leading botanist was honoured by having the genus *banksias*, comprising about 75 species in the protea family to be found in Australia, named after him. A distinguished scholar, he promoted the Linnaeus system of Latin classification of botanical specimens. In 1793 his name was given to a group of volcanic islands near Vanuatu in the Pacific, which were explored and named after him by Captain Bligh in gratitude for the earlier help he had given him.

The inventor Robert Stevenson also honoured Banks by naming a schooner after him which accommodated the artificers during the building of the Bellrock lighthouse in the Firth of Forth off Scotland's east coast, when Banks was vice-president of the Board of Trade during the passage of the Bill for the lighthouse through parliament.

He was further honoured when the city of Lincoln provided a tropical plant house themed with plants reminiscent of his voyages.

He was knighted in 1781, was appointed to the Order of the Bath in 1795 and became a Privy Counsellor in 1797. George III appointed Banks as honorary director to the Royal Botanic Gardens at Kew, Banks promoted the careers of many scientists, sending many of them abroad to find new plants and extend the collection at Kew Gardens. A truly remarkable man, it is fitting that he should be remembered by having a Lodge named after him in his home county.

Continued from page 12.

the Prince of Wales Hotel,  
Angas Street, whither they  
had removed on August 17,  
1864.

As a conclusion to his work, Glover makes several suggestions to Secretaries and Masters of lodges. He urges Masters, at the end of their term of office, to present to the lodge a report of the work done in the preceding year, as a guide to future Masters of the lodge and for the information of future historians. He recommends that Secretaries keep more detailed minutes, include background information such as the reasons for proposals and discussion of them, and append copies of letters sent and received. He commends the practice of including an annual balance sheet with the minutes, and urges Secretaries to remember that they are recording for reference not only in the immediate future, when memories are still fresh, but also for posterity.

A compiler Glover certainly was, but from the research he did, the presentation of that material, and the conclusions he reached, he could accurately be described also as author and historian. His book is invaluable as an account of the Craft in the colony of South Australia.

Only 500 copies of this book were printed and it has long been out of print; second-hand copies which occasionally are offered for sale are priced well beyond the means of most lodges and individuals who would wish to add it to their library. A copy is available for reference in the library of the Grand Lodge of South Australia and the Northern Territory, but time restrictions and the tyranny of distance often render access difficult.

In 2007 the South Australia & Northern Territory Freemasons Historical Society, under the leadership of PGM Rob Casson and historian Rob-

ert Clyne, examined the feasibility of reprinting Glover's *History* in a facsimile edition. A proposed hard-cover facsimile at a retail price of \$120 had no hope of successful sale, but a practical solution was forthcoming and collaboration with Archive CD Books Australia has resulted in a CD version in PDF format, available from Gould Genealogy & History on a single Data CD at an affordable price.

The CD contains not only the whole text and illustrations of the original book as high quality scanned images, but also something which Glover did not provide—an index facility. In addition to the efficient 'Find' function available to all users of Adobe Acrobat Reader, the CD has a downloadable catalog index (.pdx) that provides even better search facilities.

This CD places in your hands the opportunity to enjoy a very readable account of early Freemasonry in South Australia, and to look up the answers to historical questions from time to time without going to the library or even connecting with the Internet.

*Jony Pope*

ED Note:

The link below will take you to the website where you can purchase the above CD for \$22.51.

<http://www.gould.com.au/Freemasonry-in-South-Australia-1834-1984-p/au5060.htm>

Continued from page 17

Date: Thursday, 3<sup>rd</sup> October

Place: Adelaide

Host: Lodge of Friendship #1,  
South Australia/NT

Host brother: TBA

Paper: TBA

Date: Saturday, 5<sup>th</sup> October

Place: Canberra

Host: Linford Lodge of Research  
NSW/ACT

Host brother: WBro Bob Nairn

Paper: TBA

Date: Thursday, 10<sup>th</sup> October

Place: Perth

Host: Western Australia Lodge of  
Research 277 WA

Host brother: WBro Franjo Skrapac

Paper: Desaguliers's Visit to Edinburgh

ED NOTE:

It would appear to me that the above tour will be a valuable source of feedback from each Lodge's attendees.

Please send us your feedback, thoughts, what your members gained from these talks and most important your discussions after the talks.

Maybe a photo or two.

### **Masonic Humour**

A mason who had just been installed as Master of his lodge and was duly attending all the functions he could was having a hard time with his wife who said... "All those masters-in-office have to do is click their fingers and you would be there wouldn't you?.....I wish I was a master!"

After due thought, he said... "So do I dear..... we swap them for a new one every year!!"



# LETTERS TO THE EDITOR

Dear Brother Secretary,

Thank you for the excellent Quarterly Newsletter "HARASHIM". In the President's Corner I have to point out a mistake on how the Certificate of Masonic Studies Course is run by "The Victorian Lodge of Research." Applications are accepted only from Victorian Freemasons within our jurisdiction. We do not run our courses by correspondence, except within our jurisdiction and then only under extreme circumstances.

Is it possible to have an amendment to this fact. We are already receiving E-mails asking for applications forms and have to explain that it is a misprint in the "Newsletter."

"The Victorian Lodge of Research No 218 in conjunction with the United Grand Lodge of Victoria's Masonic Education Committee conducts a *Certificate of Masonic Studies*.<sup>1</sup> This is something of a follow up to the MAP program, described above. The *brochure* for this Course comprises *Appendix Two*, below. Also, the Grand Lodge of South Australia and the Northern Territory conducts a four-year *Masonic Education Course*.<sup>2</sup> Both are completed by correspondence and both accept applicants from outside their jurisdictions".

Thank you for your kind attention to this matter.

Iain Taylor Administrator CMS Course

\*\*\*\*\*

From Richard Num SA

## **Kenyans Desperate To Join Freemasonry**

Updated Sunday, May 26 2013 at 13:40 GMT+3

BY NYAMBEGA GISESA  
ngisesa@standardmedia.co.ke



Image Courtesy of redicecreations.com

Every afternoon from 3pm, a procession of posh cars with tinted windows delivers an average of 70 'worshipful brothers' — many of them prominent Nairobians — to the Masonic temple located off Nyerere Road.

Long considered a preserve of the rich and famous, the secretive Freemasons now seem to be attracting hordes of potential followers from unlikely quarters.

Not too long ago, any association with the organisation, which some believe worships the devil and has bizarre rituals, would have inspired deep furrows of the brow. But, as *The Nairobi-an* found out in its investigations, things seem to be changing — and they are not all glittery.

Desperate Nairobians out to do everything to join this exclusive fraternity, are now falling into the hands of conmen, who at a fee are promising membership.

"They (the con artists) hang

around the gate and speak to curious visitors, who want to join. Since it is not easy for anyone to just walk in here, the promise to give access is usually given at a high price," a worker at the Masonic Hall, who sought anonymity for fear of losing his job, told us.

The cons have gone the extra mile by setting up blogs and websites that hawk their services. One of the sites has the banner, "How to join Freemasonry worldwide" and goes on to boast: "In Freemasonry we believe that we were born in paradise and no member should struggle in this world. Hence all our new members are given Money Rewards once they join in order to upgrade their lifestyle."

This site that lists registration fees of up to Sh20,000 to join Freemasonry promises a reward of \$200,000 (Sh16.6 million) immediately after joining.

Facing hard times, a number of



Kenyans, who regard the mysterious organisation as a short cut to riches, are also posting their numbers online in sites where Freemasonry is mentioned, hoping that someone will contact them.

When we called one of the numbers listed, the man who answered the call said he was ready to pay Sh1 million to be a Freemason while another pledged to offer any sacrifice asked for, in a shocking revelation of the lengths some are prepared to go for supposed wealth found in Freemasonry.

“To ensure that I only deal with serious people and also limiting the number of petitions, I require that you send Sh1,500 through M-Pesa to (number redacted) after which I will call you to arrange on how we can socially meet and get to introduce you to a lodge of convenience,” a statement in one of the online fraudsters reads.

With such enticement, it is no wonder then that some have been conned. Take one Jacob Ouma, who posted his experience in one of the sites: “I met a guy who promised to help me. I sent the amount to him then he switched his phone off until now.”

The increased efforts to join the Freemason come at a time when the organisations, once a shadowy and exclusive fraternal society, that dates back to medieval Britain, has been putting efforts to open up to the public.

Early this year, the fraternity released a book titled *Freemasonry Explained Pocket Book of Facts, Myths, Misconceptions and FAQ's on Freemasonry* authored by their ‘Orator’ (someone allowed to speak to the public) Prof Bill Lore. We were unable to reach the professor as he was said to be out of the country.

The book explains that members of the organisation are not devil worshippers or homosexuals, and are not connected with “the new world

order”.

The book further says it is not a secret society, they do not have supernatural powers, do not walk naked and do not sacrifice their male children in exchange for material wealth.

Despite such damning accusations and the refusal of majority of their members to be named in public, the number of Freemasons membership in Kenya continues to grow with estimations that it may reach 3,000 soon.

In a 2011 interview with our sister publication, *The Standard*, VK Talwar, the district grand master for East Africa, said that to become a Freemason one must believe in a supreme being.

“Whatever it is you believe in is not our concern, we don’t interfere with that. All somebody has to say is that he is not an atheist. If you are an atheist, you can’t become a freemason,” said Talwar, adding that freemasonry is not a religion.

Once associated with blood oaths, secret handshakes, arcane rites and binding vows to aid “brothers in distress”, Freemasons have inspired a worldwide movement of anti-masons.

For example, in 1999 hundreds of supposed Mungiki members unsuccessfully attempted to set on fire the Nairobi Masonic temple claiming that it housed satanic and demonic materials. One of the then Mungiki leaders Ndura Waruinge claimed that they were targeting “a snake which is fed on human blood drawn from children kidnapped by Freemasons.”

For years, the church in Kenya has propagated the view that Freemasons are devil worshippers. However, a report on devil worship that has never been released to the public reportedly cleared them of the claim.

The Masons have long been pro-

hibited from talking about their secret meetings, and until the 18th century were forbidden to talk about the society's very existence. But times do change. Today they run a website where they list a number of their officials, they request the media to cover their charity activities and even advertise their charitable events.

They announced their annual communication meeting on May 11 at 6pm on their website through which the members were ordered to dress in a dark business suit with white shirt, craft/district tie or plain black tie, white gloves and full dress regalia. “Qualified Brethren” were required to wear Royal Arch Breast Jewel while Masters and Wardens of Lodges were asked to wear Lodge Collars. Masons will hold centenary celebration for the Mombasa Mason Lodge on May 31.

“Freemasonry is not a secret organisation, but like any other organisation it has information that can only be shared among its members,” a member of the fraternity, who requested not to be named, said.

Although members say it is not a secret society, it continues being a society of secrets. The words on the crest of Freemasonry – Hear, See and be Silent — bespeak the need for Freemasons to maintain a strident policy of secrecy.

Masons say they are “just, upright and free men, of mature age, sound judgment and strict morals” with three “Grand Principles” of “Brotherly Love, Relief and Truth.”

It is estimated that there are between six and seven million masons the world over with about a half of them found in the US.

The first Grand Lodge, the Grand Lodge of England was founded on June 24 1717, when four existing London Lodges met for a joint din-

# LETTERS TO THE EDITOR

## CONTINUED.

ner at the "Goose and Gridiron" pub. Freemason lodges are allowed to stock and sell alcohol. A member of the Nairobi temple even invited us for a drink.

In the East African Region, there are 48 lodges, out of which 34 are in Kenya. Other than the Freemason hall in Nairobi, they have temples or halls in Nakuru, Ruiru, Naivasha, Eldoret, Kitale, Kericho, Kisumu, Nyeri and Mombasa. Conditions for entry include being over 21 years old, believing in a supreme being and being "financially stable".

Entry is through referral and secondment, and it is unclear if the city council purporting to recruit members have any influence. Since the mid-Victorian times, having a good physique has not applied to English Freemasonry. One of the Nairobi lodges has a person confined to a wheelchair, who was recently initiated into Freemasonry.

Although all the Freemasons in Kenya are men, they are allowed to bring their wives and mistresses during a special occasion known as the "Ladies night" where they eat, drink and have merry.

Initiations of joining Freemasonry differ and a number of them have been highly controversial. For instance in March 2004, a bizarre initiation ritual went horribly wrong in the basement of a Masonic lodge in the US when a member supposed to fire a handgun loaded with blanks pulled the wrong one by mistake, shooting a fellow Mason in the face and killing him. Masons claim that theirs is not a society for rich and wealthy people only. They defend themselves as a much cheaper and affordable soci-

ety where members pay an obligatory standing annual fee of less than Sh30,000 — a figure that is much lower than what members in social clubs in Nairobi pay.

During their events, the members arrive and change into black suits, white shirts, plain black ties and black shoes at the robbing and changing rooms.

Even though the society still has the insurmountable problem of justifying its arcane all-male rituals and secret membership lists, it appears some Nairobians are attracted to it.

\*\*\*\*\*

Sir, Thanks for keeping me on the mail list.

Front page - Issue 60, I wholeheartedly agree with the thoughts. I do not know your ritual, but the Ohio, USA ritual gives an obscured concept of principals which require an excellent education to suggest where to look for expansion of the concepts, and as I was not an excellent student, it has been a long trip. I became a member in 1964, have received honors beyond my understanding, and am just now beginning to get a hold of many of the concepts, mostly with the aid of such as Leslie Wilmshurst. A. E. Waite, etc.

Freemasonry is the heir to the secrets of the ancient mysteries, most of which are still secure.

Fraternally;  
John A. Busic  
2700 Bixby Rd.  
Groveport, OH. 43125 USA

\*\*\*\*\*

Here is an informative Masonic Website.

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

\*\*\*\*\*

## They All Came Just For Me

By: Bro. Richard L. Jenkins  
*For the brothers of Cass Lodge  
412, Griswold Iowa.*

Something big is going on here.  
Or so I thought that night,  
As the Masons came to gather  
round  
the Great and lesser lights.

One from here and one from there  
From places far and wide,  
They came to do, I knew not what,  
As they gathered there inside.

But from each man I was greeted  
With a smile and voice of cheer.  
One said, "so you're the candidate.  
The reason that we're here."

I scarcely knew just what he meant,  
For this was my "first degree."  
There must be much for them to do  
Before they got to me.

Surely these guys would not travel  
for the sake of just one man.  
Yes, there must be much for them to do,  
Before my part began.

The "Brother Tyler" was my company  
As I waited at the door  
To step into this brand new realm  
I had not known before.

