

Harashim

חרשים

The Quarterly Newsletter of the
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ANZMRC CONFERENCE CAIRNS QUEENSLAND

WHJ Mayers Lodge of Research situated in Cairns Tropical North Queensland is hosting the 2014 ANZMRC 12th biennial Conference to be held in the Heritage listed Cairns Masonic Centre.

There will be the Kellerman lectures, masonic workshops, international guest speakers as well as social events. From Cairns there are available tours of the reef and the rainforest, should you so desire you can go diving and snorkelling. At this time there is many festival activities, there is the skyrail to Kuranda well worth a visit. Discounted accommodation has been organised. Find a link at the website below. If you are even thinking of attending please use the contact form (registration) on the website. <http://www.anzmrc2014.com/>

Invitation to ANZMRC Conference in CAIRNS August 28-31 2014



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. 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

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
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Harashim is your paper it can be your forum. Many of you read and I hope enjoy what you find within these pages.

It would be nice if you the reader were to find time to send in to me some of your work, your comments. Stories that you would like to share with your Brothers.

We as Freemasons need to show that we are still alive, I often wonder where the enthusiasm shown by our forbears has gone. I would have liked to see comment on Ronald Ng paper last issue and I have referred to it this issue. Let us renew that curiosity and zeal that stood Freemasons apart from the rest in the past.

What say you.

Editor email

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THE BROTHER OF MY BROTHER: the right to visit revisited

by *M Remzi Sanver, IPGM,
Grand Lodge of Turkey*



On 11 May 2013, the Grand Lodge of Turkey decided to allow—subject to the approval of the Grand Master—visitation to Freemasons belonging to non-recognized constitutions, provided that their grand jurisdiction is regular and is recognized by at least one grand lodge which is recognized by the Grand Lodge of Turkey. With this decision, the Grand Lodge of Turkey officially accepts that the brother of a brother can be given the right to visit Turkish lodges—hence is a brother. This acceptance—which I refer to as the ‘brother of my brother’ policy—breaks the traditional equivalence between *right to visit* and *recognition*, by expanding the sphere of brethren who can possibly visit Turkish Lodges from *recognized* jurisdictions to *regular* ones.

At this point, it may be useful to recall that the regularity of a Grand Lodge is the satisfaction of a well-defined list of principles aiming to

preserve the traditional values of Freemasonry, hence being an objective concept. On the other hand recognition, a privilege that two grand lodges may or may not grant each other, is subjective. During the last couple of decades, the world panorama of Freemasonry exhibits an ever growing disparity between regularity and recognition. While regularity is necessary for recognition, decisions of recognition typically include additional subjective criteria which mostly contain elements of Masonic or even profane politics. As a result, regular grand lodges who are not in mutual recognition abound.

It is indeed this observation that motivated the decision of the Grand Lodge of Turkey. The traditional equivalence between right to visit and recognition is the product of a world where decisions of recognition are (almost) solely based on regularity, hence the distance between recognition and regularity is (almost) nil. In such a world, setting right to visit equivalent to recognition unites (almost) all regular brothers, while successfully separating them from understandings of Freemasonry that are not compatible with the principles of regularity. On the other hand, setting right to visit equivalent to recognition in a world where there is a severe gap between recognition and regularity has the ill effect of separating regular brothers for reasons unrelated to the basic values of Freemasonry. To say even more, when the gap between recognition and regularity is somehow 'political', this implies a separation based on 'politics' which, let alone having nothing to do with regularity, is orthogonal to the basic values of regular Freemasonry. The decision of the Grand Lodge of Turkey which replaces the traditional equivalence between right to visit and recognition with an *almost* equivalence between right to visit and regularity is a step towards removing the barriers between regular brethren and contribute to their mobility, while preserving the separation of regular Freemasonry from other non-

traditional approaches to the Craft.

The main application of the 'brother of my brother' policy can occur when multiple regular grand lodges who are not in amity exist over the same territory. Italy (with the Grand Orient of Italy and the Regular Grand Lodge of Italy) and Greece (with the Grand Lodge of Greece and the National Grand Lodge of Greece) are two well-known cases in Europe. More historical cases can be found in North America with Prince Hall grand lodges. In such cases, the rule is to recognize only one of the many. With the 'brother of my brother' policy, a grand lodge can keep its lodges open to all regular brethren of that territory, without violating the rule.

The 'brother of my brother' policy can also contribute to the rapprochement of brethren under two different grand lodges which are not amity due to reasons pertaining to the relationship between those two jurisdictions. As a case in point, the Grand Lodge of Turkey does not recognize the Grand Lodge of Cyprus and has lodges in North Cyprus. The 'brother of my brother' policy can support the mobility of brethren in Cyprus which can have a very positive effect on the relationship between the two grand lodges.

The 'brother of my brother' policy reflects both a position closer to the values of Masonic brotherhood and an acceptance of today's world reality. After all, Turkish brethren could anyway share ritual meetings with the non-recognized brethren covered by this policy. This typically occurred under the shelter of a third grand lodge which recognizes both the Grand Lodge of Turkey and the grand lodge of the brother who is not recognized by the Grand Lodge of Turkey. With the possibility of membership in more than one grand lodge, there were even instances where the 'non-recognized' brother could visit Turkish lodges, wearing the hat of his other grand lodge that *is* recognized by the

Grand Lodge of Turkey. For example, in Italy, the Grand Lodge of Turkey recognizes the Regular Grand Lodge of Italy (hence not the Grand Orient of Italy) but a Turkish brother could attend the meeting of a lodge under the United Grand Lodges of Germany (which recognizes the Grand Orient of Italy) where he would enjoy the company of his brother from the Grand Orient of Italy. Furthermore, if this Italian brother is also a member of the German constitution, he could also visit Turkish lodges in this capacity. Previously, the official rule was that Turkish brethren could not share ritual meetings with brethren of the Grand Orient of Italy, whereas in reality they could. Now that is acknowledged officially.

The Grand Lodge of Turkey has adopted the 'brother of my brother' policy because the concepts about relations between grand lodges have lost their capability to efficiently shape today's world. These concepts need to be revisited, and if necessary revised, to enable us—as Freemasons of the world—to approach our desired outcome more efficiently, which is ultimately the brotherhood of all mankind.

1. The qualification 'almost' is needed, as Turkish Lodges are open to regular Freemasons subject to the fulfillment of certain additional conditions. But the qualification 'almost' also seems to be appropriate because these additional conditions are much weaker than recognition.

2. Of course, one can question this rule of recognizing in one territory only one of the multiple regular grand lodges who are not in amity. The discussion of this rule would be the subject of another article. However, the reader should know that the decision of the Grand Lodge of Turkey is taken, and this article is written, assuming the existence of this rule.

3. The situation of Cyprus is a big story of its own. I would direct those who want to learn about it to the

article 'Freemasonry in Cyprus—a dysfunctional family' in *Harashim* #47 p.6 (July 2009).

4. 'When in Rome, do as the Romans do'. So, accept the rules of the grand lodge which you are visiting. With a few notable exceptions, most grand lodges approach intervisitation through the 'when in Rome' rule.

5. To prevent such instances occurring would require drastic measures to be taken, such as not allowing Turkish brethren to visit a recognized jurisdiction when a visitor belonging to a non-recognized jurisdiction is present there, and asking visitors to Turkish lodges to declare *all* their Masonic affiliations. Not only do such measures not make sense but also they cannot be enforced.

I found the following article in Freemasonry Today the Newsletter of the UGLE it was written by John Hamill the UGLE special projects director. ED

THE LANGUAGE OF MYSTERY

Director of special projects John Hamill considers whether the words and phrases used in Freemasonry should be modernised to give greater clarity. The English language is said to be one of the most difficult to learn, in both its written and spoken forms. Part of that difficulty is the wonderfully idiosyncratic illogicality of how we pronounce many of our words, which often has little bearing on the actual letters they contain. Another problem is that a simple word can have different meanings, or shades of meaning, depending on its context, or even where in the country it is spoken.

To most of us, 'bait' is what a fisherman puts on his hook in the hopes of catching a fish. In northeast England, 'bait' is what a workman has in his lunch box. Equally, in spoken English many words sound the same but have different spellings and meanings. Consider the simple words 'you', 'yew' and 'ewe', or 'earn' and 'urn'.

English is a living language in which the meaning of words changes over time, so it is important to consider the period to get the full definition. I remember in my early days as a masonic researcher being slightly puzzled when the premier Grand Lodge Minutes referred to brother A being appointed Provincial Grand Master for M 'in the room' of brother B. In my naivety I thought it rather quaint that they actually went to the room of the predecessor to appoint the successor. But it soon dawned on me that they were using 'room' not in its usual sense of an actual physical place but to mean 'in place of'.

TIME TO REDEFINE

Our Craft rituals were developed over a long period, from the late 1600s until they were formally codified by the Lodge of Reconciliation from 1814 to 1816. They inevitably include words and phrases with meanings that have changed in the past two hundred years. Many of those words are still in common usage and so can cause confusion for a new member.

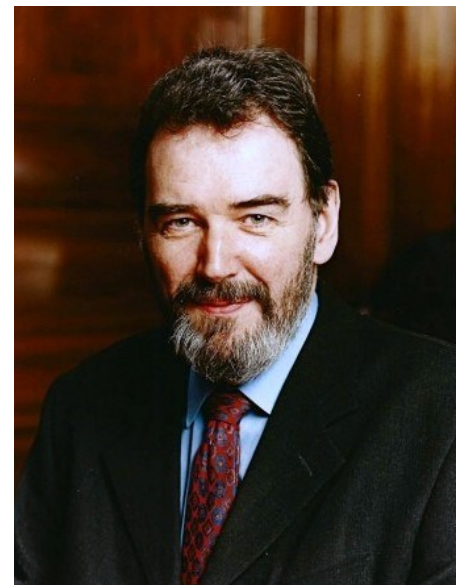
One word that gives pause for thought and appears frequently in our rituals is 'mystery', plus its plural 'mysteries'. Today, mystery has connotations of something hidden, possibly secret, which takes time to understand. The full Oxford English Dictionary gives more than a dozen definitions, some of which are no longer in use, or used rarely, but nonetheless show how we came to use mystery in our ceremonies.

One definition is that a mystery was an occupation, service, office or ministry. Another that it was a handicraft, craft or art. The dictionary states that the phrase 'art and mystery' appears in many apprentice indentures, citing a sixteenth-century indenture for a boy apprenticed to a master to learn 'the science, art and mystery of wool combing'. In another definition it states that a mystery was a trade guild or company, pointing to our possible connections, direct or indirect, with the stonemasons' craft.

This latter definition was one that appealed to the late Rev Neville Barker Cryer. In his Prestonian Lecture of 1974 he looked for the possible roots of Freemasonry in the Mystery Plays performed by the medieval trade guilds, which he believed had a similar purpose to our masonic ceremonies – the instilling of principles of morality. In ancient Greece, Rome and Egypt, the 'mysteries' were rites and ceremonies to which only the initiated were admitted, which again chimed with the use of the word in our ceremonies.

Occasionally, we hear calls to modernise those ceremonies, to take out old words and phrases and replace them with modern, instantly comprehensible ones. I hope those calls are never answered. Our ceremonies contain some wonderful set pieces of English language that would be destroyed if we modernised them. Freemasonry is a learning process, and if we have to resort to a dictionary to fully comprehend what we learn, that can only enrich us.

John Hamill



Ken Brindal made his mark

Sydney Kennion Brindal (1925–2013) was a Jack-of-many-trades and Master of more than a few. Born in an Adelaide suburb, he went to a posh, fee-paying school and then decamped to the bush, earning his tucker as a jackaroo on Mutooroo Station, southwest of Broken Hill, just south of the country where author Arthur Upfield had previously gained experience on the dog fence.

Coincidentally, about 25 years later Ken's eldest son, Mark Brindal, and I were both posted to tiny country towns in that vicinity, Mark to Cockburn as a schoolteacher and I to



Mannahill as the representative of law and order.

In 1944 Ken became a sailor, not entirely by choice, since His Majesty required his services for the duration of WWII and a while thereafter, but Ken opted for the navy because, as a horseman, he disliked walking. After training in seamanship and gunnery, Ordinary Seaman Brindal went to war in the waters north of Australia, and in due course was rated an Able Seaman. In 1946 he was demobilised and came ashore with £164 accumulated leave pay and war gratuity, an abiding love of the sea, and a passion for the tall sailing ships of yesteryear.

Back in Adelaide, Ken got a job with a supermarket chain, married, produced three sons, built his own house of stone on a double block in the suburbs, and became a Freema-

son—not necessarily in that order. In fact, he was initiated in his father's lodge, Leopold Lodge 31 SAC, in March 1948, two months before the birth of his firstborn, Mark, a future teacher and politician.

Job and family were not enough for Ken. At home, he kept poultry, bred enormous rabbits for their meat, and learned to play chords on the guitar. His musical talent was sufficient to earn him a place in a small band, playing jazz, blues, country and other styles in pubs and clubs around Adelaide. Like many other musicians, he also indulged in vocals, which led him to join several choirs at various times.

Ken took up painting, mostly sailing ships with meticulously accurate rigging, on seas that were seldom calm. His other main choice of subject was birds, particularly raptors, probably sparked by his observation of eagles in his days as a jackaroo.

Another outlet for his artistic bent was working with wood, not only furniture and picture frames, but also children's toys and other objects. I have a finely carved figurine of a seated Buddha he gave me, and a 'heavy maul' which he presented to me when I was Master of a lodge in Victoria.

When Ken was retired, he joined a Beefsteak and Burgundy Club, and developed a taste for good food and fine wine. There he met not only chefs, vintners, restaurateurs and others in the hospitality industry—some of whom were Freemasons—but also the proprietor of a

timber yard where Ken had been a regular customer.

Ken's Masonic career was fairly standard in the early years. He was a member of his father's lodge from 1948 to its closure in 1990, went through the chairs, and subsequently in Grand Lodge rose to the rank of Grand Sword Bearer in 1984. He was a member of a Royal Arch chapter from 1971 (First Principal in 1991), a Mark lodge in 1982 (Master in 1989), Mariners in 1986, and a Rose Croix chapter in 1983 (Sovereign in 1992). After he sold his house in Adelaide and moved to the Fleurieu Peninsula, he joined Lodge Elliot, a country 'dining' lodge, in 1992 (closed in 2012), serving as Secretary for several years and as Almoner and Chaplain.

His interest in Masonic research was sparked by active membership in the Masters and Wardens Association, which was revamped as the Freemasons' Open Forum, and he later became a member of the Societas Rosicruciana in Anglia. Ken joined the South Australian Lodge of Research in 1986, and was Master for two years, 1991–1993, then Secretary for several years; he served as Director of Ceremonies for three years, from 2000, and then as Chaplain for a year. He was made an honorary member for service to the lodge and remained a member until its demise in June 2013, six months before his own death.

From 1990 he was involved in planning the formation of the Australian Masonic Research Council, and audited the accounts of the Interim Committee just prior to the formation of the Council in 1992. He was selected to be the representative for South Australia and the Northern Territory, and to give a lecture at the Inaugural Conference in Melbourne, such lectures to be named Kellerman Lectures. There is a story behind Ken's lecture. He was given only six months notice of the requirement, and the lodge rallied round to help in the research for his chosen topic. A



team of eight descended on the Grand Lodge library, six of them to search the shelves, Ken to choose from among their discoveries, and the remaining member to operate the photocopier. Then Ken set to work to produce 'The mason mark', which was later published in the *AMRC Proceedings 1992*, and received a rave review in the English magazine, the *Masonic Square*.

Ken served as the South Australian representative on the Council, and as Vice-President, from the inaugural meeting in 1992 until the close of the fourth conference, which was held in Launceston in 1998. He made several contributions to *Harashim* between 1997 and 2002, and attended the Adelaide conference in 2002. He featured in *Harashim* again—and the Adelaide newspapers—in 2005, when his sense of humour outweighed his discretion, and he accepted the challenge of a woman to propose her for initiation in the South Australian Lodge of Research! (see issue 35 of *Harashim*)

Some time after the death of his first wife, Ken sold his Adelaide house and purchased an 1850s stone cottage on an acre of land at Port Elliot, on the southern coast of the Fleurieu Peninsula, about 80 km south of Adelaide. Here, he had room to indulge his hobbies, a studio-cum-library, a wine cellar with tasting room above, and a large shed for woodworking, complete with machines and hand tools. There might even be room for a wife, and *her* hobbies! Ken found another woman brave enough to take him on, and Ken doubled the size of his family by exchanging the magic words with Betty in a small country church filled with relatives and friends. The happy couple left the church under an arch of swords wielded by kilted Scots dancers, and one Freemason was heard to exclaim: 'Cor! Ten Tylers!'

Over the years, Ken was host to a number of overseas Masonic researchers, in Adelaide and Port Elliot. John Hamill, for a memorable


night in 1991, was the precursor of Cyril Batham (four days in 1993), Murray Alford (from New Zealand, 1995) and Wallace McLeod (four days in 1997), followed by a brilliant afternoon in May 2003, when his guests included John Belton (UK) and Richard Bish (USA), as well as Max Webberley from Tasmania.

The last time I sat in lodge with Ken was in the South Australian Lodge of Research in June 2010. I do not think he had been to lodge for quite a while, as we discovered that the belt of his PM apron was totally inadequate for the task. Fortunately I was able to lend him an American PM dress apron, pristine white lambskin with long cords, and tassels on the ends, to enable him to act as Inner Guard for the evening.

Three and a half years later, WBro Sydney Kennion Brindal, PGSwdB, DipMEd, KL, 65 years a Freemason, died at Victor Harbor, South Australia, on 29 December 2013. He was farewelled at the Christian Gospel Centre at Victor Harbor on Saturday 4 January 2014 by a large gathering of family and friends, in a setting that he would have appreciated (see photo by Richard Num). Family members played keyboard and bagpipes (separately) at appropriate places in the ceremony, and a video made by another family member was shown, of Ken being interviewed about his life, with a background of blues, jazz and swing music.

Five years ago, in 2009, Ken's inaugural Kellerman Lecture, 'The mason mark', was selected as one of ten papers to represent the work of the Australian & New Zealand Masonic Research Council on the Pietre-Stones Review of Freemasonry website, in a section named 'Special Project 2009' at <<http://www.freemasons-freemasonry.com/freemasonry.html>>. And if you

Google the name 'Ken Brindal' today, in 2014, you will find links to that paper from websites around the world.

Ken Brindal has indeed made his mark: 

Tony Pope, with help from Richard Num

On Toasting From a Lodge newsletter

We have been looking at symbols and at the same time we have been working on a Table meeting that we may be able to use as a recruiting tool. We all have had something to say about Toasts and toasting and not always complimentary. I thought therefore to devote this newsletter to toasts and toasting and what we may not know of this tradition.

From a long time ago it has been the custom for members of the fraternity of Freemasons to retire, when the work of the Lodge is finished, to a separate room for refreshments, the tradition, since apparently lost was that in this room, the name of every article was changed to Masonic nomenclature, glasses became cannon, and to consume the contents of a "cannon" and to "fire" it, consequently, when a toast was drunk the cannons were "fired at the correct moment. I will explore this further but you will see from the Table Meeting Ritual that there is a particular way to toast. You will note in the Ritual for the Table Meeting we are having in August words from this old Masonic song:-

"Are you charged in the West? Are you charged in the South?' The Worshipful Master cries. We are charged in the West, we are charged in the South,' Each Warden prompt replies.

Masonic Fire. At one time the festive boards were called "Table Lodges". The tables were arranged in a "horseshoe" shape with a warden at each end. When "Table Lodges" were opened everything

changed its name

The tables became "tracing boards"
The plates became "tiles"
The spoons became "trowels"
The glasses became "cannon" and
the wine became "powder"

To fill the glass was "to charge it"
you all know that we do this bit and
to drink the contents was to "fire it".
After the toast the "cannon" (glass)
which had been charged, was
"fired" (emptied) and certain simul-
taneous movements of the hand
("clapping") were made concluding
with three times three.

The last portion of the ritual is all
that was generally adopted in Eng-
land for which firing glasses with
heavy bases were necessary. After
"firing" (draining of the glass) the
brethren were called upon to copy
the Worshipful Master – who made
the following movements to show
that the "cannon" had been well and
truly "fired" and was empty.

Holding the "cannon" in the right
hand he jerked his hand forward to
the full length of the arm, then
swung it to the left and then to the
right. This he did three times and
counted off "one"- "two" – "three"
and at the word "three" banged the
"cannon" on the "tracing
board" (table). The toast was then
further honoured by three times three
claps on the hands.

The symbolic meaning of the Mason-
ic fire is explained as:

The downward stroke - The lay-
ing of a brick

The movement to the left - So
shall we spread the cement of human
kindness

The movement to the right - So
shall we build up the lodge with
brotherly love

And just in case you are wondering
where the English phrase "toast"
comes from, it comes from the prac-
tice of floating a piece of burnt toast
on top of the wine of the loving cup.
The reason for this was that the toast
took away some of the acidity of the
wine. Back years ago, wine wasn't as

good as it is today, so this floating
piece of burnt toast worked well to
tone down the sharpness of the
wine. It was an ancient custom that
was popular during the roman and
Greek times dating as far back as
the 6th Century B.C. After the bowl
was passed around and shared by
all the people, the host would be
the last one to drink what was left
and this included eating the wine
saturated piece of toast. This was
always done in honour of the
guests.

There are lots of ways that toasts
were done in ancient history, but
the main point was that it was an
offering from man to his Deity
(God). Throughout history, man
has always expressed his highest
honours to the Deity in the form of
a drink and the offering of
toasts. Maybe the Christian Com-
munication started this way!

In the British Navy, which has very
old traditions, the officers' noon
mess typically began with the loyal
toast, followed by a toast distinc-
tive for the day of the week:

Monday: Our ships at sea.

Tuesday: Our men.

Wednesday: Ourselves. ("As no-
one else is likely to concern them-
selves with our welfare," is often
the retort and not part of the toast)

Thursday: A bloody war or a
sickly season (meaning the desire
and likelihood of being promoted
when many people die: during war
or sickness.)

Friday: A willing foe and sea
room. (meaning the payment of
prize money after a successful en-
gagement)

Saturday: Sweethearts and wives.
("may they never meet," is often
the retort and not part of the toast)

Sunday: Absent friends.

A toast might be spontaneous and
free-form, a carefully planned orig-
inal speech, or a recitation of tradi-
tional sentiments such as this Irish
example:

May the road rise to meet you.

May the wind be always at your
back.

May the sun shine warm upon

your face.
And rains fall soft upon your
fields.
And until we meet again,
May God hold you in the hollow
of His hand.

Throughout history, toasting has
been integrated into special occa-
sions in almost every country in the
world. Although the custom dates
back to biblical times, the first toast
on record was in England in 450 AD
at a huge feast given by British King
Vortigen to his Saxon allies. This
first toast was to good health and
fortune and over the years has
evolved through many stages.

