

Harashim

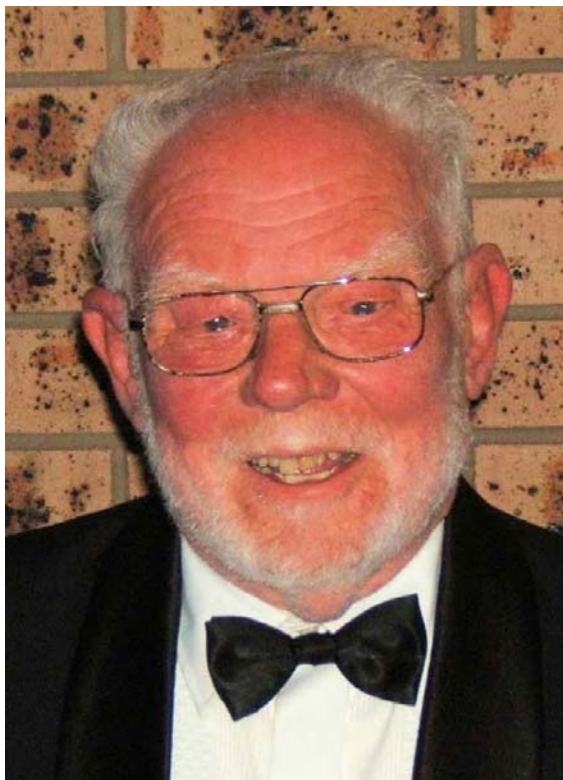
חרשים

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

ISSN 1328-2735 Issue 54 January 2012



Vale V.W. Andy Walker KL, FANZMRC.



Andy will always be fondly remembered by those who knew him. My association with Andy commenced at Parramatta, the second conference of the AMRC. Like Andy I have been to every Conference of the AMRC and then the ANZMRC apart from the inaugural one in Melbourne.

Since then we shared many a tale, a joke and also some serious moments when we would reflect on aspects of Freemasonry and the Scouting movement both of which we held very dear.

Andy's pet topic in Masonry was Masonic Research and at every opportunity he promoted the necessity of providing Masonic education to the brethren. His mentor in this regard was the remarkable RW Bro Harry Kellerman an Icon in freemasonry in Australia.

The birth and the development of the "Breakfast Creek Club" will always be remembered. His jovial nature, his love of a chat and the perpetual smoke that used to emanate from him will always bring a smile to the lips of those who had the pleasure of knowing him.

In February he was called to the Grand Lodge Above, he is gone to meet his Creator but he shall always be remembered fondly by those who knew him. **Graham Stead**

I corresponded with Andy Walker for some time before I actually met him. I joined Freemasonry on the Mid North Coast twenty years ago, and soon found out about the Research Lodge of New South Wales. I wanted to know more, and my lodge secretary told me to write to Andy, who soon had me signed up as a Correspondent Member. So that is how the relationship began. As I was keen to learn as much as I could about the Craft, Andy sent me a lot of resources, especially copies of papers and lectures on my particular subjects of interest. If I raised a question, he was happy to answer it—at length, even by snail-mail!

When I returned to Sydney to live in 1996, I visited the Research Lodge for the first time. Andy was glad to see me, and I rather tentatively enquired about joining as a full member, since the lodge was now within the length of my cable tow. I got a very detailed account of the membership requirements—how the number was strictly restricted to no more than 40, that it was open only to Masons of special merit and ability, and that it would be highly irregular to admit someone who wasn't a Past Master. Besides, affiliation was but sparingly offered by invitation. 'Never mind all that, though,' he said; 'you're invited. I'll get you a paper.' Andy and I worked alongside each other in the Research Lodge since that time, and I well remember the sly smokos outside the Sydney Masonic Centre that occurred religiously before each meeting. Later on, he roped me in to help another of his pet projects, Lodge Baden Powell. As the years went by, both lodges fell

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.freemasonrvtasmania.org/>.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- ♦ The item is reprinted in full;
- ♦ The name of the author and the source of the article are included; and
- ♦ A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Unless otherwise specified, authors submitting original work for publication in *Harashim* are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <http://anzmrc.org> and the Grand Lodge of Tasmania: <http://www.freemasonrvtasmania.org/>.

Contents

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

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

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

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

Material submitted for publication must be in a digitised form by email at harashimed@dodo.com.au or mailed on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 33 Wattle Street Millaa Millaa Queensland 4886 Australia.

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

on hard times. Baden Powell eventually closed, much to Andy's regret; but the other—largely through his efforts—was eventually reborn as the Discovery Lodge of Research, which is now lively and thriving. Perhaps my warmest memory of Andy is the Masonic Scout Retreat he ran at Bundilla several years ago. It turned out to be a fairly small affair, as there were only four campers: Andy, myself, Kendall Merrick and the late David Coburn. David, I remember, insisted on private accommodation, and brought along an extensive range of personal supplies, including cologne, tinned pâté and cognac. This caused Andy some angst, for, as an old-fashioned Scout, he thought we ought to be roughing it! Nevertheless, we had a great time revisiting our childhood—whittling sticks, building fires and learning to tie knots. The liquid refreshments around the fire at night were liberally shared. At the end of the retreat, Andy solemnly administered the Scout Pledge to us in a ceremony that was as sincere as it was makeshift. I'm still not sure about the constitutionality of making Scouts 'at sight'—but it meant a lot to Andy and to us.

During his last illness, I visited Andy in hospital several times. He was gravely ill, and I was somewhat surprised by his rapid recovery. It did prove, sadly, to be the last flare of the flame before it was extinguished. I was grateful to assist Andy when his wife Val died, by leading the prayers at her funeral. I was again grateful, and honoured, to lead them for him.

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

Tom Hall

The following item is taken from the *Craftsman*, a newsletter by VW Br Tony Tabrett Grand Librarian of UGLQ.

Landmarks of Freemasonry:

Our ritual includes *charges* in regard to the *Landmarks of Freemasonry* for example in the *final charge* of the *Second Degree* we find the statement that the WM "will guard the Landmarks against encroachment" – but what are the Landmarks? A number of books have been written on this subject including those by the authors – George Oliver, Albert Mackey, Silas Shepherd and Elbert Bede. The Library holds copies of the

*The Landmarks
of Freemasonry*



Silas H. Shepherd

latter two books:

- * *The Landmarks of Freemasonry* by S H Shepherd - Label M13SHE
- * *The Landmarks of Freemasonry* by E Bede – Label M32BED.

The concept first appears in the General Regulations incorporated into Anderson's 1723 Constitutions" written by George Payne (Grand Master 1718, 1720) in the 39th article:

"Every Annual Grand Lodge has inherent power and authority to make new regulations, or to alter these, for real benefit of this Ancient Fraternity: provided always that the old Landmarks be carefully preserved".

Neither the Premier Grand Lodge nor the Antients Grand Lodge attempted to define exactly what these landmarks were and nothing

really changed under the United Grand Lodge of England.

Elbert Bede begins Chapter 1 with these words "The Landmarks probably are the most intriguing subject in Freemasonry, a subject that has been discussed with fervour by many recognised masonic authorities and remains as devoid of solution today as when the discussion started".

There have been numerous attempts to reach a definition for "Landmarks of Freemasonry" and the following points are noted from a perusal of the literature:

- * There is no universally agreed set of landmarks, there being no universal masonic authority.

- * One definition is that landmarks must have all these - (a) exist from time immemorial (b) express the form and essence of the Craft and (c) can never be changed.

- * Landmarks are most often connected with the Ancient Charges and the old Manuscripts. „Legends of the Craft“ can be found therein, thus Legends can also be viewed as landmarks.

- * The best known list of landmarks appears in "An Encyclopaedia of Freemasonry" by Albert Gallatin Mackey (1807-1881), where he lists 25 landmarks, the first four being:

- 1) The modes of RECOGNITION are, of all the Landmarks, the most legitimate and unquestioned.

- 2) THE DIVISION OF SYMBOLIC MASONRY INTO THREE DEGREES is a Landmark that has been better preserved than almost any other.

- 3) The Legend of the THIRD DEGREE is an important Landmark, the integrity of which has been well preserved. There is no rite of Masonry, practiced in any country or language, in which the essential elements of this legend are not taught.

- 4) THE GOVERNMENT OF THE FRATERNITY BY A PRESIDING OFFICER called a Grand Master, who is elected from the body of the Craft, is a Fourth Landmark of the Order.

Albert Mackey's 25 landmarks tend to divide into 4 groups (i) those of the fraternity & essence of the Craft (ii) of the Grand Master (iii) of the rights of a Brother and (iv) of the duties of a lodge.

Elbert Bede believes that if a custom or usage is being generally used in a manner that characterises and distinguishes us and seems to be a vital part of Freemasonry, "that custom or usage is a Landmark to me". He offers a few suggestions on omissions from Mackey's list: the Lambskin Apron; our archaic and peculiar language; only Master or Warden may open lodge.