They shared with me the three Great  
Lights  
and some tools of the trade,  
That I might learn a thing or two  
of how a man be better made.

When at last I had been seated  
In this brotherhood of men  
The Master then began to bring  
The meeting to an end.

And with all things then completed,  
They stayed a little more,  
To eat and drink and share a laugh  
Before heading toward the door.

But as we left I understood  
And then began to see.  
That they all came for one reason.  
They all came just for me.

Dear brothers I pray every lodge  
Will make new ones like me,  
Feel as welcome as these brothers  
did,  
When they held my First Degree.

### **Thank you, Brothers**

\*\*\*\*\*

### ***Around The Corner***

*By Henson Towne*

Around the corner I have a friend,  
In this great city that has no end,  
Yet the days go by and weeks rush  
on,  
And before I know it, a year is gone.  
And I never see my old friends face,  
For life is a swift and terrible race,  
He knows I like him just as well,  
As in the days when I rang his bell,  
And he rang mine.

If, we were younger then,  
And now we are busy, tired men.  
Tired of playing a foolish game,  
Tired of trying to make a name.  
"Tomorrow" I say "I will call on  
Jim"  
"Just to show that I'm thinking of  
him."

But tomorrow comes and tomorrow  
goes,  
And distance between us grows and  
grows.  
Around the corner!- yet miles away,  
"Here's a telegram sir —"  
"Jim died today."  
And that's what we get and deserve  
in the end.  
Around the corner, a vanished friend

\*\*\*\*\*

### **The Brethren**

*Edgar A. Guest*

The world is needing you and me,  
In places where we ought to be;  
Somewhere today it's needing you  
To stand for what you know is true.  
And needing me somewhere today.  
To keep the faith, let come what  
may.

The world needs honest men today  
To lead its youth along the way,

Men who will write in all their  
deeds  
The beauty of their spoken creeds,  
And spurn advantage here and gain,  
On which deceit must leave its stain.

The world needs men who will not  
brag,  
Men who will honor Freedom's  
Flag,  
Men, who although the way is hard,  
Against the lure of shame will  
guard,  
The world needs gentle men and  
true  
And calls aloud to me and you.

The world needs men of lofty aim,  
Not merely men of skill and fame,  
Not merely leaders wise and grave,  
Or learned men or soldiers brave,  
But men whose lives are fair to see,  
Such men as you and I can be.

\*\*\*\*\*

### **Challenges for the True Mason**

*Author Unknown*

I will do more than belong —  
I will participate.  
I will do more than care —  
I will help.  
I will do more than believe —  
I will practice.  
I will do more than be fair —  
I will be kind.  
I will do more than forgive —  
I will forget.  
I will do more than dream —  
I will work.  
I will do more than teach —  
I will inspire.  
I will do more than earn —  
I will enrich.  
I will do more than give —  
I will serve.  
I will do more than live —  
I will grow.  
I will do more then be friendly —  
I will be a friend.  
I will do more than be a citizen —  
I will be a patriot.

### **The Cold Within**

*Author Unknown*

Six humans trapped by happen-  
stance  
in dark and bitter cold  
Each possessed a stick of wood—  
Or so the story's told.

Their dying fire in need of logs,  
but the first one held hers back,  
For, of the faces around the fire,  
She noticed one was black.

The next man looking 'cross the way  
Saw one not of his church,  
And couldn't bring himself to give  
The fire his stick of birch.

The third one sat in tattered clothes  
He gave his coat a hitch,  
Why should his log be put to use  
To warm the idle rich?

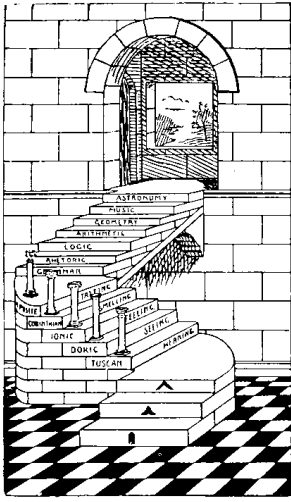
The rich man just sat back and  
thought  
Of the wealth he had in store,  
And keeping all that he had earned  
From the lazy, shiftless poor.

The black man's face bespoke re-  
venge  
As the fire passed from his sight,  
For he saw in his stick of wood  
A chance to spite the white.

And the last man of this forlorn  
group  
Did naught except for gain,  
Giving just to those who gave  
Was how he played the game.

Their sticks held tight in death's  
stilled hands  
Was proof enough of sin;  
They didn't die from cold without—  
They died from cold within.





# Harashim

## חרשים

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

**ISSN 1328-2735 Issue 62 December 2013**



## From the Editor

Another ANZMRC coup with the successful culmination of the 2013 eminent lecturer tour.

Brother Trevor Stewart has endeared himself to all who has attended his talks. I say talks because his humble approach to sharing his knowledge and expertise with our brethren is such as to share his knowledge as in a fireside discussion and not as if preaching to the masses.

What energy to take on such an arduous programme and not to falter and he still showed patience right throughout the tour. Thanks go out to all those wonderful men and their partners who unstintingly gave of their time and homes to take care of Trevor during this programme. Also to Trevor for his dedication to the task.

Our President also sings Bro Trevor's praises see page 13.

On a sad note is the demise of the South Australian Lodge of Research see page 21.

Brother Ronald Ng's paper on page 2 gives an insight into a part of our craft from 200 years ago.

Bro Bob James asks a thoughtful question on page 16. Could this start a discussion?

Some Masonic news makers on page 14.

I had expected to have this issue out before Christmas. However the computer gremlins have been working overtime at my place. First my desktop died and with the hard drive crashing I lost a lot of stuff. Never mind I had a backup on my laptop, then on Christmas eve the laptop died also with a hard drive crash.

I have lost most of my email addresses except what I had stored at gmail. I am now going skydrive to keep my files lets hope Microsoft does not crash.

Please forgive me for the blank parts in this issue I will endeavour to find the copy that was there in the future but I don't have a lot of hope.

Well I wish you all the very best for the new year and be safe. Harvey Editor.

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## About Harashim חרשים

*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, [kenthen@optusnet.com.au](mailto:kenthen@optusnet.com.au). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrytasmania.org/>.

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### Contents

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

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

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be in a digitised form on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 33 Wattle Street Millaa Millaa Queensland 4886 Australia. Or email to [harashimed@gmail.com](mailto:harashimed@gmail.com)

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

### General correspondence

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

ED note: I can well remember when being passed to the Fellowship degree my excitement on learning that I could now delve into the hidden mysteries. Then being disappointed months after my raising that nothing had happened and from talking to my brothers nothing was going to happen. It was this that prompted me to seek the light through a Lodge of Research. I am convinced that had I not done this I would not have stayed in the craft. I urge all of my brothers out there to push the idea of a Lodge of Research to those who seek the Light. It would appear that Australian Masonry needs a push. Queensland with a population more than New Zealand has now only three Lodges of Research while NZ has 12. You will see later in this issue where a Capital city in Australia, Adelaide has now lost its only Lodge of Research. Other states Lodges of Research all have had trouble staying afloat.

Is this then, reason for our attention to this as a problem?

Get involved air your views.

There is food for thought in this paper by Bro Ronald Ng from Singapore.

### A Paper from Bro Ronald Ng

*"You are now permitted to extend your researches into the hidden mysteries of Nature and Science"*

When I went through my Second Degree and heard those words from the W Master, I was puzzled by them. I have been a university teacher and medical researcher for 13 years, have been a member of the Singapore Medical Research Council for 5 years, so why do I need any permission from the W Master to do research into the hidden mysteries of Nature and Science? That has puzzled me for many years.

In 2010, as part of my duty as the District Grand Mentor, I was in London for the Annual Provincial/District Grand Mentor Conference, which was held in Freemasons' Hall, Great Queen Street. As it happened, that year was the year when the Royal Society, the first scientific society in the world, and

to this day, still the premier scientific society of the world, was celebrating its 350<sup>th</sup> Anniversary. Many of you already know, many of the founders of the Royal Society were masons. Grand Lodge used that opportunity to display the links between the Craft and the Royal Society by staging an exhibition in its museum on that very theme.

One of the exhibits that caught my eyes was the minutes on display in the Minutes Book of Old King's Arms Lodge No. 28 of the meeting held on Monday, 4<sup>th</sup> March, 1734. In that section of the Minutes, it says, "Bro Choret – Lecture on the Brain and the Circulation of the Blood and Animal Spirit. Mr. Adam lecture (a demonstration using a microscope) was deferred to the next month." I saw in that minute, a possible answer to the puzzle which has been on my mind for many years.

With that in mind, when I knew I had to be in London again this year, a month before my visit, I wrote an e-mail to the Grand Lodge's librarian, Mr. Martin Cherry, with a request that I be allowed to look at the Minutes of Old King's Arms Lodge No. 28 around the year 1734. When I finally visited the Library, Mr. Cherry was kind enough not only to show me transcripts of the Minutes, he lent me two other invaluable publications: "History of Old King's Arms Lodge No. 28" by Albert Calvert, and the Prestonian Lecture of 2004 by W Bro Trevor Stuart entitled "English Speculative Freemasonry Some possible origins, Themes and Developments."

I owe a great debt to Mr. Martin Cherry for this talk.

Old King's Arms Lodge No 28 was consecrated on May 25<sup>th</sup>, 1725. Rt. W. Bro Anthony Sayer, the first Grand Master, was one of its Founding Members. The Lodge met on the first Monday of every month, and below is a list of the topics covered at the monthly meetings:

1733.08.06

Lecture about the Raphael Cartoons at Hampton Court

1733.10.01

A lecture on muscular movements

1733.11.05  
A lecture about the force of muscles

1733.12.03  
History of automata with demonstration

1734.01.07  
An account of a water clock mentioned by Vitruvius and invented by Ctesbius of Alexandria.

1734.02.04  
Two lectures, one by a Bro Smith, possibly a visitor, on the requisites of an architect, and another lecture by Bro Nathaniel Adams on "the way of writing."

1734.03.04  
Bro Chovis, a visitor, lectured on the human brain and the course of circulation of the blood and a animal spirits through the heart demonstrated by dissection. (Note. William Harvey published "De Motu Cordis" in 1628, explaining the circulation of the blood due to the motion of the heart.)

1734.06.03  
Bro Adams, using a microscope, demonstrated microscopic specimens which the human eyes could not see – skin of man, down of a butterfly's wing, a louse.

1734.07.01  
Account of the "progress of the Wool from the Sheep's back to that of the consumer"

1734.09.02  
Lecture on iron and steel manufacture

1734.10.07  
Bro Waring Display of plaster casts of human figures, plants and flowers, and Bro Clare lectured on military architecture.

1734.11.4  
A talk on civil architecture

1735.04.07  
Lecture on Architecture in Britain

1735.08.04  
The digging of ironstone and the process of working it into the metal and the usage it met with till it becomes a bar of iron.

1735.10.06  
"Bro Clare according to his promise in August last, entertained the Society with a small dissertation on magnetism"

1735.10.20  
"Bro Clare entertained the Society with the sequel of his lecture upon magnetism with which the confraternity seemed to be well entertained."

1735.11.17  
"Bro. Dr. Greme entertained the society with the Beginning of a Dissertation on a very curious subject that of Fermentation where he shewed that all vioses and intoxicating liquors were only to be found in the vegetable Kingdom."

1735.12.15  
Bro Dr Greme again gave a talk on Fermentation

1736.11.15  
"Bro Dr. Greme according to the Desire of the Master pursued the Agreeable Subject Fermentation which he had spoken upon for 3 lectures..."

1737.02.07  
Lecture on Beauty of Truth

1737.08.01  
Bro George Payne lectured on the Lodge on building methods in ancient persian and the W Master, Bro Clare, spoke about the properties of matter.

1737.08.01  
The Principles of Geometry in relation to the practice of Masonry

1737.09.05  
Dissertation on the nature of friendship

1737.12.05  
Bro Gascoyne, a visitor, gave a 'discourse about Cheerfulness and the proper Motives to and the Assistance that conduce to it.' The Secretary commented, "He was very grave himself but gave very great Joy and Satisfaction to his Auditors."

1737.03.06  
The W Master gave a Lecture on

Honesty

1738.09.04  
A lecture on Painting.

1739.03.05  
A lecture on Astronomy by Bro Robertson

1739.04.02  
A lecture on social virtue of Good Fellowship

1740.01.07  
A Lecture on the proportion and Harmony of Architecture and Masonry.

The list started with the meeting held in August, 1733, and the last lecture was in January 1740. There were 78 months between those two dates, inclusive, of which, 29 were devoted to lectures and of that 29 lectures, 21 were on subjects related to the "hidden mysteries of nature and science." In other words, 37% of the meetings were devoted to lectures, of which out of the total of 78, 27% were on the hidden mysteries of nature and science. That was a quarter of the number of meetings were devoted to that.

That litany of lectures, many of which were on subjects at the cutting edge of science of the time. Was it peculiar to Old King's Arms Lodge No. 28? I am sure many of you must be asking that question.

To answer that question, I shall quote from the book I mentioned at the beginning of this talk, "History of Old King's Arms Lodge No. 28" by Albert Calvert.

On page 9, he said, "The practice of reading papers at the lodge meetings, which is alluded to on the first page of the 1733 Minutes Book, was according to Brother H. Sadler, a custom much in vogue at this time among the higher class of Lodges."

To me personally, that litany of lecture titles finally answered the question which I have had since my having been passed to a Fellow Craft. In the context of the 18<sup>th</sup> century, at the height of the flowering of the Enlightenment ideals, that exhortation, "You are now permitted to extend



your researches into the hidden mysteries of Nature and Science” makes sense. European society was emerging from the Age of Scholasticism where truth was from deduced by logic from axioms derived from revealed truth, to truth has to be induced from empirical evidence. The motto of the Royal Society was and still is, “Nullius in Verba” (take nobody's word for it), which is the bed rock on which science is based. Freemasonry is very much a product of English Enlightenment.

Now the next question is, “Have we lost our way?” To quote, this time, from the 2004 Prestonian Lecture by W Bro Trevor Stuart entitled “English Speculative Freemasonry Some possible origins, Themes and Developments” he said in that lecture, “English Freemasonry had become too obsessed with maintaining the correct forms. Perhaps far too much ranks and 'better' regalia, to ensuring that our ceremonies are conducted with absolute, invariable precision as if our rituals were inviolable texts set 'in concrete'. Perhaps we are too concerned with the outward appearances, with preserving our rituals intact and have forgotten the need to create opportunities for every member of our Lodges to make his 'daily advancement' in Masonic knowledge without necessarily being 'word perfect' in reciting the texts.