During the 17th century, it was be-
lieved that the clinking of glasses'
bell-like noise would banish the dev-
il, which is repelled by bells. It is
also said that to ensure your drink
was not poisoned bumping glasses
together caused the drink to spill
between glasses so hoping that any
poison was shared.

It wasn't until the late 17th century
that the term "toasting" was used.
The 18th century brought the posi-
tion of the "toastmaster", whose du-
ties included proposing and an-
nouncing toasts, making sure all
toasters were given a chance to
make his/her contribution. Finally,
by the 19th century, toasting had
turned into the "proper" thing to do.
Firing glass

An additional origin story ties the
birth of the shot glass to the sound of
a gunshot. Whilst I have not seen it
here in Queensland Freemasons
have a custom of drinking toasts
from specially shaped glasses known
as "cannons". Another name for
these glasses are "firing glasses",
which comes from the French call-
ing the toast "feu" or "fire". If the
glass is slammed on the table, it
makes a sound like a gunshot – a
firing glass then becomes a "shot
glass". Not only is the firing glass
much older than the shot glass, it
also has a very specific shape
(relatively thin sides, very thick pro-
truding base) which is quite different
from the shot glass.



Book Reviews

* R Berman, The Foundations of Modern Freemasonry – The Grand Architects, Sussex Academic press, 2012, pp.344, incl Notes, index, biblio.

* R Berman, Schism – the Battle that Forged Freemasonry, Sussex Academic, 2013, ISBN 18451906074, pp.321, incl. five appendices, index & biblio.

Reviewed by Bro Dr Bob James, Newcastle.

Since 2004, many important developments in the history of Freemasonry, including the series of bi-annual International Conferences at Edinburgh and Washington have occurred. At the first of these, a key-note speaker, Professor Snoek argued that:

(We) have now entered a new phase in the historiography of Freemasonry, one in which much of its history needs to be re-written.

He argued for a complete overhaul of 'Masonic History' because there was a wide-spread feeling that major problems were blighting the study of Masonic history. Part of what Snoek was arguing was that SF could no longer be considered in isolation:

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

Within English Freemasonry, rumblings for fundamental change are growing louder, and it's not a case of

barbarians at the gates – non-Masons and academics - attempting to sack and plunder the holy city and that all true Freemasons should rally in its defence. The arguments for change are well-founded.

Earlier, in 1969, JM Roberts had challenged his fellow academics' obvious neglect, but he argued that they had been right not to study Freemasonry. Their neglect, he said, was 'proper', because the assertions published by the popular press were not based on either an 'official' or 'unofficial' understanding of Freemasonry but on what he called in 1974 'the mythology of the secret societies'. This was an understanding based on hysteria and rumour generated by fearful mistrust of secret societies and could not serve as a sound basis for any useful research. A North American academic, Margaret Jacobs, had around the same time, made known her frustration by dismissing the huge piles of publications about Freemasonry, already then in existence, as 'useless' for the purposes of serious scholarship.

This is the key to understanding this whole issue. Roberts, in my view, made an unsatisfactory defence of 'professional historians', but the neglect certainly existed. Jacobs wasn't dismissing literature which didn't exist, she was dismissing the material which did, and this was material which had been generated by 'insiders' not 'outsiders.' What is important, of course, is not whether an historian is an academic but what rules of evidence are in use and how rigorously they are applied.

Having been written by 'insiders' the Masonic material dismissed by Jacobs was uniformly positive about the Order. These Masonic authors perhaps thought they were writing reasonable history but they were being very selective with regard to the evidence and what they included as relevant background. Exactly what non-Masons wanted to know about - the political, economic, social and cultural connections between Masonry and the outside world - was exactly what these authors were leaving out.

Some English Masons, ie brethren affiliated to the United English Grand Lodge, have convinced themselves that this problem was solved way back in 1886 when their first Lodge of Research was established. In the 130 years or so since, the lodge, popularly known as QC, gained the reputation of having successfully moved against fanciful history. Bro Dyer, a member of QC evaluated the achievements of its first century up to 1986:

...By (their stated objectives the founders) established a new style of research into Freemasonry. It ignored baseless conclusions...of earlier authors and...became known as the 'authentic school' of Masonic students.

Clearly, as Snoek said just a decade ago, the problem of 'authentic Masonic history' has been on the agenda for a long time but has not yet been satisfactorily resolved. At the same time, lodges as possible places of learning have declined into places for the parroting of ritual to the extent that the obvious public information gap has been filled by fanciful histories of the Dan Brown kind.

English Masons have had the basics drummed into them, until it has become accepted that Masons do not talk or write about any matter which Grand Lodge ordains is 'off limits'. Though Masonry, precisely because of its history, has both religious and political dimensions, Masons are specifically told that discussions of politics and religion inside a lodge

room are prohibited. Three hundred years ago, such discussions might have been prohibited to keep divisive, sectarian issues at bay, although even that's debateable. Today, some insiders have acknowledged that Freemasonry has been and is a social phenomenon, like any other, and that the organisation's past must be objectively considered for its current situation to be understood.

To draw a suitable 'map' of new evidence in any field, it's always necessary to clarify what was 'wrong' with previous maps. In other words, as Snoek says, Masonic history has to be re-written. With that in mind, I'd like to bring to your attention these two books which, in my opinion, are the most important on English Freemasonry published in recent times.

The first, sub-titled, *Political Change and the Scientific Enlightenment, 1714-1740*, introduces the crucial networking which produced the first 'buzz' of interest in Freemasonry in 1720's London. The second, set in the second half of the 18th century, describes 'the battle that shaped Freemasonry', between London's established and respectable Grand Lodge, 'The Moderns', and the middling sort of brethren, largely Irish refugees, who objected to centralised pronouncements, 'the Antients.' The two volumes are best taken together for their full implications to emerge.

For the first volume, Berman located new material showing the predominance of magistrates in Masonry's most sociable, and therefore most influential lodges, and he has emphasised the bridge these provided between the theory of Newtonian science and its application. The lectures and demonstrations of 'natural philosophy', which were Desagulier's strength and passion, fed directly into the engineering and hydraulic schemes increasingly driving the industrial revolution. This two-way street meant the rapid popularisation of Newton's ideas enhanced Freemasonry's image as THE society for the upwardly mobile, and vice versa. The seven chapters in this first volume, briefly and succinctly, locate

Desagulier alongside Martin Folkes, George Payne and many of the other, 'exceptionally well-connected' players.

In Berman's view, English Freemasonry was a deliberate creation of a few brethren of the Horn Tavern who were able to convince leading Whig politicians and members of the aristocracy to join. At the time, the group's relatively tolerant approach to religion and to internal governance was unique, but it was never completely tolerant, nor completely democratic, and was never intended to be. The 1723 'Constitutions' contained a Hanoverian agenda, radically revising the Order's oaths to ensure that each member swore *'to conform to and respect the law and the magistracy, be a peaceable subject of the Crown and not to become involved in any Jacobite plots or anti-government conspiracies.'* (*Schism*, p.2)

These are profoundly political and, by implication, profoundly religious impositions, and, in highlighting and backgrounding them, Berman has already done a great service to Masons and to scholars of Masonry. In showing how the organisation changed soon after it began, was challenged and forced to reform itself further he has ensured that assertions that it was somehow immutable and unchanging, outside and beyond the rules of evidence applied to all social phenomena, can no longer be made.

For the pioneers grew old, the administration passed into other, less committed hands and corruption and stagnation became apparent, and thus, there came a reaction. Where Berman's first volume was centred on personalities and their unique histories, his second volume is more about the collective experiences of two distinct social groups. In particular, he brings 'the Antients' to life. He delves into their occupations, their communities and their grievances against the original Grand Lodge. He reports that the evidence suggests that Antient Freemasonry was

'from its earliest years' an association of friends, neighbours and co-workers, 'the large majority of whom lived and laboured' close to one another. Because they were from the middling and lower classes, these men were more concerned with the financial security such fraternalism could offer than the conviviality and status. They formed recognisable 'mutual benefit funds' which were much closer to the pre-1717 operative guilds in form and function than 'the Moderns', and much closer to the mutual benefit funds, such as the Odd Fellows, Druids and Rechabites, proliferating around them.

These two volumes are extremely well produced and both are credits to their publishers and their printers. But the warmest appreciation must go to the researcher and author, Ric Berman. In providing a precise, social context around the invention of English Freemasonry, he has, hopefully, finally killed off the fanciful speculation which has continued to bedevil it nearly 130 years after the idea of Masonic research was formalised.

J Snoek, 'Researching Freemasonry: Where Are We?', 2007, p.9, (Version published by Sheffield's Centre for Research into Freemasonry and Fraternalism).

'Quatuor Coronati Lodge No 2076', Transactions, Vol 121 for 2008, p.v.

1814 - Consolidation and Change: The First Year of the United Grand Lodge of England

By Dr Mike Kearsley

On the feast of St John the Evangelist, 27th December, 1813 - at the Freemasons' Hall in Great Queen Street, London - two rival English Grand Lodges were united into a single body, known since as the United Grand Lodge of England. Of course, the meeting was held between Christmas and New Year - so it was not until the early months of 1814 and throughout that year and beyond, that the union could begin to be consolidated. It is thus appropriate that this Prestonian lecture, which runs throughout 2014, should



1814 - Consolidation and Change.

The First Year of the United
Grand Lodge of England.

Dr Mike Kearsley

take as its subject the 200th anniversary of this momentous event in English and, indeed, worldwide Freemasonry.

This book traces events leading to the union and then to covers some of the changes that were effected in the short, and necessarily, the longer term thereafter. Change on the scale required could not possibly be achieved in but one year - hence, events beyond 1814 must be included.

The story is presented through the perspective of three individuals, each of whom played an important role in the union. They were Frederick Augustus, Duke of Sussex - the first Grand Master, William White, the first Grand Secretary and Sir John Soane, the first Grand Superintendent of Works. Also included in this work is a summary of the events leading to the division in Grand Lodges.

£10.00

Dr Mike Kearsley was born and raised in Lancashire. He attended Liverpool University and trained as a teacher in Geography and Economics. After teaching in Liverpool he emigrated to New Zealand where he taught Economics in a boys public school as well as taking a Masters degree and other teaching qualifications.

He then left teaching for the commercial world. During his career, he was in sales and management in IBM, the marketing director for Alexander Stenhouse and Marsh McLennan, insurance brokers, the marketing director for Computations Plc, now part of Misys and principal consultant in Coopers and Lybrand (PWC) management consultancy. On his return to the UK he gained a doctorate from Surrey University researching sales reluctance in professional advisers. He has operated as an independent management consultant for many years and continues to lecture in marketing, consultancy and general business areas at several Universities.

He holds a number of degrees in business and education and is a fellow of many professional bodies for the same. He is the author of a number of publications and papers in these areas. He has travelled extensively for business purposes and as a guest lecturer and speaker at conferences.

In his masonic career he was initiated into freemasonry in the Hawera Lodge No 34 in Hawera, Taranaki, New Zealand and was passed and raised in Mairehau Lodge No 391 in Christchurch, New Zealand. Later he joined the David Bonner Lodge No 9678, the Musicians Lodge of the province of Middlesex, under the English constitution becoming its Master in 2010 and Secretary. He is a member of the Temple of Athene Research Lodge No 9541, becoming Master in 2013, the Feltham Lodge No 7307, becoming Master in 2012, Quatuor Coronati Lodge No 2076 and London Stone RA Chapter No 2541, becoming MEZ in 2012.



Dr Mike Kearsley

He has always had an interest in Masonic research and was a member of the correspondence circle of Masters and Past Masters Research Lodge, Christchurch, New Zealand. He has, therefore, produced many papers and presentations for Masonic audiences. He is Provincial Grand Orator for Middlesex. The province of Middlesex is part of the national oration scheme and continues to provide over 100 presentations to lodges each year. In 2011 he was awarded the Norman Spencer prize, by Quatuor Coronati Lodge, for a paper on the formation of the Grand Lodge of New Zealand and was subsequently offered full membership of the lodge, where he is now secretary.

He was awarded the Prestonian lectureship for 2014 and took up his appointment as editor of The Square in December 2013. He lives in Walton on Thames with his wife, Anne, and amongst other hobbies is principal tuba with the British Airways band.



Hugh Young

My Book, My Opinion

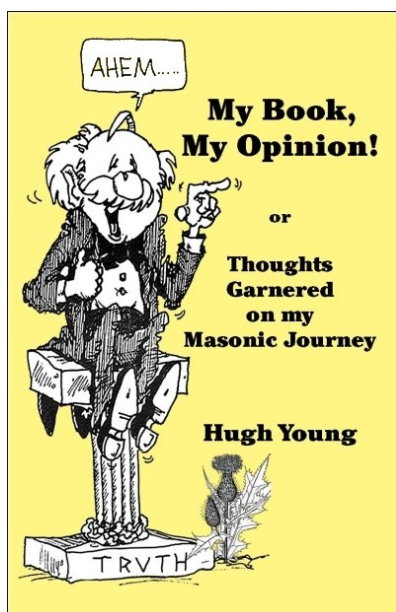
*or Thoughts garnered on my
Masonic journey*

Hugh Young

Linshaw Enterprises Inc, Calgary, 2009
pb, 21x14 cm, viii+122 pp, no index
ISBN 978-0-98117-808
Available from <www.linshaw.ca>
Ca\$19.95+\$9 p&p **OR**

E-book, published by Kobo 2013
ISBN 9780981178622

A\$4, downloaded from
<www.collinsbooks.com.au/book/>.



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

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

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

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

In addition to the sound common sense and valuable advice contained in this work, there are some wonderfully quotable 'nuggets' and 'gems': the ramblings of masonophobes (those who have an unnatural apprehension and fear of Freemasonry and anything Masonic) (p58)

It is important to recognize that Freemasonry is found in Masonic Lodges, not necessarily in Grand Lodges (p61)

The philosophy of Freemasonry: Sometimes referred to as the Spirituality of Freemasonry (p62)

the whole *raison d'être* for a Grand Lodge is to maintain the status quo—to enforce regulations as they stand, **not** to move in new directions (p88)

enjoy your Freemasonry as an integral part of your life. If there is no enjoyment, there is no point in participating (p91).

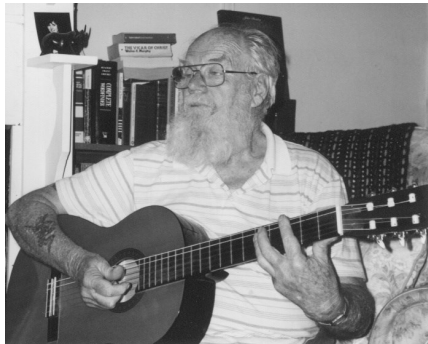
This book will not take up much space in your personal library, either as a paperback or as an e-book, but it is a treasure worth owning, reading, and from time to time re-reading. And if perchance you disagree with Brother Young on a particular point, you may have an opportunity to discuss it with him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

Tony Pope

Masonic World News and Views

From Tony Pope

Brethren, I have to report that WBro Sydney Kennion Brindal (1925-



2013), DipMED, KL, was farewelled at Victor Harbor, SA, last Saturday afternoon. ANZMRC was represented by the SA member of the Council (Richard Num) and two Kellerman Lecturers (Tony Pope, 1994 and Graham Murray, 1996). There was a large gathering of family (4 generations), Caledonian Society members, neighbours and Freemasons, including PGM Rob Casson (soberly attired) and WBro Colin Jackson (wearing a biker's black t-shirt with formal wear painted on the front, and sporting more facial hair than Ken was ever permitted).

The funeral service was held in the Christian Gospel Centre, a pleasant setting for the occasion. As the attached photo (by Richard) shows, the coffin was central, with musical in-



struments in the background. Family members played keyboard and bagpipes (separately) at appropriate places in the ceremony, and a video made by another family member was shown, of Ken being interviewed about his life, with a background of blues, jazz and swing music.

The coffin was piped out of the church (?chapel) and placed in a hearse, and everyone adjourned for coffee and buns, a totally teetotal affair. I will leave to your imagination what Ken would have said about that!.

The old reprobate will be sorely missed. (see page 5)

Found on the BBC News Northern Ireland web site 28 January 2014

Antrim freemasons challenge suspension in court

Representatives from the Grand Lodge of Freemasons in Ireland have appeared in court to defend suspending two of their members. Brian Hood, 48, and his father Stewart Hood, 67, from Randalstown are suing the Grand Lodge in Ireland after they were suspended. It followed a row over a disputed proposal to sell its Northern Ireland headquarters in Belfast. The men were suspended on a charge of "unmasonic conduct".

They are seeking to have the sanction declared void, which could then see them reinstated at their lodge in Templepatrick, County Antrim. Disciplinary action to suspend the Hoods was first taken in 2009. The father and son argue that rather than going to the Dublin-based Grand Lodge of Masons in Ireland, the matter should have been dealt with at provincial level in Antrim.

The Commercial Court in Belfast was told the Hoods were part of a "retention" team set up within the Provincial Grand Lodge of Antrim prior to 2009, to look at alternatives to selling the historic building in Rosemary Street. Brian Hood claimed in court he was "effectively gagged" after forming part of the retention team. The building, on Rosemary Street, features a mural by renowned Irish artist John Luke.

Brian Hood told the court he had been a member of the Masons from the age of 21, drawing "great comradeship" from an order that would provide security for his family in the event of any illness or death. He claimed, however, that a dispute then developed between the retention team and others in the Provincial Grand Lodge of Antrim. It was allegedly based on a board of general purpose deciding to endorse the alternative to selling-off the Rosemary Street headquarters.

"The Provincial Grand Master said we were not to give a report, we were effectively gagged and from that point on things went from bad to worse," Mr Hood told the court. Questioned by his barrister, he said seven members of the Provincial Grand Lodge were involved in the "unmasonic conduct" charge.

Brian Hood attended a disciplinary hearing in Dublin, but claimed it was the wrong forum. "The charges should have been heard under the Provincial Grand Lodge Board of General Purpose in Antrim," he said. The judge was told an investigation into the alleged conduct is ongoing.

The court also heard that although anyone no longer suspended is regarded as being of "good masonic standing" they would still have to apply again for membership. Grand Secretary of Masons in Ireland, Barry Lyons, also gave evidence during the hearing. He told counsel for the

respondents in the case that a decision to process the charges was taken after consultation.

Mr Lyons added that the action was in response to "disharmony" within the .

organisation's Antrim province. There are more than 20,000 Freemasons on the island of Ireland and the biggest Provincial Grand Lodge is in County Antrim. Brian Hood is a fourth generation Freemason at St Paul's Lodge in Templepatrick and up until he was suspended was also an officer in the Provincial Grand Lodge of Antrim. He added he attended dozens of meetings and his father was a trustee of a masonic charity.

Judgment in the case was reserved.

Found on Sci-News.com

Voynich Manuscript

Dr Marcelo Montemurro from the University of Manchester and Dr Damian Zanette from the Centro Atómico Bariloche e Instituto Balseiro, Argentina, claim to have found linguistic

patterns in the world's most mysterious book, the [Voynich manuscript](#) .

Named after the antiquarian Wilfrid Voynich who owned it since 1912 until his death in 1930, the Voynich manuscript is a small book 23.5 x 16.2 cm of about 240 pages. It is written in a language that even the best cryptographers have been unable to decode. Nearly every page of the book contains scientific and botanical drawings in various shades of green, brown, yellow, blue, and red.

The manuscript's ownership history can be traced back to the 17th century, but carbon dating of its vellum and stylistic analysis of its illustrations suggest that it was written around the second half of the 15th century.

"The codex belonged to Emperor Rudolph II of Germany (1576-1612) who purchased it for 600 gold ducats and believed that it

was the work of Roger Bacon. It is very likely that Emperor Rudolph acquired the manuscript from the English astrologer John Dee (1527-1608). Dee apparently owned the manuscript along with a number of other Roger Bacon manuscripts," said in the description from the Yale University's Beinecke Rare Book and Manuscript Library , where the manuscript has been on deposit since 1969.

Its text was written from left to right with a slightly ragged right margin. Longer sections are broken into paragraphs. The text consists of over 170 thousands glyphs, usually separated from each other by narrow gaps. An alphabet with 20 – 30 glyphs would account for virtually all of the text – the exceptions are a few rarer characters that occur only once or twice each.

Some previous studies have suggested that the Voynich manuscript was a forgery intended as a hoax.

"The text is unique, there are no similar works and all attempts to decode any possible message in the text have failed. It's not easy to dismiss the manuscript as simple nonsensical gibberish, as it shows a significant structure," Dr Montemurro told [BBC News](#) .

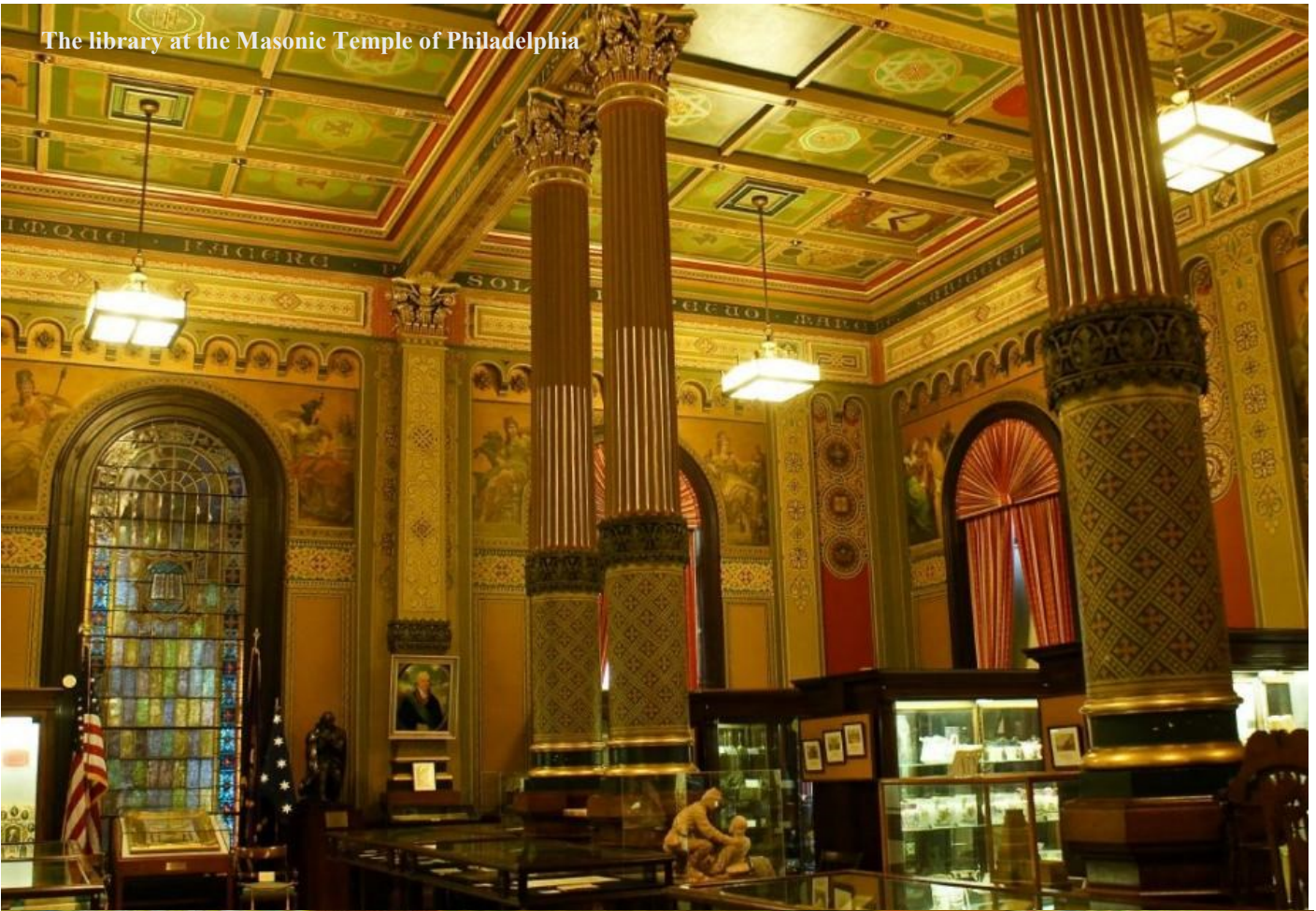
The scientists used statistical methods from information theory that identify content-bearing words without any prior knowledge of the language under analysis. "In our analysis, we used an information-theoretical measure that quantifies the amount of information that the distribution of words bears about the sections where they appear in the text.