Other enumerations of landmarks include „a belief in TGAOTU“, „a belief in after-life“, „the use of the VSL“, „the legend of the third degree“ (as above), „obligatory secrecy“, „the foundation of the speculative art“, and the „qualifications for admission to the Craft“.

There is also the view that one of the landmarks is the ancient charge "not to make innovation in the body of masonry". Hence if we were to derive our own set of landmarks (interpreting our masonic heritage), then this would be regarded as an innovation and thus not acceptable.

On a more positive note I found these comments by R W Bro H Kellerman (UGLSW) in a 1979 discussion paper - "Although many societies and organisations teach morality, employ symbols, enjoin secrecy, and support charity, etc., Freemasonry is unique in that it is ancient, and claims its antiquity despite absence of historic proofs, relying on its Landmarks to provide the evidence of its ancient origin. It is only by preserving these Landmarks can Freemasonry maintain its individuality and prove its antiquity. Like physical landmarks, Masonic Landmarks are not made, they occur. Without them the essential nature of Freemasonry would cease to exist".

Masonic Symbolism: An integral part of Freemasonry is the use of symbols, which practice is a rather unique feature of our Craft, and could be considered as a Landmark. Its origins are lost in antiquity, though some see a surprising

analogy with the working tool symbols in Roman times as illustrated by this tombstone, dated from the first century A.D.

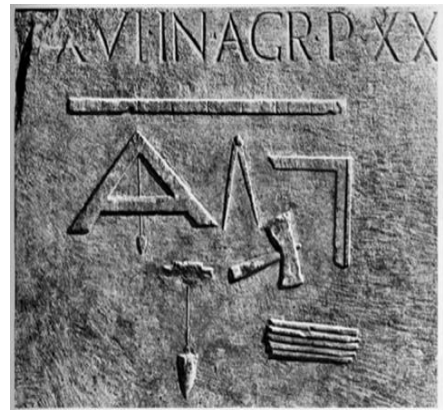
Reference:

www.freemasons-freemasonry.com/ltar_Stattus.html

It is the funeral Monument of Lucius Alfius Stattus, found in Aquileia, North East Italy, along the ancient Roman route - Via Petrada (made of stones). Presumably he was master mason or builder, and underneath the inscription are his working tools:

#The two roman feet gauge (regula)

#A setting level



#A line with a plumb bob (perpendiculum)

#The compass (circulus)

#The square (norma)

#The setting maul (malleus)

#Five chisels (scalpra)

Masonic Blue **By Harvey Lovewell**

At a recent Proclamation of our District Grand Master I observed the blue and gold that abounded in the apparel of my brothers. I said to myself why blue? Why not green or brown, what is the origin of the Blue, lodge and apron? What Blue, light blue and/or dark blue?

During a drive from a Lodge meeting I asked the question. Why blue?, to my traveling companions and did not get any satisfactory answer, so I set out to find out if there were an answer and if so what was it.

So what do we know of what we perceive as the colour blue?

In science blue has a wavelength of

between 450 and 495 nm. A nanometre is a unit of length equal to one billionth of a metre.

You are no doubt aware, there are many hues of this colour,

In the metaphysics of the new age, Prophetess Alice Bailey in her system called Seven Rays which classifies humans into seven different metaphysical and psychological types, calls the first ray "will power" and it is represented by the colour Blue.

The theory of the Seven Rays is that of the original divine qualities of the Absolute. Each individual human soul is an essential part of one of the Seven Rays, and through a succession of lifetimes the qualities of that Ray are developed and refined, to further the evolution of Humanity.

It is a metaphysical concept that has appeared in several religions and esoteric philosophies since at least the sixth century BCE, in both Western culture and in India.

In the west, it can be seen in early western mystery traditions such as Gnosticism and the Roman Mithraic religion; and in texts and iconic art of the Catholic Church in early times.

In India, the concept is part of Hindu religious philosophy and scripture. In Hinduism Blue is used to symbolically represent the fifth or throat chakra. The Throat Chakra is associated with the color sky blue. This chakra is our will center. The healthfulness of the fifth chakra is in relation to how honestly one expresses himself/herself. Lying violates the body and spirit. We speak our choices with our voices (throats).

Psychics, who claim to be able to see a person's aura say that a blue aura around a person represents spirituality, I started with the question. What blue? We use a light blue for the craft lodge and a dark blue for grand lodge, what do these colours represent?

The clear blue of a summer's day, the dark blue you see before a storm? Is it the royal blue of a Tropical

Queensland sky, or something in between?

Our Ritual makes references to the heavens. The Blue Lodge is a place where the three degrees of Entered Apprentice Fellowcraft and the sublime degree of Master Mason are conferred. What then is the history of the use of Blue in Masonry?

Our Ritual is largely based on King Solomon and the Old Testament and Judaism. This, I thought is where to start.

The sky is blue. The sun's rays are gold in color. Therefore, it is easy to see why the colors blue and gold have historically been associated with Deity or the G A O T U. Albert Mackey in his Encyclopedia says this about Blue.

This is emphatically the color of Freemasonry. It is the appropriate tincture of the Ancient Craft Degree. It is to the Freemason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive. It is therefore the only color, except white, which should be used in a Master's Lodge for decorations.

*Among the religious institutions of the Jews, blue was an important color. The robe of the high priest's ephod, the ribbon for his breastplate, and for the plate of the miter, were to be blue. The people were directed to wear a ribbon of this color above the fringe of their garments; and it was the color of one of the veils of the tabernacle, where, Josephus says, it represented the element of air. The Hebrew word used on these occasions to designate the color blue or rather purple blue, is **tekelet**; and this word seems to have a singular reference to the symbolic character of the color, for*

it is derived from a root signifying perfection; now it is well known that, among the ancients, initiation into the mysteries and perfection were synonymous terms; and hence the appropriate color of the greatest of all the systems of initiation may well be designated by a word which also signifies perfection.

From this quote Albert Mackey, Freemason, historian and scholar used the Hebrew word **tekelet** to describe Blue. He notes that the blue of the Old Testament is a translation of the Hebrew "tekelet" which is derived from a root word signifying "perfection." He develops the idea that blue was anciently, and universally sacred.

Tekhelet is one of the colors mentioned in the Torah, traditionally associated with a shade of blue. It is mentioned frequently alongside gold, silver and silk as a precious commodity. There is a Biblical commandment to tie a thread of Tekhelet around the tzitzit (fringes) on the corners of some garments. In addition, Tekhelet is required in the garments of the High Priest, as well as for the coverings of the holy vessels.

The Torah (our old testament) states in Numbers 15:38: *Speak to the children of Israel, and say to them, that they shall make themselves fringes on the corners of their garments throughout their generations, and they shall put on the corner fringe a blue (tekhelet) thread."*

Many of the Appendant orders of Masonry use Blue in their rites and regalia. Blue also being a symbol of heaven in some of these orders.

Down through not just the centuries but thousands of years, we see evidence of blue as denoting many sacred attributes.

Man's earliest forms of worship were of the sun and fire. The sun rose up against a blue sky, traveled and set in a realm of blue; so to associate the color with Deity is as obvious today as it was, then.

The Egyptians, too, believed that the color blue was a sacred color. Their god, Amun, was painted light blue.

The ancient Babylonians clothed their Pagan idols in blue,

In mystical Chinese philosophy, blue represented the **symbol of the Deity**. They believe blue to be composed of black and red which represent the male and the female and the active and passive principles. Blue relates to the earth element wood-east and the spring.

Blue is a magnificent feng shui color. It ranges from gentle aqua blue to the blue-green of the ocean to deep indigo blue. In feng shui, blue is associated with the clear sky and the healing, refreshing waters. Blue is a popular color choice in Feng Shui decorating. Using blue or blue accents in a Feng Shui room will help activate and enhance much positive energy. These energies help bring about wealth, success, good health, recognition, and knowledge.

The Hindus believe that their God, Vishnu, who is represented by a celestial or sky "blue," symbolizing the **wisdom** which emanated from God. Kali is another Hindu God who is Blue as is Mahashakti

Jacob, Abraham's grandson, saw a ladder ascending from earth up into the **blue of the heavens**. Henceforth, it has been known as "Jacob's Ladder".

Among the Druids, (wise men and philosophers) blue was the symbol of **truth** and the candidate, in the initiation into the sacred rights of Druidism, was invested with a robe composed of the colors, white, blue and green.

Blue is not only the color of the sky, but of the oceans, of pure mountain streams and lakes. It is an emblem of **purity and beauty**.

The color, blue, has long been held to signify **eternity and immortality**; pale blue is especially associated with **peace**. The UN peace keepers use Blue on their uniforms.

In royal heraldry, blue or azure symbolizes **chastity, loyalty and**

fidelity. While Gold or Yellow signifies generosity. Both can be related to our craft.

In painting, the color, blue, is frequently used in ethereal settings, such as of clouds and angels. Thus, blue signifies **humility, fidelity** as well as **hope and faith**.