Perhaps sensing we might have gone too far in insisting on a rigid formulation of the rituals, disregarding the traditions that lodges have built up over the years, the latest issue of Emulation Rituals, on page 14, in the introduction, it says, and I quote, “..no suggestion is made, nor should it be made, that any one system is 'right' and the others 'wrong'. Private Lodges are free to choose their own system, and the choice and traditions of the Lodge is this regard should be paramount.” Can any stronger words be found to support lodges in maintaining their traditions? The interminable arguments whether the compass on the VSL should face East or West, or whether we should wear the apron this way or that way. Does it matter? The questions that are discussed in the lodges of old seemed to be more interesting and

engaging.

This then brings me to a second peculiar question that has occupied some of our minds. Since we don't seem to discuss anything in our lodge these days, why are we warned against the discussion of politics and religions in lodge? Now that we know in the lodges of old, they did discuss many interesting topics, from science to arts to philosophy.

The Craft in the early 18<sup>th</sup> century has just emerged from years of religious conflicts, and in England, from the turmoil of the exile of James II and the Glorious Revolution, which resulted in William of Orange and his wife, Mary, being placed on the throne of England.

Was it surprising therefore to forbid the discussion of religion and politics in lodge?

I feel a tremendous sense of freedom, having seen those minutes. Do we need to be obsessed about doing a degree ceremony at every meeting? And when a lodge has no candidate for a degree working, does it have to just open and close and go for dinner?

We have been urged to study the Seven Liberal Arts, we have been told to study the hidden mysteries of nature and of science so as to better discharge our duties as a Mason and estimate the wonderful works of the almighty, so when we have no degree working, what is there to stop the lodge from getting a speaker to talk on the cutting edge of cosmology, of mathematics, of sciences and so on?

If we are true to our Masonic calling, learning more about the hidden mysteries of nature and science should and could be part of the lodge's activities.

I leave that thought with you as I end this talk this evening.

As an addendum, reading the minutes made me realize, they were having the same problems we face today – brethren failing to pay their dues, and black balling of proposed names for initiation and joining. There was one incidence where a name was blackballed and they dis-

covered who did it. The two members were then excluded from the lodge. The two excluded brethren appealed to Grand Lodge, and for reason not recorded in the minutes, one exclusion was reversed by Grand Lodge, and the other confirmed. It's quite comforting to know human nature hasn't changed that much over the centuries.

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## **GOD, THE BLAZING STAR**

by

Bro. Prof. Dr. U. Gauthamadas

Lodge Prudentia No.369  
Grand Lodge of India

The first time I delivered the lecture on the first degree tracing board, I looked around the Temple and wondered where the blazing star was. Then I realized that there was no mention about the "G" that is conspicuously displayed in our Lodge. So I decided to do a little research. But it was far from easy. The material available is limited and very varied. There are Masonic articles and anti-Masonic articles. All are interesting. On the one hand are explanations that range from bizarre, doubtful or dubious, through eccentric to fantastic. On the other are those that are exotic or esoteric. I have, here, tried to separate the wheat from the chaff and arrive at a plausible explanation about what the letter G and the Blazing Star in Masonry originally represented. How they gradually changed their original meaning and their significance to the Mason today.

### **The origin of "G"**

*There has been very little agreement among our scholars either as to its (the letter 'G') origin or to its meaning. Usually, we can hit upon the manner in which a symbol was introduced into the Ritual by studying the records of the early eighteenth century in England. At which time and place the Ritual was cast in its modern form but such a study cannot help us here because the eighteenth century Masons were themselves confused about the matter. This confusion survives to our own day with some au-*

thorities holding to one theory, others to its opposite. Says Haywood in his treatise on Masonic symbolism and this still holds good today.

What is more interesting is that, even though it is conspicuously displayed in our lodges, the "G" has the distinction of being a Masonic symbol that does not have the characteristic of universality which the Jewels, the Furniture or the Ornaments of the Lodge enjoy. Also, it ritually appears for the first time only in the Second Degree. The working tools, the greater and lesser lights and the pillars, convey the same lessons to Masons in every language and Grand Lodge. But the initial "G" for God bears its interpretation primarily in English.

One of the plausible explanations is that the 'G' originally stood for Geometry. Historically, operative free-masonry was applied geometry and thus in ancient times Free-masonry was synonymous with Geometry. The word Geometry held an especial connotation for the Masons of c. 1400. The mason in that period had no architectural handbook, no blue prints and no tables of construction; his art was based on Geometry alone and his skill consisted in knowing by heart many of the processes of Geometry and his secrets were nothing other than these same processes and the knowledge of applying them, which he did not want to share with those who were not initiated into the craft, in order to confine competition. This being the case, it was natural that he should hold this science in high reverence and make its name, represented by its initial letter (which is the same in French, Latin, German, and English, the early Masonic languages) to serve as a symbol in his lodge.

However, a look at the oldest surviving Masonic Charge, the Halliwell Manuscript dated c 1390 casts some doubt upon such an elaborate explanation. It

is true that this Manuscript notes in its opening verses:

*Yn that tyme. thro[glgh good geometry.  
Thys onest craft of good masonry  
Wes ordeynt and made yn thys manere.  
Y-cownterfetyd ofthys clerkys y-tere;  
At these lordys prayers they cownterfetyd geometry,  
And glaf hyt the name of masonry  
For the moste oneste craft of aile.*

Which when translated reads "In that time, through good geometry, this honest craft of good masonry was ordained and made in this manner. Counterfeited of these clerks together; at these lord's prayers they counterfeited geometry and gave It the name of masonry. For the most honest craft of all.

Thus, geometry was held high esteem by the early Operative Masons. However, the manuscript goes on in its later verses, to refer to God and beseech the Masons "*Pray we now to God almight, (almighty) And to his mother Mary bright*".

Therefore it is only by a stretch of imagination that we could conclude that the masons of those times took the initial letter of Geometry and hung it up In the Lodge to serve as a symbol of reverence. But, what is clear is that when the first glimmerings of speculative symbolism began to make their appearance in the Craft, the significance of Geometry was emphasized by the Letter G. In an 1740 exposure. we find the following dialogue:

*Phil: Why was you made a Mason?*

*Sim: For the sake of the letter G.*

*Phil: What does it signifye?*

*Sim: GEOMITRY.*

*Phil: Why GEOMITRY?*

*Sim: Because it is the Root and foundation of all Arts and Sciences.*

At the same time, the Speculative Masons began referring to

God as the Grand Geometrician of the Universe in the Second Degree, and some feel that this trend helped to veer the meaning of the "G" from Geometry to God. However, we must remember that the letter G for God holds true only in English.

In a French exposure, the journey of the Fellow Craft, into the Middle Chamber of the Temple is described with the catechism –

*Q. When you entered what did you see?*

*A. A great Light in which I perceived the Letter G.*

*Q. What does the Letter G signify?*

*A. God, that is to say DIEU, or one who is greater than you.*

Since the French word for God does not commence with the letter G, this can be understood as an innovation from English catechisms. In fact, in some of the English exposures the letter G was taken to denote "glory, grandeur and geometry. By the end of the eighteenth and beginning of the nineteenth centuries, the letter G, at least as far as English authorities were concerned, was taken to have a symbolic meaning of God as compared to Geometry. It is these two separate notions that are still alive in the rituals as we practice them today.

During the years between 1740 and 1780 there is evidence of the G as an item of lodge furnishings, either as a pendant from the ceiling of the lodge-room, or as a template on the floor, or as part of the design of the tracing boards.

The first mention of the letter 'G' in extant ritual of the Grand Lodge of England is found today in the Second Degree work. At the end of the Tracing Board lecture in the Second Degree, the following statement occurs, "*When our ancient brethren were in the middle chamber of the Temple, their attention was directed to certain Hebrew characters which are depicted by the letter G, denoting God, the Grand Geometrician of the Universe to whom we must all submit and whom we ought to humbly adore.*"

However, a search of papers that review the available literature reveals no trace of the Letter G in the numerous English and Scottish catechisms that appeared during the years 1696 to 1730. The earliest reference, is a newspaper advertisement in 1726, that announces that there will be several lectures on Ancient Masonry, particularly on the Signification of the letter G. It next appears in the "Wilkinson Manuscript" dated c 1727 as a catechism.

Q. *What is the centre of yr Lodge?*  
A. *The Letter G.*

French notes that the frontispiece to Cole's Constitutions (which was not accessible to me), which is dated 1728/29, clearly shows a letter G in the head of an arch at the right of the central figure. However, the use of the letter G was definitely established in the Masonic ritual by Prichard in 1730. In his book we find the following catechism in the Fellowcraft Degree:

Q *Why was you made a Fellow-Craft.*  
A. *For the sake of the Letter G.*  
Q. *What does that G denote?*  
A. *Geometry, or the fifth Science.*

Later, in the same catechism we get:

Q. *When you came into the middle, what did you see?*  
A. *The Resemblance of the Letter G.*  
Q. *Who doth that G denote?*  
A. *One that's greater than you.*  
Q. *Who's greater than I that am a Free and Accepted Mason, the Master of a Lodge.*  
A. *The Grand Architect and Contriver of the Universe, or He that was taken up to the top of the Pinnacle of the Holy Temple.*  
Q. *can you repeat the Letter G?*  
A *I'll do my Endeavour.*

A. **Resp.**  
B. *In the midst of Solomon's Temple there stands a G,*  
A *Letter fair for all to read and see,*  
But *few there be that understands.*  
What *means that Letter G.*

Ex.  
M *Friend, If you pretend to be Of this Fraternity, You can forthwith and rightlly tell*

*What means that Letter G.*  
**Resp.**

*By Sciences are brought to Light Bodies of various Kinds, Which do appear to perfect Sight; But none but Males shall know my Mind.*

Ex. *The Right shall.*

**Resp.** *If Worshipful.*

Ex.

*Both Right and Worshipful I am, To Hail you I have Command, That you do forthwith let me know, As I you may understand.*

**Resp.**

*Bv Letters Four and Science Five*

*This G aright doth stand, In a due Art and Proportion, You have your Answer, Friend.*

The "letters Four" that are alluded to are probably YHWH (as explained later in this paper) and "Science Five" is Geometry, the fifth of the seven liberal arts and sciences. This, again, indicates that the 'G' came to signify God and Geometry. French notes that the rather archaic doggerel verse in the piece above is indicative of the antiquity of the pendant letter 'G' and that it is likely that the Letter G and other explanatory aspects were traditional material Craft lore long before the Speculative expansion had begun. But this is only conjecture.

What is clear is that when the letter "G" entered Speculative Masonic rituals, it did so in the Second Degree later, when the two degrees were split into three, it continued to remain in the second degree. The second degree tracing board depicts the letter "G" within a six pointed star with the explanation "*When our ancient brethren were in the middle chamber of the temple their attention was peculiarly drawn to certain Hebrew characters, which are here depicted by the letter G, denoting God, the GGOTU to whom we must all submit and whom we ought humbly to adore*".

The allusion to the Hebrew characters gives us an indication of how the letter G came

to reside in the Star. According to ancient Jewish traditions the real name of God, given to the Jewish people through Moses, was not permitted to be written, except with the consonants J (or V), H, W, H only. At the time of the Exile the pronunciation and consequently the true spelling, of the Holy Name was lost. The consonants, remained, but what the vowels were nobody could discover; to find the Lost Name became one of the great ambitions of Jewish priests and scholars, and this search became one of the principal subjects in the literature of the Kabbalah. Not having the Name itself the Kabbalists were wont to inscribe a Hebrew "Y" (Yod or Ghemeel) to the centre of a triangle with equal sides to depict the Name. It is possible that this symbol was brought into Masonry by the speculatives who were also Kabbalists, but that, in the course of time, the non-Kabbalist Masons who made up the greater part of the lodges in the Grand Lodge of England, substituted the English initial alphabet of 'God' for the Hebrew 'Yod'.

### The origin of the Blazing Star

Two ancient prints dated circa 1740 show a "G" in the Center of the Lodge - in one within a diamond shaped rhombus, and in the other within an irradiated circle. French notes that the 1744 Le Catechisme furnishes an engraving depicting a combined design for the Apprentice - Fellow's Lodge, in the center of which there is clearly visible a Letter G within a blazing star. And this is probably how the letter "G" was hung in the lodge in the late 18<sup>th</sup> century - within a Blazing Star.

One of the issues that come up again and again is the relationship between the Blazing Star and the letter G. This Blazing Star is in drawings of the Lodge in some of the exposures, and also crops up in other publications and some of the earlier Floor Cloths or Lodge Cloths that are still extant.



The Tracing Boards themselves show a relative non-conformity in regard to this matter, because some Tracing Boards from 1801 have the letter G inside a Blazing Star on them, and some Tracing Boards up to the 1840s do not have the letter G or a Blazing Star on them.

Allusion is made to the signification of the star in the Hebrew Bible. In the book of Amos (Amos 5:26) He says to the Israelites, while reproaching them for their idolatrous habits, "*But ye have borne the tabernacle of your Moloch and Chium, your images, the star of your god, which ye made to yourselves.*"

The star was used, by the prophets of old, in their metaphorical style, as a symbol of God, and it was generally so adopted by later Masonic instructors. The Blazing Star is not mentioned in the earliest monitors, immediately after the revival of 1717. But, in the instructions of 1735, it is detailed as a part of the furniture of a Lodge, with the explanation that the "*Mosaic Pavement is the Ground Floor of the Lodge, the Blazing Star, the Centre, and the Indented Tarsel, the Border round about it!*"

The Prestonian Lectures state that "*The Masonic Blazing Star, or glory in the center, reminds us of that awful period when the Almighty delivered the two tablets of stone, containing the 10 commandments to His faithful servant, Moses on Mount Sinai, when the rays of His divine glory shone so bright that none could behold it without fear and trembling. It also reminds us of the omnipresence of the Almighty, overshadowing us with His divine love, and dispensing His blessings amongst us; and by its being placed in the center, it further reminds us, that wherever we may be assembled together, God is in the midst of us, seeing our actions, and observing the secret intents and movements of our hearts.*"

The Blazing Star appears throughout the eighteenth and nineteenth centuries always in the centre of the lodge, and that is where it was drawn. It must be

remembered that the Lodge Cloth and the Tracing Boards were, in that period, meant to be looked down upon - being on the floor in the center of the Lodge - and up on easels not as we put our present Tracing Boards. Some of the earlier drawings have the G and the Blazing Star separate. However, gradually, these two symbols were incorporated into one and, about the same time, the general usage of G standing for God, and, specifically in the Second Degree, the Grand Geometrician came into play. This latter happened, surprisingly enough, in Europe around the 1750s and not in England until the end of the 18th century. The Prestonian Lectures note that "*This symbol was a French immigrant - L'Etoile Flamboyante - a bright star with many points. Subsequently, however, the points were reduced to seven or five, to correspond with the seven liberal arts or the five Points of Fellowship.*" This again is a pointer to the Kabbalistic origins of the star, discussed below, since Kabbalah emerged, after earlier forms of Jewish mysticism, in 12th to 13th century Southern France.