Pages from the astrological section of the Voynich manuscript (Beinecke Rare Book and Manuscript Library)

Continued page 16

The library at the Masonic Temple of Philadelphia



The Egyptian Hall at the Philadelphia Masonic Temple. These beautiful examples of Masonic Buildings found Atlas Obscura
page 14 *Harashim*

ANCIENT SYMBOLIC PENALTIES

by
K.W. Aldridge

We want to thank Most Worshipful Brother Aldridge. PGM/Grand Secretary of the Grand Lodge of Quebec for this provocative Short Talk Bulletin. The ancient penalties in our obligations have been the source of much of the criticism levelled at Freemasonry. Most Worshipful Brother Aldridge deals with this criticism in a stimulating way.

The United Grand Lodge of England being in many respects the well-spring of modern day Masonry is a valuable source of inspiration, education and philosophy concerning what has come to be regarded as REGULAR FREEMASONRY. The recent decision by the United Grand Lodge of England, followed by a number of American Grand Lodges, to eliminate the Ancient Penalties from the obligation of each degree has caused much discussion within the Masonic Fraternity.

The purpose of this article is to discuss an alternative approach to the actual elimination of these Ancient Penalties.

Before proceeding further in this dissertation concerning the ANCIENT PENALTIES it needs to be pointed out that these penalties were not the brainchild of some distant Masonic ritualist. These or very similar variations of them were in use in England among the oaths taken by mariners during the 15th century and were also used in oaths assumed by those being admitted to the bar in London, England during the 16th century.

If Freemasonry has erred in the choice of these penalties it is as in the reference to them as "ANCIENT PENALTIES" rather than what they really were--"ANCIENT SYMBOLIC PENALTIES". As Shakespeare's

Hamlet said, "...ah there's the rub". These penalties were never included for the purpose of having an enforceable violent penalty. They were included simply as a symbolic representation of how seriously a postulant should view his oath.

Some would say if these are simply symbolic then remove them since they no longer mean anything. That is somewhat misleading because so much of what we have around us and which we hold so dear in this troublesome world is recorded in symbols of all kinds. Symbolism is part of life and cannot be cast aside.

Mathematicians, geologists, in fact anyone whose discipline relies on the use of numbers or numeric expressions, relies on symbols as an everyday experience. The simple act, though not always simple, of driving a car depends on the use of symbols to arrive safely at the intended destination. The numbers on the speedometer are symbols, various designs on highway signs are symbols, the little knobs on the dashboard all have different symbols. They are there to ensure understanding regardless of the language of the operator. So it may be concluded that symbols are an effective means of communication to ensure accurate understanding regardless of language, education or intellect. In fact your ability to read this paper is based on your understanding of the symbols or letters used to express my thoughts.

"Oh yes", some may say "...but these are all symbols lacking any violent origin". That may not be entirely accurate either. Many symbols in use today depict a violent beginning and their design is intended to remind us of that hazard. So it may be concluded violent symbols are effective communication links to save us from harm. The simplest being the skull and crossbones as a symbol of life threatening danger and of course the modern nuclear era has

spawned untold violent symbols especially designed to protect us from violent hazards.

Even the flags of many nations which certainly are revered and honoured by their nationals, and displayed in their places of worship, use red as a symbol of the spilled blood which caused their nations to be born. The red poppy worn so reverently in memory of our soldiers who died in battles to defend our country is a symbol of the blood spilled in battle on Flanders Fields during World War One. The buttons on the sleeve of a man's jacket and the little slit under the buttons are symbols of the time a man's jacket unbuttoned all the way to the shoulder so that he might have easy use of his sword. The vent at the back of a man's jacket is a symbol of the time soldiers rode horseback.

The vent allowed their jackets to fall on either side of the riders' legs and so keep his powder dry to more effectively kill his adversary. Quite a nice little symbol to carry around with us when dressed in our Sunday best.

Now to get back to our ANCIENT SYMBOLIC PENALTIES. Why on earth should we even consider relocating or removing them in the first place? "Oh because they are offensive to some religious leaders". That begs the question as to which religious leaders?

Some of the greatest clergymen I have ever met, both the pragmatic and the scholarly, have been members of the Masonic Order. Not a single one of those extremely worldly wise reverend brothers ever dreamed of any part of the ceremony being offensive in any manner whatever, INCLUDING the penalties.

Obviously no clergy outside of the craft should cause us any concern because they really don't understand the context of the ceremony or the part the penalties play in it. Now what does that leave us to contemplate? I believe it points out in the clearest possible terms that the Ma-

sonic Order is a true microcosm of the real world in which we live.

We have our own fair share of iconoclasts whose aim is to tear down rather than to build constructively. However, their arguments are not too compelling if analysed. They suggest that violence is an offense to God. Yet both Moses and Jesus had recourse to violence in defending what they believed was an affront to God. Notwithstanding that argument or counter-argument there is no violence in Masonry provided the penalties are described as ANCIENT SYMBOLIC PENALTIES. Anything less than that description is an offense to God and Masonry. It is not good enough to describe them as ANCIENT PENALTIES since that implies that they are exigible and therein we could be faulted from within and without this noble craft.

At a time when the Scandinavian Churches are seeing in Masonry no conflict with their profession of faith, where leading of Rome are finding no incompatibility between Regular Freemasonry and their belief of Christianity and those who malign us the most are being found to be guilty of criminal and moral law breaking, we must be sure we stand by what we teach. We must continue to conduct the affairs of Masonry in a manner well beyond reproach.

We must not allow indiscriminate changes to be made. Once the start is made where do we stop? Would we consider dropping the investigations of potential candidates, would we discontinue the trial procedures, would we allow avowed atheists to become part of our fraternity, would we allow and tolerate plots or conspiracies of any kind? Certainly we would not do any of those things.

We are assembled to unify, in a God fearing brotherhood, wherein we can unite in spirit to treat all of God's children as family. We cannot do that effectively by allowing schisms to develop. We must be

unified for the benefit, not solely for our Order, but to better serve mankind in whatever manner God leads

us as individuals who have learned to recognize our duty to him and our Brother. There will always be room for change in administrative practices but we should not change that which has worked so well heretofore and for which there is no substantive reason to consider change!

SO MOTE IT BE

Some history. By (Editor)

When researching my family history a place that seemed to be closely associated with my ancestors is an area in London called Tower Hamlets, in history this is made up of many small villages. One such place is called Wapping and is where my dad was born.

Whenever I see some association with freemasonry and how we do what we do I make note of it. Anti-mason rhetoric often quotes our penalties as showing us as having barbarous behaviour, ignoring both the history and the symbology that exist.

You may find parts of the following story familiar.

Wapping's proximity to the river gave it a strong maritime character for centuries, even well into the 20th century. It was inhabited by sailors, mast makers, boat-builders, block makers, instrument-makers, victuallers and representatives of all the other trades that supported the seafarer. Wapping was also the site of 'Execution Dock', where pirates and other water-borne criminals were dealt with.

The legal jurisdiction for the British Admiralty was for all crimes committed at sea; remember in those days many misdemeanours were considered crimes.

The dock symbolised that jurisdiction by being located just beyond the low-tide mark in the river. Anybody who had committed crimes on the seas, both in home waters or abroad, would eventually be

brought back to London and tried by the High Court of the Admiralty.

Capital punishment was reserved for acts of mutiny that resulted in death and for murders on the High Seas.

The condemned were paraded across London Bridge past the Tower of London. The procession was led by the High Court Marshal on horseback (or his deputy). He carried a silver oar that represented the authority of the Admiralty. Prisoners were transported in a cart to Wapping; with them was a chaplain who encouraged them to confess their sins. Just like the execution procession to Tyburn, condemned prisoners were allowed to drink a quart of ale at a public house on the way to the gallows. An execution at the dock usually meant that crowds lined the river's banks or chartered boats moored in the Thames to get a better view of the hangings. Executions were conducted by the hangmen who worked at either Tyburn or Newgate Prison.

(This picture is from Madam Tussauds waxworks museum in London.)



With a particular cruelty reserved for those convicted of acts of piracy, hanging was done with a shortened rope. This meant a slow death from strangulation on the scaffold as the drop was insufficient to break the prisoner's neck. It was called the *Marshal's dance* because their limbs would often be seen to 'dance' from slow asphyxiation. Unlike hangings on land such as at Tyburn, the bodies of pirates at Execution Dock were not immediately cut down following death. Customarily, these corpses were left hanging on the nooses until at least three tides had washed over their heads. This practice stopped at the end of the



18th century. In the cases of the most notorious offenders, the Admiralty would order that their bodies were to be tarred and hung in chains at either Cuckold's point or Blackwall Point- on the River Thames - as a warning to all seafarers about the fate awaiting those who turned to piracy.

Editors Comment: I was prompted to put the two previous articles in Harashim upon thinking of a question put to me by a candidate for my Lodge.

There is no doubt that there are laws enacted that specifically target the taking of oaths and mention is made on the lawfulness or otherwise of the way these oaths are administrated.

See Criminal Code Act 1913 WA Sections 47,48,86

Crimes ACT Victoria 1958 Section 316

It seems to me that anti-masonic people will go to any length to try and show us in a bad light.

Even our search for Masonic Light is misinterpreted.

Why this is so is a mystery to me and I suspect to them also. At the 2010 ANZMRC Conference I delivered a paper on anti-masonry to try and analyse this question. The answer to which is still out there somewhere.

Dear reader what are your thoughts?

(from page 13)

Words that are uniformly scattered contribute little or no information, since their distribution cannot tag any specific section of the text. On the contrary, words that appear only in certain contextual domains contribute much information, because their distribution identifies those specific sections,” Dr Montemurro and Dr Zanette wrote in a [paper published in the open-access journal PLoS ONE](#).

Linguistic and pictorial relationships between the sections of the Voynich manuscript (Montemurro M.A. / Zanette D.H.)

“The semantic networks we obtained clearly show that related words tend to share structure similarities. This also happens to a certain degree in real languages,” Dr Montemurro explained. “It unlikely that these features were simply ‘incorporated’ into the text to make a hoax more realistic, as most of the required academic knowledge of these structures did not exist at the time the Voynich manuscript was created.”

Dr Montemurro and his colleague argue that the hoax hypothesis cannot possibly explain the semantic patterns they have discovered.

“We compared the patterns of use of the most informative words in the text and found that some of them bear strong relationships in their use. Interestingly, the network of relationships that we obtained showed that related words share similar morphological patterns, either in their prefixes or suffixes.

This fact suggests that any underlying code or language in the Voynich manuscript has a strong connection between morphology and semantics, recalling scripts where – as in the cases of Chinese and hieroglyphical Ancient Egyptian – the graphical form of words directly derives from their meaning,” the researchers wrote.

“After this study, any new support for the hoax hypothesis should address the emergence of this sophisticated structure explicitly. So far, this has not been done,” Dr Montemurro told BBC.

“There must be a story behind it, which we may never know.”

Something to think about.

Editor

In Freemasonry we make the words Seven Liberal Arts and Sciences of some importance, but just how important do we take them. We urge new Freemasons to take them seriously. What do we do to show them just how important they are? Ronald Ng brought this to our attention in Harashim 62.

The **liberal arts** are those subjects or skills that in classical antiquity were considered essential for a free person (a citizen) to know in order to take an active part in civic life. In Ancient Greece this included participating in public debate, defending oneself in court, serving on juries, and most importantly, military service (slaves and resident aliens were by definition excluded from the duties and responsibilities of citizenship). The aim of these studies was to produce a virtuous, knowledgeable, and articulate person. *Grammar, rhetoric, and logic* were the core liberal arts.

During medieval times, when learning came under the purview of the Church, these subjects were called the **Trivium** (in classical Latin "place where three roads meet") and were extended to include the four other classical subjects of arithmetic, geometry, music, and astronomy.

This extension was called the *Quadrivium*, and these well-defined subjects originated during classical times. Together the *Trivium* and *Quadrivium* constituted the *seven liberal arts* of the medieval university curriculum.

In modern times, **liberal arts education** is a term that can be interpreted in different ways.

It can refer to certain areas of literature, languages, philosophy, history, mathematics, psychology, and science. It can also refer to studies on a liberal arts degree program.

For example, Harvard University offers a Master of Liberal Arts degree, which covers biological and social sciences as well as the humanities. For both interpretations, the term generally refers to matters not relating to the professional, vocational, or technical curricula.

As far as Freemasonry is concerned the Seven Liberal Arts and Sciences are **Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy which includes Astrology.**

Do we as Freemasons have a duty to expose our members to these? We do mention Geometry many times. But should we also show our members what it is all about? Or do we assume that someone else has done this?

When I was first made a Mason listening to what was spoken to me I received the message that I would learn all about these things and the message received was that I would be taught these things. Sadly if I have gained any knowledge in these areas it has been because I sought out the information, and yes I did feel cheated.

I ask the question again. Do we as Masons bringing new men into our fold have a duty to practice that which is in our Ritual?

Bro Ng in Harashim 62 lists some of the subjects that were part of the monthly meetings of Old Kings Arms Lodge 28 consecrated on 25th May 1725 with the First Grand Master RW Bro Anthony Sayer as a founding member.

6/8/1733. Lecture about the Raphael Cartoons at Hampton Court

10/1/1733. A lecture on muscular movements

11/5/1733. A lecture about the force of muscles

12/3/1733. History of automata with demonstration

1/7/1734. An account of a water

clock mentioned by Vitruvius and invented by Ctesibius of Alexandria.

2/4/1734. 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."

These are just a few, have another look at Harashim 62. There are many more. How often do we as modern Freemasons have as part of our work, subject matter like this?

Let us look at Grammar

I will only use English, different Languages have different rules. The word *grammar* is derived from the Greek (*grammatikē technē*), which means "art of letters", from (*gramma*), "letter", itself from (*graphein*), "to draw, to write". (From Wikipedia)

Form *grammar* is from late 14th century. Restriction to "rules of language" is a post-classical development but as this type of study was until 16th century limited to Latin, Middle English *gramarye* also came to mean "learning in general, knowledge peculiar to the learned classes" early 14th century which included astrology and magic; hence the secondary meaning of "occult knowledge" late 15th century which evolved in Scottish into *glamor*. (from dictionary of Etymology)

Prescriptive grammar is taught in primary school. The term "grammar school" historically refers to a school teaching Latin grammar to future Roman citizens, orators, and, later, Catholic priests. In its earliest form, "grammar school" referred to a school that taught students to read, scan, interpret, and declaim Greek and Latin poets (including Homer, Virgil, Euripides, and others). These should not be confused with the related, albeit distinct, modern British grammar schools, or the Private Schools of Australia.

A standard language is a particular dialect of a language that is promoted

above other dialects in writing, education, and broadly speaking in the public sphere; it contrasts with vernacular dialects, which may be the objects of study in descriptive grammar but which are rarely taught prescriptively. The standardized "first language" taught in primary education may be subject to political controversy, because it establishes a standard defining nationality or ethnicity. One can compare English as spoken, spelt and taught in Australia, America and say England and especially that spoken within ethnic groups.

Recently, efforts have begun to update grammar instruction in primary and secondary education. The primary focus has been to prevent the use of outdated prescriptive rules in favour of more accurate descriptive ones and to change perceptions about relative "correctness" of standard forms in comparison to non-standard dialects.

So what does all this mean when we as Freemasons talk of learning Grammar? When our Ritual was written, the language spoken, written, and even spelt was different to now. Many words in our Ritual are no longer used in the vernacular nor for that matter in Standard English. Does that mean we should teach our new Masons these words? Our language is evolving, new words are added and old words go out of use all the time. Or are we to say that the term Grammar as used in the 17th century needs to be learnt? Or do we take no notice and just plod along with the status quo. I do know that as an employer I have interviewed young people supposed to have a grasp on grammar being unable to write a letter or speak in a cogent fashion. Maybe this is something to take into account in the duty we owe

to our new Freemasons.

What do you, the reader think? Is this topic of sufficient interest to warrant a discussion? Send me your thoughts and I will publish them next issue. ED

A good story.

A young man passed a pawnbrokers shop. The money lender was standing in front of his shop, and the young man noted that he was wearing a large and beautiful Masonic emblem. After going on a whole block, apparently lost in thought, the young man turned back, stepped up to the pawnbroker, and addressed him: I see you're wearing a Masonic emblem. I'm a Freemason too. It happens that I'm desperately in need of \$25 just now. I shall be able to repay it within ten days. You don't know me; but I wonder whether the fact that you are a Freemason and that I am a Freemason is sufficient to induce you to lend me the money on my personal note.

The pawnbroker mentally appraised the young man, who was clean-cut, neat and well-dressed. After a moment's thought, he agreed to make the loan on the strength of the young man being a Freemason. Within a few days the young man repaid the loan as agreed and that ended the transaction.

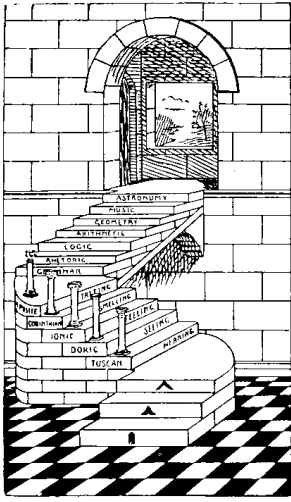
About four months later the young man was in a Lodge receiving the Entered Apprentice Degree; he had not really been a Mason when he borrowed the \$25. After he had been admitted for the second section of the degree, the young man looked across the Lodge room and saw the pawnbroker from whom he had borrowed the \$25. His face turned crimson and he became nervous and jittery. He wondered whether he had been recognized by the pawnbroker. Apparently not, so he planned at the first opportunity to leave the Lodge room and avoid his benefactor. As soon as the Lodge was closed he moved quickly for the door, but the pawnbroker

had recognized the young man, headed him off and, to the young man's astonishment, approached him and greeted him with a smile and outstretched hand.

Well, I see you weren't a Freemason after all when you borrowed that \$25, the pawnbroker commented.

The blood rushed to the young man's face as he stammered, No, I wasn't, but I wish you would let me explain. I had always heard that Freemasons were charitable and ready to aid a Brother in distress. When I passed your shop that day I didn't need that \$25. I had plenty of money in my wallet, but when I saw the Masonic emblem you were wearing, I decided to find out whether the things I'd heard about Freemasonry were true. You let me have the money on the strength of my being a Freemason, so I concluded that what I had heard about Masons was true, that they are charitable, that they do aid Brethren in distress. That made such a deep impression on me that I presented my petition to this Lodge and here I am. I trust that with this explanation you will forgive me for having lied to you.

The pawnbroker responded, don't let that worry you too much. I wasn't a Freemason when I let you have the money. I had no business wearing the Masonic emblem you saw. Another man had just borrowed some money on it, and it was so pretty that I put it on my lapel for a few minutes. I took it off the moment you left. I didn't want anyone else borrowing money on the strength of my being a Freemason. When you asked for that \$25, I remembered what I had heard about Masons that they were honest, upright, and cared for their obligations promptly. It seemed to me that \$25 wouldn't be too much to lose to learn if what I'd heard was really true, so I lent you the money and you repaid it exactly as you said you would. That convinced me that what I'd heard about Masons was true so I presented my petition to this Lodge. I was the candidate just ahead of you. From the January 1977 New Mexico Freemason



Harashim

חרשים

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ANZMRC CONFERENCE CAIRNS QUEENSLAND

WHJ Mayers Lodge of Research situated in Cairns Tropical North Queensland is hosting the 2014 ANZMRC 12th biennial Conference to be held in the Heritage listed Cairns Masonic Centre.

There will be the Kellerman lectures, masonic workshops, international guest speakers as well as social events. From Cairns there are available tours of the reef and the rainforest, should you so desire you can go diving and snorkelling. At this time there is many festival activities, there is the skyrail to Kuranda well worth a visit. Discounted accommodation has been organised. Find a link at the website below. If you are even thinking of attending please use the contact form (registration) on the website. <http://www.anzmrc2014.com/>

Invitation to ANZMRC Conference in CAIRNS August 28-31 2014



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. 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

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

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Ed Note. This is a short *Harashim* as Tomorrow I go into hospital for surgery and want to get an issue out before this.

Please don't forget that any and all contributions to *Harashim* are most welcome. Let us know what is happening out there not all your Masonic Brothers know and will not know until we spread the word.

The Life and Times of Pythagoras

By R.W.Bro.Milford Eyres Barron
Barnett Lodge of Research Q'ld

On the 2nd of March, 1972 a keen-eyed observer standing on Ganymede, one of the twelve moons of the planet Jupiter, and gazing through a powerful telescope at planet Earth might have noticed a flash of light not far from the equator. Closer inspection would have revealed a small spaceship, no bigger than a Mini Minor, accelerating through the Earth's atmosphere then turning and setting a course for Jupiter, a hazardous journey a billion kilometres long.

That journey certainly wasn't dull. Nearly every day the spaceship was struck by a meteorite and on July the 16th it entered a huge belt of asteroids, 300 million kilometres long. It sailed through these rocks like Captain Cook sailing through the Great Barrier Reef and emerged intact in 1973. Ten months later, as it approached its target, our keen-eyed observer would have seen it up in the sky and for a moment thought it was the 13th moon of Jupiter.

But Pioneer 10 wasn't just a temporary moon. It was busy transmitting colour pictures and information back to earth, which was the purpose of its travel. As that December day wore on and the transmissions were completed, the intense gravitational field of the largest planet accelerated Pioneer 10 like a stone whirled around on a piece of string and hurled it away, out of our solar system forever.