We sometimes call Craft Lodges "blue" lodges. We are taught that the covering of a Lodge is the clouded canopy or starry decked heaven. For hundreds of years all over the world the colour blue has universally signified, Truth, Faith, Hope as well as: Peace, humility, fidelity, chastity, purity, eternity, immortality, beauty and wisdom. And of course, in Australia **True Blue** denotes loyalty. Don't you think that these attributes are held to be the very teachings of Freemasonry?

Of the origin of the Most Noble Order we know little. According to its historian, Elias Ashmole, some sources say that he is the first recorded speculative Mason.

"Ashmole included in his diary, reference to his having been a member of a Masonic Lodge. The dates for these meetings are placed at 16 October 1646, and again on 11 March, 1682".

He spent a lot of time in tracing the history of the Most Noble Order of the Garter, The Order commemorated an occasion when King Edward III of England had "given forth his own garter as the signal for a battle," which Ashmole takes to be Crécy. The Garter, itself is worn on ceremonial occasions around the left calf by knights and around the left arm by ladies. It is a buckled, **dark blue** which was originally a **light blue**, velvet strap and bears its motto in gold letters in Latin:

The English translation of the Latin is "Shamed be the person who thinks evil of it."

The Battle of Crécy (occasionally called the Battle of Cressy in English) took place on 26 August

1346 near Crécy in northern France, and was one of the most important battles of the Hundred Year's War. The combination of new weapons and tactics have caused many historians to consider this battle the beginning of the end of chivalry.

- French forces numbered approximately 36,000.

- English forces numbered approximately 12,000 of which approximately 7,000 were archers.

- The battle line was approximately 2,000 yards wide.

- The total number of arrows shot during the battle is estimated at a half million.

The English won. Casualties were estimated from 5,000 (low) to 10,000 or more (high) for the French Knights and Genoese crossbowmen. English casualties were several hundred.

So what is the connection between this battle the Noble order of the Garter and freemasonry? The connection with the first degree you all know.

The Garter is blue and it was instituted at this time in history.

We use Sacred Writings in our ceremonies, earlier I mentioned that Mackey had used the Hebrew word tekelet, this word has been translated to mean blue and violet and blue/purple. My research into Jewish writing shows that it makes use of this term to mean Blue.

In Old Testament times the dye for this blue was made from a gland from a sea snail,

Tekhelet, is a blue dye mentioned 48 times in the Jewish Bible (Torah or Tanakh). Its uses, include the clothing of the High Priest, the tapestries in the Mishkan, and the tassels (known as Tzitzit) to be affixed to the corners of one's garments. Detail of how this was to be done is written in these writings and formed part of the religious observance of the Jews.

What then, have we learned so far about what I have called Masonic Blue?

We have learned that the color blue has been a sacred color over many

thousands of years: The colour Blue:

1. Signifies the color of Deity
2. Mentioned repeatedly in the Holy Books.
3. Robes worn by Jewish priests had Blue on them.
4. Coloured different regalia worn by royalty.
5. Worn by many members of diverse religious groups across the globe.
6. Druids used Blue in their ceremonies and they date before the Common Era.

That this blue derives its name from the word "tekhelet", which is Hebrew for "perfection". In addition the dye was obtained from a marine snail *Murex trunculus*. The Talmud's description of this snail is of the *Chilazon* in its natural habitat.

In ancient times purple and blue dyes derived from snails were so rare and sought after that they were literally worth more than gold. These precious dyes colored the robes of the kings and princes of Media, Babylon, Egypt, Greece and Rome. To wear them was to be identified with royalty. Common people caught wearing these colours resulted in their death.

Tyre, situated in Southern Lebanon on the Mediterranean coast was the center of the dyeing industry in the ancient world. Its flourishing maritime trade and its dye and glass industries made Tyre very powerful and wealthy. Also from the VSL Chronicles 2: 13-14 tell of Hiram-abi skilled in crafts bronze and dying.

Freemasons will be familiar with Tyre, as it was from the King of Tyre, which King David received the building materials to build the Temple, and the help of Hiram Abif. Could he be the Biblical Hiram-abi? Seems reasonable.

The Talmud, the record of rabbinic discussions pertaining to Jewish law, ethics customs and Jewish history, asks the same ancient question about Tekhelet that we ask about Masonic blue...and that is: "Why blue?"

The answer is, from the (Talmud: Men. 43b)

Because this color resembles the sea, the sea resembles the sky and the sky resembles the Chair of Glory."

What then of Masonic Blue?

Blue as the color for Ancient Craft Masonry is accounted for by two schools of thought on its origin. Both can show considerable evidence. One believes that the symbolism of the color, like that of the square, comes to us from "time immemorial" and that the color must have been adopted because of its meanings as explained before; the other demonstrates that blue as a Masonic color is not as old as the Mother Grand Lodge, and that it was adopted for other than symbolic reasons.

Two extracts from the minutes of the Grand Lodge of England (1717) are explicit upon the matter of color:

The following is taken from the Grand Lodge of England. MINUTES, of 24th JUNE, 1727

"Resolved, that in private Lodges and Quarterly Communications and General Meetings, the Masters and Wardens do wear Jewells of Masonry hanging to a White Ribbon. That the Master wear the square, the Senr. Warden the Levell, the Junr. Warden the Plumb-Rule."

And this also from Grand Lodge. Minutes, of 17th March, 1731.

"Dr. Desagulier taking notice of some irregularities in wearing the marks of Distinction which have been allowed by former Grand Lodges. "Proposed, that none but the Grand Master, his Deputy and Wardens shall wear their Jewels in Gold or Gilt pendant to blue ribbons about their necks and white leather Aprons lined with blue silk. "That all those who have served any of the three Grand Offices shall wear the like Aprons lined with Blue Silk in all Lodges and assemblies of Masons when they appear clothed. "That all Masters and Wardens of Lodges may wear their Aprons lined with White Silk and their respective Jewels with plain white Ribbons but of no other color whatsoever.

"The Deputy Grand Master accordingly put the question

whether the above regulation should be agreed to.

"And it was carried in the affirmative. Nemine Con." (Which is Latin meaning unanimous).

But why did the Grand Lodge adopt, or permit, "blue" in 1731, when "white" was specified just four years previously?

The sanest theory seems to be that proposed by the noted Masonic scholar Fred J.W. Crowe, He wrote what is considered a classic book in 1897 *Masonic Clothing and Regalia*. He also wrote when Master of "Quatuor Coronati Lodge of Research in the Transactions for 1909-10 the following.

"The color of the Grand Lodge Officers clothing was adopted from the ribbon of the Most Noble Order of the Garter. The Grand Stewards from the second National Order - the Most Honourable Order of the Bath. The Scottish Grand Lodge undoubtedly copied the ribbon of the Most Ancient and Most Noble Order of the Thistle, and the Grand Lodge of Ireland anticipated the formation of the Most Illustrious Order of St. Patrick in 1788 by selecting light Blue - thus accidentally completing the series, although I would suggest that light Blue may in all probability have been chosen merely to mark a difference from the English Grand Lodge. In like manner I believe the light blue of our own private Lodge clothing was, by a natural sequence of ideas, adopted to contrast with the deeper colour of Grand Lodge attire, and not very long after the last-named became the rule."

In 1814 the Blue of grand officers was described as being Garter Blue or Oxford Blue. The blue for standard lodges sky or Cambridge Blue.

No doubt you have heard the following words.

In Freemasonry Blue is the colour of universal brotherhood and friendship and "instructs us that in the mind of a Mason those virtues should be as extensive as the blue arch of heaven itself"

I don't know if all that I have put here is a satisfactory explanation but there is food for thought and brethren I challenge you to search for more answers yourself.

Bibliography: and Glossary.

1. Seven Rays of Life" by Alice Ann Bailey

2. "Encyclopedia of Freemasonry" by Albert G Mackey McClure Publishing Co Philadelphia 1917

3. The Torah is the most holy of the sacred writings in Judaism. It is the first of three sections in the Tanakh (Hebrew Bible), the founding religious document of Judaism, and is divided into five books, whose names in English are Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

4. "The Jerusalem Bible" in the The Pentateuch. In the "Torah" the Law
5. Mishkan, The (Tabernacle): a) the tabernacle or temporary Sanctuary in which the Divine Presence dwelled during the Jews' journeys through the desert; b) the portion of the tabernacle and the Temple building before the Holy of Holies which contained the inner altar, the table for the showbread, and the menorah

6. The two most important works of post-biblical Jewish literature.

The Babylonian (Bavli) Talmud, compiled around AD 600, and the Jerusalem (Yerushalmi) Talmud, compiled around AD 500, provide a compilation of ancient Jewish law and tradition.

7. Chilazon: The aquatic or semi-aquatic creature that is the source of Techelet, the beautiful sky-blue dye mentioned in the third paragraph of Kriat Shema, as the color to apply to at least one thread on each corner of the four-cornered [Tzitzit](#).