In the English Lodges, however, the Star took on a Christian perspective. In the lectures credited to Thomas Dunckerley and adopted by the Grand Lodge of England, the Blazing Star was said to represent "*the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the Author of our redemption.*"

In the lectures taught by Thomas Smith Webb in the early 19th century, and very generally adopted in the United States, the Masonic Blazing Star is said to be "*commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity; and it is subsequently explained as hieroglyphically representing Divine Providence.*"

*"The star which proclaimed the birth of the Son of God appeared in the east. The east was an expression used by the prophets to denote the Redeemer. From thence it may well be conceived that we should profess our progress to be from thence; if we profess by being Masons, that we are a society of the servants of that Divinity, whose abode is with the Father co-eternal, in the centre of the Heaven"*

Pike notes "*The Star which guided [the Magi] is that same Blazing Star, the image whereof we find in all initiations. To the Alchemists it is the sign of the Quintessence; to the Magists, the Grand Arcanum; to the Kabalists, the Sacred Pentagram.*" This is an indicator that, in that period, a five pointed star was used by the Lodges.

However in 1843 the Baltimore Convention sounded the death knell of the Blazing Star as being too Christian a symbol, leaving the "G" hanging by itself in the Lodges.

Subsequently according to the lectures revised by Dr. Hemming and adopted by the Grand Lodge of England at the Union in 1813, the Blazing Star came to be referred to as the Sun "*The Blazing Star, or glory in the center, refers us to the sun, which enlightens the earth with its refulgent rays, dispersing its blessings to mankind at large and giving light and life to all things here below.*"

According to Pike, "*The Blazing Star in our Lodges, ... represents Sirius, Anubis, or Mercury, Guardian and Guide of Souls. Our Ancient English brethren also considered it an emblem of the Sun. In the old Lectures they said: 'The Blazing Star or Glory in the centre refers us to that Grand Luminary the Sun, which enlightens the Earth, and by its genial influence dispenses blessings to mankind. It is also said in those lectures to be an emblem of Prudence, The word Prudentia means, in its original and fullest Signification, Foresight: and accordingly the Blazing Star has been regarded as an emblem of Omniscience, or the All-Seeing Eye, which to the Ancients was the Sun.'*"

The allusion to Prudence is also seen in other writings. Hutchinson writes that the Masonic Blazing Star is considered a symbol of Prudence derived from Druidic origins, *"The third emanation of Abrax (God), in the Gnostic hierarchy, was Phronaesis, the emblem of Prudence, which is the first and most exalted object that demands our attention in the lodge. It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates, and steadfast in her laws; for Prudence is the rule of all Virtues; Prudence is the path which leads to every degree of propriety; Prudence is the channel where self-approbation flows forever; she leads us forth to worthy actions, and as a Blazing Star, enlighteneth us through the dreary and darksome paths of this life"*.

In a later passage Hutchinson says *"It has been pointed out to you, that the furnitures of the lodge are emblems excitive of morality and good government: prudence shines in the centre; or if you would apply this object to more sacred principles, it represents the blazing star which conducted the wise men to Bethlehem, and proclaimed the presence of the Son of God. It is here placed in your view that you may remember to work out the works of salvation, which is at hand."*

Thus the symbolism of the Blazing Star shifted from Kabbalistic, to Christian, and thence to Masonic.

### The points of the Star

The next curious fact, to me, is that in the first degree tracing board the "Blazing Star" is seven pointed (an obtuse Septagram) while in the second degree tracing board the star is six pointed.

In the Scottish Rite the Blazing Star is depicted with 5, 6, 7 and 9 points in the various degrees.

In the 8<sup>th</sup> Degree.

*"Over the Master is a five-pointed star, with three Hebrew YODs inside". In the 4th Degree "In the circle, three triangles are interlaced to form a white nine-pointed star. In the center of the star is a*

*Hebrew YOD, and in the nine outer triangles are the letters E, A, J, J, Y, A, O, A, H, which are the initials of the nine sacred words."* In the 14th Degree *"The jewel is a quadrant (compass open to ninety degrees) topped by a crown, and with a nine-pointed star on the obverse, and a five-pointed blazing star (with the Tetragrammaton) on the reverse."* In the 18<sup>th</sup> Degree *"A seven-pointed blazing star, also with a YOD, is now atop the mountain."* In the 24th Degree *"a vermillion "Blazing Star" (pentagram) in the East"*. Gershom Scholem notes that both the five pointed star and the six pointed star originated in Babylon or Palestine and were endowed with magical meaning and power among the Arabs of the Middle Ages who showed a tremendous interest in the occult sciences.

The five pointed star (Pentagram) has been found on potsherds from the precuneiform Uruk period of ancient Babylon. Pythagoras associated the Pentagram with "health," "wholeness" and "blessings" and it was the Pythagorean sign of recognition and held sacred as a symbol of divine perfection. It is significant that Pythagoras appears in Indian Tantrik texts by name the name of Yavanacharya ("the Greek teacher") and the Pentagram appears in early Hindu Tantrik writings and art. Therefore, it is open to speculation as where the Pentagram originated first, in India or Greece.

To the ancient Hebrews, the Pentagram was the symbol of Truth and it found its way onto many Gnostic amulets. The early Christians associated the Pentagram with the Star of Bethlehem which led the Magi to the newborn Christ. Later Kabbalistic Christians would associate the name of Christ in Hebrew characters, IHShVH or Yeheshua, to the five points of the pentagram.

The six pointed star was adopted by the Jews and known as "the Seal of Solomon" owing to the Jewish legend of King

Solomon's domination over the spirits through his ring with the "Ineffable Name" within the Star engraved upon it. The Christians later continued this usage. The virtue of this seal engraved with a six pointed star within which was inscribed the Hebrew 'Yod', was to serve as a shield against the evil spirits in Judaism, Islam, and Christianity. It holds a special significance in the Kabbalah, and thus, It could have been, that the Hebrew letter "Yod" was inscribed within the six pointed star and hung in the Lodge by the early Kabaalists who became Speculative Masons.

The Seven Pointed Star, called "Faerie or Elven Star", is a Neo-druidic symbol (also known as the gateway symbol) of the entrance between our world and that of the Faery, the Otherworld. Each point on the star represents a gateway or path of the Higher Self to prepare one for entrance into the Otherworld. The Faerie Star has been adopted by many old and newer faiths. Its first documented use was in the Kabbalah. It was also used by Ordo Templi Orientis (O.T.O. or *Order of the Temple of the East*), an international fraternal and religious organization that originated in Germany or Austria between 1895 and 1906, and was originally intended to be modeled after Freemasonry. It was used by alchemists to represent the 7 planets and 7 elements of the Universe. Christianity has even used the star to represent the seven days of creation, and to ward off evil. Pike's 'Morals and Dogma' is replete with references to Alchemy and Kabaalists especially with reference to the Blazing Star, and it could therefore be inferred, that early speculative Freemasons, who were Kabaalists, introduced the seven pointed star into the first degree ritual.

In the Scottish Rite we find the following narrative *"Immediately after the death of Hiram the Builder, King Solomon selected seven of the most worthy and expert Master Masons to guard the Sanctum*

*Sanctorum, and its "sacred furniture. Although only one guard was on duty at a time, their number was always seven -- alluding to the seven cardinal virtues, the seven stages of life, the sabbath (7th day), etc. The Lodge is hung in black, strewn with white tears. The seven branched candlestick is burning in the East, and over the East is a large circle composed of a serpent with its tail in its mouth".*

The seven-pointed star, therefore, encapsulates the hierarchical orders of classical mystical thought marked by the number seven, e.g., the seven planetary spheres governed by the seven planets of classical astrology, the seven colors in the rainbow, the seven days of the week, the seven distinct notes in a diatonic musical scale, the seven chakras Of the Hindu metaphysical tradition, and the seven liberal arts and sciences of Freemasonry,

### **Significance to Freemasonry in India**

To Masons in India the five-pointed star and the six-pointed star have special significance. The pentagram is a constituent part of Tantric iconography of the Guhyakaali Yantra of Shakthi, and the six-pointed star Is an important motif in the Sudharshana Yantra (Chakra). Hindu mythology narrates that the daughter of Viswa Karma, who was the architect of the God's, was married to Surya, the Sun God, but left him because of his immense heat. Viswa Karma then put Surya in a cage and churned him to reduce his heat. During the process the Sudarshana Chakra, Trishoola and Shakthi emanated. The Sudarshana Chakra, is depicted as a six-pointed star or Shatkona. The two Interlinked triangles of the Shatkona represent Purusha (the Supreme Being), and Prakriti (Mother Nature, or causal matter) or Shiva and Shakthi and together are given the status of God. Thus, to Freemason's in India, the six pointed star has an equally (if not greater) meaningful significance, of divine power emanating from the Sun, and it is appropriate that the letter "G" for

God is inscribed within the Sudharshana Chakra for Freemason's of the Grand Lodge of India. Going beyond religion to the Upanishads (compiled circa 800 to 500 BC) we find that the formless, wonderful, all-pervading, and indestructible Supreme Being or Brahmaa is described as "higher than the highest, greater than the great, and naturally brilliant". Brahmaa is light, says the Maitri Upanishad, Brahmaa, "the Limitless One," is that "shining form which gives heat in yonder sun .... Unending are the rays of him." Brahmaa is "self-shining," "self-luminous," and "shines by his own brightness." As He shines "does everything else shine after"

### **Conclusion**

It is probably true that early operative Masons held Geometry in high esteem, but it cannot be concluded that the letter 'G' as hung in our Lodges was originally the initial alphabet of Geometry. It is more certain that when the new Second Degree was established in the eighteenth century and when the needs of the Craft required, the G was hung in the Lodges in England to represent God, or the Grand Geometrician of the Universe. The Blazing Star was probably introduced by the Kabbalists into Speculative Freemasonry in France to denote God, and later "imported" into England.

At some point in time the Star and the "G" were merged so that the "G" came to reside in the Star and was so hung in the early Lodges of Grand Lodge of England and came to be so depicted in the second degree tracing board. The Blazing Star was depicted with five, seven, or nine points in the various degrees of the Scottish Rite. Once again the origins could be Kabbalistic since the pentagram, the septagram and the nonagram all had Deistic or powerful significance to the Kabaalists, but the seven pointed star came to stay in the first

degree tracing board probably because of the significance of the number seven, especially the seven liberal arts and sciences. The five pointed star that hung in the early Lodges, the six-pointed star in which the G resides in the second degree tracing board, and the seven pointed star depicted in the first degree tracing board, all bear strong links to Hindu tantric philosophy through Pythagoras and probably had their Masonic origins from Neo-druidism, through Kabaalism and there from into Freemasonry.

The Freemasons on the Continent of Europe, speaking of the symbol, say: "It is no matter whether the figure of which the Masonic Blazing Star forms the center be a square, triangle, or circle, it still represents the sacred name of God, as an universal spirit who enlivens our hearts, who purifies our reason, who increases our knowledge, and who makes us wiser and better men." More particularly, the Letter G and the Blazing Star symbolize Prudence. And as Hutchinson puts it, "The emblem of Prudence is placed in the centre of the lodge, and is the first and most exalted object there: ever to be present to the eye of the Mason, that his heart may be attentive to the dictates, and the precepts which he knows, be unintentional," and "its *notae* have included

for Prudence is the ruler of all the virtues She leads us forth to worthy actions, and as a blazing star, enlightens us through the doubtfulness and darkness of this world."

Therefore, whatever be the origin of the Blazing Star and the letter G, today, in Freemasonry, they both symbolize the Supreme Being (Brahmaa), the Shining Form that is Self-Participant, and irradiates everyone with The Light dispelling the Darkness within them that allow it.

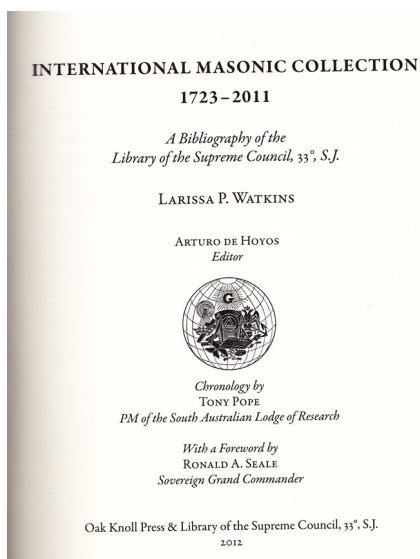
### **Endnotes.**

Swami Sivananda, Ten Upanishads: Vlcharabind





## Book Reviews



### ***International Masonic Collection 1723–2011:***

***A Bibliography of the Library of the Supreme Council, 33°, S.J.***

**Larissa P Watkins**

Editor: Arturo de Hoyos  
Oak Knoll Press & Library of the Supreme Council 33° SJ, 2013

hc, 28.5x22 cms, 580 pp, b&w illos, indexes, wt 1.8 kg.  
ISBN 978-1-58456-292-4  
Oak Knoll Press US\$95 +p&p; <<http://scottishrite.org/>> US\$67.50 +p&p; <[www.bookdepository.uk](http://www.bookdepository.uk)> A\$91.82, freight free.

**The House of the Temple**, in Washington DC, a magnificent building designed by an architect named Pope, and situated some 3 km due north of the White House, is headquarters of the Supreme Council of the Scottish Rite, Southern Jurisdiction. Tucked away at the semi-circular rear of the first floor is one of the largest and best Masonic libraries in the United States, with over 250,000 books and manuscripts.

In addition to the enormous general collection, covering history, philosophy, symbolism, anti-Masonry, poetry, and the publications of the 51 Grand Lodges of the United States, there are a number of special *Collections*, five of which have been the subject of separate bibliographies by Larissa

Watkins, the Russian-born Assistant to the Librarian. Educated in the Russian Federation as a journalist and librarian, she holds an honours degree in Library Science from the Cultural Sciences Institute of Higher Learning in Ussurisk, Primorskiy Krai, and was Director of Acquisition and Automation at the State Scientific Library in the Maritime Provinces in Vladivostok.