The spaceship's navigators who planned all this had also, just like children who cork up a message inside a bottle and cast it out to sea, engraved a message on the outside of the craft showing a man and a woman and some scientific data about our planet for anyone or anything out there who may be able to read it. It was the first man-made

object to leave our solar system. It will outlast our puny works here on earth by millions of years and unless it makes an unlikely collision or is picked up by some intelligent beings, it will go on, beautifully preserved in a near perfect vacuum, sailing through the silent museum of space.

Whether we see this as a triumph for humanity, building its own 'Chariots of the Gods' or as a megalomaniac activity run by naïve technocrats oblivious to the pressing problems of humanity, it was still a very stupendous feat of navigation. Such navigation draws on so many fields and involves so many people that its success is a measure more of the power of human society than of the abstraction we choose to call science.

It embodies whole kingdoms of metallurgy, materials of technology, of instrumentation and control systems, of electronics and communications, of television and computing and very sophisticated optics. And these are all put together by a huge team of human beings: The New Navigators.

It seems a far cry from the ancient days of dead reckoning when a sailor steered by the stars, or later used a magnetic compass and a chronometer or still later radio aids such as radar, satellites and GPS. But it was the social importance of navigation that led to the scientific developments of navigational instruments and techniques.

There is a persistent myth that the first sailors who put to sea in boats got along by hugging the shore. On a strange coastline that was a sure recipe for going on the rocks and that particular myth reflects an ignorance of the ways in which early sailors navigated.

The Book of Genesis, in the story of the flood, tells how Noah stood on the deck of the ark and released first a raven and later a dove. What was he doing? He was simply carrying

out a normal piece of navigation practice. Carrying a cage of land-sighting birds aboard a ship used to be a standard procedure. A bird rising to height of 200 meters could see a cliff over 60 kilometres away whilst an observer in a boat would not see it until it was within 15 kilometres.

Land-finding birds have long been abandoned in Europe but Pacific island navigators still get around by careful observance of their surroundings and building up a mental map from the observation of birds, the colours of the sea, phosphorescence, cloud and wave formation and, of course, the stars. On his first voyage Captain Cook took with him a Tahitian called Tupya, a man distinguished for his nautical knowledge of the stars for he could use them as a clock. On his later expeditions Cook carried a very accurate clock, the first chronometer designed by Harrison.

Astronomy was pursued by the ancient civilizations in two quite different ways and for two quite different ends. In those days the stars served for time-reckoning by sailors and peasants, whilst the movements of the sun and moon were used by the priests to work out the calendar.

About 4000 years ago came the heyday of the great sea-going civilization of Crete. Great palaces were built there and Cretan ships plied the Mediterranean from end to end. The ruins of the palaces and statues are still there today. There are engravings showing the large ships driven by sails and oars. The kings lived in the palaces; the navigators steered by the stars. But who pulled on the oars? Who really benefited from all this knowledge of the wind and the waves and the stars? Did the citizens of Crete all live in a golden age until a savage succession of earthquakes rocked that whole mysterious island – the home of the Minotaur – and sent the fabled land of Atlantis to the

bottom of the sea?

To quote the words of William Blake:

Who built the seven gates of Thebes? The books are filled with names of kings .
Was it kings who hauled the craggy blocks of stone?

And Babylon, so many times destroyed, who built the city up each time?

In which of Lima's houses, that city glittering with gold, lived those who built it?

In the evenings when the Chinese wall was finished, where did the masons go?

Imperial Rome is full of arches of triumph. Who reared them up? Over whom did the Caesars triumph.

Byzantium lives in song, Were all her dwellings palaces?

And even in Atlantis of the legend the night the sea rushed in, the drowning men still bellowed for their slaves.

After these disasters Cretans migrated eastward from their island, landing in Greece, Ionia and Palestine. They became a threat to the Egyptians who called them the Philistines, the people of the sea.

In this bronze age a nation survived by its ability to sail its fleets for trading and for war. Sea battles were romanticised in legend. Helen of Troy launched her thousand ships but that very same war exhausted the Greeks and the role of dominant sea power was taken over by the Phoenicians; master traders, sailors and navigators.

We might get the impression that Greece now entered on a dark age – over four centuries of obscurity. What this really means is that there were no great calamities, no national

disasters, wars or rebellions. In short, no melodrama of the kind loved by authors of old-fashioned history books. Whether the lot of the ordinary Greek during these four centuries was better or worse than before – who can tell? What we can say is that during that period Greece achieved two social developments which were to transform western civilization.

Taken together they form the first link in a chain that extends right up to the launch of Pioneer 10. The first development was the adoption by the Greeks of the Semitic alphabet; they took it from the Phoenician traders and completed it by adding the vowels. The second development was a revolutionary concept and explosive in its effect. It also arose from the operation of trading. It was the invention of coined money. It took place not in mainland Greece but in Ionia, the land that today forms the west coast of Turkey.

We now need to sharpen our focus in time and space. In space, onto a small region of the Ionian coast flanked by the Aegean Sea, down to a large seaport called Miletus and the nearby city of Ephesus. Just offshore lies the island of Samos. The time 600 BC.

Miletus was then a lively crossroads of trade. To the south-east lay Cyprus and Egypt, to the North, the Dardanelles and the Black Sea.

Westwards the mainland of Greece and the island of Crete. The port of Miletus was thronged with the sails of many nations and her warehouses were stocked with goods from all over the known world. With the newly invented money as the universal means of storing value we can perhaps understand how it was that the Milesians were the first to ask the fundamental questions of philosophy and science.

“All things are made of water” – said Thales of Miletus, one of the seven wise men of ancient Greece. Not an

unreasonable hypothesis in terms of modern science nor for that matter in the view of someone who lived on that hot and dusty plain and saw the vital role of water both in the ocean and in various forms all around him. “Philosophy” said Bertrand Russell, begins with Thales. Thales was a sort of Leonardo of Ionia: politician, engineer, military man, scientist and philosopher. Travelling through Egypt he became aware of many geometrical ideas, such as the congruence of triangles. But in contrast to the Egyptians he made practical use of this knowledge.

And so it was that the generalisation known as geometry found its way into the problems of navigation.

But Miletus was not the only place where things were happening in the 6th century BC. Enormous changes were taking place in religious and philosophical thinking all over the civilized world. India saw the birth of Buddha and the cult of Zarathustra; China, the rise of Confucius and Lao Tse. And in striking contrast to the materialistic Milesians was the culture appearing just across the water on the island of Samos.

Samos is the birthplace of Pythagoras and this event occurred in or around 581 BC – some sources say 570 BC. The capital of Samos was at one stage known as Pythagorean after Pythagoras. The town itself had a woefully inadequate water supply, which made life difficult in the hot dry summers. The mountains behind the town had a plentiful supply from the storms, which broke over the mountain tops. So a tunnel well over a kilometre long was bored through the mountain. In fact, two tunnels each about three meters wide were bored from opposite sides and with astounding precision met deep within the mountain. In later years when Samos was besieged by an invader, the surrounding army had given up all hope of ever seeing the city surrender. The invaders asked for a hostage while

they withdrew their forces. The Samians sent an old and unpopular man who they were rather glad to get rid of anyway. But he was so embittered and so angry about it that after he had been handed over he revealed the secret of the water tunnel. The besiegers blocked the tunnel and Samos was forced to capitulate. The moral of the story-- ‘Do good to them that hate you’.

This wasn’t the last time that the Samians had to defend themselves. In 479 BC Samian ships defeated the Persian Navy outside of the harbour and 2303 years later in 1821 they defeated the Turkish navy in exactly the same place.

But the offshore islands and Samos in particular were less materialistic, more mystical than their mainland rival Miletus. For the Melisians philosophy was an intense practical matter. On Samos the school which developed around Pythagoras had ideas more in the tradition of their orphic religion and their philosophers-scientists were bound together by the bonds of shared belief around the figure of Pythagoras. The significance of Pythagoras lies in the way he developed his science in harmony with his religious beliefs. He was, in a word, the founder of pure science; in contrast to Thales and the Ionians who were the founders of applied science.

In his book ‘The Sleepwalkers’ Arthur Koestler throws Pythagoras into dramatic perspective against the thriving Greek societies of Ionia.

“The 6th century BC scene evokes the image of an orchestra expectantly tuning up; each player absorbed in his own instrument only, deaf to the caterwauling of others. Then there is a dramatic silence. The conductor enters, raps three times with his baton and harmony emerges from the chaos. The maestro is Pythagoras of Samos, whose influence on the ideas and thereby on the destiny of the human race was probably greater than that of any single man in history be-

fore or after him. Pythagoras succeeded in putting science and religion together in a way that seems almost unbelievable in our present cynical age. He was the creator, not only of a new religious philosophy, but also of what we now understand as pure science. For him, of course, there was no distinction between the two.

The Pythagorean vision of the world still permeates our thinking, even our very vocabulary. The term philosophy is Pythagorean. The essence and power of that vision lies in its all-embracing unifying character. It unites religion and science, mathematics and music, medicine and cosmology, body, mind and spirit in an inspired and luminous synthesis.

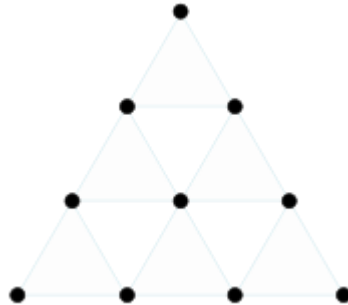
Can we detect here a similarity between Pythagorean thought of the 6th century BC and modern day Freemasonry? We certainly can.

It was music that held the key. Pythagoras discovered that the pitch of a musical note depends on the length of the string which produces it, and that the harmonies of intervals in the musical scale are produced by simple numerical ratios. This discovery was epoch-making and was the first step to mathematization of human experience, and thus it was the beginning of pure science. Anyone who can read music or can play a musical instrument would understand this more fully.

Pythagoras said, "All things are numbers". Thus to understand the world around us we must find the number in things. Once the numerical structure is grasped we have control over all our comprehension. This, indeed, is a profound concept. But surprisingly it was lost sight of for two thousand years. Only recently was the idea revived and it now become a keystone in modern western thought.

As Herodotus put it; "The Pythagoreans explored the beauty of numbers by playing a sort of game". And

this is exactly what they did by using pebbles laid out on the ground. Putting pebbles in lines of one, two, three, four and so on they could create all sorts of figures and shapes and a series of right-angled triangles. The numbers $1+2+3+4 = 10$ and this was the magical triangular number, the Tetraktys, the

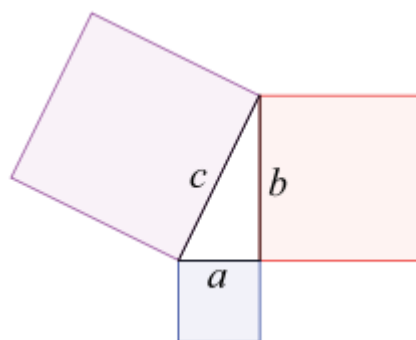


magic number by which the Pythagoreans swore.

This eventually linked up with the famous theorem of Pythagoras that the square on the hypotenuse equals the sum of the squares on the other two sides.

Jacob Bronowski in 1973 referred to this theorem as the most important single theorem in the whole of mathematics.

The story runs that when Pythagoras proved his theorem he offered a thousand oxen to the muses in thanks for the inspiration. Nowadays we do not make animal sacrifices but there are countless numbers of schoolchildren who have succeeded in reproducing a proof of this theorem with a similar feeling of relief.



But this diagram, which you see above, has both a modern and an ancient application. In ancient times as well as today it is the jewel, which is suspended from the collar of the immediate past master of every Masonic Lodge. In modern times it was the symbol engraved on the side of Jupiter 10 and which is now hurtling through space billions of miles away.

Pure science in the hands of the Pythagoreans and his brotherhood was no idle phrase. Reacting against the Bacchanalian rites and orgies they aimed at purifying the soul. This would be achieved by contemplating the essence of reality, the harmony of forms, the dance of numbers. Pure science was to be both an intellectual delight and a way of spiritual belief. The function of geometry, said Plutarch, when talking about the Pythagoreans, is to draw us away from the world of the senses and of corruption to the intellect and the eternal.

The Pythagorean concept of harnessing science to the contemplation of the eternal entered via Plato and Aristotle into the spirit of Christianity and played a big part in the making of the western world.

Harmony was the basic Pythagorean concept. Their view of the heavens was a harmony of the spheres: Sun, moon and planets revolve in circular



orbits, each on the surface of a different sphere. The swift revolution of each of these causes a musical hum in the air. Evidently each planet will hum at a different pitch, depending on the size of its orbit, just as the tone of a string depends on its length. Pythagoras had the ability of understanding what we call "The

music of the spheres". Two thousand years later Shakespeare makes mention of this when in *The Merchant of Venice* he has Lorenzo whispering sweet nothings in the ear of Jessica.



Was this harmony of the spheres just a poetic fantasy, or was it a scientific concept? Or can the two perhaps turn out to be the same thing.

As Shakespeare was writing a young German astronomer, Johannes Kepler, also became captivated by the Pythagorean dream. On this foundation of fantasy he built the basis of modern astronomy, physics and navigation.

Out of this, three centuries ago, our present form of society emerged. But we should remember that it really starts not with Kepler, Galileo and Newton, nor even with Shakespeare but back on the coast of Ionia with Thales of Miletus and above all on the island of Samos. There is a phrase well known to all Freemasons that "Learning originated in the East and thence spread its benign influence to the West".

But what else was happening in the world at this time? The year of the birth of Pythagoras saw the destruction of the Temple at Jerusalem by Nebuchadnezzar. Forty-five years later when the school of Pythagoras was established the Jews were returning to Jerusalem after their captivity. The first circumnavigation of Africa occurred. The hanging Gardens of Babylon, one of the seven wonders of the ancient world was built whilst another, the Temple of Artemis at Ephesus was constructed. The first sundials came into use. Ore

smelting was discovered. Rome became a republic and Aesop's fables were written.

Ionic and Doric styles of architecture were established, and Persepolis was built by Darius.

Someone is bound to ask me



'What about Euclid?' Euclid was to Pythagoras what Kochel was to Mozart. When Mozart died in 1791 he was penniless and was buried in a paupers grave.



He was also a Freemason and wrote some of the best Masonic music ever written. Ludwig Kochel was born nine years after Mozart's death and devoted much of his life to constructing a chronological catalogue of Mozart's work, for they were all in a bit of a mess. When you see or hear the letter K and a number after a Mozart work it simply means as catalogued by Kochel. In later years

many mistakes were found in this catalogue and they were corrected by another well-known scientist, astronomer and mathematician named Albert Einstein.

The mathematics of Pythagoras has not come to us directly. It fired the imagination of the Greeks but the place where it was formed into an orderly system was Alexandria. The man who made the system and made it famous was Euclid about two hundred years after the death of Pythagoras.

The impact of Euclid as a model of mathematical reasoning was immense, particularly his book 'Elements of Geometry' which was translated and copied more than any other book except the Bible. None of the works of Pythagoras have survived but those of Euclid which were prolific have and we have to thank him for our knowledge of Pythagoras and his work.

In his later life Pythagoras left Samos to escape the tyranny of Polycrates and established a number of schools in Crotona in southern Italy where he remained until his death at about the age of 82. But during his life he travelled widely, particularly to Egypt, especially Alexandria.

Two thousand five hundred years ago Pythagoras combined logic, mathematics, astronomy, geometry, science and philosophy with the obvious intention of making the world a better place. Did he succeed? None of us can answer that for out of scientific research comes good and evil - atomic power or atomic weapons, drugs to heal or drugs to destroy, spaceships or guided missiles and so on. The researchers, even Pythagoras could see all this but did not terminate their studies which would have proved futile in the long term.

But is this combination of sciences and philosophy so different to the traditions and principles at the very heart of Freemasonry? Probably not.

So we have those early navigators with their birds, the modern navigators with their science and in the middle the founder of pure science around whom and since whom everything has developed into the civilization that we recognize and live in today.

January 2006 Milford Eyres

The obelisk is NOT a Masonic Symbol.

By John Boardman, PM., KL
Holden Research Circle, Victorian
Lodge Of Research 218 April 2014

The Illuminati Are Obsessed With Sex

The word "obelisk" literally means 'Baal's shaft or Baal's organ of reproduction. This should be especially shocking when we realize that we have a gigantic obelisk in our nation's capital known as the Washing-



ton Monument. "

Texe Marrs opens his web page with this quote from "Doctor" Cathy Burns.

(So who is Dr Cathy Burns? She is a person who seems to be against everything, including Alcoholics Anonymous, Catholicism, Astrology, Hypnosis, Masonry, rev Billy Graham, Divorce and Remarriage, Mor-

monism, New Age, One World Government, Eastern Star As well as Jonathon Winters and his herbal tea. And who is Texe Marrs. He is President of Power of Prophecy Ministries and River Crest Publishing in Austin, Texas, Texe Marrs is a frequent guest on radio and TV talk shows throughout the U.S.A. and Canada in response to the public's search for greater insight into Bible prophecy, secret societies, politics, and world affairs. This from his website ED.)

When he uses the word "Illuminati" He means the Freemasons - not the Bavarian secret society which has not existed for centuries. Marrs and Burns are very confused users of the Internet but they are not alone. Like many other anti-masons, they are utterly ignorant of many subjects. They know little of ancient Egyptian religion or mythology or the history of European philosophy. The "Antis" constantly refer to obelisks as "phallic symbols", and relate them to the Semitic god Ba'al or confusing him with Osiris. Remember that obelisks originated in Egypt while Ba'al came from the east. The worship of Ba'al did not reach Egypt until the 18th Dynasty, long after the first obelisks were erected.

How do they connect obelisks with Ba'al? It's easy O BEL is k. The very word contains the name Bel (i.e. Ba'al). [Remember that many of the Mid-Eastern languages - Hebrew, Aramaic, Egyptian etc. - did not use vowels, so much of our modern spellings are just guesswork.] So the word "obelisk" literally means "Baal's shaft" or "Baal's organ of reproduction"! So much for the name, but how do they get the phallus? Yet Freemasons

(or "Illuminati") are accused of placing "phallic symbols" (i.e. obelisks) all over the modern world.

Yes there are ancient Egyptian obelisks and modern replicas in many of the world's cities, including Rome, London, Dublin, Istanbul, Caesarea, New York and Washington -



Yes and even Sydney. It is true that in many cases Freemasons were in some way involved in their placement.

The earliest obelisks originated in Sun Temples built during the 5th Dynasty, following the well-known enormous pyramids of the 4th Dynasty. Each of these Sun Temples was designed after the one at Heliopolis ("On" In the old Testament), with an altar in front of an obelisk with a pyramid tip. The obelisk, called a benben, stood on a low platform at one end of the Sun Temple. The exact purpose of these temples is unclear. Because they were architecturally built to contain a mortuary temple, and a connecting causeway, they may have been used to worship the god Sun Re. The remains of two of these Sun Temple



Book Reviews

BOOK REVIEW: 'A Quick Guide to Freemasonry': You've Got Questions, David Harrison Has the Answers

Tuesday, April 15, 2014 - 18:43

[Reviewed by David M. Kinchen](#)

If you want information about Freemasonry, until now you've had the Internet - with a mishmash of information of dubious quality, not to mention all kinds of conspiracy theories -- or a laborious search through dusty tomes in libraries.

All this has changed as David Harrison, an author whose books on Freemasonry I've reviewed (see below) has written the perfect guide to the subject with his "A Quick Guide to Freemasonry" (Lewis Masonic, Hersham, Surrey, UK, 96 pages, black and white and color illustrations, \$16.95, available for pre-order on Amazon.com).

This quality paperback is beautifully printed on glossy paper in a handy double-column format and has the answers to just about every question a new member would ask. It's also aimed at lodge mentors and established members, Harrison told me.

And, to make it useful for traveling Freemasons, it has information on the Craft as it's practiced in the U.S., Canada, Australia and New Zealand.

Harrison uses a Q and A format for his questions. If you want to know about the rolled up pants leg, you'll find it here. Different coloured aprons? Harrison explains their significance. White gloves and hats? It's in the book. Harrison provides end notes and a bibliography. I found the FAQs to be very useful, and rituals in the UK and the U.S. are given proper attention -- along with the aforementioned sections on Canada, Australia and New Zealand.

Harrison covers the roles of the officers, the festive board, toasting, and an examination of all the current English Masonic rituals: Emulation, Bottomley, Nigerian, the Bristol, York and Hull working. Effectively, the handbook is an easy-to-understand beginners guide—a why,

how, and when of Craft Freemasonry. And, to top off an excellent work, Harrison includes reliable web sites for Internet searchers -- a valuable resource! I recommend "A Quick Guide to Freemasonry" to members of the Craft, as well as those outside the Craft who want accurate information about Freemasonry. Did I say it's beautifully designed and printed? Yes, I know I did! But it's worth repeating; this is a handsome book that would make an ideal gift: a gift that would be appreciated.



David Harrison

About the author

Dr. David Harrison is a UK-based Masonic historian who has so far written three books on the history of English Freemasonry and has contributed articles on the subject to various magazines which deal with the topic of Freemasonry around the world, such as the UK based *Freemasonry Today*, *MQ Magazine*, *the Square*, the US based *Knight Templar Magazine*, *Philalethes* and the Australian-based *New Dawn Magazine*. Harrison has also appeared on TV and radio discussing his work.

Having earned his Ph.D from the

University of Liverpool in 2008 -- which focused on the development of English Freemasonry -- the thesis was subsequently published in March 2009 entitled "The Genesis of Freemasonry" by Lewis Masonic, and his second work entitled "The Transformation of Freemasonry" was published by Arima Publishing the following year. For David M. Kinchen's review: <http://www.huntingtonnews.net/2167>.

Both works received critical acclaim. His latest work on "The Liverpool Masonic Rebellion and the Wigan Grand Lodge" was published by Arima in October 2012. For David M. Kinchen's review: <http://www.huntingtonnews.net/49829>

Stonemasons, Operative Masons, Speculative Freemasons.

By

Sanford Holst

Stonemasonry continues to be practiced today much as it was in the early days of Freemasonry, as demonstrated on a recent research trip to York Minster to talk with the stoneworkers there. Much like their predecessors, they were actively engaged in shaping and replacing damaged stones in the ancient cathedral, yet they took some time to talk about their work. Several striking images of stone-cutting in progress enhanced this experience.

The early relationship between stonemasons and Freemasons has been extensively discussed and debated. Yet there is no doubt that there has always been a significant amount of respect and admiration for the men who shaped stones with their hands and built the world's cathedrals and other inspiring structures. It is reassuring to know that these stonemasons are still active and working among us.