8. Short Talk Bulletin - Vol. XII July, 1934 No. 7 author unknown.

9. Masonic Clothing and Regalia Fred J.W. Crowe, 1897

10. Encyclopedia of Freemasonry" by Albert G Mackey McClure Publishing Co Philadelphia 1917

News from the top half of the world. From an email sent to Tony Pope.

Good day!

For the goal of filling the gap in the scientific study of freemasonry in Ukraine, Russia, and the Eastern Europe as a whole, for encouraging of freemasonry study and providing the society with the impartial information, in Ukraine was created the Institute for Freemasonry Study of the Eastern Europe (IFSEE).

The Institute for Freemasonry Study in the Eastern Europe (IFSEE) is the first organization of this kind in the post-Soviet territory. We work in the format of public, non-government, non-profit organization and seek for uniting of scientists in the Eastern Europe, Europe, the US, the Grand Lodges of different jurisdictions, specialized mass-media for the common working in the sphere of the study and popularization of freemasonry, to create extensive collection of scientific, publicistic and informative resources on the freemasonry (in English, Ukrainian, Russian) that may give a strong impetus to the development of the freemasonry study in the post-Soviet territory and the Eastern Europe as a whole.

There was not such pilot projects in the post-Soviet territory, that is why lack of experience, informational, financial, and organizational support in the countries where freemasonry is not well known, creates some problems and simultaneously indicates to wide perspectives. The durable absence of conditions for the legal existence of the Masonic lodges and caused by this the inclination of the latter to secret forms of activities, scarcity and inaccessibility of the proper sources, censorship-all of these has slowed down and almost made it impossible the scientific activity of their movement in Ukraine, that created prejudiced attitude to this historic phenomenon of many people including historians, politologists, lawyers, culture experts, and finally led to ideologization and

politicization of this very theme. The School of Ukrainian Masonic study was not created yet. That is why scientists who have strong interest in this get some questions on socio-political and religious issues, the answers can be given only by the future researches. But, it is necessary to note that that this situation is not only in Ukraine and in the whole Eastern Europe.

The lack of dictionaries, handbooks, encyclopedias, compiled documents, system and complex, active common work of Ukrainian, Russian, and other scientists acts as a brake on this initiative. The great problem is that there was no conference on masonry in post-Soviet territory and Ukraine as well. In addition, the lack of particular masonic archives, funds, libraries, exhibitions on freemasonry, lectures creates stable stereotypes in the consciousness of the people. Sure, immensity of the problem foresees titanic, long, hard work work on it, and the presence of strong partners as within the country and abroad.

For realization of full value researches on freemasonry it would be great to have a cooperation between Ukrainian and foreign scientists. The effectiveness of this has already been proved, regrettably not in Ukraine. The first steps were made by the Russian scientists. The creation of thoughtful scientific reconnoitre by the American scientist Douglas Smith on the history of the Russian freemasonry of 18-th century was due to cooperation with such Russian scientists as Andriy Serkov, Oleg Solovyov, Olga Varyash.

We want to cooperate with high-ranking scientists, journalists, and freemasons of different degrees. We propose strong partnership and cooperation which will give an opportunity to exchange with important information (freemasonry in the Eastern Europe, especially in Ukraine is not explored at all), to establish international connections, to provide people with the information on history, philosophy of freemasonry, to create effective team for the common work-researches on freemasonry and its popularization.

Sincerely yours, Rostislav Galelyuk.
The Director of Institute for Freemasonry Study in the Eastern Europe (IFSEE)



Book Review

Freemasonry and Brotherhood (A review) by Murray Yaxley (Tasmania)

In October 2009, an international symposium was hosted in Ankara by the Grand Lodge of Turkey to coincide with its Centenary Celebrations. It was styled as the First International Masonology Symposium. I will not dwell on the semantics of the title except to say that the word masonology has been defined as “researching Masonry with all its aspects, by scientific methods.” The word “masonology” was first used in 1970 and has not resonated well with native English speakers.

Six of the papers presented at the symposium have been published in a book titled “Freemasonry and Brotherhood.” It is a worthwhile collection of papers ranging from the philosophical and historical through discussions of some current issues to the implications of present trends for freemasonry in the future. It is hoped that the book offers a worthwhile contribution to Masonic knowledge and culture and that it might inspire a spark that leads to new research.

Origins

The first paper is a lengthy discourse on the origins of Freemasonry. The author, Fabio Venzi, an Italian philosopher argues that the fact that Masonic brotherhood aspires to the achieving of a progressive degree of ethical perfection means that it is firmly based on an esoteric philosophy. He sees symbolism as being valuable because it widens the choice of ways that can lead to an understanding of what is otherwise a deeply intellectual subject. Venzi is highly critical of everything that has been written by Dr Margaret Jacob who

has written extensively on the history of freemasonry.

It is reasonable to suppose, that towards the latter part of the 17th century, some of the operative lodges were receiving non-stonemasons into their ranks. These speculative masons included learned members of the Royal Society. The opportunity for an amalgamation of the two sets of interests therefore presented itself. It is unlikely that we will find documentary evidence to verify exactly how this happy conjunction did in fact occur.

Brothers under the Skin

Our own Tony Pope opens his paper, “Brothers Under the Skin” with this provocative sentence. The brotherhood of Freemasons is not identical with the brotherhood of humankind. Humanity includes everyone, but freemasonry excludes all persons who are not of mature age, sound intellect and good character.

Freemasonry is not unique in establishing criteria for membership but this paper is concerned with the manner in which Freemasonry has evolved in North America where those who shaped a new society created more problems than their descendants have been able to solve in more than two centuries. After reminding his audience of the origins of Prince Hall Freemasonry he makes a clear distinction between the two major rival groups of Prince Hall related freemasons. Those Grand Lodges referred to as having Prince Hall Affiliation number 47, with about 180,000 members worldwide. The National Grand Lodge with 24 state Grand Lodges of Prince Hall Origin has a

membership of approximately 20,000.

Tony Pope is in an excellent position to provide a thorough and authoritative review of the organisation of freemasonry among black Americans because he has studied the subject in depth over a long period and has the confidence of many leading Prince Hall Freemasons.

During the last twenty years many mainstream American Grand Lodges have established working relationships with their Prince Hall counterparts. Following on from this, other Grand Lodges have officially recognised the Prince Hall Grand Lodges. This means that in that region of the United States where Prince Hall Grand Lodges have not been recognised by the mainstream Grand Lodge, the PHGL is not recognised abroad. However, the PHGL of Georgia made a case for foreign recognition notwithstanding its local situation. Three Australian Grand Lodges have recognised the PHGL of Georgia on the basis of its regularity.

Anyone wishing to become acquainted with “the Prince Hall story” would do well to start by reading Tony Pope’s paper. But note that as well as the two rival groups of Prince Hall related Grand Lodges, there are many, perhaps two hundred, stand alone and bogus groups that claim to be Masonic in nature.

Belief

The question of the relation between freemasonry and religion was bound to become a subject for discussion at this symposium. The question is addressed in a joint paper of two distinguished Turkish scholars, Celil Layikteş and M Remzi Sanver. The former was for a time the Grand Representative of the Grand Lodge of Tasmania near to the Grand Lodge of Turkey.

Speculative Freemasonry, from the outset, demanded Belief but it did not incorporate religious dogma or religious ceremonies. Nevertheless it became a subject for discussion and negotiation during the period of the

Ancients and Moderns in England.

Following the Union of 1813 the emphasis on the Saints John was reduced and the attention to King Solomon was upgraded.

A Template for Researchers

The paper which is most eye-catching for anyone interested in primary Masonic research is that by well known historian and Masonic researcher Trevor Stewart who was Prestonian lecturer for 2004. His paper, "The curious Case of Brother Gustav Petrie" is in two parts.. Stewart describes several methods of conducting Masonic historical research. Firstly there is the exhaustive, objective examination of all available documents and a resulting account that shows no evidence of bias or self interest on the part of the researcher. Then there is the research in which the investigator becomes an interpreter who interacts with the information that he has uncovered.

Stewart then proposes a model that involves peeling away the outer skin of primary evidence to consider contextual evidence so that relationships, implications and consequences are revealed.

The second part of the paper relates a case study that is fascinating. It is the story of an Austrian man whose work in the coal trade placed him in north eastern England in 1914. He was "required" to return home at the onset of World War I hostilities. Stewart traces his Masonic connections in pre-war England, during the war in Germany and after his return to Sunderland in 1920. On the one hand it is a splendid piece of research and on the other hand it provides a memorable example of the mystic tie in action.

An International View

This contribution is from John Belton, well known to readers of Harashim and to those familiar with the work of Internet Lodge #9659 EC. He discusses a number of controversies concerning regularity, recognition and territorial claims. Each has its own peculiar origin. Because each

Grand Lodge is autonomous it is not a simple matter to resolve disputes, particularly when the preservation of territory is instinctive rather than reasonable.