Her previous bibliographies have been *American Masonic Periodicals 1811–2001* (2003), *International Masonic Periodicals 1738–2005* (2006), the Louis D Carman Lincolniana Collection, *Our Very Illustrious Brother, Abraham Lincoln* (2007), and the William R Smith collection of published works by and about Robert Burns, recognised as second only to the Burns Collection in Glasgow, *Burnsiana* (2008). And now we have the *International Masonic Collection 1723–2011*, the culmination of more than ten years work, firstly to restructure the original collection, which was ‘continent-based’, rather than ‘country-oriented’, and then put the more than 8000 books from 90 countries, in three major alphabets and 25 languages, into order, before attempting the bibliography. Given that the other bibliographies were composed during the same period, it is an amazing feat.

One may ask: *What is the difference between the compiler of a catalog and a bibliographer?* Put simply, it is much the same difference as that between a compiler of historical facts and an historian. The one provides a basic list, while the other assesses the material, describes it, interprets it, arranges it and presents it in a form that makes particular information more easily accessed or understood by the reader. If you know precisely what you are looking for, a catalog will suit you fine, but for a more comprehensive record of material available, a good bibliography is worth its weight in gold.

At this point I must make a ‘declaration of interest’. In 2005 Bro Robert Watkins of Virginia contacted me and asked if I would assist his wife, Larissa, with regard to Australian Masonic periodicals for her forthcoming bibliography of ‘foreign’ periodicals held in the House of the Temple Library. I was happy to assist in a small way, and

subsequently received lavish acknowledgement as part of her 'team', together with an autographed copy of *International Masonic Periodicals 1738–2005*.

Meanwhile, Jim Daniel asked me for assistance in researching Australian publications, in preparation for his paper, 'Lord Carnarvon in Australia', to be offered on his ANZMRC tour of Australia and New Zealand in 2007. I told Jim that I would research Australian non-Masonic periodicals for him, but that the House of the Temple Library held a more comprehensive collection of Australian Masonic periodicals than could be found in any Australian library, and referred him to Larissa. The assistance Jim received is reflected in his endorsement of *International Masonic Periodicals 1738–2005*, published in the May/June 2006 edition of the *Scottish Rite Journal*:

Larissa Watkins' *International Masonic Periodicals* is a brilliant piece of scholarship. It not only lets scholars know what publications you have in your remarkable library, but also stands alone as a record of Masonic publishing around the world. *International Masonic Periodicals* will be an invaluable resource in every serious Masonic research library.

The sequel occurred a year later. When I visited the United States in 2007, Robert and Larissa Watkins were my kind and generous hosts during my short stay in DC. I received a brief intimation that I might have to sing for my supper when Larissa mentioned she was working on another bibliography, *International Masonic Collection*, and had the idea of preceding each country's entry with a short list of dates and events in the development of Freemasonry in that country—more of a compilation than a history, just something to help place the holdings of that country in perspective. That shouldn't be too difficult for me to do, just crib stuff from *Freemasonry Universal*, and update it here and there. How wrong could we be? It took all of my spare time, and some that wasn't spare, for more than two years, to gather information from old and new friends, to produce what Larissa calls a 'chronology'.

I make no comment on the quality or utility of the chronology (for which I neither derived nor expect to derive any financial benefit), in the hope that readers will accept this report on *International Masonic Collection* as a genuine review, not an advertising promotion.

The cover, silver on a sombre dark blue, matches that of its companion volume, *International Masonic Periodicals*, except in the style and wording on the spine—a minor defect, but noticeable when viewing the two books side by side on the shelf, and likely to drive a perfectionist author to despair, or to covering both volumes with brown paper! A more serious defect is the omission of books published in England after 1900. This is deliberate, a pragmatic decision taken because that subset of the collection was too large to be included. A more elegant solution would have been to set aside England (& Wales), Ireland and Scotland for a second volume at a later date.

As for the contents, the general holdings are beautifully set out in two columns, containing a full description of each book, and enlivened by many small illustrations. In addition are a list of bibliographies contained in the collection, comprehensive indexes of authors and titles, and a 30-page appendix of international Masonic periodicals received or located subsequent to the publication of that volume in 2006. *International Masonic Collection* is a credit to author Larissa Watkins, editor Art de Hoyos and layout specialist Elizabeth McCarthy.

Obviously, the bibliography will be of great assistance to those who use the library, or are within visiting distance of the District of Columbia, but who else will it benefit? Answer: researchers worldwide. See the example above, of Jim Daniel's search for reports in the Australian Masonic press. Reference to the bibliography can reveal the existence, and the contents, of material previously unknown to a researcher, who can then look for copies closer to home or on the Internet, seek assistance of a fellow researcher who can visit the House of the Temple Library, or even contact the library direct. Therefore,

this book is a *must* for the reference section of every serious Masonic library, worldwide. Urge your librarian to get it, then make use of it—and tell your friends!

*Tony Pope*

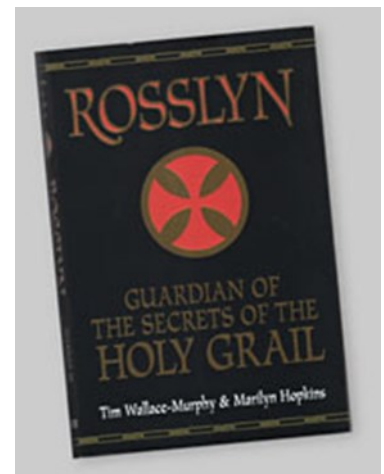
## **Rosslyn, Guardians of the Holy Grail.**

a few observations

by Trevor W. McKeown

Assertion is not proof. And unproven assertions, no matter how often they are repeated, are still unproven. In "Rosslyn, Guardian of the Secrets of the Holy Grail", Tim Wallace-Murphy and Marilyn Hopkins claim that the chapel, "once used by the Druids as the oracle of Saturn," was built by the Knights Templar to preserve the secret of the Holy Grail, to store the Ark of the Covenant, to preserve "a coded guide to gnostic teachings"; that it was "a storehouse of secret coded Templar information", "a hymn to Templar ideals" and a source of "coded teaching for Rosicrucianism and Freemasonry."

If the reader accepts dowsing and prayer as legitimate techniques for



historical research, then this book will satisfy. But if any level of academic rigor is expected, the reader will be sore disappointed.

What authorities do they cite? While much of the argument hinges on the history of the Templars, of the great scholarly works on the Order by Marie Luise Bulst-Theile, Alain Demurger, Alan Forey, Helen Nicholson, and Malcolm Barber, only Barber is cited, and even then the single reference is distorted. Their footnoted

citations are, in the main, Wallace-Murphy's own earlier writings; the opinions of Trevor Ravenscroft, who has been proven to have fabricated evidence; the claims of Chris Knight and Robert Lomas, who failed to provide either proof or logical coherency in their own writings; the unrecognized claims of the self-styled Prince Michael of Albany and his promoter Laurence Gardner; and the tingling fingertips of Marilyn Hopkins.

Although they claim that "many scholars" or "most scholars" support their opinions, they fail to name names.

What facts do they present to bolster their claims? Few, beyond the physical reality of gothic architecture. On the other hand, the facts they claim without citation or proof are legion.

They start by describing the Knights Templar as heretical, yet the verdict of Pope Clement V did not find them guilty of heresy and the consensus of current scholarship is that there is no evidence of heretical activity or association. They repeatedly claim the Knights Templar were gnostic without providing any authority or proof of the claim. They claim that the five-pointed star was a Templar symbol yet fail to provide a single example other than Amiens Cathedral. Unfortunately, while this is used as an example of Templar symbolism, circuitously it is also used as proof of Templar influence in the cathedral's construction.

They further claim that the five-pointed star was a symbol for Ishtar, yet fail to provide any examples. Not surprising since the eight-pointed star is identified with Ishtar, while five-pointed stars are practically unknown in Sumarian art.

Current scholarship is agreed that by the end of the thirteenth century the Templars were in decline. They were land rich and cash poor. A changing political and social climate had greatly reduced donations. Of the 15,000 members of the order in French territories, less than 5% were knights under arms while the greater majority were tradesman and farmers. Few spoke or wrote in other than their native language. The greater majority of their buildings were either donated

or built by local labour and were designed to local patterns and needs. Their much vaunted fleet was composed of some four galleys. They were not monks.

Yet Wallace-Murphy and Hopkins insist that the order was wealthy, that the Templars were monks, that they had a "superb" fleet, and that they practiced sacred geometry. All without citation or proof.

They also have much to say about the Druids, ascribing to them many beliefs and practices that are not supported by the scanty historical record. They claim to understand the thinking of Earl William St Clair, who built Rosslyn Chapel, labeling him a gnostic and an Illuminati. They claim that Jesus was an Essene initiate. They claim that nearly all the founders of the Royal Society "were members of one or another of the hidden streams of spirituality." They claim much but prove little.

Like many authors in this genre, they pose hypothetical questions and then later write as if those questions had been answered in the affirmative. Almost every chapter ends with the claim that Rosslyn Chapel hides some deeper Templar secret yet nowhere are there any facts.

If the reader is prepared to accept that the Revelation of St John is "a kind of magic mirror" in which adepts can discern reflections of the past and future; if the reader is prepared to accept that the Templars' ultimate objective was to "restore true gnostic monotheism to the world, uniting Christianity, Judaism and Islam"; if the reader is prepared to accept that Earl William St Clair gained the spiritual ability to look backwards and forwards through time; if the reader is prepared to accept that telluric power is "a form of terrestrial energy that can be located by dowsing" then perhaps the reader may be prepared to accept the opinions of Wallace-

Murphy and Hopkins regarding Rosslyn Chapel.

While the pragmatic student of history will dismiss this book out of hand, the reader who already accepts the basic premise will equally be disappointed by the lack of details and specifics. The authors claim, "clearly recognizable Templar symbolism abound," but they fail to provide descriptions. They make frequent allusion to an "apocalyptic configuration" but don't give examples. They note a "coded sign on the wall of the crypt" without describing it. And on and on.

Wallace-Murphy and Hopkins may be right. Rosslyn Chapel may contain some Templar secret. But they haven't proved it by this book.





## PRESIDENT'S CORNER

- Kent Henderson

By all reports (and I have received many), the ANZMRC Lecture Tour by WBro Trevor Stewart has been a great success! I caught up with him at the meeting of the Victorian Lodge of Research 218 in Melbourne on Friday 27 September. We had over forty present – and I think most departed with an autographed copy of his tour book *FREEMASONRY Old Records, New Ideas*. Indeed, some our lodges sold out their allocation 'on the night' and have ordered more. Of course, it is a stunningly good publication, both in terms of its content and the fantastic job of editing done by WBro. Tony Pope.

At the Victorian Lodge of Research Trevor presented his paper The remarkable contribution of Martinez de Pasqually: a truly original French-born Masonic Innovator, which was very well received and elicited a large number of questions. Pasqually is certainly, to a large extent, an enigmatic character; his antecedents and even the circumstances of his death are shrouded in mystery, while

his life is undoubtedly quixotic. Just why, two years prior to his death, he suddenly left all his followers and sailed to the West Indies, seems typical of the man. While his death is unrecorded, I surmise it is very likely he died of malaria – a disease to which the white man (but genetically not so much the black man...) was particularly susceptible too. Indeed, 95% of whites on infected West Indian Islands (most of them) died within a few years of emigrating. All in all, a fascinating topic, and paper.

I cannot let comments on the Trevor Stewart Tour pass without sincerely thanking our Secretary, Colin Heyward (Trevor's *twin brother!*), for his superb efforts in its organization – which has not been without its challenges, particularly in the early Asian section. Trevor is full of praise of Colin's efforts, to which I add the grateful thanks, I am certain, of all participating lodges.

But onwards, ever onwards! It is only about twelve months until the next *ANZMRC Conference* in

Cairns! I have got no doubt Harvey Lovewell and his brethren will put on a superb event! Hopefully, that occasion will be favoured with the presence of WBro Dr Mike Kearsley, presently Provincial Grand Orator for Middlesex, the Prestonian Lecturer for 2014. His paper is called *1814 – the year of consolidation and change* and records what happened after the union of the Grand Lodges in 1813. More news on that in due course. And looking ahead to the International Touring Lecturer in 2015, the ANZMRC Committee has invited noted continental Masonic scholar and lecturer, Brother Michel Jaccard, of Switzerland, to undertake the tour. Fear not, I am advised his English is wonderful! Again, more news on this down the track.

### \$15m Lumina Apartments official opening at Somerton Park South Australia

A strong step towards meeting market expectations for access to accommodation, services and an environment that supports active-ageing, respect, security, community, social participation and inclusion for seniors, was evident at Somerton Park this week with the formal opening of one of Australia's most advanced and contemporary retirement living options – the stunning \$15 million "Lumina Apartments" complex on Diagonal Road. The four storey offering – already a new landmark along Diagonal Road and part of the broader Masonic Homes Multi-village site at Somerton Park – was formally opened by Federal Minister for Mental Health and Ageing, The Hon. Mark Butler MP. June 2013

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### Supreme Court Built to Masonic Guidelines?

Article in Maariv points to Eye of Providence, pyramids, Rothschilds' involvement as tell-tale signs.

By Gil Ronen

First Publish: 8/26/2013, 8:57 AM

Was the Supreme Court building in Jerusalem designed in accordance with the ideology of the secret order of Freemasons? Gilit Chomsky, a respected writer, has devoted an article to this question in *Maariv-NRG*. Chomsky says that the evidence of Masonic intervention in the building's planning is hard to deny. Right at the entrance to the building, she notes, the sign thanking the donors whose funding made its construction possible features the "Eye of Providence" – a well-known Masonic symbol that represents G-d's all-seeing eye, which also appears on the U.S. Dollar bill.

Chomsky cites evidence that has been put forth by an amateur historian, Elad Pressman, in a website – *Conspil.com* – devoted to conspiracy theories. Pressman, 27, is a student of philosophy and mathematics.



According to Pressman, the building is full of Masonic imagery, and the tours conducted through it are held in accordance with Masonic principles.

Chomsky notes that the Freemasons exist as a recognized organization in Israel and that people who want to join them can do so. A study by Yuval Kaspi and Lilach-Shira Gavish has established that large parts of Tel Aviv were built by people who belonged to the Freemasons and other secret groups with names like Bnei Moshe, Bnei Brit (no connection to the better known B'nai Brith) and Bnei Tzion – which were established by former Freemasons and imitated Masonic ideology, with an added Jewish angle.

The Supreme Court building in Jerusalem, notes Chomsky, was built in 1992, with funding that had been offered by the Yad Hanadiv foundation. Many members of the Rothschild family, which owns Yad Hanadiv, were proud members of the Freemasons, she says.