For clarity, it should be noted that stonemasons carved rough-hewn stones into carefully designed blocks of different sizes and shapes to build the castles, mansions and bridges in remote places, as well as the cathedrals, townhouses and smaller churches in the cities. On the other hand, Freemasons have used the tools and practices of stonemasons as symbols of how to live a better life, while developing bonds of brother-

erhood and mutual support in private meetings and activities. By custom, since stonemasons actually operated the tools of the craft, they are now familiarly known as “operative masons.” As Freemasons reflected on the work of stonemasons, but did not personally hew stones, they have become known as “speculative masons.”

With the general collapse of stonemasons’ lodges in the late 1600’s throughout England and Scotland,^[i] the concept of operative lodges largely disappeared. Without those guiding centers, stonemasons basically became employees working alongside carpenters, glaziers and others at the convenience of owners or the owners’ representatives. Their operative lodges disappeared almost everywhere except at cathedrals or similar massive sites where ongoing repairs or additions necessitated a virtually permanent lodge. Regrettably, these sites did not have the freedom of the independent stonemasons’ lodges, where they could choose their own projects and enforce their own rules. The lodges at cathedrals, today as in the past, were kept for the convenience of the religious clergy, who gathered together as a Chapter, and set out the rules and guidelines for the lodge at their location.

Yet the stonemasons’ work has persisted. Due largely to the need to repair and restore ancient buildings raised with stone, they still carve stones today, some cut from the same quarries as in days of old. They use the same mallet and chisel, square and rule, that were used in antiquity. This was clearly the case at York Minster in 2008 when I talked with stonemasons still plying their trade after all these years, and learned about the challenges and tremendous satisfaction associated with their work. On site, Master Mason John David oversaw the work being performed, and was especially helpful in explaining the current state of their craft.

The challenges faced by these stonemasons included the sheer immensity of their cathedral, with countless thousands of individual blocks making up the massive Minster in York. Each stone had its own

individual shape due to the space available, the structural load which needed to be supported, and the artistry of the piece. Many pieces, especially on the outside of the Minster, became so eroded that the design, human face, gargoyle, or fluting which adorned it was partially missing. For these, the Master Mason would examine all the surrounding stones to find those similar in design, and then craft a full-size model of how the replacement stone was to appear. From that model, the apprentices and fellowcrafts would carefully carve an exact duplicate in stone. Much the same process had been followed in the original construction, with the added requirement of basic design.

One of the most impressive elements of the construction of our great cathedrals and our small parish churches, is that they were “designed” and set out using only three tools, a straight edge, compasses and a square. Using these tools it is possible to create regular and irregular polygons. A fifteenth century account gives instructions on how to draw shapes, up to a dodecagon, to create arches of varying curve, and to find the centre point of an arc. All of these practices could be taught without the need for specialised mathematical knowledge. It would appear that these geometric “secrets” were handed down through the generations by word of mouth, experience and practice.^{[ii],[iii]}

Square, compass and rule have continued to be used in this work. In addition, forms cut from sheet metal have been used which exactly matched each interface between the particular stone being replaced and the ones around it. The match had to be exact, because the surrounding stones could not be changed. When the work on each intricately carved stone was complete, the Master Mason examined it against the model and the old, damaged piece. If it was found to be a perfect match, a Mason’s mark was carved onto one face of the stone which would not be visible to the public after it was installed. No stone could be placed into the Minster without the Mason’s mark.

The object of all this work was to replace broken or eroded stones with solid pieces which exactly matched the load-bearing ability and design of its predecessor. If the work was done correctly, each person entering the awe-inspiring cathedral, with its vaulting arches and intricate designs would never notice the replaced pieces. The visitor would only experience the same feelings which filled people when they first walked through the Minster 770 years ago. And if the work was done well, people would still be able to walk into this cathedral 770 years from now.

The York Masonic Hall stands in direct view of the Minster. It is easy to find, with the large words “AUDI, VIDE, TACE” inscribed above the upper windows. These words mean “Hear, See, and Be Silent,” and are also found on the coat of arms of the United Grand Lodge of England. I was courteously invited in and made conversant with aspects of the long history of the Lodge and Hall by Bro. David Hughes.

Notes:

This article is by Sanford Holst. First published online October 23, 2008, at www.MasonicSourcebook.com. Photos © 2008 by Sanford Holst, but may be used if permission is requested and granted: email sourcebook.ed.

See the Floor Plan of York Minster on Page 11

[i] Harry Carr “Freemasonry Before Grand Lodge” in *Grand*

[ii] The Dean & Chapter of York *How Was It Done?* (York, 2006), p. 6.

[iii] Peter Hill and John C.E. David *Practical Stone Masonry* (Shaftesbury, UK: Donhead, 1995).

complexes are known, attributed to the pharaohs Sahure and Niuserre at Abu Ghurab.



The obelisks in these early Sun Temples were unlike the obelisks of later dynasties in that they were quite short and squat. Later obelisks were of the well-known style, still to be seen all over the world. They are tall, four-sided tapered columns, topped with a pyramidion. The genuine Egyptian obelisks are monolithic - consisting of a single piece of stone. Modern replicas are usually built up of separate dressed stones.

Egyptian temples often had two matching obelisks flanking the main entrance like the two pillars, named Jachin and Boaz, which Solomon placed at the entrance to his temple at Jerusalem.

The "antis" say that the obelisks were phallic idols worshipped by the Egyptians in honour of Osiris, and that human sacrifice was practiced. **This is a lie.** In the First Dynasty the funeral of the pharaoh was accompanied by the ritual killing of his servants. This practice was abandoned by the Second Dynasty, nearly 5000 years ago.

The obelisk was NOT an idol to

be worshipped. It was a memorial and it still is a memorial. They (the "antis") claim that Freemasons worship the phallic obelisk. Freemasonry does not worship. The obelisk was not phallic and had nothing to do with Osiris the god of the underworld. It represented the God of the Sun - Ra or Re and took the form of a ray of sunshine.

There were dozens of monolithic obelisks all over ancient Egypt, and they have been popular ever since. Roman Emperors were especially taken by them and had some of them shipped home to Rome. Over the centuries they fell and disappeared under the rubbish. Later on the Popes became interested in them and they were excavated and re-erected. The result is that Rome today has more obelisks than Egypt. Remember that it was the Emperors and then the Popes who were responsible for their rejuvenation, NOT the Freemasons.

During the Nineteenth Century Freemasons in a number of countries arranged to obtain genuine Egyptian obelisks and ship them to their home countries. Three of them were installed in London, Paris and New York and came to be known by the name of Cleopatra's Needles. This is of course a misnomer - they were already a thousand years old before Cleopatra VII was born. They were originally erected at Heliopolis by pharaoh Thutmose III and stand about 30 metres high.

Queen Hatshepsut, who ruled as pharaoh about 1470 BCE, erected four pink Aswan granite obelisks at the great temple of Amun at Karnak. Two of them have disappeared, one has fallen, but one remains standing, 30 metres high. It is inscribed in hieroglyphics on all four sides and on its base

platform. These inscriptions have been translated into English and are published by Miriam Lichtheim.

The Queen makes several emphatic points; her devotion to her divine father Amun and her earthly father. Thutmose I. she also emphasizes her right to the throne; her father Amun had destined her to be King. The obelisk, still standing remains as a memorial to her fathers.

This memorial function is still the function of modern obelisks. The best-known modern memorial obelisk is the Washington Memorial in Washington DC. The *Antis* insist on referring to it as a "phallic symbol". I cannot see this as anything less than blasphemy. It is a Memorial to a greatly admired and beloved national leader and founder.

The Memorial is not really an obelisk, as it is constructed of hundreds of stones, many donated by admirers of George Washington. It was started in 1848, delayed by the Civil War and completed in 1884-. It stands about 170 metres high. In the 1850s the Pope of the time sent a stone for the monument, but members of the "Know Nothing! Political party stole it and threw it in the river.

In the quarry at Aswan is still to be found the "Unfinished obelisk".

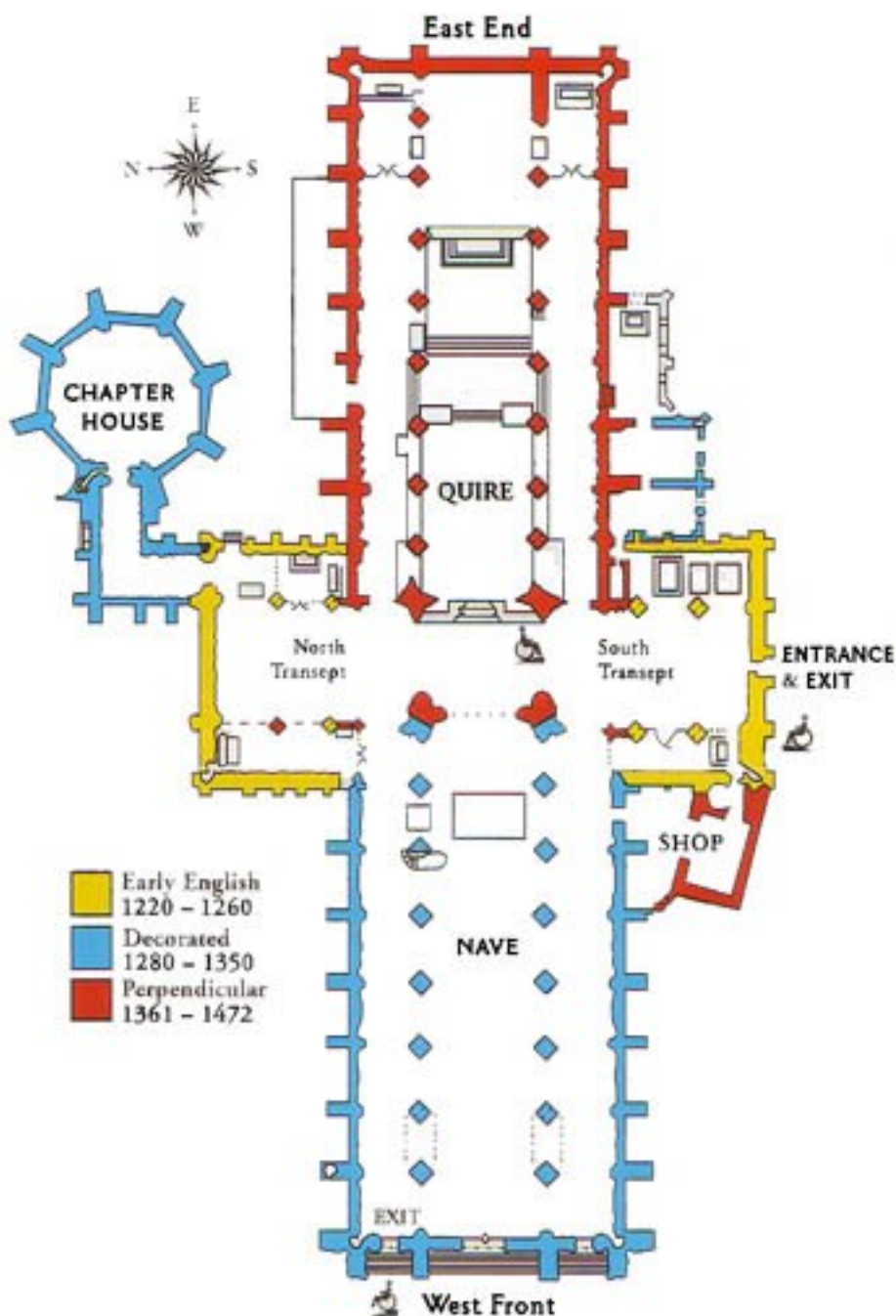


lisk", which would have been the largest piece of stone ever quarried, had it not cracked before it was extracted. It would have been about 4-2 metres high and weighed nearly 1200 tons. It is thought that pharaoh Hatshepsut was responsible for the attempt. It is now possible to walk on the obelisk, and see how the quarrymen were working when the fault was discovered on the stone and work was suddenly stopped.



The unfinished obelisk of Assuan
Starting early in the nineteenth century the people of Europe developed an overwhelming interest in the ancient world, especially!) Egypt and the Holy Land. Napoleon took his army to Egypt, hoping to cut Britain off from the trade with India and the Far East. With the army he took a group of "savants", experts in various arts and sciences. They made a thorough survey and afterwards published an enormous illustrated book describing their findings. The military expedition was a failure, but the Egyptological expedition was brilliant. Following Napoleon's visit Europeans (not only Free-masons) became "obsessed" with Egypt. In following years collectors swarmed up and down the Nile

and thousands of antiquities, including obelisks and mummies, began to fill museums and private collection *in* Europe, North America and Australia. Graveyard masonry boomed and obelisks were seen everywhere. The obelisk is a simple elegant form, simpler and cheaper to provide than more elaborate sculptures. Tombstones and war memorials everywhere were erected in the form of obelisks. They do not all belong to Freemasonry; and WE DO NOT WORSHIP THEM, either as phallic idols to Osiris, or to Re the sun god.



Masonic World News and Views

Electronic Membership Request, The EMR program .

by [David Edman](#)

Many young men today are seeking, and they are of good moral character, and they do not know any masons personally. Connecticut Grand Lodge runs a program where men, having found the Grand Lodge web page can, by "knocking on the digital door", set in motion a system which may lead to his becoming a mason. Basically, the contact is filtered and directed through a series of administrators until within three emails, the Inquirer is invited to the lodge which is closest to his residence for an informal dinner before lodge. The district administrator has emailed him a personal note that he will be contacted by the lodge administrator, this same email is cc'ed to that lodge administrator and to the district deputy, the letter strictly informs the Inquirer that it is very important the he respond to the lodge contact in a timely manner. The lodge visit is not random, it is somewhat choreographed by a set of brothers whose job it is to inform, engage and somewhat direct the visit. The lodge then proceeds as it sees fit with any continuing interface with the prospect. When successfully done, the lodge then has a pipeline whereby candidates are developed who have come both through the usual method and by the EMR system to the lodge, they get to know each other well at their various level of degree completion. They may have a public background check, they may have all initial fees for degrees paid up front, and they may or may not continue, or be found worthy, as we are all familiar. Done with speed and efficiency, this method can be a highly successful way for us to find the men who have a genuine interest in freemasonry but who do not know any freemasons themselves.



To promote Happiness

**49th Spring Workshop
25-27th April 2014 at Delta
Lodge Kananaskis
By Kerry Nichols NZ**

I was invited to present at the Masonic Spring Workshop and there I found -

The Great Secret of Freemasonry.

Masonic ritual reminds us that to promote happiness is the chief aim of the Craft.

**Wednesday/Thursday 23 & 24 April
2014**

I left New Zealand at 8pm on the 23 April 2014 and arrived in Calgary at 6.30 pm on the same day to be met by Bro Hugh and after a journey to the Holiday Inn at Airdrie and booking in it was off to Tim Horton's for a double double and a cinnamon bun. On Thursday after a good rest Bro Hugh picked me up and after a sightseeing tour of the Airdrie area we left and travelled north taking in the scenery and the various areas of historical interest including the Morleyville Historic Site. At Cochrane we climbed a hill to take in the view and spend some time with the horse and the rider at the top (note the person in photo with horse) and to revive ourselves we then indulged in a Mrs. MacKay's ice cream.

After this I saw the external of King Solomon Lodge. It was then onto Banff where we purchased a sandwich and carton of milk and spent some time by the Bow River and enjoyed our lunch. After lunch a leisurely stroll through Banff took us to the Cascade Lodge #5 which is a museum lodge where we spent some time taking

many photos. It was then a small journey to see the Bow Falls and the ice was still evident but was slowly breaking up.

After a short trip we then went for a ride to take in the scenery with an overview of Banff where we saw the local wild sheep grazing on and off the road.

On to a mystery of nature we arrived at the Cave and Basin National Historic Site, where in 1883 two railway workers, William McCardell and Frank McCabe, brought this thermal mineral springs into the national spotlight after they used a felled tree to hike into the cave.

<http://therealbanff.com/cave-basin-national-historic-site-banff/>

Then on to Canmore where some refreshments were obtained to assist with the upcoming workshop was purchased.

About 4 pm we arrived at Kananaskis and there I met Bro Belton and Christine who had been sightseeing in other areas.





Friday 25 April 2014

The afternoon saw the commencement of the workshop with the Masonic Gabfest well attended and supported where a question and answer session about Freemasonry in the respective countries of New Zealand and England were given an insight to a very probing and inquiring audience of Brothers from various jurisdictions seeking enlightenment.

During down time the bookshop was open and there were many tomes available with the Masonic Supply Shop present with some very interesting Masonic items.

The silent auction in an adjoining room was well supported with many items available.

This was followed by dinner in a convivial and relaxed atmosphere.

At the conclusion and following an introduction by Bro Hugh Young the official opening, was carried out by the Grand Master of Alberta – Bro John Cameron. After the official opening the Keynote

Speaker, Bro John Belton, started the weekend off with an enthusiastic and well-researched recounting of the Union of the two English Grand Lodges in his Theme Address entitled "The Hunt and Need for Harmony and Order in the 1813 Masonic Union"

This concluded the opening evening.

Saturday 26 April 2014

The Schools of Instruction commenced.

They were divided into four specific streams:

- Happiness
- History & Legend
- Philosophy & Symbolism Training.

The presentations included:

- Happiness through Food
- Freemasonry comes West
- Symbols as Teaching Method
- Preparing to be a Master
- Happiness through Health
- Impact of Masonic Innovations
- Hitchhikers Guide
- Work of the Deacons
- Happiness through Giving
- Hidden Dimensions
- Robert's Rules in Lodges.

I attended three of these presentations and each one was a daily advancement in Masonic Knowledge.

The first was 'Happiness through Food' presented by Bro Murray Pye a qualified chef with assistance from chef Sushi from the Delta Kananaskis which was an enlightening experience from the initial shock of burnt, cremated chicken wings as a Festive Board morsel to tips from chefs on ways to give our Brothers a treat they will always crave for and of course raise our Lodge attendances.

The Festive Board is part of our ceremonial so it is a yardstick if this is inferior then our workings in the ceremonial will also be inferior. Festive Boards are an extension where visitors judge our Lodge.

The second was 'Happiness through Health' titled – Health, Longevity and the advantages of Freemasonry presented by Bro Jim Currie which was an insight into areas of health from a global perspective but raised many areas of thought that we necessarily do not consider in our everyday lives.

Focusing on the theme of happiness it was highlighted in such diverse areas as countries democracy and freedom, spiritual – religions or not (altruism), sports, employment, vacations and social involvement.

Bro Belton presented the third workshop I attended – Revolutionary Fraternalism - the paper presented was *English Support for Garibaldi and the Italian Risorgimento*. For me personally this presentation raised two areas of further research I will endeavor to pursue and a daily advancement in Masonic knowledge.

Lord Palmerston was mentioned as part of this presentation and the city I was born in 65 years ago is named after this person. Secondly Bro John talked about George Jacob Holyoake – was he related to out 1979 New Zealand Grand Master Rt Hon. Sir Keith Holyoake, former Prime Minister and Governor General.

The daily advancement was the morsel at the door 'Garibaldi Biscuits' all the way from Sainsbury's but the only biscuit to be named after a Freemason.

After this presentation I had the pleasure of making my presentation on Maoridom and Freemasonry.

Following this presentation at precisely 6 minutes past 7 the annual banquet commenced with entertainment by Bro Chuck Rose.

All meals were superb to say the least including the banquet. At the banquet it was the final presentations to all who had made the workshop possible and the handing over of the reins to the 2015 President Bro Louis Fradette.

Sunday 27 April 2014

This was a day that I knew would come – it was time to part on the Square with all my new found Brothers however after an Interfaith Devotional Service with the Chaplain's role being . Do

Freemasonry and my association with fellow Masons continues to make a significant contribution to my life."

Afterword:

There are two other Brothers I would like to acknowledge - Kim Parkyn – the tireless Secretary and John Hayes who spent many hours knitting together my power-point presentations so they flowed.

To the many Brothers I met and networked with a big THANK YOU for making Canada an event in my Masonic Life that is firmly etched in my memory and as I said at the conclusion to you all there are three events that will last with me for time immemorial – my initiation, when I was installed in the Chair of King Solomon and the 2014 Masonic Spring Workshop in Kananaskis.

Finally to all members attending the ANZMRC Conference at Cairns this year please make Bro Hugh – our Guest Presenter - welcome in the way that true Freemasons do. undertaken by Bro Earle Sharam and music by Bro David Oyen. At the conclusion we enjoyed a superb buffet breakfast.

Bro Hugh then again in true Masonic spirit conveyed me to the airport after visits to the Internet Lodge building, the Grand Lodge of Calgary and a sightseeing tour of Calgary with our visit to the Bass Pro Shop and the Cross Iron Mills shopping centre a light lunch and then to the airport.

PROFILES OF THREE KEY PEOPLE

HUGH YOUNG hails from Motherwell, Scotland, where he joined the Craft in his father's Lodge, St. Clair, Cambusnethan No. 427 SC, in 1965 as a 20-year old "Lewis." After emigrating to Calgary with his bride Margaret in 1966 where he joined the Calgary Police Service, Hugh affiliated with Concord No. 124 in Calgary. He has always been an active Mason, both in his adopted Lodge and in the Grand Lodge of Alberta. In Grand Lodge, apart from numerous special committees and all roles (except accused) in the Masonic Trial process, he has served in the offices of a DDGM, the Grand Treasurer, the senior Grand Lodge offices leading being Alberta's

Grand Master for 1997–1998. Since September 1993, he has worked in the Grand Lodge Library and has recatalogued all of the holdings, added much new material, developed procedures and computerized the records. He is the Executive Librarian of the Grand Lodge of Alberta Library.

Hugh believes that if you think an idea might work, you should try it and find out. Not trying it is not an option. This is especially true to spreading the Light of Freemasonry. Thus, in 1996 Hugh started "One More Time, Please!" (OMTP) where he shared Masonic papers with a list of 1,600 Masons around the world, thanks to the wonder of the Internet. With the same philosophy, he was the catalyst in organizing and the Founding Master of Internet Lodge of Research. In 1975, Hugh delivered one of two Theme Speeches at the Workshop and since that time has given many of the workshops and participated in the debates. He has also spoken at the Sheffield Masonic Research Society in England and at the 1st International Conference on the History of Freemasonry in Edinburgh, Scotland as well as, most recently, at the 69th Midwest Conference on Masonic Education. Hugh is a welcome speaker at Lodges as his message always advances Masonic knowledge, is positive and, at times, very much to the point. Hugh's impact as a Masonic Educator was internationally recognized when he was appointed to the **Masonic Brotherhood of the Blue Forget-Me-Not**, an order that includes educators like Henry Wilson Coil, Allen Roberts, Alphonse Cerza and Norman Vincent Peale.

Hugh knows the culture of the Workshop well, having served as its Secretary for five years following the retirement of the first Secretary, Mel Dunford.

Keynote Speaker at the 2014 Masonic Spring Workshop
John L. Belton - Freemason, Masonic Researcher and Author. John hails from Brook Bottom, England. He joined Freemasonry in Mellor Lodge No. 3844 in 1980 and was WM in 1991-92 and 2001-2002. He joined Lodge Ellangowan No. 716 SC in 1998. He was the founding Senior Warden and 2nd Master of Internet Lodge No. 9659. In 2007, he was Acting Provincial Sen-

ior Grand Deacon.