The current fiasco in France **considérable désordre obédientiel** and the refusal of the members of the French hierarchy to listen to their concerned neighbours does not lead one to believe that all Grand Lodges have taken the allegorical use of the builder's trowel seriously. Belton makes a case for Grand Lodges to review their attitudes and rulings concerning recognition and rights of visitation. The restrictions that have their genesis in imperial times are no longer justifiable in this century, particularly when the European Convention on Human Rights, with a membership of 47 countries, has ruled against their validity.

Turkish Problems

There is also a paper in which Yavuz Selim Agaoglu candidly discusses a period of unrest, rupture and reconciliation within Turkish freemasonry in the 1960s. The first half of the twentieth century was a difficult time for Turkish freemasons. In the beginning it inherited an authoritarian style of governance. Also it was too closely connected to political groups and became embroiled in the tensions prevailing in Europe where freemasonry was banned in a number of countries.

Eventually Masonic values and brotherhood were re-established. The Grand Lodge of Scotland was the principal catalyst that enabled Turkish freemasonry to regain its rightful position on the international scene.

Postscript

The unusual aspect of this book is that it is not readily available. It is "For members only. Not for sale." A copy of it was sent to the Grand Lodge of New Zealand and each Australian Grand Lodge so if you wish to refer to it, contact your Grand Lodge Library

Books on Freemasonry you will find interesting

The Antimasonic Party in the United States 1826-1843

by William Preston
Vaughn (1983)

Follows the rise and fall of the antimasonic movement, as well as the political party that developed from it.

A Pilgrim's Path

by John J. Robinson (1993)

An insightful account of his questions and experiences in becoming a Mason, with a frank and open discussion of the attacks being made on Masonry today.

Black Square and Compass

by Joseph A. Walkes,
Jr (1981)

The formation of Prince Hall Masonry is explored in considerable detail. Updated in 1994.

Prince Hall Masonic Quiz Book, A

by Joseph A. Walkes,
Jr (1997)

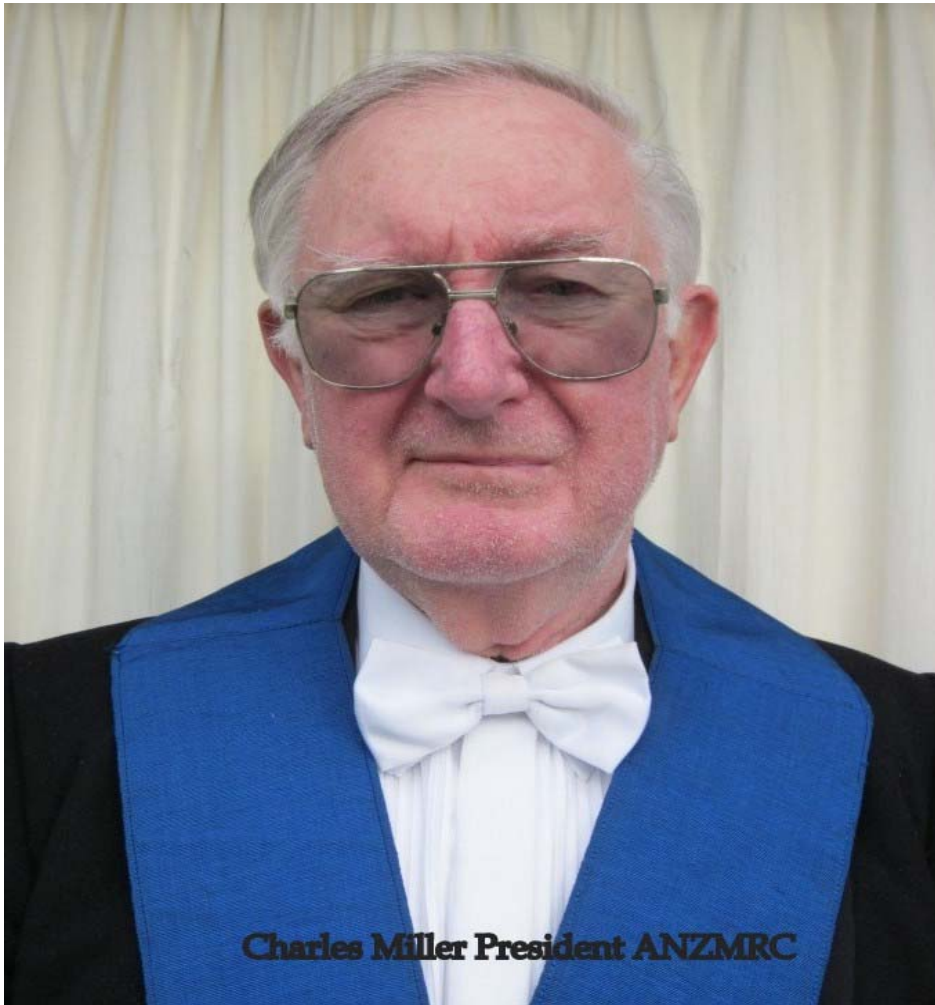
Follows the development and survival of Prince Hall Masonry and the experiences of its members.

Freemasonry Universal: A New Guide to the Masonic World

by Kent Henderson and Tony
Pope (2000)

This exploration of lodges around the world is a new edition of their 1985 book that was titled Masonic World Guide.

President's Corner



Brethren all, I wish you and your families, partners and extended friends a Merry Christmas and a Happy New Year. I know both our countries have had more than a fair share of natural disasters in the last twelve months and even beyond our shores.

Our 2011 Travelling Lecturer Rodney Grosskopff together with Irene had their tour of Thailand curtailed by the flooding there.

For those who may not be in the best of health we earnestly hope that you may be able to

enjoy the holiday season to the best of your ability.

In retrospect the 2011 tour by Rodney Grosskopff was overall very successful. In New Zealand it was the first time a lecturer had been billeted throughout the country. There were instances where things did go wrong – we cannot deny this. The feedback after the tour has made us aware of where we have erred. The executive have noted these instances and they will be rectified for future occasions.

Looking forward to 2012 we

know that the successful candidates for Kellerman Lecturers will be worthy representatives and we look forward to your presentations in 2012.

To those that have not been successful this time I extend my sympathy. We all know that researchers make exceptional efforts to achieve their end results. In many instances it is a hard decision for the adjudicators to separate excellent work where there is only a very fine line to give the nod to one and not the other.

It will be my pleasure to welcome you to New Zealand in November 2012 for the **15th** biennial meeting and presentation of the 2012 Kellerman Lectures at Wellington.

We have an eager team in the capital working hard on this project and the results of their labour will be seen probably mid year when the application forms for accommodation etc. will be promulgated. I look forward to meeting you in November.

I also extend my salutations to the Breakfast Creek Brigade without whom a biennial conference is lacking that little extra.

Fraternal regards,

Charles Miller

Your letters: From the Editors Desk

This letter is my view and not the view of any of the members that I am secretary for.

Don Barkman Secretary The Research Lodge of Otago 161

It seems to me that the name that we operate under does not give a clear understanding as to who we are or what ANZMRC stands for. In fact we do not have a name rather a collection of letters. For me personally I always have to stop and think what I want to say, let alone what the 6 letters stand for. A look at where our research lodges are situated in the world, makes some of them suffer from a sense of identity.

Change the name to what you ask? How about The Southern Constellation Research Council. This will mean that we are more welcoming to all the research lodges in the Southern Hemisphere. Have a more meaningful emphasis on one of our liberal arts and sciences. Identify us in a more positive way rather than ANZMRC does. Our research council still has a lot to offer. The Southern Constellation Research Council is my suggestion. What is yours?
Don Barkman Secretary The Research Lodge of Otago 161

Are there any comments out there?

Dear Bro. Harvey,
Congratulations on your editorship of above ezine. I had been wondering where it had been. I am a Scots Mason but have a number of rellies in Brisbane some of whom are in the Craft. I enjoy Masonic research and publish regularly in Masonic mags, particularly the Scottish Ashlar. Please congratulate Bob James on

his AQC paper, I am a member of CC also. I enjoyed the book review which reminded me of research I did for an article of mine 'The Colour Purple'. Congratulations once more - keep it coming!
S&F
Bro. Ken Jack.

Thanks Ken, in this issue there is an article on the Colour Blue.

I would like to take this opportunity to wish you all the very best, safest holiday season.

A very merry and happy Christmas and a prosperous new year.

Well I have not received much news from members. It would be nice to know why, surely communication between all Research Lodges is vital for our continued existence and at least to enable all to know what is going on.

It would seem that the very nature of Craft Lodges is changing and sadly some are not coping well with these changes, what does that

mean for Research Lodges? Are not all Research Lodge members part of the Craft fraternity? Is there a role for Research Lodges to find out ways of assisting?

A message just received from Ed Robinson.