A person taking part in the tour of the Supreme Court ascends inside a pyramid which peaks on the roof of the court building. There is a hole in the tip of the pyramid, which represents – according to this explanation, the Eye of Providence.

The tourist climbs thirty steps to

reach the top of the building, and ascends from a relatively dark entrance lobby to a well lit top floor with a beautiful view of Jerusalem. Chomsky explains that this can be seen as corresponding to an ascent to enlightenment, in accordance with the mason's beliefs. The number 30 represents the first thirty levels a Mason can achieve in his life, out of a total of 33. The last three levels might be located in the library, which is divided into three floors. The first floor is for lawyers, the second for active judges, and the third for retired judges only.

Chomsky notes, however, that while the Rothschild's donated the money for the building, they did not plan it. The architects who planned the structure – Ada Carmi-Melamed and her brother, Ram Carmi – were chosen in a competition that was held in 1986. In a book they wrote about the planning of the structure, they make no mention of Masonic ideology.

Lichfield Mercury *Thursday, September 26, 2013* By Andy Kerr

LICHFIELD Freemasons have made a special donation of more than £40,000 to one of the United Kingdom's biggest charities.

The Provincial Grand Lodge of Staffordshire Freemasons presented a cheque for £1,675,000 to the Freemasons' Grand Charity at a celebra-





Alan Pitcher, left, treasurer of the St John's of Lichfield Masonic Lodge, receiving a plaque from the deputy provincial grand master Gary Read to mark the lodge's donation to the Grand Charity appeal of £40,881. (Picture by Mike Sharples)

tory dinner at Keele University on Saturday (September 14).

St John's of Lichfield Masonic Lodge made the third highest donation from a lodge – £40,881. Richard Hone, QC, president of the Grand Charity, described the total as a wonderful result from just 2,565 members in 96 lodges, achieving "much more than could reasonably be expected".

Staffordshire's provincial grand master, Dr Sandy Stewart, said: "It has been our intention to raise as much as we could to further the marvellous work of the Grand Charity.

"It has been a difficult time financially for many members and our numbers have fallen during the last ten years. I set no target but have always said it would be a miracle if we could raise £1.5 million from our small province.

"I'm so proud of our members and thank them all for the enormous efforts they have made.

"Staffordshire people are famous for their generosity and to raise £1,675,000 from within our membership is amazing."

The Grand Charity has given nearly £10 million to hospice services across the UK since 1984 and £330,000 to Staffordshire hospices.

Each year it provides grants of nearly £8 million to medical research.

It also supports vulnerable people, youth opportunities, air ambulances, disaster relief across the world and assistance for Freemasons and their dependants in financial need. More than £200,000 has been donated to a Keele University project into age-related hearing loss and last year £5,000 was donated to the Prince's Trust in Staffordshire to help young people access jobs in construction.

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### **A new take on Organ Donation.**

A GENEROUS donation has helped keep the music playing at a historic South Tyneside church – with the help of the Shields Gazette.

Freemasons read our recent story about the high cost of maintaining a vintage organ at St Paul's Church, Jarrow.

Fine-tuning the instrument, built in 1911, costs hundreds of pounds a year, making constant fundraising essential.

Local Freemasons were moved to act after reading our story, and donated £500 to the maintenance fund.

Michael Graham, secretary of the Jarrow Mark Lodge, said: "In response to an article in The Shields Gazette on August 29, with re-

gards to the church organ maintenance fund, James Peter Croft, the provincial grand master of Mark Master Masons of Durham, a branch of the Freemasons, presented a cheque for £500 on behalf of its members.

"This was gratefully received by Fred Hemmer and Syd Harrison, church organists, who both expressed their sincere thanks for the very generous gesture, and thanked members of the Mark for their very kind donation.

"Jarrow Masonic Hall is the home of Jarrow Mark Lodge number 701, which has in excess of 50 members."

A concert, featuring Musica Johannis, was held at St Paul's Church last weekend to boost the organ maintenance fund.

The Binns organ at the church cost £625 when it was installed in 1911, and it was rebuilt in 1997 at a cost of more than £50,000.

Anyone wishing to boost the organ maintenance fund should make cheques payable to 'St Paul's Church,' and send to St Paul's Church, Church Bank, Jarrow, Tyne and Wear.





## Is Freemasonry a Beached Whale?

Bro Dr Bob James,  
NMSC, August, 2013.

It's never a good idea to bite the hand that feeds one, but I have to say that despite the best efforts of many sterling blokes the malaise confronting Freemasonry in NSW is manifesting itself elsewhere.

In June this year I attended by invitation the Centennial Celebration for Lodge Tullibardine in the East, No 1118, SC, Kuala Lumpur, and in August, again by invitation, I visited Lodge Mt Faber No 1825 SC in Singapore. In Malaysia I presented the 'Jack' Field Memorial Lecture and in Singapore I presented my thoughts on the topic whose title heads this article.

There is so much about SE Asia which is memorable and impressive and it is beyond cliché that the general Australian ignorance of developments to our north is difficult to fathom, except as part of a widespread, stupefying complacency. But then, there are so many remarkable elements of 21<sup>st</sup> century Australia that might equally be better known by those warmer populations.

I guess everyone conceives organisations they join in their own image and if and when it proves unresponsive we move on, blaming the organisation for a lack of 'fit' rather than ourselves. In the case of Freemasonry, those that stay seem to be of three kinds: those that find personal satisfaction in the braid and the ceremonial; those that find a congenial haven away from family and work cares; and those that, like marrying fools,

believe they can change the institution from within. This last group is the smallest in number but the noisiest, and the most frustrated at the lack of change. They further frustrate one another by being unable to agree about anything, and, therefore, by being unable to organise effectively.

English-language Freemasonry, the organisation, is not about to change by internal pressure, since the first group doesn't want it to, the second doesn't care, and the third group, being the smallest numerically, is never going to win any vote determined under current rules. Change is happening, as it has always happened, but from outside, from movement in the total social context in which Freemasonry is but one of many growths.

There is so much which is laugh-out-loud funny about English-language Freemasonry, and so much which would bring tears to the eyes of a Mona Lisa. There is the stultifying ignorance, there is the lack of curiosity, and there is the straitjacket of 'the oath'. Against these, it's theory, variously set out and implying honesty, reasonableness, integrity and open-mindedness, has no chance, even if it was consistent or coherent which it isn't, and even if the brethren, en masse, took it seriously, which they don't.

There's no more to say, really. But I know you want more. Local features are always influential within lodge, and local solutions to local problems are best. But the existence of a common problem from London to Singapore, from

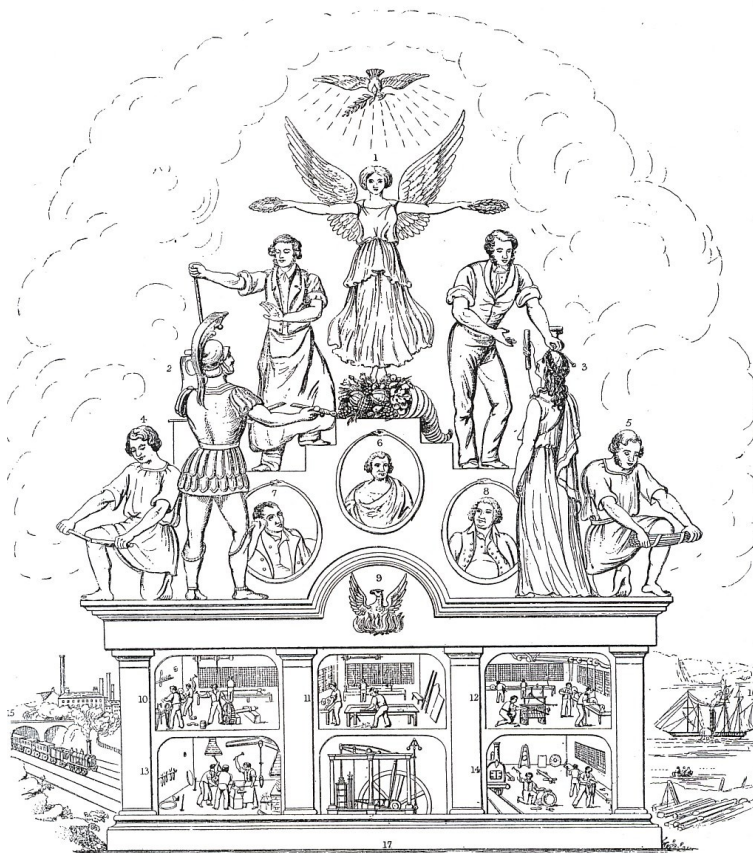
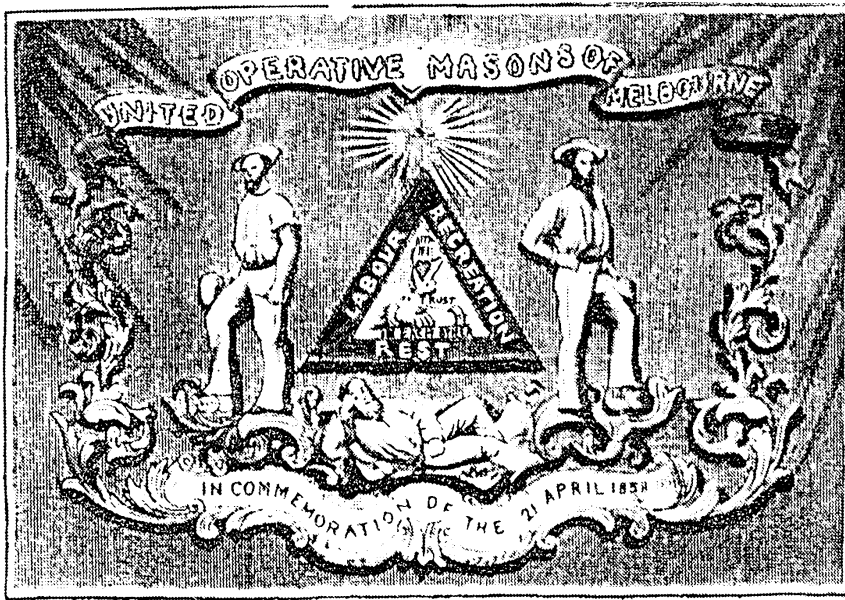
Sydney to Ontario is clear. I have the advantage of having seen the same symptoms which are apparent in English Freemasonry in other fraternal organisations. A shared history and the same pressures has resulted in similar responses, which in all cases can be shown to have been short-sighted and unsuccessful.

The operative stonemasons formed trade unions – combinations based on their occupation – and the Antients were more of a friendly society than the Moderns. So, for the last time: to understand whether or not Freemasonry is a beached whale or not you will need to consider a much wider context around it than you want to, and in particular you will need to take into account trade union history and friendly society history, even though those 'histories' are equally flawed and in the same way in which Masonic history is flawed. But if you bring the three together you do have a better chance; you also need to understand that the common problem across modern fraternal societies has come about because they have been in competition with one another, and that their common response has been to shut the others out of their story, to pretend that they had no competitors.

Thirty years ago my questions were: Why don't I already know about ceremonial trade union aprons and their use of symbols? Why are they such a surprise?

Is this mystery related to the fact that trade unions, friendly societies and Freemasonry never talk about one another? Or to one another? Are they different tribes, with different languages? Or members of the same tribe suffering from sibling rivalry?

I came to see they are part of the same tribe, the 'fraternal society' tribe so that it makes more sense to talk about 'fraternalism' as a whole than to speak about one part of it, as though it were the only part. I had been trained to be an 'historian' as one would train a dog-catcher. The information in the 'training packages' enabled me to only catch dogs of a certain size and shape, and only if they presented in a form defined by the Department of Dog-catching. I had to teach myself 'history' – what it was? how to do it? Its importance



#### KEY TO EMBLEM.

1. Goddess of Fame standing on the Cornucopia or Horn of Plenty, in the act of crowning a Smith, an Engineer with a wreath of Laurel.
2. Mars, the God of War, soliciting the Smith to repair his broken sword which the latter refuses.
3. One of the Muses presenting a design to the Engineer which he willingly accepts.
- 4 & 5. Illustration of Esop's Fable of the Bundle of Sticks showing "Union is Strength."
6. James Watt improver of the Steam Engine.
7. Samuel Crompton inventor of the Mule Jenny.
8. Sir Richard Arkwright inventor of the Spinning Frame.
9. The Phoenix rising from its ashes.
- 10, 11, 12, 13, & 14. Represent five branches of the Iron Trade.
- 15 & 16. Practical results of Science and Labour.
17. The Rose, Thistle, and Shamrock.

to the here and now – before I could catch anything useful. No wonder 'history' has a problem. When I came to Freemasonry from labour history and from personal experience of friendly societies, the questions I learnt to ask in Masonry

made sense of the fraternal world as a whole: Why does Freemasonry base itself on its history, eg refers to itself as an 'ancient fraternity', but acts as if history isn't important, eg lodges and landmarks are arbitrarily de-

scribed as having been in existence since 'time immemorial'.

Why does Freemasonry base itself on its history, eg, its creation myth states that the first GL was in London and was established in 1717, but leaves out the important parts of the story which is the context of the alleged decision?

Why does Masonry present itself as unique and special when it plainly isn't?

Why does Masonry say that it encourages study of the 'arts and sciences' when it plainly doesn't?

Why does SF declare it doesn't discuss politics or religion in lodge when it plainly does?

Why haven't Masonic writers asked these questions before?