In 2001, he was the guest speaker at the Constitution and Consecration of the Internet Lodge of Research in Calgary and was awarded an honorary Subscribing Membership in that Lodge at that time.

John is an avid researcher in Freemasonry and has published extensively.

LOUIS FRADETTE was initiated into Freemasonry in April 1990 in Avon Glen Lodge No. 170 and served as its Master in 1995. In Lodge, Louis continues to be a Mentor of Entered Apprentice candidates and has served on Audit and Education committees. He became a member of the Scottish Rite, Valley of Edmonton, February 1997. Louis has attended ten Masonic Spring Workshops, and has been a volunteer since 2007. He is a member of Fiat Lux Lodge of Research No. 1980; a Founding Member of The Masonic Society; a member of Al Shamal Shriners; and was appointed Grand Chaplain for The Grand Lodge of Alberta in 2009. He says, "I am very proud to be a Mason

A letter from Trevor Stewart.

Dear Fellow enthusiasts,

Well, I am again out of hospital having undergone 'a procedure' (their euphemism, not mine!) So something is being done. I will have to go back in later on.

The prostate 'problem' (my euphemism, not theirs) is remediable apparently though the three-monthly injections, which were virtually a chemical castration, did not really work. I am still taking the tablets, even more now.

I just wanted to tell you all just how very much I really appreciated everything that you did for me - so hospitably, so readily and so generously while I was on the ANZMRC lecture tour last year. As you may know, from a previous email which I asked Colin Heyward to circulate some time ago, it was something of an achievement, an ordeal, a baptism with fire - rewarding, draining,

humbling.

I often think back on your friendly faces which I encountered everywhere; all of the gossiping, the tales we exchanged, the alchemical ideas enthused about one night sitting by a real log fire in NZ; the black sand-flies - everywhere, and mostly on my unusually exposed 'white' legs; the cow byre and ALL which that entails; all of the 'blethering' which I did everywhere; your enthusiastic and imaginative ideas which I was fortunate to meet throughout; the dramatic landscapes - sometimes almost like rolling Perthshire and at other times terrifically Alpine; the forests; the gold-panning; the old black dog 'who' came into the bedroom during the night just to check if I was still there (I still have the piece of coal with its eyes); the blow-holes which were spectacular; the deserts; the wild-life - birds unnumbered though I did try while sitting on a verandah early one morning, the kangaroos uncounted, the reptiles mostly motionless (some of which I could handle and others which were very safely behind thick glass); the insects abhorred; the salt-water crocs - great monstrous beats but fortunately sleeping; the strange-looking tall, crane-line birds; the lovely early morning walks along a white deserted OZ beach by the Indian Ocean where I collected huge cuttlefish bones as souvenirs (sentimental old fool!); the coffin which some enterprising NZ carpenter had leaned against his fence to advertise his wares to passing motorists; the dolphins at Mandurah while I was on a boat trip; the various folk museums I was shown in both NZ and OZ; the architecture in small towns and in big cities; the volcanic activity in NZ; the spectacular train journey through 'Lord of the Rings' country; the omnipresent heat in Cairns, especially after cool NZ; the frequent showers I had to take (especially one in which I was very much scalded early one morning when I actually screamed and woke my host from his slumbers!); the engineer who showed us his scaled-down 'antique' motor cars

and the fairground organ he had made; the various masonic halls - some tiny, some which are great monuments to former times; the line of intrepid penguins in Banff striding up the harbour ramp; the questions after my presentations; the chance of meeting up with an old friend from the UK who now lives in a well-earned retirement in NZ; the chances of meeting up with very clever and most interesting groups of freemasons of varying seniority; enjoying fellowship and meals in some wonderful places and with some strange combinations of ingredients (e.g., around kitchen tables, at a famous old winery near Hastings, in what I was assured is a typical Ozzie pub one night in Adelaide after a very delayed flight from Launceston, in a water-side restaurant when I was faced with a MOUNTAIN of green-lipped mussels, in a small 'German' cafe in the hills outside of Adelaide, in a typical OZ cafe sharing morning coffee with three Ozzie mates of my host, in a waterside restaurant on an island in China with one VERY strange sea creature in a tank which seemed to me like something from outer-space and which I have yet to have properly identified); the sometimes tiny and sometimes huge airports; collecting my luggage yet again (will 'they' have lost any of it, will 'they' charge me yet again for being 'over the limit'); the universities on both islands in NZ and the chances to meet with some of their academic staffs; the ferry journeys in China, NZ and OZ.

The whole time-table seemed to work. It often amazed me on arriving into what was for me a completely strange place that there was always someone waiting there to meet me. It worked like clock-work! Sometimes we freemasons are accused by others and even by some of us ourselves of not being able to organize anything properly. After all, we are supposed to aim at ruling the world! But on

my 2013 ANZMRC tour everything worked at your hands.

Truly, I was like a proverbial kid in a sweetie shop. It was simply splendid. I didn't know where to look next!

I have listed here only some of the abiding images. I hope that, on reading this long 'scribble', you will be able to identify yourselves and the things, the places and the times to which I allude fondly. It was, as I tell all the guys in these parts, the chance of my life-time. I shall probably never return 'down-under'. And yes: it did take a great deal out of me. But it was fulfilling, stimulating AND instructive for me. For everything done for me (in Singapore, in Hong Kong, in Bangkok, NZ and OZ) - THANK YOU!

I still have to write a proper report for ANZMRC and I have to respond to some detailed questions and request for further information from some of you. Please be patient with me.

I have only one LAST formal lecture to present in London - at a very prestigious location (Grand Mark Stewards' Lodge). They are awarding me £500 but I am finding it difficult to actually do the work. It's difficult for me to concentrate properly on anything masonic these days.

After that commitment I might be able to get out in book form some of my stuff about Bro. William Hutchinson (1732-1814). When we reach 70 many of us have bucket lists. That project is one of the items in my list.

Another bucket-list item is going up in a hot-air balloon - something which I have longed to do for more than 40 years. My very grown-up 'kids' have bought me a ticket (rather belatedly for my 70th birthday) and we have been waiting for suitable weather. It seems to have

arrived hereabouts at long last.

Finally, I greet you all well. I hope that you continue happily and successfully in all of your many efforts. Remember me sometimes - the ignorant Scot who came gladly but who spent only a short time among you.

Sincerely and fraternally.
Trevor

For your information, the Grand Lodge of Ireland restored recognition of the GLNF on 06/06/2014.

I have also been informed the Grand Lodge of England is very likely to follow suit next week at their QC on 11/06/2014.

Also, it is expected the Grand Lodge of Scotland will follow the trend at a later date.

It looks like more and more Grand Lodges are one again recognising GLNF

The General Assembly of the Grand Lodge of Free & Accepted Masons of the State of New York (Grand Lodge of the State of New York) has restored the ties of friendship between the G.L.N.Y. and the G.L.N.F. This event is of symbolic significance to the geography and history of friendship of our obedience. It should be noted however that relations were not broken, but merely suspended and that these are great American lodge 42 which are now in total relationship with the G.L.N.F.

A bit of history: it is as early as 1928 the G.L.N.Y. decided to recognize the G.L.N.I.R. later become G.L.N.F. At that time, only eight Grand Lodges had agreed to establish relations of friendship with the G.L.N.I.R. Missouri in 1914, California in 1925, Massachusetts in 1926 South Carolina and New York in 1928, Connecticut in 1934, Indi-

ana and Virginia in 1935.

At this time, in Europe, the G.L.N.I.R. was carefully held out by the Grande Loge Switzerland Alpina, the Grand Orient of Netherlands and the Grand Lodges of Germany until removed by the Nazis. All these Grand Lodges were animated by their desire to maintain their links with the G.L.D.F. Told that sometimes history stutters, but it is probably in the root causes need to search the similarity of situations. It is very striking to see that the rise in recognition of the G.L.N.F. has been, throughout the second half of the 20th century, concurrent with the decline of the situation of the G.L.D.F. in the community of the regular Grand Lodges around the world, particularly in the U.S. where, in 1965, the G.L.D.F. lost all its recognitions Despite the friendships forged between his Court Council of R.E.E.A. and the American Supreme councils.

This double movement is concomitantly explained under respect, shown by the G.L.N.F., the basic principles, demonstrated by the base of the brothers G.L.D.F., English 1929 and their counterparts, the standards of recognition Americans and the remoteness of the same principles whatever may have been the attempts of his great mastery for moving closer in history.

12 MARCH 2014

A STATEMENT BY THE PRESIDENT OF THE BOARD OF GENERAL PURPOSES, RW BRO ANTHONY WILSON, GRANDE LOGE NATIONALE FRANÇAISE (GLNF) CONCERNING

MW Pro Grand Master and Brethren, in September last the Grand Chancellor made a short statement on our position with regard to the GLNF. The Board has continued to monitor the situation and I believe it would be useful for Grand Lodge to receive an update on the subject. The Board has been encouraged by the progress being made in restoring peace and harmony within the

GLNF. A special meeting will be held in April at which the members of the GLNF will be invited to approve significant changes to their Constitution and Rules, which will return power to the Grand Lodge and its members. If those changes go through, the Board believes that it would be possible to consider restoring recognition to the GLNF in the near future. The Grand Lodges of Ireland and Scotland are of the same opinion.

TRANSLATION OF THE QUARTERLY COMMUNICATION OF

MARCH 12, 2014

Very Respectable Pro Grand Master and very dear brothers,

Last September, the Grand Chancellor recalled briefly our position with respect to the Grande Loge Nationale française. Since then, the Board has kept a close eye on the situation and we believe useful to update the information available on this subject by the Grand Lodge.

The Board was impressed by the progress made in the restoration of peace and harmony within the GLNF. An extraordinary meeting will be held in April, during which the GLNF members will be asked to approve significant changes in their Constitution and bylaws, which will power the Grand Lodge and its members. If these changes are accepted, the Board believes that it will be possible to consider a return of the recognition of the GLNF in the near future. The Grand Lodges of Ireland and Scotland shared this opinion.

Presidents Corner- - Kent Henderson

The ANZMRC Lecture Tour by WBro Trevor Stewart was a great success, but is now well behind us! What was also a great success was the tour book *FREEMASONRY Old Records, New Ideas*. Only one lodge, to my knowledge, returned any unsold copies (and they were few) – thus almost every lodge sold out its allocation. Given the quality of the book, both in its superb contents and brilliant editing by WBro. Tony Pope, I am not surprised.

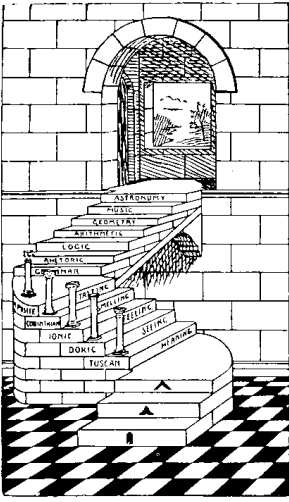
So! Our next big event is the *ANZMRC Conference* in Cairns, in August! It is nearly upon us. All is organized. Full details and booking arrangements are on the ANZMRC website. **DO NOT MISS IT – it WILL be marvellous!!** I look forward to seeing YOU there! Of course, our Cairns Conference also offers brethren and their families the perfect excuse to have an add-on holiday in the wonderful Cairns region, with the Great Barrier Reef on its doorstep. The weather in Cairns in August is mild and sunny – infinitely better than elsewhere in Australia or New Zealand at that time of the year!

I understand our Cairns Conference is to be favoured by a very special guest, in the person of MWBro Hugh Young, a Past Grand Master of Alberta, Canada. Hugh is also a founder of Internet Lodge and a noted Masonic author in his own right. Indeed, I met Hugh myself whilst in London in May, when we both happened to be attending a meeting of Author's Lodge No 3456. I found him to be very erudite indeed. Hugh will be delivering something of a *Keynote Address* at the Conference.



The Victorian Lodge of Research No 218 continues to prosper. Recently, WBro Brendan Kyne was installed as WM for 2014 – many will remember Brendan from his attendance at the last ANZMRC Conference in Wellington, New Zealand (and I am certain you will get to renew his acquaintance in Cairns very soon!). 218 has a great program arranged 2014. It follows, although of course, some of it is now past. The Lodge produces annual *Transactions*, which contains all the papers presented in any year. If one joins its *Correspondence Circle*, you get it.

Ed Note. I was unable to copy the Programme mentioned in Kent's letter above. Sorry



Harashim

חרשים

The Quarterly Newsletter of the
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Highlights of ANZMRC Conference held in CAIRNS August 28-31 2014

Full story on page 14



The new ANZMRC executive committee back row L-R Neil Morse (NSW),
Brendan Kyne (Secretary Vic) Richard Num (SA) Phil Ivamy (NZ) Front row L-R
Harvey Lovewell (QLD) Kent Henderson (past President) Colin Heyward (President, NZ)

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, morse@netspeed.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 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to 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. Brendan Kyne 7 Devon Ave Coburg Vic 3058 lordbiff@hotmail.com

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Conference 201414

Advise has been received that at the September meeting of Quatour Coronati Lodge our past president Kent Henderson was elected as a full member of this premier Research Lodge. At the same meeting John Belton our 2017 touring lecturer was also elected full member. Congratulations to both.

עבודה טובה

[The following article is reprinted from vol XLI no 1 (first quarter 2014) of the Phylaxis magazine by kind permission of the Phylaxis Society.]

Wider Horizons

by Bro Tony Pope, FPS

Our late Brother Joseph A Walkes Jr had a dream that, as a Prince Hall Mason, he should be free to visit any Masonic lodge, anywhere in the world, and be welcomed as a true and lawful Brother. He achieved great things in his lifetime but, sadly, this particular ambition remains a dream.

Despite the advances made towards Masonic equality, approximately half of all Prince Hall Masons still cannot lawfully visit a mainstream lodge in their own State and, of the other half, many who have in-State recognition cannot lawfully visit North American mainstream lodges outside their own State. In that respect, they are still not free. And most Prince Hall Masons cannot lawfully visit most mainstream lodges elsewhere in the world.

This is a complex problem and there is no quick fix, but there are solutions to parts of the problem. Let us look first at worldwide visitation, next at multiple recognition in North America, then at the former slave States where in-State recognition is denied, and finally at wider horizons for Prince Hall researchers.

Defining the terms

The words *regular* and *regularity*, *recognize* and *recognition*, and *mainstream*, as used by English-speaking Freemasons, are sometimes misused or misunderstood, so it is as well to define them for the purposes of this article.

Regularity: Every Grand Lodge considers itself to be regular, and judges others by its own standard or code. If two or more Grand Lodges have similar criteria of regularity,

they generally regard each other as regular and may choose to associate with each other. However, the inclusion of the word *regular* in the *name* of the Grand Lodge is no guarantee that other Grand Lodges find it to be regular.

Recognition: If two Grand Lodges find each other to be regular, and meet any additional criteria they consider essential, they may enter into a treaty of recognition (or *amity*) with each other, thus conferring benefits and privileges on each other's members.

Mainstream: When a group of Grand Lodges associate with each other, often they adopt a name for the group. For example: Grand Lodges of Prince Hall Affiliation (PHA). The oldest group of all, which traces its beginnings back to the early 1700s, has no official name for its group, perhaps because it was the first. It includes the United Grand Lodge of England, the Grand Lodges of Scotland and Ireland, the six Grand Lodges in Australia, and more than 150 other Grand Lodges around the world—including at least 51 in the USA. Informally, this worldwide group is often referred to as *mainstream*, because of the antiquity of its association and the number of Grand Lodges involved. When reference is made to 'US mainstream Grand Lodges' this is really shorthand for 'US Grand Lodges of the (worldwide) mainstream group'. As recognition between mainstream and PHA Grand Lodges increases, the term 'US mainstream Grand Lodges' becomes less and less precise, because a PHA Grand Lodge with multiple mainstream recognitions itself becomes part of the mainstream group—while maintaining its identity as part of the sub-group of regular Grand Lodges called PHA.

Universal Freemasonry

Most, if not all, mainstream Grand Lodges outside of North America accept that Prince Hall Affiliated Grand Lodges are regular, and are willing to exchange recognition with a PHA Grand Lodge that has in-State recognition. They only need to

be asked.

A number of them have not waited for formal recognition, but have instructed their lodges that *all* Prince Hall Masons may be admitted—subject to production of a current dues card and passing the usual tests for visitors—regardless of which PHA Grand Lodge they come from, even if they lack in-State recognition. The six Grand Lodges in Australia and the Grand Lodge of New Zealand are among that number. A few Grand Lodges have gone further and made unilateral declarations of recognition of all PHA Grand Lodges, or of those with in-State recognition, or those which are recognized by the United Grand Lodge of England.

These decisions reflect creditably on the Grand Lodges concerned, but are only effective if PHA Grand Lodges permit intervisitation without formal recognition. A formal recognition treaty, one on one, between a PHA Grand Lodge and a mainstream Grand Lodge, is the more effective procedure. This is what the mainstream Grand Lodges do among themselves. Each Grand Lodge goes through this process with all of the other mainstream Grand Lodges, and they keep long lists of the Grand Lodges with whom they have exchanged recognition.

Not all mainstream Grand Lodges recognize all of the others. For example, in Italy there are two Grand Lodges which are considered 'mainstream': the Grand Orient of Italy and the Regular Grand Lodge of Italy, who do not recognize each other. Australian and US mainstream Grand Lodges recognize the Grand Orient of Italy, while the UK Grand Lodges and some European Grand Lodges recognize the Regular Grand Lodge of Italy. Therefore, if members of a mainstream Grand Lodge intend traveling beyond their own jurisdiction, they consult the list of which Grand Lodges they may visit. So they, too, are not completely free in this respect, but they do have a much wider choice of where to visit

than PHA Masons have at present.

Multiple recognition

It is twenty-five years since the historic exchange of recognition between the two regular Masonic powers in Connecticut. Soon similar agreements were reached in other States. By December 1990, recognition had been exchanged in Nebraska, Washington and Wisconsin, with Minnesota following suit early in the following year.

Washington brethren not only visited each other's lodges—and returned with glowing accounts of the warm fraternal welcome they had received—but also legislated to allow brethren to do degree work for each other's jurisdiction, and in 1991 both Grand Lodges joined together for a ceremony to place a marker on the grave of PGM William Upton, author of *Light on a dark subject*.

Connecticut Masons continued to work together in 'Brothers in Action', and the Prince Hall Grand Lodge of Connecticut led the way for exchanges of recognition outside the State, both in North America and overseas. Within ten years they were in amity with more than thirty mainstream Grand Lodges in North America, Europe and Australasia.

The first problem with out-of-State recognition arose in Idaho and Oregon in 1991. Because the Prince Hall Grand Lodge of Oregon had a lodge in Idaho, it exchanged recognition with the mainstream Grand Lodge of Idaho. This upset the mainstream Grand Lodge of Oregon, which promptly withdrew recognition from the mainstream Grand Lodge of Idaho. The disagreement was resolved by a change of Grand Master and a recognition treaty between the two Masonic powers in Oregon.

The real breakthrough came in December 1994 when the United Grand Lodge of England finally recognized its legitimate offspring, the Prince Hall Grand Lodge of Massachusetts, and intimated that it would look favorably on applications from other Grand Lodges descended from African Lodge of Boston. Thereafter,

many PHA Grand Lodges exchanged recognition in-State, and with the 'home' Grand Lodges of England, Ireland and Scotland.

Then most of them rested on their laurels, and sought no further recognition; they had achieved recognition, and thus equality. But had they? Could their members visit mainstream lodges in other States and Countries, or the libraries of those other mainstream Grand Lodges, or call upon them for assistance? Well, possibly so, but with no such guarantee as of right.

In those States where recognition has been exchanged, particularly if the event was fifteen, twenty, or twenty-five years ago, there will be many new members who have no personal knowledge or recollection of the event. For them it may be an issue buried in the past, like voter enrolment or de-segregation in schools, particularly if there is little or no fraternal interchange between mainstream and Prince Hall brethren in that State. It may pose the question: Was the effort worthwhile?

Even in States where co-operation has been enthusiastic, the results may be disappointing. May I give an example within my personal experience? In 2007 I spent nearly three months in Washington State. This was seventeen years after recognition had been achieved, followed by full cooperation between the two Grand Lodges. I visited several mainstream lodges, and encountered no Prince Hall visitors. I saw a few black faces in the lodges, but they belonged to mainstream Masons. And when I visited a PHA lodge, the only white faces were mine and that of the brother who took me there. I hasten to add that I was warmly welcomed in all the lodges, PHA and mainstream, but my point is that there was no intervisitation except my own. My experience was the same on the Eastern seaboard: mine was the only white face in a PHA lodge in the District of Columbia, and I saw no PHA Masons in the mainstream lodges in DC and Virginia. The only times I found Prince Hall and mainstream Masons meet-

ing together was informally, such as in multi-jurisdictional Masonic research societies in Ontario and Maryland.

I realize that such anecdotal evidence could be misleading, in assessing the situation as a whole, but what other evidence is available? There appears to have been no research on what has happened since recognition. There is a clear need for information to be gathered, in relation to each Grand Lodge that has implemented recognition between mainstream and PHA, and collated and reported. Only then can we assess the extent of intervisitation, and of multiple recognitions. And only then can we see which Grand Lodges with in-State recognition are taking full advantage of their opportunities, and which need to be persuaded to extend recognition beyond their own boundaries—step two in achieving Brother Joe's dream.

When in-State recognition is denied

Approximately half of all PHA Masons are denied in-State recognition, and may continue to be denied it for many years. True acceptance cannot be forced by laws or threats, and token acceptance—if it could be achieved by those means—would bring no great benefit. What, then, can be done?

The current general practice among mainstream Grand Lodges is that recognition is accorded to only one regular Grand Lodge within a particular geographical area unless that Grand Lodge consents to the recognition of another regular Grand Lodge in the same area. So there are only two ways that a mainstream Grand Lodge could recognize a PHA Grand Lodge which is denied in-State recognition: it could withdraw recognition from the mainstream Grand Lodge of that State, and then recognize the PHA Grand Lodge; or it could ignore the general practice and recognize the PHA Grand Lodge without withdrawing recognition of the mainstream Grand Lodge.

Either action might result in un-

pleasantness for the 'recognizing' Grand Lodge and, human nature being what it is, a mainstream Grand Lodge is unlikely to make the first move towards such recognition. The most that it is likely to do of its own initiative is to declare that it considers all PHA Grand Lodges to be regular, and is prepared to admit PHA visitors even if they do not have in-State recognition.