Greetings to all Affiliate and Associate members,

Please would you urgently advise any of your members who may have been thinking of attending the ANZMRC Conference in Wellington, New Zealand in 2012 of the following:

Due to a double booking of the original lodge rooms, it has been necessary to move the ANZMRC conference one week later: It will now start on Thursday 15 November 2012, finishing on Sunday 18th November. This is one week later than previously planned and advised. The organisers apologise for the need to make this change - it was unfortunately unavoidable. We do hope that this does not cause problems for travel plans.

The Conference will now be held at **Brooklyn Freemasons Centre**, 383-401 Ohiro Road, Brooklyn, Wellington

This is quite close to Wellington City; transport will still be needed to accommodation.

Recommended accommodation is close to being finalised, and will be advised as soon as possible.

The draft programme remains as previously circulated, except one week later

For any queries, please contact the Conference Convenor, Ed Robinson at

e@robinson.org.nz

Once again we apologise for this change of dates.



I found this article at <http://masonictimes.blogspot.com> this is a website for Masonic Times.

Westminster Abbey– The History of a Masonic Cathedral.

The Westminster Abbey was built by operative Freemasons, being now part of UNESCO's World Heritage. According to a tradition first reported by Sulcard in about 1080, the Abbey was first founded in the time of Mellitus (d. 624), Bishop of London, on the present site, then known as Thorn Ey (Thorn Island); based on a late tradition that a fisherman called Aldrich on the River Thames saw a vision of Saint Peter near the site. This seems to be quoted to justify the gifts of salmon from Thames fishermen that the Abbey received in later years. In the present era, the Fishmonger's Company still gives a salmon every year.

The proven origins are that in the 960s or early 970s, Saint Dunstan, assisted by King Edgar, installed a community of Benedictine monks here. A stone abbey was built around 1045–1050 by King Edward the Confessor as part of his palace there and was consecrated on 28 December 1065, only a week before the Confes-

sor's death and subsequent funeral and burial. It was the site of the last coronation prior to the Norman conquest of England, that of his successor Harold II. From 1245 it was rebuilt by Henry III who had selected the site for his burial.

The only extant depiction of the original abbey, in the Romanesque style that is called Norman in England, together with the adjacent Palace of Westminster, is in the Bayeux Tapestry. Increased endowments supported a community increased from a dozen monks in Dunstan's original foundation, to about eighty monks.

The abbot and learned monks, in close proximity to the royal Palace of Westminster, the seat of government from the later twelfth century, became a powerful force in the centuries after the Norman Conquest: the abbot often was employed on royal service and in due course took his place in the House of Lords as of right. Released from the burdens of spiritual leadership, which passed to the reformed Cluniac movement after the mid-tenth century, and occupied with the administration of great landed properties, some of which lay far from Westminster, "the Benedictines

achieved a remarkable degree of identification with the secular life of their times, and particularly with upper-class life", Barbara Harvey concludes, to the extent that her depiction of daily life provides a wider view of the concerns of the English gentry in the High and Late Middle Ages.

The proximity of the Palace of Westminster did not extend to providing monks or abbots with high royal connections; in social origin the Benedictines of Westminster were as modest as most of the order.

The abbot remained Lord of the Manor of Westminster as a town of two to three thousand persons grew around it: as a consumer and employer on a grand scale the monastery helped fuel the town economy, and relations with the town remained unusually cordial, but no enfranchising charter was issued during the Middle Ages. The Abbey built shops and dwellings on the west side, encroaching upon the sanctuary.

The Abbey became the coronation site of Norman kings, but none were buried there until Henry III, intensely devoted to the cult of the Confessor, rebuilt the Abbey in Anglo-

French Gothic style as a shrine to honour Saint Edward the Confessor and as a suitably regal setting for Henry's own tomb, under the highest Gothic nave in England. The Confessor's shrine subsequently played a great part in his canonisation. The work continued between 1245 and 1517 and was largely finished by the architect Henry Yevele in the reign of Richard II. Henry VII added a Perpendicular style chapel dedicated to the Blessed Virgin Mary in 1503 (known as the Henry VII Chapel). Much of the stone came from Caen, in France (Caen stone), the Isle of Portland (Portland stone) and the Loire Valley region of France (tuffeau limestone).

In 1535, the Abbey's annual income of £2400–2800[citation needed] (£980,000 to £1,140,000 as of 2011), during the assessment attendant on the Dissolution of the Monasteries rendered it second in wealth only to Glastonbury Abbey. Henry VIII had assumed direct royal control in 1539 and granted the Abbey cathedral status by charter in 1540, simultaneously issuing letters patent establishing the Diocese of Westminster. By granting the Abbey cathedral status Henry VIII gained an excuse to spare it from the destruction or dissolution which he inflicted on most English abbeys during this period. Westminster was a cathedral only until 1550. The expression "robbing Peter to pay Paul" may arise from this period when money meant for the Abbey, which

is dedicated to Saint Peter, was diverted to the treasury of St Paul's Cathedral.

The Abbey was restored to the Benedictines under the Roman Catholic Mary I of England, but they were again ejected under Elizabeth I in 1559. In 1579, Elizabeth re-established Westminster as a "Royal Peculiar"—a church responsible directly to the Sovereign, rather than to a diocesan bishop—and made it the Collegiate Church of St Peter (that is, a church with an attached chapter of canons, headed by a dean). The last Abbot was made the first Dean.

It suffered damage during the turbulent 1640s, when it was attacked by Puritan iconoclasts, but was again protected by its close ties to the state during the Commonwealth period. Oliver Cromwell was given an elaborate funeral there in 1658, only to be disinterred in January 1661 and posthumously hanged from a nearby gibbet.

The Abbey's two western towers were built between 1722 and 1745 by Nicholas Hawksmoor, constructed from Portland stone to an early example of a Gothic Revival design. Purbeck marble was used for the walls and the floors of Westminster Abbey, even though the various tombstones are made of different types of marble. Further rebuilding and restoration occurred in the 19th century under Sir George Gilbert Scott. A narthex (a portico or entrance hall) for the west front was designed by Sir Edwin Lutyens in the mid 20th century but was not executed. Images of the Abbey prior to the construction of the towers are scarce, though the Abbey's official website states that the building was without towers following Yevele's renovation, with just the lower segments beneath the roof level of the Nave completed.

Until the 19th century, Westminster was the third seat of learning in England, after Oxford and Cambridge. It was here that the first third of the King James Bible Old Testament and the last half of the New Testament were translated. The New English Bible was also put together here in the 20th century. Westminster suffered minor damage during the Blitz on November 15th, 1940.

In the 1990s two icons by Russian icon painter Sergei Fyodorov were hung in the Abbey. On September 17th, 2010, Pope Benedict XVI became the first pope to set foot in Westminster Abbey.

The Collegiate Church of St Peter at Westminster, popularly known as Westminster Abbey, is a large, mainly Gothic church, in Westmin-

ster, London, England (UK), located just to the west of the Palace of Westminster. It is the traditional place of coronation and burial site for English, later British and later still (and currently) monarchs of the Commonwealth Realms. The abbey is a Royal Peculiar and briefly held the status of a cathedral from 1546 to 1556.

Westminster Abbey is a collegiate church governed by the Dean and Chapter of Westminster, as established by Royal Charter of Queen Elizabeth I in 1560, which created it as the Collegiate Church of St Peter Westminster and a Royal Peculiar under the personal jurisdiction of the Sovereign. The members of the Chapter are the Dean and four residentiary Canons, assisted by the Receiver General and Chapter Clerk.

One of the Canons is also Rector of St Margaret's Church, Westminster, and often holds also the post of Chaplain to the Speaker of the House of Commons. In addition to the Dean and Canons, there are at present two full-time minor canons, one precentor, the other succentor. The office of Priest Vicar was created in the 1970s for those who assist the minor canons. Together with the Clergy and Receiver General and Chapter Clerk, various Lay Officers constitute the College, including the Organist and Master of the Choristers, the Registrar, the Auditor, the Legal Secretary, the Surveyor of the Fabric, the Head Master of the Choir School, the Keeper of the Muniments and the Clerk of the Works, as well as twelve Lay Vicars and ten of the choristers and the High Steward and High Bailiff.

There are also forty Queen's Scholars who are pupils at Westminster School (the School has its own Governing Body). Those who are most directly concerned with liturgical and ceremonial matters are the two Minor Canons and the Organist and Master of the Choristers.

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.freemasonrvytasmania.org/>.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- ♦ The item is reprinted in full;
- ♦ The name of the author and the source of the article are included; and
- ♦ A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <http://anzmrc.org> and the Grand Lodge of Tasmania:

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

Contents

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

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

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

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

Material submitted for publication must be in a digitised form by email at

harashimed@dodo.com.au or mailed on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 33 Wattle Street Millaa Millaa Queensland 4886 Australia.

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

In view of the work done and being done by Ed Robinson on our Digital Library I thought this article most appropriate and interesting. I have made some slight changes to fit the Australasian way of doing things and included links. The concept of the paper and the message it brings are, to my way of thinking something that we as Masons should seriously consider Ed.