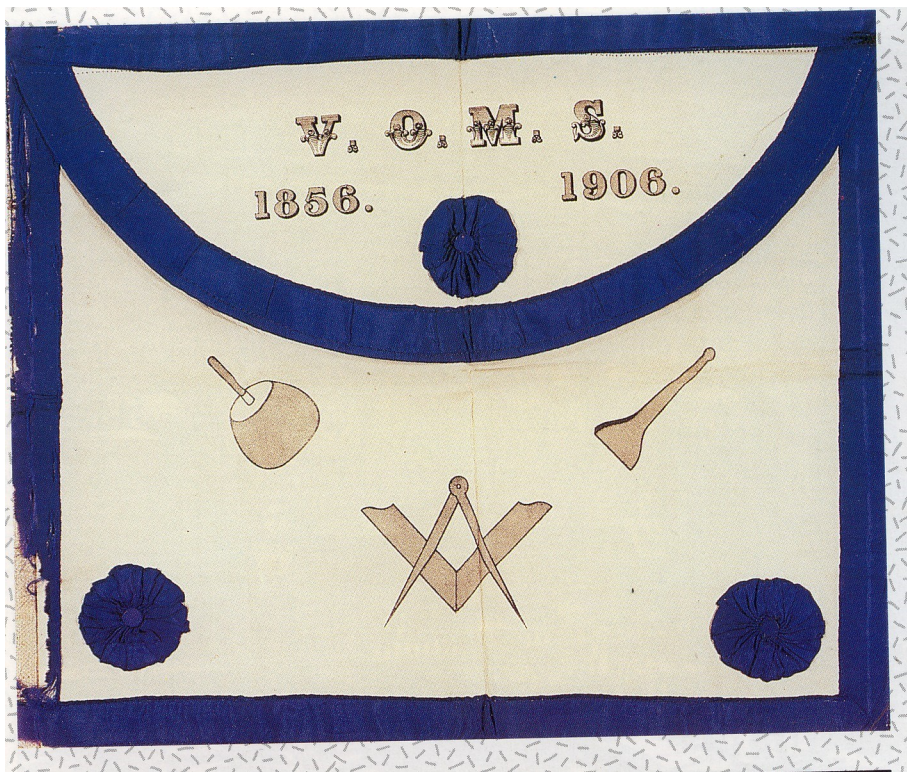
Today my questions are somewhat more specific:

Has Freemasonry been lying, has it been hypocritical, has it been careless, even unconscious, or is Freemasonry right to dismiss its past as irrelevant?

What will Masonic history look like when the context is added?

Imagine, then, a whale, once proud and mighty but now apparently unable to help itself, doomed to die, unless some drastic change in its situation occurs. This has nothing to do with the theory of whales, nothing to do with the principles of how whales should be, or might be, if only they were proper whales, this is about the practice of whales, the reality of whales, what whales are in their environment, and how much is under





Whale control.

We must work out just what this whale's problem is, before doing anything. If you can't get the question right, you won't get the answer right.

I don't know if the whale knows that it's a whale. I don't know if it can solve problems. It does have a survival instinct which may be enough but should a whale know how to problem solve? Perhaps this whale has a death wish? Is fatalistic? Perhaps it suffers from laziness...? Didn't exercise enough? Ate too much junk food? Perhaps the environment for whales has changed, perhaps attacks on whales have forced them to despair and to hurl themselves onto the beach?

What would 'success' in this case be?

Now forget the whale for the moment. Are we all agreed that SF has a problem? Are we agreed about what that problem is? How would you know that you had solved the problem? Of course, there are various answers to these questions, and some would say that's a strength of Freemasonry. My answer is:

That the problem is not with the theory but the practice of Freemasonry;

\* Not with Freemasonry as an

idea, or Freemasonry in general, but English Freemasonry, in particular;

\* The loss of membership is only one part of a general loss of substance, but if loss of members was 'the problem' then the solution would be to increase membership numbers. More members wouldn't solve anything if they only stayed a short time, or if they were only interested in drinking and dining, or only in ritual or only in raising money for charity

'The problem' for Freemasonry, the organisation, is that it is like a whale that has found itself beached, and doesn't know what to do. It can't get the answer right because it can't get the question right, and doesn't know how to find the right question.

It seems to me that this 'beaching' is entirely Freemasonry's fault, that is, that Freemasonry has brought this situation on itself. Specifically, Freemasonry is beached and on the point of dying out BECAUSE it has been giving only lip-service to the idea of genuine learning. In theory, a Mason's self-improvement through the gathering of knowledge is encouraged, but in practice, no.

My belief is that 'the problem' has two parts:

— The first is that E SF doesn't know how to solve problems.

It has no problem-solving culture,

no problem-solving tool-bag or methodologies.

- The second part is that English Freemasonry doesn't know itself. My solution?

- learn how to problem solve while studying past Masonic practice.

There was a time when lodges had learning built into them. Now, not so – why? I've been looking at lodges where learning has been made the reason for having meetings, in other words, research lodges, and in particular, Lodge QC, No 2076.

Calls for new and different sorts of lodges are being made, and for the revitalisation of research lodges, but are they of any use? What benefits have they brought Freemasonry? Research lodges, where learning supposedly has not been neglected, should be able to show that they have made a difference, that they have improved Freemasonry in some way.

Masonic research lodges often start with the question: 'what can I talk about to fill that gap in the year's calendar?' 'How can I cobble together something that the brethren may be interested in?' 'what do I know something about?'

This is not research!!! And these are not the right questions!!!

Research begins with a question to which you don't know the answer, eg, how did this whale beach itself? Or how do we move this whale off the beach?

Masonic study needs to begin with: what is the problem with English Freemasonry, really.

**Ed Note:** Brother Bob asks many questions in this paper, comments on the situation as he sees it in NSW.

So is there anyone out there who is able and willing to comment on this paper?

**Ed Note;** I found this article on the net and it piqued my curiosity. We hear of all sorts of claims about Freemasonry and its origin. When reading this, one is faced with the dilemma of the chicken and egg. Was Shakespeare a Freemason or are his words another source used by the early Masonic Fathers? Is this worth a discussion?



**Was William Shakespeare A Freemason?** by Robert I. Clegg  
*The Builder*, February 1919

**WAS WILLIAM SHAKESPEARE A FREEMASON?** by Robert I. Clegg  
*The Builder*, Vol. V, Number 2, February, 1919

A few pertinent paragraphs from the great Bard, bearing on words and phrases in common use among the Craft:

"Put on two leather jerkins and aprons." - **2 Henry IV., 2: 190.**

"They will put on two of your jerkins and aprons." - **2 Henry IV., II, 4:18.**

"Here, Robin, an I die, I give thee my apron." - **2 Henry VI., II, 3:75.**

"The nobility think scorn to go in leather aprons." - **2 Henry VI., II, 2:14.**

"Hold up, you sluts, your aprons mountant." - **Timothy of Athens, IV, 3:135.**

"A carpenter--where is thy leather apron and thy rule?" - **Julius Caesar I, 1:7.**

"Mechanic slaves with greasy aprons, rules and hammers." - **Antony and Cleopatra, V, 2:210.**

"He will line your apron with gold." - **Pericles, IV, 6:64.**

"You have made good work, you and your apron." - **Coriolanus, IV, 6:96.**

"Being then appointed Master of this design." - **Tempest, I, 2:163.**

"The singing Masons, building roofs of gold." - **Henry V., I, 2:98.**

"What is he that builds stronger than either Mason?" - **Henry V., I, 47.**

"Who builds stronger than the Mason?" - **Henry V., I, 57.**

"Creaking my shoes on plain Masonry." - **All's Well That Ends Well, II, 1:31.**

"You shall see him in the triple pillar of the world." - **Antony and Cleopatra, I, 1:12.**

"And set it down with gold on lasting pillars." - **Tempest, V, 1 :208.**

"And call them pillars that will stand to us." - **3 Henry VI., II, 3:87.**

"He is not our Craft's Master." - **2 Henry IV., III, 2 :297.**

"Wooring poor craftsmen." - **Richard II., I, 4:28.**

**THE ABOVE** very interesting compilation appeared in the March, 1918, issue of the Rob Morris Bulletin, the bright publication of Rob Morris Lodge, Denver, Colorado, and is of course the production of its able editor, Henry F. Evans. One cannot but wish that our excellent brother had had the space and time to elaborate his article at such length and skill as his sound Masonic knowledge and literary capacity fully warranted. Then indeed we should have the more nearly arrived at a solution of the really knotty question behind the references he

has patiently assembled and which but whet our curiosity to a keener edge. There is no present intention to offer a complete answer to the query. At the best we can but carry forward the inquiry a short stage or two but we shall feel quite content if we attract attention to the problem.

We are also denied the satisfaction of going thoroughly and definitely into explanations. This cannot be done in print. The reader must read between the lines. He must make his own references. If his remembrance of ritual is hazy and incomplete there is but one remedy, get the co-operation of some well-informed Mason, or better still, take the article over to the lodge and read it to the brethren.

Their reaction will help. There is wisdom in the counsel of many.

Neither shall we on the present occasion delve into the peculiarities, political or otherwise, of the Elizabethan era. We have pointed out on another opportunity the Craft relation of the gilds and their pageantry and we shall curb our temptation to go deeply into Shakespeare's acquaintance with the trades and their customs. To take but the single instance, William Blades has put on record so many allusions to the one trade, printing, that Shakespeare might from the testimony of his literary output be set down not unfairly as an exponent of that calling.

How much did he know of Freemasonry? We may perhaps meet the inquiry by submitting such evidence as shows what he knew of things and of practices that especially concern Freemasons. Obviously these can be but fragmentary and merely suggestive.

Clarence tells us of King Edward's mysticism in these terms:

"Hearkens after prophecies and dreams;

And from the cross-row plucks the letter G." - **Richard III, I, 1.**

One might infer that the allusion is to some means of divination, forecasting the future, as the term "cross-row" is to be found explained as meaning the alphabet. Sometimes the alphabet was accompanied with a cross in the old primers or was arranged in the form of a cross as a token of good luck. But the choice of the letter "G" is significant. Falstaff's death gives in a word by Mistress Quickly, "chrisom child," "Henry V.," II, 3, a striking comparison. Knowing the fullness of the reference the Freemason can with Shakespeare see the larger vision. For the child when christened was given a white garment and anointed with oil, the while was said the following prayer, "Receive this white, pure and holy vestment, which thou shalt wear before

the tribunal of our Lord Jesus Christ, that thou mayest inherit eternal life. Amen." After the member of the Craft has thought over the Apron lectures of Brothers Strobo and Shaver, and also conned over the color allusion by Stowe, "Chronicles of London," to the gifts of the godfathers of "christening shirts with little bands and cuffs, wrought either with silk or blue thread," he will see no doubt what Shakespeare saw, the dying of an old man like unto an innocent child, as one wearing and deserving the purity badge of an Entered Apprentice, "went away an it had been any chrisom child."

Praise to excess is often spoken of as if it were laid on with a trowel. So does Shakespeare speak of it with reference to that very working tool of the Craft, see "As You Like It," I, 2.

Our friend and brother, the great Pythagoras, was by no means unknown to Shakespeare who mentions him by name and alludes familiarly to the theories associated with his school of philosophy. For example:

"To hold opinion with Pythagoras That souls of animals infuse themselves Into the trunks of men."

- **Merchant of Venice, IV, 1.**

Another instance is in "Twelfth Night," IV, 2:

"What is the opinion of Pythagoras concerning wild fowl?" "That the soul of our grandam might haply inhabit a bird." Transmigration of souls is elsewhere mentioned by Shakespeare, as in the "Tempest," IV, 1, and in "Hamlet," IV, 5. That beautiful if fanciful -certainly .

(continued on page 22)

# Letters to the Editor

Dear Bro Ed

I was interested to read the article by Bro. Tim Bryce in the latest Harashim entitled "Dropping Masonic Titles"

I am a member of a Scottish Lodge and it is customary for us to refer to every member as "brother". This includes everyone no matter what their rank, including the Grand Master Mason.

If a brother has a title, it is used after his name.

Whilst I was Master of the Lodge I was addressed as Bro. . . . . Right Worshipful Master of Lodge . . . . .

Whenever I received a visitor, I would come down onto the floor of the Lodge to receive and greet them, as I firmly believe that we meet on the level.

In refractory everyone is a brother and I preferred not to have a 'top' table. Only 'dining jewels' may be worn at refectory.

Whilst I enjoy the ceremonial of the Lodge and the many other orders I am also involved with, my greatest joy is to be amongst brothers discussing matters of interest to masons.

Bro. Tony Ford  
Immediate Past Master  
Lodge Montrose No 722 S.C  
Gisborne  
New Zealand

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Thank you for this issue of Harashim (Issue 61). It is an exceptional edition containing many interesting articles. I always look forward to receiving it.

Fraternally,  
Bro. Thomas Pierce

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Hi Harvey,

Please convey my deepest sympathies to orphaned members of the SALOR.

Is a post-mortem likely to be done ? was it due to:

1. Masonic eye macular degenera-

tion, or

2. Hidden mysteries malnutrition, or

3. Research Lodge depression, or simply

4. Lodge meeting burnout?

Sorry to hear such sad news,

Tony Tabrett Queensland

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Dear Bro Editor,

Yes, indeed, that was a piece of sad news. (re the closing of SA LoR see letter page 21)

But perhaps I might be so bold as to present the attached a paper which I recently delivered in Lodge St. Michael No. 2933 UGLE on my findings from reading the Minutes of King's Arms Lodge No. 28. (see page 3)

It seems our ancient brethren's lodge meetings included the presentation of the cutting edge of science of the day. Maybe in order to make research lodges more interesting, we can revive that practice? Maybe we could invite our brethren to talk on topics that are current in the fields of the Arts and Sciences (always excluding topics on religion and politics)?

Fraternally yours,

Ronald Ng

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Greetings all,

This message coming from South Australia is sad news. The loss of a research lodge is shattering, but it has been on the cards for SALoR's demise for some time.

We now only have Leichhardt Lodge in Darwin to represent that jurisdiction.

Fraternal regards,

Colin Heyward

Secretary ANZMRC

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From Richard Num SA

"Exciting news today from Washington D.C.! The Supreme Council, 33°, of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, and Mother Supreme Council of the World, in session this week, announced that it is formally recognizing the Prince Hall Scottish Rite Supreme Council. Further, the Sovereign Grand Commander for the Northern Jurisdiction said that if the Southern Jurisdiction recognizes the Prince Hall Supreme Council, they would do it also."

This announcement was made Monday, August 26, 2013 by SGC Southern Jurisdiction Ill. Ronald A. Seale, 33° and seconded by SGC Northern Jurisdiction Ill. John William McNaughton, 33° and presented to Prince Hall SGC Ill Deary Vaughn, 33°.

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## Some humour

A new initiate returns home to his wife who is naturally curious to know what went on. The conversation goes something like this:

She) Well how'd it go?

He) Very well - most interestin

She) What did go on?

He) I'm not really sure if I can tell you about it.

She) Well is there anything you \*can\* tell me?

He) Well it seems there are 3 classes of men in the Lodge - walkers, talkers and Holy men.

She) What do they do - if you can tell me?

He) The walkers walked me around the lodge. The Talkers talked to me and to the walkers as I was led around ....

She) And the Holy men? What of them?

He) They seem to be a special class of men - all in dark blue and gold aprons and gauntlets. They just sit on the benches around the lodge with their heads in their hands chanting repeatedly - "Oh My God Oh My God !"