Some mainstream Grand Lodges have taken this 'soft' option, as mentioned earlier in this article. The most recent to do so is the Grand Lodge of Turkey, in May 2013, authorizing the Grand Master to consent to visiting by the brethren of any Grand Lodge which is recognized by a Grand Lodge in amity with the Grand Lodge of Turkey (called the 'brother of my brother' policy). Thus, at the very least, if Turkey has exchanged recognition with one PHA Grand Lodge, the Grand Master may consent to visits by brethren of any or all PHA Grand Lodges. It could be argued further, that if Turkey has exchanged recognition with one mainstream Grand Lodge that recognizes one PHA Grand Lodge, then *all* PHA Masons have this benefit. But, of course, it only has practical effect if a PHA brother's own Grand Lodge permits him to visit under those circumstances.

Some years ago, the Prince Hall Grand Lodge of Georgia sent a letter to 50 mainstream Grand Lodges around the world, asking for recognition. The six Grand Lodges in Australia received such letters, and three of them—South Australia, Tasmania and Victoria—responded favorably and exchanged recognition with the Prince Hall Grand Lodge of Georgia, while retaining recognition of the mainstream Grand Lodge of Georgia. The world did not end, not with a bang, and not with a whimper! There do not seem to have been any repercussions at all from England, from Georgia, or anywhere else. It would be useful to know which other Grand Lodges accepted the invitation to exchange recognition with the

Prince Hall Grand Lodge of Georgia, whether Georgia brethren have visited in those jurisdictions, whether brethren from overseas have visited PHA Georgia lodges, and what benefits have been derived from recognition. Here is a fine subject for research and a report to this magazine.

Surprisingly, the other PHA Grand Lodges in a similar position have not followed Georgia's example. Perhaps they cannot see any immediate benefit for Georgia, or for themselves. Surely they are aware that united action can achieve more than individual action. With sufficient 'overseas' recognition, some mainstream American Grand Lodges might also gather the courage to recognize the PHA brethren who are denied in-State recognition—yet another step towards achieving Brother Joe's dream.

Wider horizons

The research of Brother Walkes and his contemporaries was concerned mainly with the origins of Prince Hall Masonry, its legitimacy, and the problem of bogus Masonry. There is still a need for reliable histories of some Prince Hall Grand Lodges, and the problem of bogus Masonry has not disappeared, but there is no longer a requirement to prove the legitimacy of the Prince Hall fraternity—it is accepted worldwide, thanks largely to the work of those dedicated researchers. This provides an opportunity for researchers to widen their horizons.

With recognition comes access to mainstream Masonic libraries and greater opportunity to confer with mainstream researchers. This access, together with the modern freedom to roam the world wide web and consult the treasury of information available there, can provide new perspectives and fresh ideas. The Prince Hall researcher is now free to become a specialist in whatever Masonic subjects take his fancy, or to be a generalist with the whole of Freemasonry as his subject.

For an illustration of the range of topics available, take a look at just a

small part of the P-S Review of Freemasonry website, www.freemasons-freemasonry.com/freemasonry.html, the ten papers from Australia and New Zealand in the 'Special Project 2009'. Not all of these papers will appeal to you, but just look at the variety! Then, if you have not done so before, explore the rest of this rich resource, with the wealth of ideas it contains, and see that this variety is not confined to a handful of researchers 'downunder', but extends worldwide.

Conclusion

This article has sought to demonstrate that 'recognition' is not a single act that has either happened or cannot happen, but is an ongoing process which should be pursued to the fullest extent possible.

In the case of Grand Lodges that have achieved in-State recognition, there is need to extend recognition by seeking it further afield, until the maximum possible recognition has been achieved, and to continue to nurture this happy alliance for the benefit of brethren generally.

The situation is not entirely hopeless for those Grand Lodges which—through no fault of their own—do not enjoy in-State recognition. The Prince Hall Grand Lodge of Georgia has shown the way, and some overseas Grand Lodges have co-operated, to exchange recognition with those who place true brotherhood above petty laws and the possibility of repercussions. Again, the maximum possible recognition should be sought, and the resulting friendships should be maintained and not neglected.

The article calls on Prince Hall researchers to examine the subject of recognition as it applies to Prince Hall Grand Lodges today, and report their findings. It also urges them to extend their interests and develop their talents beyond Prince Hall Masonry to Freemasonry in general.

It is a plea to Prince Hall Freemasons to continue to do what they

have done in the past, to go more than halfway, in order to regain what is rightfully theirs—full acceptance and membership in the worldwide fraternity of mainstream Freemasonry.

About the author

Brother Tony Pope is an Australian Freemason who has been researching Prince Hall Freemasonry since 1984. He has presented three major papers on the subject: 'Our segregated brethren, Prince Hall Freemasons' in 1994 (Sydney, NSW); 'Prince Hall Freemasonry revisited' in 2004 (Melbourne, Victoria); and 'Brothers under the skin' in 2009 (Ankara, Turkey). These may all be read at <http://www.freemasons-freemasonry.com/>.

He is co-author (with Kent Henderson) of the two-volume *Freemasonry Universal (Global Masonic Publications 1998, 2000)*, which gives details of all mainstream and PHA Grand Lodges, including military lodges overseas; and has published numerous articles on Prince Hall Freemasonry and other topics in magazines around the world, including *Freemasonry Today* (UK), *Tesviye* (Turkey), the *Masonic Globe* (USA), the *Masonic Voice* (PHA Ohio), the *Masonic Digest* (PHA DC) and the

Bro Pope has reviewed many books by Prince Hall authors, including Joseph A Walkes Jr (*Prince Hall's Mission*, and *History of the United Supreme Council*); Alton G Roundtree (*Out of the Shadows*, with Paul M Bessel, and *The Untold Truth*); Ezekiel M Bey (*The Hour Glass*); and Sister Arlie C Robbins (*Prince Hall Masonry in Ontario*); and he edited David M Gray's *Inside Prince Hall*, published in Australia & USA 2003.

In 1995, Bro Walkes wrote in *Prince Hall's Mission* (at page 151):

Over the years the *Phylaxis* magazine carried outstanding works from [Christopher] Haffner of Hong Kong and England, George Draffen of Scotland,

Ralph Castle and Tony Pope of Australia, all having produced remarkable articles on Prince Hall Freemasonry.

In 1996 Bro Pope was awarded the Ira S Holder Sr Certificate of Literature and made a Fellow of the Phylaxis Society, and in 1999 he was the *Phylaxis* magazine Man of the Year.

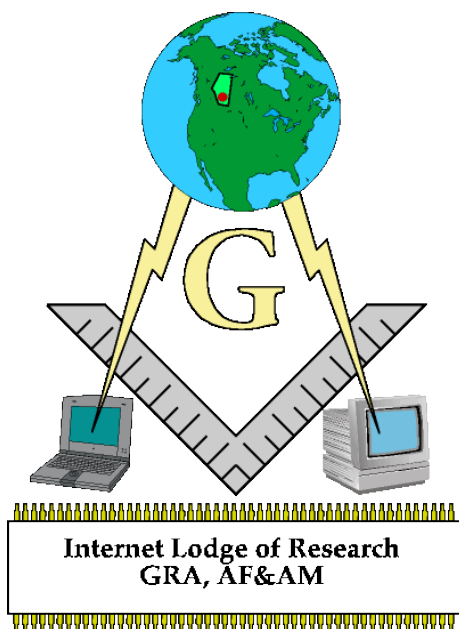
Internet Freemasonry.

At the 2014 ANZMRC Conference Canadian guest speaker Hugh Young gave a presentation and demonstration on Internet Freemasonry as practiced in Canada.

Using his computer and an internet wireless setup, connection was achieved with his peers in Canada, the US and England. A PP presentation was delivered by a member in Canada and displayed on screen at the conference. This was followed by interactive discussion by those present. Below is the logo of the Lodge.

Here is a link to the website.

<http://www.internetlodge.ab.ca/>



The Internet Lodge of Research is dedicated to research in the area of Freemasonry and technology where the use of the latter can be beneficial to the success of the former.

<http://internet.lodge.org.uk/research>

Here is a link to the Lodge's Facebook page.

<https://www.facebook.com/pages/Internet-Lodge/105392802833602>

The above link will get you to Internet Lodge number 9659 to further your search for information.

Our proposed 2017 Tour Lecturer John Belton is a member of both these Internet Lodges.

The following is a paper downloaded from ReoCities. It is written by **Bro Phil Elam** a member of Missouri Freemasons.

This paper gives you all the points of using the Internet for research that you should know.

Researching Freemasonry on the Internet. By Bro Phil Elam.



Experts tell us that there are presently some 3 billion documents of various types and sizes on the Internet (World Wide Web), and the growth rate is some 500 million new documents per year. Unfortunately, these documents are not catalogued or indexed in any type of standardized vocabulary or format. There is simply no way for anyone to search the entire Web, and any search tool that claims that it offers it all is distorting the truth.

While a great aid for researching Freemasonry, the Internet alone cannot replace other traditional research sources and techniques. It can, however, provide the Masonic researcher with access to many important documents from around the world -- as well as contact with other Freemasons that are interested in the same topics.

What is the Internet?

The Internet is a loose association

of thousands of networks and millions of computers across the world that all work together to share information. No one person or organization can claim sole credit for the Internet. No one person, company, institution, or government organization owns the Internet. No one source foots the bill, governs it, or even has a controlling interest. The Internet is truly a collaborative, collective enterprise.

Navigation through the Web is simplified by use of search engines, Web directories, and metasearch sites. Just like conducting research in a library, when searching for information on the Internet, there is a simple methodology to follow in order to best utilize the available resources. In a library, for example, you would most probably utilize the card files initially (or its electronic counterpart), checking first by subject, then by titles and authors. Once you had this information, you would "go to the stacks" and look for the books you had selected in the order of "most promising" to "least promising." Your "card files" on the Internet are called "search engines." There are an estimated 1,200 search engines currently available to search the Internet. Before launching an Internet search, however, it is worthwhile to understand the following points:

1. The Internet is NOT a library. Libraries organize information for easy retrieval using an established set of rules. A library is staffed by specialists who have degrees in the study of information science, a commitment to service, and experience in helping library patrons with their research.

The Internet is not organized. It is not especially "user friendly," and it lacks any type of standardization. Stated simply: It may be hard to find what you need -- and there is no one out there on the Internet to help you.

2. The Internet is most useful as a supplementary research tool.

No matter what your research project, do not restrict your search to

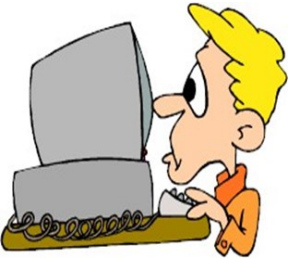
just the World Wide Web. The Internet is simply one more information retrieval tool. Traditional libraries, colleagues, professional associations, government agencies, professors, database products and print resources should also play a part in a truly effective research project.

3. Take what you find on the Internet with a grain of salt.

Anyone with computer access can put whatever information they want on the Internet. What assurance do you have that all the information you find is current, correct or reliable? Unfortunately, none.

Some Masonic scholars feel that other research sources tend to be more reliable and authoritative. While not every book in a library or every article in a journal is always absolutely trustworthy, many feel that unbiased minds have checked on the information source before making it available -- unfortunately, that is not always true, either. However, no such assurance lies behind information on the Internet simply because any one can add anything they want. There are no "checks and balances."

This lack of selection and review means that you should be cautious. Try to find a traditional print resource that backs up the information you find -- particularly, if the information you find on the Internet contradicts information you find in other sources. Verifying sources and references is, of course, a perpetual problem in any type of research.



4. The Internet can be a black hole.

Things tend to disappear without warning on the Internet. Do not become overly attached to any one information source, as it may not always be there. Another related problem is that web sites are set up and then never maintained nor updated.

5. Be patient.

Sometimes finding the exact piece of information you need is either impossible or involves sorting through hundreds or thousands of possible sources. Using search engines and subject listings may help, particularly if you take the time to learn how to formulate a search using a given search engine. But, as with any other aspect of research, it can be time-consuming work to find exactly the information you need.



6. Search Engine Limitations. Search Engines are undoubtedly the best way for Internet users to find the information they need, but they can also return thousands of results -- far too many for most of us to review. However, search engines are simple to use. Just enter one or more keywords relating to the topic you want information about, and in a few seconds you get a list of the Web pages in which they appear. Search engines browse the Web and log words from the web pages they find in their databases. Because some search engines have "logged" (recorded) the keywords from over 1 billion documents, results can be overwhelming. Without a clearly defined search strategy, using a search engine is akin to wandering aimlessly through the world's largest library trying to find a particular book.

There is no "best" search engine, so you need to choose the one that best fits your needs. This will probably be the result of "trial and error" -- coupled with speed of access and the quality of returned results.

One search engine that has, thus far, returned excellent results for searches is: <http://www.google.com>

Fortunately, many search engines have a "tutorial" to instruct you on how to build effective "search argu-



ments." While each may vary in quality, it is well worth taking the time to review the instructions as not all search engines work exactly the same way.

One observation is worth noting -- there are more Masonic books, articles, papers, presentations and so forth on the Internet than you are ever likely to find at your local library. Many dedicated Brethren from across the country and around the world have spent countless hours "uploading" important Masonic materials to web sites. With just a bit of work on your part, you will be able to find important sources on Masonic history, ritual, traditions, customs, philosophy, ethics, important Freemasons and so on.

If you would seriously like to learn more about our Fraternity, do not overlook the Internet -- even though it is far from perfect. It is an excellent starting place for Masonic information that simply may not be available from other traditional sources.

Here in Missouri, we have a number of excellent resources already available on the Internet. In addition to information available from the 170 or so Missouri Blue Lodge web sites now on the Web, we have three truly outstanding research resources. They are:

Missouri Lodge of Research:

www.reocities.com/lormo_geo

St. Louis Scottish Rite

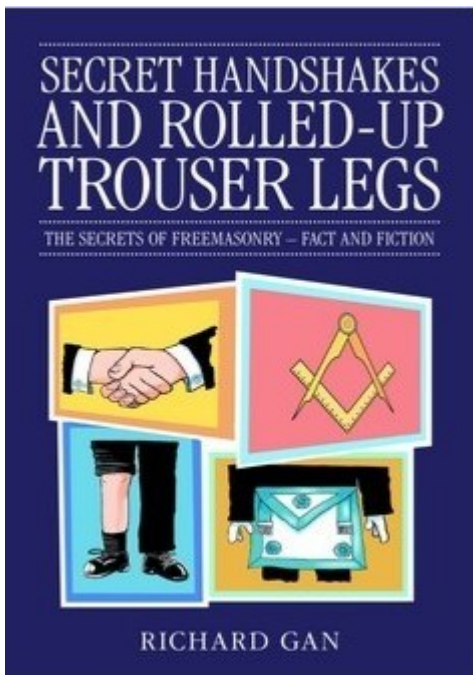
: www.reocities.com/stlaasr/





Book Reviews

SECRET HANDSHAKES AND ROLLED-UP TROUSER LEGS: THE SECRETS OF FREEMASONRY: FACT AND FICTION



by Richard Gan

If you really want the truth behind all the myths and misconceptions about Freemasonry this book is for you.

Secret Handshakes and Rolled-up Trousers Legs takes its title from the fact that the few things that most non-Masons are able to say about Freemasonry are that it is a secret society, whose members attend meetings where they wear aprons, identify each other by secret handshakes and roll-up their trouser legs.

The book does not set out in any way to proselytise; neither does it attempt to justify the case for the existence of Freemasonry. Indeed, having read the book, the reader may well still continue to be left feeling antagonistic towards the Order - but at least he will be better informed as to the reasons why.

Appealing not only to the non-Mason inquisitive about Freemasonry but also to the relatively new Freemason who wants to know more about the organisation he has joined.

Written by a senior Freemason with the non-Mason specifically in mind, the book attempts to redress the balance by providing an opportunity for the reader to find out what Freemasonry is all about, it also provides a source book for the Freemasons who may need to answer questions asked by friends and family.

The book answers such questions as:

How do you become a Freemason ?

Why do Masons wear aprons?

What really goes on in a lodge room?

Why do Freemasons roll up their trouser leg?

Is there really a 'funny handshake'?

Are there such things as woman Freemasons?

Do Freemasons really get the best jobs, get off speeding tickets and always get planning permission?

It also contains information on subjects including P2, the Priory of Zion and Freemasonry's compatibility with religion.

Paperback, 128 pages, 210 x 148mm

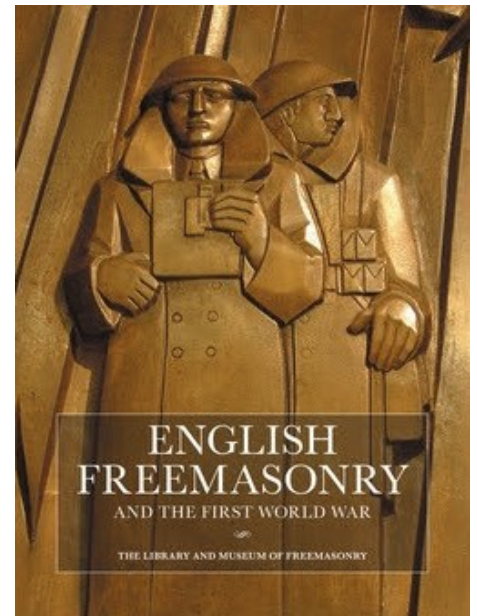
ISBN 9780853184416

£9.99

English Freemasonry and the First World War

By The Library and Museum of Freemasonry

When Britain declared war on 4th August 1914, English Freemasonry faced unprecedented circumstances.



es. Freemasonry was and is

non-political, and the discussion of politics at Masonic meetings was and is forbidden, but during this period the United Grand Lodge of England, the governing body for Freemasonry in England and Wales and across much of the British Empire, had to deal with the impact of global war.

Written by staff at the Library and Museum and drawing on its extensive collections, the book looks at the impact of the First World War and its aftermath on English Freemasonry. It examines the effect of the First World War on Freemasons in England, on Freemasons fighting on the Western Front and elsewhere and on Freemasons held as prisoners of war. The war created new, war-related charitable causes for which Freemasons raised funds, prompted a response from the established Masonic charities and fostered the formation of a major new Masonic charity in the post war period.

Freemasons' Hall in Great Queen Street in London, completed in 1933, was dedicated to the Freemasons that died in the war. It was one of many different types of memorials created by Freemasons. The end of the war saw a significant increase in membership of Masonic lodges and geographical expansion, which created new challenges for the Grand Lodge.



The richly illustrated book draws on the extensive collections held by the Library and Museum and will coincide with an exhibition called 'English Freemasonry and the First World War' to be held at The Library and Museum of Freemasonry at Freemasons' Hall, Great Queen Street, London. Amongst the objects, images and documents pictured in the book are lodge fittings created from appropriated war materiel, souvenirs from Freemasonry on the front line and diaries kept by Masonic prisoners of war.

This fascinating, informative and richly illustrated book covers:

- The Masonic World in 1914
- Men at War - the serving Brethren and volunteers
- Prisoners of War
- Roll of Honour and Memorials

- Trench Art
 - Charity
 - Post War World
 - Learn the story of the Masonic wartime hospital and the people it helped
- Paperback, 96 pages
280x210
£14.99

Available from
Www.LewisMasonic.co.uk

Elsewhere in this issue there are articles on using the Internet for Masonic Research there is an article written by Tim Bryce at the website a link is here http://www.freemasonstore.com/a50/Freemasonry-And-The-Internet/article_info.html#VCor0PmSx8E

A quote on Freemasonry by the, dare I say infamous, Casanova an Italian Adventurer and Authour. He was born in 1725 and died in 1798

Those who become Freemasons only for the sake of finding out the secret of the order, run a very great risk of growing old under the trowel without ever realizing their purpose. Yet there is a secret, but it is so inviolable that it has never been confided or whispered to anyone. Those who stop at the outward crust of things imagine that the secret consists in words, in signs, or that the main point of it is to be found only in reaching the highest degree. This is a mistaken view: the man who guesses the secret of Freemasonry, and to know it you must guess it, reaches that point only through long attendance in the lodges, through deep thinking, comparison, and deduction. He would not trust that secret to his best friend in Freemasonry, because he is aware that if his friend has not found it out, he could not make any use of it after it had been whispered in his ear. No, he keeps his peace, and the secret remains a secret.

Giovanni Giacomo Casanova, Memoirs, Volume 2a, Paris, p. 33

Interesting Stories found surfing.

A Mural for Masons in Sag Harbour

Posted 16th July 2014 The Sag Harbor Express.



By Mara Certic

Aesthetes, historians and wanderers drop into the Sag Harbor Whaling Museum to learn about the village's history and admire art shows curated by well-known East Enders. The majority of them are unaware that as they absorb the exhibits on the first floor, artist John Capello is just one story above them, balancing on a chair on top of scaffolding, listening to opera and painting Sag Harbor's own Sistine ceiling.

"I just cannot abide a blank wall," said Mr. Capello, a mural artist from Brooklyn who has lived in Sag Harbor for the past 25 years. Six years ago he joined the Wamponamont Lodge, Sag Harbor's Freemasons. Since his first meeting in the Masonic Temple—located on the second floor of the Whaling Museum—Mr. Capello has been "pestering" the other masons in the organization to allow him to create a mural for the blank wall and curved ceiling in the back of the meeting room.

After presenting the group with a basic pencil-drawn sketch, he got the okay to get started and in June he

began creating a surreal water- and skyscape sprinkled with traditional Masonic symbols.

"I started on Friday, June 13," he said. "And I did that on purpose." The number 13 has traditionally been associated with bad luck in many cultures. Scholars of the masonic tradition (and the occasional conspiracy theorist) have referred to the number 13 as a masonic "signature," noting that it appears in some way or another in strange and mysterious places, including on the \$1 bill: 13 leaves in the olive branches, 13 arrows and 13 stars in the crest above the eagle, among many other "mysterious" uses of the number.

One of the main focal features of Mr. Capello's work in progress also appears on the \$1 bill: the all-seeing eye atop a pyramid, which is featured on the left side of the mural. "One of the most amazing achievements of early man was the pyramids, it's perfect," he said. The all-seeing eye dates back thousands of years, since the creation of a "sky god," the artist explained. On

the opposite wall is the square and compass, perhaps the most identifiable emblem of the Freemasons.

The painted pyramid and the square and compass both sit upon a checkered floor in Mr. Capello's mural, reminiscent of a chessboard. "Supposedly, this room represents a replica of the bottom floor of Solomon's Temple," Mr. Capello said of the masonic meeting room. As legend goes, before Nebuchadnezzar II destroyed the building during the Siege of Jerusalem in 587 BC, it featured a checkered floor in one of the many rooms.

"Also, I've always been a surrealist," he said. "And in surrealism, the chessboard is always the game of life." His background in surrealism allows for interesting and unusual combinations of symbols throughout his mural. A six-pointed star hovers over the sea that bridges the two sides of the mural as a Bible floats over the water and a man canoes nearby—a nod to the Native American name of the Sag Harbor Lodge.

The sky spanning over the mural moves from night to day as you look across the piece of art. Mr. Capello explained that he wanted to represent the entire day, and that his decision to include many stars and certain planets is a nod to the importance of astronomy.