THE ROLE OF THE MASONICRESEARCH "E- LIBRARY"

By **Ralph W. Omholt**

Courtesy of the Phoenixmasonry
Masonic Museum and Library at

<http://www.phoenixmasonry.org/main>

In the first decade of the 21st Century, the world cultures are facing the requirement of a new discipline – "Information Management."

Freemasonry is as challenged in that regard, as any institution. But, where does one even begin?

There is a certain demand/mandate for the electronic archiving of Masonic records; an ambitious and laudable task, to be certain. With the marvels of the computer age, such a monumental task is achievable. Yet there is a more immediate demand – primary Masonic education. In modern times, that task mandates the formation of Masonic "E-Libraries;" accessible through the Internet. The immediate question goes to the priority of such material.

As has been said in so many ways, few members know very much about the Craft, beyond the routine of the 'ritual.' The Craft is losing both participation and membership, as "Masonry" is typically identified by rather routine ritual and the conduct of Lodge 'business.' The term "boring" is often employed in that regard. Where is the excitement which once crowded Masonic events of all types? That excitement has to be resurrected; fitted to a nearly radically evolved society. Freemasonry is desperate for a renaissance – but, what would that look like? If one knows nothing of what once created a world-class excitement, what 'change' can be anticipated? Too few members appreciate the magnitude of Masonic ignorance; and its role in

the declining membership. Unfortunately, that ignorance is typical of all the Masonic bodies. Consider the price; count the empty seats in the typical Masonic meeting – of any Masonic body! The problem is easily quantified.

The answers to the more popular questions point to the relative non-availability of pertinent Masonic information, compounded by a prominent apathy toward any particular Masonic culture. That, of course illustrates the demand for Masonic education – add entertainment and the cultural features of the Craft. Masonry has its art, poetry, music, entertainment and certainly its history. Where is it to be readily discovered? There's the challenge.

History is vital to any group, in terms of "*He who knows and understands the past; knows the future.*" The constancy of human nature dictates that truth. The technology and monuments to history change; the importance of history does not. Recombine the culture and history of the Craft; and you have a winning combination – with appropriate adjustments for social alterations, such as the prejudice against smoking and drinking; add the 'substitutive' nature of modern television and the Internet. The mandate is to leave anyone in contact with the Craft with the persuasion, "I go there, because I feel so good when I leave!"

The value of Freemasonry is to be discovered in its past. With regard to the successful fraternity of Freemasonry, the descriptor "... Back to the future" is a vital concept. Masonic history betrays a success formula; if it can be discovered. Yet there is an impending dilemma – the information is contained within a broad expanse of libraries, which are typically locked up, with few local members or officers in possession of significant Masonic education. There is where electronic access to Masonic history truly becomes a "mandate."

History and its functioning knowledge are that important. Add intuition to knowledge, one then encounters what is routinely referred to as "*wisdom.*" The Masonic fraternity brags of tens of thousands of books, yet few know the approximate quantity of books, let alone the topics and titles of such works – add ignorance of the contents! Imagine trying to make Freemasonry attractive to a doctor,

lawyer or professor. What can be employed as the critical message, within an anticipated 20-second attention span? Think to the enticement of offering to E-mail him the appropriate book(s). Imagine that, "E-Mailing" a person a book – we've come that far!

Freemasonry even offers 'Hollywood' excitement in such movies as *"The Man Who Would be King"* and *"National Treasure."* The movie, *"The DaVinci Code,"* prominently illustrated some of the Masonic history. The movies, *"Angels and Demons,"* and *"The Lost Symbol"* Have increased the interest in Masonic history. Masonic history should be a nearly infinite source of excitement for Masons, in particular – add potential members. As of late, it's not. The 'peak experience' of Masonic excitement should be discovered in a Lodge room, not a commercial theatre or from a DVD of fiction.

The movie, *"Angels and Demons,"* addressed the association of the "Illuminati" to the Craft. The movie *"The Lost Symbol"* created even more excitement among Grand Lodges who leapt onto Dan Brown's letter re Masons, even though the movie content was obviously fiction. There is hardly enough association in history to talk about, yet, who is prepared to authoritatively answer the obvious questions? And, those questions will arise. How many Masons are remotely prepared to offer accurate information? If there is a single 'treasure' to be had in Freemasonry, the element of "passion" is that treasure; the history books clearly leave that legacy. Yet, without access and investment into the Masonic literature, the Lodge and Chapter meetings are nominally beyond a structured and boring business meeting. 'Excellence in ritual' is one source for that passion, education, research and 'discovery' add to the experience. In that process, the element of "fellowship" must be there.

**Studying the past will yield the future;
no information + no study = no future!
It's that simple.**

Read Masonic history! The Craft used to be a major source of entertainment, excitement, social opportunity, career opportunity, public recognition and personal pride. People threw major percentages of their income into the Craft – the payback was worth the investment. Then, over time, something changed. In the modern world of high-quality television and the Internet, Freemasonry competes for the discretionary time of an entire populace. The Craft can still be an exciting and entertaining place – but how would anyone know?

Masonically, the color "blue" is associated with 'fidelity.' Why do they call a Lodge of

Master Masons a "Blue Lodge?" Nobody knows – they didn't bother looking for the answer! (Coil's Encyclopedia for starters.) Except for the general non-availability of the historical literature, the situation could be called "incredibly absurd." Yet, if nothing changes, the situation will continue to be "undeniably absurd."

In a world of PC-induced social catatonia (shutting down), what of Masonic fellowship? No one seems to even have an operating definition of "fellowship," with the solution being in the history of Freemasonry, begging re-discovery and adaptation to modern cultures. (*"Fellowship" – The giving and sharing of tangible and intangible 'gifts', as well as resources, among a number of people.*) {One viable definition.}

As the greatest of Masonic books literally decay in locked libraries and book cases, there is a fear, nigh unto threat, of a permanent loss of Freemasonry's literary and fraternal greatness. Now, given the wonders of computers, it is possible to re-print those same books, on fresh paper. Much is yet to be done. The Craft can recover; all it takes is a set of adaptation measures for the current culture. It starts with researching the past – if one can!

Being both responsible and objective, it must be acknowledged that there is that certain "gray shield," which slows the progress of the Craft into the 21st Century. In the last three years, advance copies of the E-Library, listed below, have been given to Grand Masters of the U.S. and Canada – but, who has heard of these files? Among Masons, 'change' is regarded as almost a reference to an obscenity. Ironically, the Masonic academicians know that the Craft has been in a constant state of 'change,' since its beginning. Perhaps the adaptations of the Craft have occurred so slowly, that the 'change' is little noticed; and not regarded in the stereotypical perspective of 'change.' Given modern technology, the required educational adaptation is both necessary and easy.

It is highly doubtful that computer screens will ever be an effective substitute for 'hard-copy.' (That's what the 'print' button is for!) As it stands, when it comes to Masonic literature, the availability of the hard-bound volumes is limited by the quantitative survival of the oldest of the Masonic books; and their physical access. The good news is that, slowly, the

electronic availability of Masonic books is increasing. The obvious immediate advantage to electronic information is that the content can be very easily printed. Many of the 'key' texts are available as re-prints, however lacking in quality and somewhat expensive. "More" electronic conversion is needed. Most importantly, more "access" is needed; be it research computer stations, or books downloadable from the Internet.

It is academic that the 'modern' generation of Masons demands 'Point-'n-Click' access to Masonic information. Beyond raw 'convenience, electronic files can be converted to any form, including language translation and 'text-to-speech' conversion, for the sight impaired. Eventually, that can be translated into a human voice production, on par with regular audio E-Books.

It must be mentioned that the enterprise of scanning of books into text-files (not PDF files) has its share of 'secrets.' They are few and easy – but powerful. It is possible to easily scan 150 pages per hour – assuming a hymnal sized book; versus a 12" X 18" book. The key resource is the element of manual labour and the associated persistence and/or devotion. The currently available electronic files represent some of the best volumes available; ranging from Anderson's Constitutions through, Preston, Webb, Cross, the Mackey Encyclopaedia and Mackey's history. Add some of the works of modern British writers, such as Bernard Jones and Harry Carr. The range of topics extends into the concordant bodies, as well.

The electronic files, listed below, have been produced in the hope of a higher quality environment for the modern Craft; certainly the future of Freemasonry demands it! It must be mentioned that in the USA, material used for legitimate research (not for commercial sale) is free of copyright protection, regardless of its copyright date. Certainly, the pre-1923 books are long free of copyright restrictions.

http://www.phoenixmasonry.org/main/index.php?option=com_content&view=article&id=44&Itemid=186

The following list is a reasonably complete account of Masonic books, which have been scanned into 'MS Word' files. In all, there are approximately 80 titles, composed of approximately 120 volumes. The selection of the titles was made on the

basis of the most historically prominent texts of the Craft.