**FREEMASONS**  
South Australia &  
Northern Territory

Our core values are:

- High Moral standards
- Commitment to family charity and community care
- Courtesy, honesty, and fairness in all dealings

**FREEMASONS SA & NT**  
Grand Lodge of Antient Free and Accepted  
Masons  
Of South Australia and the Northern Territory  
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20<sup>th</sup> August 2013

Cr. 31/13

Dear Bro. Secretary

**S.A. LODGE OF RESEARCH NO. 216**

**SURRENDER OF WARRANT**

**TO BE READ IN OPEN LODGE**

This is to confirm that the SA Lodge of Research No. 216 has surrendered its Warrant as of the 30<sup>th</sup> June 2013.  
It was done as per Regulations and without Ceremony.

Fraternally yours.

M. A. Atkinson  
GRAND SECRETARY

\*\*\*\*\*

.I wish I was a master!"

A mason who had just been installed as Master of his lodge and was duly attending all the functions he could was having a hard time with his wife who said...

After due thought, he said... "So do I dear..... we swap them for a new one every year!!"

"All those masters-in-office have to do is click their fingers and you would be there wouldn't you?....."



not unscientific-idea, "the music of the spheres," was also Pythagorean and well-known to Shakespeare. Thus it is said in the "Merchant of Venice," V, 1,

"There's not the smallest orb which thou beholdest,  
But in his motion like an angel sings."

Does Shakespeare allude to the North? Yes, he deems it the place of darkness and of evil. He mentions a devil assigned to the north. The spirits, "I Henry VI.," V, 3, are sought "Under the lordly monarch of the north." See also "I Henry IV.," II, 4, and the "Merry Wives of Windsor," II, 2.

There is a noteworthy passage in "King John," IV, 2:

"And when they talk of him they shake their heads  
And whisper one another in the ear;  
And he that speaks doth gripe the hearer's wrist,  
Whilst he that hears makes fearful action,  
With wrinkled brows, with nods,  
With rolling eyes."

The sight of the open hand, as in the outstretched hand when extending it to clasp that of a presumed friendly acquaintance or raising the hand when taking an oath in a court of law or elsewhere or when elevating the hand in giving a military salute or answering one, all these and similar acts had a wider meaning in the days of Shakespeare than is even now known to many of the profane. Then it was not uncommon to brand criminals or otherwise maim or mutilate them. The word "stigma" means such an effect as if burned deeply by fire. Just as the mutilated criminal showed that those in authority had branded him noticeably to the end that the beholders could never mistake him for one unrestrained and unrestricted, free of birth and will, so the person born deformed or accidentally so was deemed thus crippled or defaced by the will of God to designate his evil nature. Accordingly in "Richard III.," I, 8, the hunchbacked Duke is called:

"Thou elfish-marked, abortive, root-hog!

Thou that was sealed in thy nativity,  
The slave of nature, and the son of hell."

Bacon, about the same period, and by the way we will not here venture into a discussion of the true authorship of the plays of Shakespeare, but Bacon refers to the deformity of the body accompanying a perversion of the mind. Thus, agrees Shakespeare,

"A fellow by the hand of nature mark'd,  
Quoted, and signed, to do a deed of shame."  
- King John, n, 2.

"And the blots of nature's hand  
Shall not in their issue stand;  
Never mole, hare-lip, nor scar,  
Nor mark prodigious, such as are  
Despised in infancy."  
- Midsummer Night's Dream, V, 1.

"But thou art neither like thy sire nor dam;  
But like a foul misshapen stigmatic  
Mark'd by the destinies to be avoided  
As venom toads, or lizards' dreadful stings."  
- 3 Henry VI., II, 2.

Probably an allusion to the branding by a heated crown is indicated by the words in "Richard III.," IV, 1. Assuredly there is some ground for the belief that some regicides, notably the Earl of Athol executed for the murder of James I. of Scotland, were tortured with a circlet of hot iron around the head. Note the passage:

"O, would to God that the inclusive verge  
Of golden metal, that must round my brow,  
Were red-hot steel, to sear me to the brain."

There is a classic story of the tree that revealed to Aeneas the murder of Polydorus in discovering the grave of the one so patiently sought. The account is to be found in Virgil or Dryden's translation of that author, III, 22. Shakespeare

seems quite familiar with it. Thus in "Macbeth," III, 4, referring to the fact that murder will out, we are told,

"It will have blood; they say, blood will have blood;  
Stones have been known to move,  
and trees to speak;  
Augurs and understood relations have  
By magot-pies and choughs and rocks brought forth  
The secret'st man of blood."

The symbolism of the glove is all but lost among Freemasons, not so in the days of Shakespeare. There was a time when the giving of a pair of gloves to the newly-made Mason was as significant as was the bestowal of anything else. Not infrequently a second pair of gloves was given the new member to be in turn transmitted to the one he loved best of the opposite sex. Today the Freemason is mainly accustomed to the white gloves as an appropriate emblem of mourning to be worn at a Masonic funeral or as adding a touch of Masonic uniform or "clothing" at any other ceremonial of a public character. Shakespeare refers to the gloves as a favor to be exchanged freely by friends but when once acquired and worn it could only be demanded as the act of an enemy. For instance,

"Give me any gage of thine, and I will wear it in my bonnet; then if ever thou darest acknowledge it, I will make it my quarrel."  
"Here's my glove; give me another of thine."  
"There."  
"This will I also wear in my cap; if ever thou come to me and say, after tomorrow, 'This is my glove,' by this hand, I will take thee a box on the ear."  
- Henry V., IV, 1.

Appropriately enough from a Masonic point of view where the glove has equal weight with the apron in symbolism, Shakespeare calls it "honor's pawn," and a "token of honor," as may be seen by an examination of "Richard II.," I, 1; "Richard II.," IV, 1; "Timon of Athens," V, 4.

We are taught as Masons that the form of a lodge is oblong; its length from east to west, in breadth from

north to south, as high as heaven, and as deep as from the surface to the center. Thus are we shown the universality of Freemasonry and that a Mason's charity should be equally extensive. But the expressions must sound strange to the young Freemason, much more strange than they would have been to the ears of Shakespeare. He uses east to west in the same limitless fashion thus:

"O heaven, that such companions  
thou'ldst unfold,  
And put in every honest hand a whip  
To lash the rascals naked through the world  
Even from the east to the west!"  
- Othello, IV, 2.

And as to the center, pray consider the following,

"As true as steel, as plantage to the moon,  
As sun to day, as turtle to her mate,  
As iron to adamant, as earth to the center."  
- Troilus and Cressida, III, 2.

There is also the claim of the self-confident Polonius who says,

"I will find  
Where truth is hid, though it were hid  
Within the indeed center."  
- Hamlet, II, 2.

While dealing to some extent with the points of the compass we must not overlook the location of graves upon which there is an interesting note in Tylor's "Primitive Culture," vol. 2, page 423. He says,

"It is not to late and isolated fancy, but to the carrying on of ancient and widespread solar ideas, that we trace the well known legend that the body of Christ was laid with the head toward the west, thus looking eastward, and the Christian usage of digging graves east and west, which prevailed through medieval times, and is not yet forgotten."

He also quotes an old work to the effect that the laying of the head to the west was for the purpose that the dead should rise looking toward the east. Did Shakespeare know of

this centuries-old belief? He did, as may be seen from the following, relative to the burial of the dead,

"Nay, Cadwal, we must lay his head  
to the east;  
My father has a reason for't."  
- Cymbeline, IV, 2.

On many occasions we have called attention to the punishment by drowning, the tying of the culprit to a stake at low water and then leaving the body there for at least the period of a couple of tides. Around this old English treatment of criminals grew up certain expressions and superstitions of the liveliest interest to we Freemasons. They are duly noted by Shakespeare. Thus of a rascal in the "Tempest," I, 1, it is said,

"Would thou might'st lie drowning  
The washing of ten tides."

And in the "Midsummer Night's Dream," III, 2, we find,

"Damned spirits all,  
That in cross-ways and floods have burial."

Falstaff's death is said to have been

"Even at the turning o' the tide."  
- Henry V., II, 3.

and in the passing of the king in "2 Henry IV.," 4, is thus recorded by Shakespeare,

"The river hath thrice flow'd, no  
ebb between;  
And the old folk, times doting  
chronicles,  
Say it did so a little time before  
That our great grandsire, Edward  
sick'd and died."

Of symbolism we have a wealth of references, too many for easy selection. In mere allusion to numbers there is too large a choice as the mention of significant numerals is extensive. Threes, sevens and nines are noted as of special importance by Shakespeare, as truly they are to all Freemasons. In fact he has put into the mouth of Falstaff, "Merry Wives of Windsor," V, 1, an explanation with which we may conclude this compilation,

"They say there is divinity in odd numbers,

Either in nativity, chance or death."

Of the symbolism of numbers much is taught in Freemasonry. Three, five, seven, nine, and their multiples are frequently met. All have a pertinent significance for the persevering student of the message shown and conveyed by symbolism. Among the manifold references it is well to re-read in this connection the information to be found in the Mackey-Hughan Encyclopedia, Hastings' Dictionary of the Bible (the article on "Number"), and Morals and Dogma (pages 548 et seq).

Was Shakespeare aware of the peculiar associations that these particular numbers have for many if indeed not all of us? It is very likely that he was so informed. The obvious fact that these numbers are uneven was not unnoticed by him. Nay, he goes further and speaks of odd numbers in a way indicating his acquaintance with the beliefs that had grown around them through the ages of mankind's infancy and mental growth. Thus, "They say there is a divinity in odd numbers, either in nativity, chance, or death."

- Merry Wives of Windsor, V, 1.

So magical was the impression of odd numbers that Shakespeare to the better suggest the uncanny he puts into the mouth of a witch the two words "one" and "three" where four is meant.

"Thrice and once the hedge-pig whined."

- Macbeth, IV, 1.

In this he had classic authority for his guide. But there is another example of very considerable interest from our point of view. This is in the promise made by Cade to Dick, the butcher of Ashford. Butchers in the reign of Elizabeth were forbidden to sell during Lent unless by dispensation. Cade therefore makes a double promise, to lengthen Lent and also grant a very unusual permission to kill. The number in the promise could have obviously been one thing as another were it not for the deeper meaning associated with the odd number.

"Therefore, thus will I reward thee - the Lent shall be as long again as it is; and thou shalt have a license to kill for a hundred lacking ane."

- 2 Henry VI, IV, 3.

There are instances where the uses of

the expression has indeed become so fixed a custom and habit in our conversation that the symbolism and strength of lore is no longer noted by us. Yet even here it is well worth the notice that Shakespeare prefers to employ an odd number where with equal ease he might have used something else. As,

"Threescore and ten I can remember well:

Within the volume of which time I have seen

Hours dreadful and things strange:  
but this sore night

Hath trifled former knowings."

- Macbeth, II, 3.

Shakespeare has also reproduced an old charm or spell that may have been employed as an agency against attacks of nightmare. Here it is as will be seen the mention of a number is in both cases to an odd one.

"Saint Withold footed thrice the old wold;

He met the night-mare, and her nine-fold;

Bid her alight

And troth her plight,

And, aroint thee, witch, aroint thee!"

- King Lear, III, 4.

- Source: The Builder - February 1919

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### **Bro Dr Trevor Stewart's Tour Above next column.**

Bro Trevor Stewart with the Secretary of WHJ Mayers Lodge of Research Harvey Lovewell at the conclusion of his lecture on the Edinburgh Manuscript.

The lecture was attended by Freemasons from throughout the District of Carpentaria, including the Dist GM RW Bro Bob Wakely and his Deputy VW Bro Lyndon Brandt and a Dist Grand Team.

The lecture was well presented and received and generated discussion well into the night. Bro Trevor signed books until his hand hurt, with each signing generating more discussion. Thanks are given to RW Bro Peter Johnson and his wife Liz for taking care of Trevor whilst he was at Cairns.



### **THE ANZMRC 2013 TOUR by Bro TREVOR STEWART**

High praise has been reported from the twenty-seven lodges and study groups who hosted our Travelling Lecturer for 2013. Trevor Stewart proved to be a consummate presenter who entertained as well as educated the audiences with his lectures at each of the venues during his three month tour of Australasia.

Following a hiccough at departure for his flight to Kuala Lumpur on the first leg of his journey from the United Kingdom which imposed an extra cost using up most of his travelling money reserve cash - he had a massive luggage overweight problem - so that Trevor arrived in Malaysia with reduced means of paying for everyday expenses, we were able to overcome that problem by a transfer of funds and help from the Master of one of the Kuala Lumpur lodges. After culling some of his travelling luggage (mainly books) into a package for onward shipping to New Zealand, Trevor was able to continue his journey with lectures given to English, Irish and Scottish Constitution lodges in Kuala Lumpur, Singapore, Hong Kong and Bangkok (all affiliated or attached

to ANZMRC) before flying to New Zealand.

Transport during the New Zealand leg was mainly by private car, so the extra luggage was no problem and the books selected by Trevor as gifts for his host brethren were able to be presented as planned. The hosting by research lodge brethren at each place on the tour through both the main islands was, in Trevor's summation, "awesome" and certainly contributed to his relaxed approach to each presentation.

This hospitality continued through the Australian leg which started in Queensland and ended in Western Australia one month later. During the entire tour the lectures were delivered to a mix of formal lodge meetings and informal gatherings in refectories with ladies and non-masons invited to some. Of the thirteen papers on offer for the tour, the Robert Burns lecture proved to be the most popular with the host groups. In Invercargill (NZ), the Research Lodge of Southland staged a full Burns Night ceremony with the address to a haggis and a selection of whisky on the menu. Trevor was also ceremonially piped in at the Taranaki meeting.

The tour highlights for Trevor included the celebration of his seventieth birthday whilst in Adelaide and his meeting up with his old friends Tony Pope when in Canberra and Andrew Stephenson when in Hawke's Bay. He also enjoyed meeting with members of Martinist groups on three occasions and partaking in the many tourist type trips his hosts provided. The presentation of a paper in the old lodge room that is part of the "Shantytown" tourist facility near Greymouth on the West Coast of the South Island of New Zealand was another unique occasion.

The papers on "Gentlemen Entrants" and "Martinez de Pasqually" were also popular with selection more than twice. Most of the other papers had at least one outing. All in all the tour was an outstanding success and I am certain that Trevor Stewart will be fondly remembered for his social





ability, his generosity of time to talk informally with all before and after each lecture and the skill he displayed in each presentation, most he delivered without reference to notes. Trevor flew from Perth back to his home in Sunderland in the north of England well satisfied with his journey but a little weary from the constant movement from one host to the next.

**Colin Heyward, ANZMRC Secretary on left in Photo and Trevor right.**