He almost lost his footing for a second on Tuesday, as he shaded in Mars while consulting a volume of "Hubble's Universe," about 15 feet off the ground.

"When I was 19, I was doing this 60 feet up in churches," the artist said. "I guess there's a big difference between being 19 and 60." When he was 16 years old, Mr. Capello began a summer apprenticeship doing ecclesiastical restoration, which was his first venture into the art world. A few years later he joined the Navy.

He told a story of when he was stationed in Greece, and how he observed an old man sketching pictures of visiting sailors for spare change. While watching this, a uniformed

Mr. Capello found himself sketching pictures on napkins with the only drawing tools he had—burnt matches. The older Greek man came over, he said, looked at his handiwork and said to him “No, no, don’t be an artist, you make no money. Be a photographer, you can make a few dollars.”

But Mr. Capello did not heed that advice and eventually became a mural painter based out of Brooklyn. “I did a lot of work with the Brooklyn Arts Council, and we would work with Brooklyn College and art students,” he said. As graffiti took over New York City, “we would approach people with walls.”

“I said ‘Look, we’ll paint the wall, you just pay for the materials.’” It’s a payment plan that Mr. Capello is recycling for his current project, his first ever mural in Sag Harbor. Mr. Capello expects to finish the Masonic mural in the next month. Until then, he will spend four hours of every day balancing on a chair, touching up waves in the sea and adding stars to the sky.

PRESIDENT’S COLUMN

Greetings to all readers of Harashim This being my first contribution as the newly elected President it is probably appropriate that I outline what the ANZMRC means to me and what I envisage for its future.

When the Australian Masonic Research Council held its first conference in Melbourne in 1992, New Zealand was not involved but we were interested. Within four years, due to the efforts of the late Guy Palliser in getting four of the then ten Research Lodges in New Zealand to make an application for participation and membership of this new research body, a motion was passed at the 1996 Conference to admit New Zealand lodges as Affiliates and to change the name to the Australian and New Zealand Masonic Research Council.

I, as a member of the Hawke’s Bay



Research Lodge, one of those NZ four, was fully involved with Guy Palliser in his promotion of the ANZMRC concept to us all. He presented a Kellerman lecture to the 1998 and the 2000 Conferences and encouraged me to be his successor as the New Zealand representative on the Council. I came on board at the Adelaide Conference in 2002 as Assistant Secretary and was instrumental in getting the 2004 Conference allocated to Tauranga, NZ.

Subsequently we were able to get all the ten New Zealand Research Lodges and the one Research Chapter joining up as Affiliates of ANZMRC. This increase in NZ involvement saw the Council in 2006 agree to double our representation and to amend the cycle of Conferences to take this into account.

The 2008 Conference in Queanbeyan, NSW, was momentous for me – I presented my inaugural Kellerman Lecture and was elected secretary, as the successor to Kent Henderson, who had been in that office since formation in 1992. By now New Zealand’s contribution had gained the newly constituted Top of the South Research Lodge as an Affiliate, bringing our number to twelve,

almost equal to the thirteen Affiliates from the six Australian Constitutions.

Now I am your President, the second New Zealander to occupy this office, following on from the term of Charles Miller in 2010/12, and I am deeply conscious of the honour bestowed upon me by my fellow researchers. So, what is on my wish list for things to achieve during my term?

Masonic education is an answer to the problem of retaining lodge membership; to getting brethren to enjoy their freemasonry and to fully participate in the many activities a lodge can provide. Research lodges are in an ideal position to provide that education and encouragement, so my mission is to promote the benefits that our respective ANZMRC affiliates can provide to our craft lodges. To gain wider recognition of a research input into the life of a brother freemason and encourage their search for that ‘daily advancement’ to a fuller understanding of the fraternity he is a member of.

An impossible task? I do not think so.

Colin Heyward, President
ANZMRC September 2014

The following is the essay that won the GM Literary Award for 2014, sent in by a NSW member., Geoff Ludowyck

Moving Forward

David Gist PM - Lodge Capitol 612

This year will be my 20th as a Freemason. I remember vividly the discussions going on when I joined as a 21 year old about where our Order was headed, and it is a credit to the introspection of our own membership that the discussion continues. I consider this question 20 years later with more experience, but not necessarily more wisdom. Like many, I believe there are some aspects of the Order that must change, some that should never change and others that are debatable. The possibilities, like the facets of Freemasonry, are numerous, so I will focus on one specific aspect that is also the focus of many of Freemasonry's

detractors, and use this to emphasize how changing some aspects of Freemasonry can change its entire character.

In some respects, the Freemasonry of today is very different to the Freemasonry of 20 years ago, but in other respects, very little has changed. There is far more openness now, including a media presence, and in terms of our individual conduct, we are told that apart from the modes of recognition, a Freemason is free to discuss every aspect of his membership. But in the spirit of the reflective climate that prompted this essay, I offer an unloaded question; has it helped? I ask because the format of Freemasonry, the Freemasonry of the day-to-day, meeting-to-meeting, has actually changed very little. Most festive boards are the same, the demands on a Mason's time are the same, dress codes, meals and lodge dues are all more or less the same. Allow me to play Oevil's advocate, and offer something to consider; are we changing the aspects that are easier to change, in lieu of considering those aspects of day-to-day Freemasonry that are truly out-

dated, but which will be much more difficult to address?

Given the unique nature of our Order, there is a key consideration of which every Freemason must be aware, a consideration that must inform any engagement with our public and potential initiates; Freemasonry is not for everyone. This is an important point, so I wanted to make it early. Most people who will read this essay have the Craft as a part of their life, and many will have been involved in it for a number of years. We are Freemasons, so by definition, Freemasonry is for us, and we don't see it as anything odd. But it's not for everyone, and we must never convince ourselves that it is. With this consideration in mind, I would ask anyone reading this essay to contemplate their own Masonic journey. There are two major questions that I will put to you in the course of this essay, and here is the first one; why did you join? Forget everything you've ever experienced in the Craft, try to see our Order with the eyes of the outsider that you once were, and ask yourself that question. Why did you join? What were you seeking?

I can tell you why I did. I wanted to belong to the Order that had attracted some of the greatest minds the western world has ever produced. I wanted the Freemasonry of Voltaire, Diderot and Isaac Newton. I wanted to join something legendary; the organization with more antiquity and more distinction than any lions or Apex club. I wanted to belong to the organization that elicited curiosity from outsiders, not bland indifference. Freemasonry was clearly something that its members valued highly, as they refused to share it with just anyone. I had to knock on Freemasonry's door, and I had to ask the question. There is one aspect of this initial chapter of my Masonic journey that I must emphasize; the secrecy surrounding Freemasonry was most certainly not a turn-off. It made the Order more

attractive.

But is it a secret society? Frankly, this is a debate that brings out the bores, and is in the same category as is 'Freemasonry a religion?' Whether Freemasonry falls into any of these categories will depend on how you define them. For us, a much more important consideration is whether the secrecy that traditionally surrounds our Order is necessary in the modern age

I believe that this very pragmatic question should receive an equally pragmatic answer. I did not believe then, nor do I believe now, that our secrecy is a liability.

It is a characteristic that the community automatically associates with Freemasonry, and to dismantle it is to dismantle a significant feature that makes our Order unique. The secrecy helps add to the mystique of Freemasonry in the public imagination. In short, it is an asset. It is, to use the language of the marketing profession, a key feature of 'Brand Freemasonry'. And it could be utilized and articulated much more effectively.

Whenever I discuss Freemasonry and the topic turns to the secrecy, my position is straightforward and honest, and informed by my opinions of the Order. Put simply; of course we have secrets. Our secrecy is a symbol of how highly we value honour and virtue. Consider that for a moment; it takes a man of honour to keep a secret. Our secrecy is an example of how we refuse to cheapen our Order by making it mundane and commonplace. I also add that our secrecy is a tribute to the Freemasons who have gone before us, who in ages of religious and political intolerance risked their liberty, and in some cases their lives, to practice their Freemasonry. Consider our European brethren, who know too well the consequences of life under a dictatorship, having endured persecution by the Catholic Church, the Soviets and the Nazis. It

is estimated that somewhere between 80 thousand and 200 thousand Freemasons perished under Nazi oppression. That such a horror is a very real possibility is in the forefront of the minds of European Freemasons, together with an awareness that once the secrecy has been given up, it can never be regathered. There is another dimension to the secrecy, highly relevant to Freemasons everywhere. Any Freemason knows full well the impact of the degree ceremonies. Take a moment to recall your own initiation. I can remember mine like it was yesterday. If you had known what was going to happen in your initiation, would it have had the same impact? I doubt it. Your lodge only had one chance to make a first impression. The secrecy is something that has drawn considerable criticism, and Freemasonry's traditional silence has been filled by our detractors with all manner of outlandish fantasies.

The following is from the NSW Freemason magazine June 2014 in a contribution by our member and friend R Bro Richard Dawes, which is titled.

Eponymous Dishes. What's in a name.

I have used it as an interesting fill in. ED

Lamington

Most accounts of the creation of the lamington agree that it was named after Lord Lamington, who served as Governor of Queensland from 1896 to 1901. One account claims the dessert resembled the homburg hats that he favoured. Another claim has them named after the village of Lamington, South Lanarkshire in Scotland. As the title Baron Lamington itself derives from the village, however, the question of this connection is merely whether it is direct or indirect. Even among those who attribute the name to Lord Lamington, there are dif-

ferent claims as to the exact location and creator of the cake itself. According to one claim, lamingtons were first served in Toowoomba when Lord Lamington took his entourage to Harlaxton House to escape the steamy heat of Brisbane. In another claim, Lamington's chef at Queensland's Government House, French-born Armand Gallad, was called upon at short notice to provide something to feed unexpected guests during the busy period leading up to Federation in 1901.

According to the Melbourne newspaper *The Age*, Gallad cut up some leftover French vanilla sponge cake baked the day before, dipped the slices in chocolate and set them in coconut. Coconut was not widely used in European cooking at that time, but was known to Gallad whose wife was from Tahiti where coconut was a common ingredient. Lady Lamington's guests then asked for the recipe.

A further alternative claim is that Lord Lamington's cook, presumably Gallad, accidentally dropped a block of sponge cake into a dish of chocolate. It was later discovered that desiccated coconut, sprinkled over the top, made the cakes more appealing.

Most of these claims are based on relatively recent reports. The earliest identified mention of the lamington recipe was published in January 1902, but the identity of the contributor of that recipe was not revealed. Thereafter, the earliest reference

to the naming of cake located so far is in October 1933, where it is attributed to Lord Lamington himself. Ironically, Lord Lamington was believed to have hated the dessert cakes that had been named in his honour, referring to them as 'those bloody poofy woolly biscuits'.

Beef Wellington

The origin of the name is unclear. Some theories suggest Beef Wellington is named after Arthur Wellesley, 1st Duke of Wellington; other theories go a step further and suggest this was due to his

love of a dish of beef, truffles, mushrooms, Madeira wine, and pate cooked in pastry, but with a noted lack of evidence to support this. Other accounts simply credit the name to a patriotic chef wanting to give an English name to a variation on the French filet de boeuf en croute during the Napoleonic Wars. Still another theory is the dish is not named after the Duke himself, but rather the finished fillet was thought to resemble one of the brown shiny military boots which were named after him. Clarissa Dickson Wright, celebrity chef and co-host of the BBC cooking show *Two Fat Ladies*, maintains that the dish 'has nothing to do with that splendid hero, the Duke of Wellington; it was invented for a civic reception in Wellington, New Zealand, but it is a splendid addition to any party'.

'Wellington' is sometimes informally used to describe other dishes in which meat is baked in a puff pastry; the most common variations are sausage Wellington, lamb Wellington and salmon Wellington.

Caesar Salad

The salad's creation is generally attributed to restaurateur Caesar Cardini, an Italian immigrant who operated restaurants in Mexico and the United States. Cardini was living in San Diego but also working in Tijuana where he avoided the restrictions of Prohibition.

His daughter Rosa (1928-2003) recounted that her father invented the dish when a Fourth of July 1924 rush depleted the kitchen's supplies. Cardini made do with what he had, adding the dramatic flair of the table-side tossing 'by the chef'.

A number of Cardini's staff have said that they invented the dish. Julia Child said that she had eaten a Caesar salad at Cardini's restaurant when she was a child in the 1920s.

The earliest contemporary documentation of Caesar salad is from a 1946 Los Angeles restaurant menu, twenty years after the 1924 origin stated by the Cardinis.

ANZMRC 2014 Conference.

Presidents Report.

ANZMRC CONFERENCE 2014
REPORT

CAIRNS, QUEENSLAND

The Twelfth Biennial Conference of the Australian and New Zealand Masonic Research Council held in the northern Queensland city of Cairns in August was another very successful and enjoyable event. Delegates, representing the twenty-four research lodges, study groups and chapters in the seven Masonic jurisdictions in Australasia, many accompanied by their wife or partner, attended the educational and social activities spread over four days.

These included an electronic link with members of the Internet Lodge in Calgary, Canada, to demonstrate a modern approach to how a lodge meeting can be held. The Conference's guest speaker, MWBro Hugh Young, Past Grand Master of Alberta, as the founder of this Canadian initiative, gave a convincing display of how to use the electronic media to enhance Masonic knowledge. A paper was presented by one of the members with the aid of PowerPoint which was then subjected to questioning from other members on the link.

After an official welcome and opening by MWBro Gary Bacon, the Grand Master of the United Grand Lodge of Queensland, the conference got under way with the first of the seven varied papers that were presented by the selected lecturers. The host jurisdiction's Kellerman Lecturer, RWBro Lyndon Brandt, District Grand Master of the District Grand Lodge of Carpentaria, told of the formative years of his vast district that spreads through northern Queensland with its headquarters in Cairns.

This was followed over the next three days with papers from VWBro George Allan, GLec, GLNZ, with his

An Investigation into the First Three Degrees of New Zealand Craft Masonry; from VWBro Phil Ivamy, PGLeC, GLNZ, with *A Short History of Esoteric Societies in New Zealand*; from WBro Ian Shanley, PM, UGLNSW/ACT with *Origin of Craft Ritual in New South Wales*; from WBro Rex Hesline, PSGD, GL of Tasmania, with *Before Freemasonry*; from VWBro Murray Treseder, PGIWkgs, UGL of Victoria with *Re-thinking the Origins of Modern Freemasonry*; and from WBro Daniel Ganon, PJGD, GL of Western Australia, with *Looking Through a Glass Onion: Freemasonry in the Digital Age*.

All these papers are available in the published *Proceedings* of the 2014 Conference, copies of which are held by each of the research lodges, study groups or chapters and can be used for presentations for your brethren.

Interspersed between the lectures, two separate workshops were conducted by VWBro George Allan. These were both pro-active with full audience participation that left them with many ideas on how to improve their research methods and outcomes.

Two new representatives were elected on to the ANZMRC Committee – WBro Brendan Kyne (Victoria) and WBro Harvey Lovewell (Queensland). They replace VWBro Kent Henderson (Victoria) who is now ex-officio for the following term as Immediate Past President, and RWBro Graham Stead (Queensland) who has retired after twenty years' service to ANZMRC on the committee having served as Vice President, as President and as treasurer.

VWBro Colin Heyward (New Zealand) was elected as President, WBro Brendan Kyne is the new secretary and WBro Harvey Lovewell is the new treasurer. The remaining five representatives retain their position on the committee.

WBro Ed Robinson (New Zealand) was re-appointed as coordinator for the Masonic Digital Library.

WBro Lovewell was elected as a Fellow of the ANZMRC in recognition of his contribution as Editor of the quarterly "Harashim" and as the convenor for the Cairns conference.

The remit on how we select Kellerman Lecturers, as submitted by the Research Lodge of Wellington No 194, was referred to a special committee chaired by WBro Robinson for further consideration and representing at the next conference.

The next conference will be held in Launceston, Tasmania, in 2016.

Colin Heyward, former Secretary ANZMRC (now President) - September 2014

PRESIDENTS REPORT 2012-2014

Kent Henderson, FANZMRC, KL, PGIWkgs (Vic)

The main highlight of the last two years was undoubtedly the 2013 ANZMRC Lecture Tour by WBro Trevor Stewart. He started his sojourn in Singapore on 5 August and after talks in Kuala Lumpur, Hong Kong and Bangkok, he spoke at most ANZMRC Affiliates across New Zealand and Australia, finishing in Perth in early October. In all, Trevor spoke at twenty-five lodges over his nearly two month trip. The tour was an outstanding success, with most positive reports from all locations.

Of course, the ANZMRC published the usual 'Tour Book'. *FREEMASONRY Old Records, New Ideas* – an anthology of Trevor Stewart's papers – was a resounding success, with allocated copies being sold at almost every lodge. The excellent sales of the book contributed to the financial success of the tour. The book itself was tremendous; its con-

tent of thirteen of Trevor's papers outstanding. It was, as we have long come to expect, superbly edited by WBro. Tony Pope - an ANZMRC stalwart who has brought us most ANZMRC publications over the years. Many thanks yet again, Tony.

Generally, the ANZMRC and its lodges continue to thrive happily, with one sad exception. That is the demise of the South Australian Lodge of Research. This affiliate has been struggling for membership for several years, and very sadly in 2013 it gave up the ghost and returned its warrant. Hopefully, its end will not see the complete end of Masonic Research in South Australia...

Our next big event is the 12th *ANZMRC Conference* in Cairns, in August - at which this brief report will be presented. It has been well organised by WBro Harvey Lovewell and his team, and I am certain it will be another great event! It is slightly amazing to think that the ANZMRC has been going, and going well, for nearly 25 years.

There have been many stalwarts of the organization over that time - some of whom, like WBro Tony Pope, are still with us and active. Sadly, we have lost a few in more recent years, such as MWBro. Murray Yaxley, PProGM (Tas) and RWBro Ken Wells PDGM (Qld). More recently, we have lost WBro. Ken Brindel PGSwdB (SA) - who was widely loved by all.

Finally, I would like to thank the current outgoing ANZMRC Committee for its support over the last two years - and two members of it in particular. The ANZMRC Secretary, VWBro Colin Heyward, PGLec (NZ), has done an outstanding job in administering the Council, and in running the Trevor Stewart Tour. As his predecessor, I am uniquely placed to know what is involved. It ain't easy, be assured - and Col has handled the role with great efficiency and when necessary, diplomacy. Many, many

thanks Colin.

Lastly, but not least by any means, I would like to thank my old friend RWBro. Graham Stead, PDGM (Qld). Graham has been on the ANZMRC Committee *since time immemorial* and aside from a term as our President, he has been ANZMRC Treasurer for as long as I remember! Most unfortunately, Graham's health in more recent years has been indifferent and he has now decided to retire from the Committee as of the 2014 General Meeting. I want to particularly place on record our deep appreciation of Graham's contribution to the ANZMRC - not to mention Australasian Masonic Research generally. Certainly, the ANZMRC has been such a successful organization very much as a result of his efforts.

It has been my privilege and pleasure to serve as ANZMRC President for the past two years, and wish my successor and the incoming committee every success in the period ahead.

From the Convener, Harvey Lovewell.

The Cairns conference, according to the emails received, was not only well received but enjoyed by all who attended.

The heritage listed Cairns Masonic Temple was the ideal venue with the Lodge room upstairs and the large lower floor ideally suited for the social events. The Tropical Heritage Motel next door was the perfect place to stay just a few metres from the venue and was booked out for the conference.

One can only imagine the background work that went into the organizing of such an event and deal with the problems that arose during this time period. I want to express my sadness at the loss of the conference treasurer only a few weeks from the conference, WB Robin Potter was taken from us by a heart attack and was sorely

missed. I can't praise enough the efforts of WB Terry Edwards who stepped in and took over with hardly a ripple, his work saved the day.

There are many people who need recognition, local lodges took on board various tasks and quietly demonstrated those Masonic concepts we hold dear, that of Brotherly love and relief. Love in doing what was necessary to assist in making the conference work. Relief in just turning up and doing what needed to be done. Their efforts will always be remembered.

Bro Alan Sims who took the ladies on outings and conducted this job with care, affection and aplomb. The ladies were all very happy with his efforts and I say well done Alan.

The format for this conference was changed slightly with the presenters talking to their paper and then presiding over a forum where much interesting and enjoyable discussion took place and I think I can say with certainty that all attendees enjoyed this interaction, it was pleasing to see that the Grand Master of the United Grand Lodge of Queensland was an active participant in these discussions and shared his expertise with all.

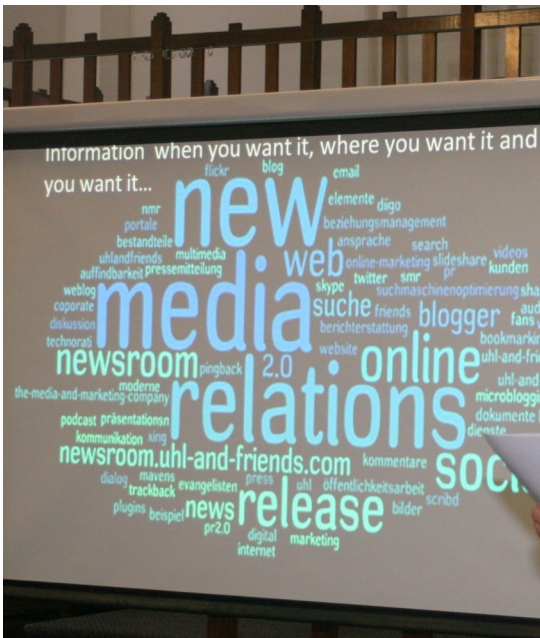
The banquet was well attended and an excellent three course dinner served, again by lodge member volunteers who conducted themselves with professionalism. Many photos were taken and the Grand Master was invited to present the Kellerman Lecturers with their certificates and KL jewels.

Our MC was WB Joseph Lynd who conducted the Conference with a clear voice and professionalism. WB Lynd is the Preceptor of the WHJ Mayers Lodge of Research and was an active member of the organizing team.

The ANZMRC emblem, was passed on to Rex Hesline from Tasmania where the next conference will be held in 2016.



Cairns Convener Harvey Lovewell (Right) passing the ANZMRC emblem to Rex Hesline Convener for Tasmania conference 2016



The Kellerman Lecturer from West Australia Dan



The Grand Master of UGLQ presented tee shirts to the Organising committee



Som



Daniel Gannon giving his hi tech lecture.



From New Zealand George Allen in fine form conducting workshop sessions that had everyone involved and thinking. He did this as well as presenting a Kellerman Lecture for New Zealand

Some of the ladies attending the Banquet



Hugh Young past Grand Master from Alberta Canada who presented an interesting session on Internet Masonry and showed the possibilities for future meeting formats.

He also was after dinner speaker at the Banquet..

We thank Hugh for travelling from Canada to be with us for this conference.



GM Garry Bacon and ANZMRC President Colin Heyward engrossed in the Lecture