Most of these titles are 'research' quality, meaning that they are in raw-text form, containing a small percentage of spelling and formatting errors. They are highly valuable for electronic 'searching' and 'cut-'n-'paste' citation. With patience, they are reasonably easy to bring up to 'near-perfect-reproduction' standard. (Volunteers welcome!)

Such titles as Mackey's Encyclopaedia and his 7-volume history have been taken to a 'near-perfect-reproduction' standard. The various Monitors (Ritual Books) have also been taken to a 'near-perfect-reproduction' standard.

It should be mentioned that along with the 'text' of these files, much of the finest historic Masonic art has been restored, not just 'included.' The Craft is typified by its artwork being largely 'pen-and-ink,' versus colour. Much of the art is found in the various 'Monitors,' of various titles. It is appropriate to comment that few Masons know the history of the evolution of the modern Monitor, let alone that the history - with associated personalities - is intriguing.

Admittedly, there are thousands of Masonic books in print; these electronic files are only a small percentage. Again, many of the hard-bound titles are so aged, that their physical survival is in question. Certainly access to such titles is quite limited, whether a Grand Lodge Library, or a limited Lodge collection of titles. Usually, such volumes are located - and kept - behind locked doors; or in locked book cases. Still, the currently available electronic files represent several lifetimes of Masonic education, and certainly a valuable research platform. Most importantly, they represent "availability."

A handful of these titles are to be found on the Internet, however, those are generally in PDF (locked-up) format. The available Internet text-files are usually 'raw' scanned-only. There are a few titles which approach "near perfect reproduction;" in text-file format. Those are on the increase, but it takes great persistence at the keyboard to discover them. It must be noted that with the increase of Masonic electronic information, traditional research is transforming from time-consuming keyboard labour to "research guidance." There is a current demand for a book, essentially titled, "*The History of the History of Freemasonry*." Given what is available, where would a new Mason begin his education; how should he

proceed? Where would an 'outsider' researcher begin and proceed?

It must also be addressed that the typical mindset quickly goes to the value of these electronic files. Beyond inherent 'data' content, the key value is that of time; cash-value is a distant third. Estimating the probable time span, which a committee would require, the value is self-evident - instant results versus _____.

As to monetary value, a conservative estimate of these files is 24,000 pages. At the 'Kinkos' rate of five dollars per page, the 'scanning' value starts at \$120,000.00! Add a labour estimate for editing, considering that the text scanning takes approximately 12 seconds per page. Next, consider the cash-value of the restoration and insertion of the artwork. Again, it's not the monetary value; it's the instant availability which makes such files truly a treasure. Most importantly, where should the Craft proceed, from this point? That trail is yet to be broken!

The following paper is published in three parts. Part one is in this issue the other parts will follow. Ed

FREEMASONRY IN THE LIFE OF AUGUSTUS ALT, AUSTRALIA'S FIRST SURVEYOR-GENERAL Part 1

Dr Paul-Alan Johnson
Senior Visiting Fellow
Faculty of the Built Environment
The University of New South Wales

Introduction

After a life in Great Britain spanning over fifty years, most of his maturity being spent in the military, Australia's first Surveyor-General, Augustus Theodore Harman (Herman) Alt, went on to live a further quarter-century in the penal colony of New South Wales, initially as its first Surveyor-General. He was appointed in 1787, sailed with the First Fleet for Botany Bay, helped establish the colony early in 1788, then continued in his official capacity until his retirement in 1801. After this he followed a more or less domestic path until his death in 1815, aged 81. His life in New South Wales was covered in a paper by the author entitled 'The

planning, properties and patriarchy of Surveyor-General Augustus Alt', published in 2008.[1] Alt's military career has been addressed in various talks by the author over the past few years and is intended to be published later in 2012. The current article explores esoteric ideas and practices that surrounded Augustus which arguably led him to incorporate symbolic ideas in the planning of the first of the three towns of the new colony, Albion (Sydney).

By way of summary, the time frame for this article on Alt's career begins with his enrolment on 1 October 1755 as an Ensign with the Eighth (or King's) Regiment of Foot, based in Liverpool, England. From this point onwards his career is more or less as sketched in his Memorial of 1801, the *Australian Dictionary of Biography [ADB]*, Mollie Gillen's *Founders of Australia*, and a number of the author's own papers.[2] Yet in certain respects it starts even earlier than 1755, if we consider the influence of alchemy in Great Britain and Europe from the middle ages, the dissemination of Emanuel Swedenborg's writings during the eighteenth century, the rise of and split between Masonic Antients and Moderns in England during the same period, and the germination and acceptance from the mid-seventeenth century of hermetic ideas in the Landgraviate of Hesse-Cassel, Germany, among which Rosicrucianism is pertinent to this article.[3] Consideration of the matters raised here could easily be extended well beyond Alt's arrival in New South Wales with the First Fleet in 1788 and at least up to his death in 1815, by which time Freemasonry, for example, had been operating in the colony for at least twenty years on my reckoning.

Nevertheless, while Freemasonry is not explicitly mentioned in the few chronicles we have of the First Fleet, or does not become evident in the young settlement for some years, it was a significant undercurrent to political, civilian and military life during the eighteenth century and does appear to have been a force at work in Augustus Alt's career. As will be shown later, there is also pictorial evidence that a Masonic lodge was operating by the mid-

1790s in Parramatta, one of the small settlements of the new colony thirty kilometres west of Sydney. Furthermore, there was another esoteric influence at work from the start of the early settlement – a consignment of books by Emanuel Swedenborg on the First Fleet flagship *Sirius*, in the care of its Assistant Surgeon, John Lowes. From the mid-eighteenth century, an interconnection also existed in Great Britain between Swedenborg and Freemasonry through the idiosyncratic adaptations of his ideas by certain of his followers. As a result, Augustus Alt cannot be ignored in relation to either subject, especially since there appears to be an mysterious side to him that reflects aspects of both, whether by choice, circumstance, or coincidence. Nonetheless, because the evidence linking Alt to both Swedenborgianism and Freemasonry is tenuous, what follows about the influence on Alt of Freemasonry and its connections, Rosicrucianism, theosophical ideas, or mystical symbolism, is necessarily speculative. I would like to review some of these next.

Eighteenth-century Freemasonry

As its title suggests, this article is intended for a specific readership and so we begin with a brief review of Freemasonry, continue into the Rosicrucian movement, and then examine more closely how Freemasonry and certain other esoteric ideas impinged on Augustus Alt's life. Without elaborating too much on the basic history of the Craft though, it is useful to look at the spread of Freemasonry in England during the early to mid-eighteenth century, emphasizing those moments and places that conceivably had some connection with Alt (which will become clearer as we proceed). With Freemasonry there is a substantial literature that is accessible, if not always reliable, but still much that needs to be compared and sorted to gain a consistent and coherent insight into its history and development.

According to most sources, Freemasonry in England became a formally constituted organization in 1717 with the formation of the limited-jurisdiction 'Grand Lodge' of London and Westminster, formed out of four

Craft lodges meeting at the Goose and Gridiron, Crown, Apple-Tree, and the Rummer and Grapes taverns. There is evidence that Masonic lodges began operating after the formation of the London Masons Company in 1356, notably in Scotland in the late 1600s.[4] Historian Francis Yates mentions three early inductions, Elias Ashmole into 'a masonic lodge at Warrington in Lancashire on 16 October 1646', as well as his cousin, Henry Manwaring, and Robert Moray into 'a mason's lodge of Edinburgh... on 20 May 1641'. Ashmole had Rosicrucian affiliations and both were foundation members of the Royal Society in 1660.[5] Scottish lodges continued to operate under a constitution that was entirely separate from the lodges of England well into the eighteenth century, forming their own Grand Lodge of Antient, Free and Accepted Masons of Scotland in 1736. Individual lodges became sovereign bodies and retained their own traditions, procedures and rituals. Scottish Freemasonry also had strong associations with French Masonry that lasted for many decades and provided a haven for Jacobites in exile after the rebellions of 1715 and 1745.

Masonic lodges were meeting in Ireland from the early sixteenth century, and the formation of the Grand Lodge of Ireland in 1726 makes it the second oldest in the world. The Irish constitution exercised authority over the formation of lodges in both its own territories and among parts of Scotland and Northern England. Because it did not authorise civilian warrants, the Irish Grand Lodge soon became the provider of choice for regimental warrants, its numbers far exceeding those of England and Scotland.[6] The earliest travelling warrants attaching to military Masonic lodges were issued, for the most part, under the Irish constitution. As we shall see, the New South Wales colony was one place where a Masonic regimental warrant was sought and eventually gained from Ireland.

Turning away from the Britain Isles for a moment, I want to briefly look

at Freemasonry in those countries in which Augustus Alt's father, Jost Heinrich Alt, spent his diplomatic service for Hesse-Cassel, or with which he was associated because of it, namely, Germany and Sweden, with an overview of France because many Continental lodges were initially formed through French agency, and Switzerland, because Augustus Alt spent some time there, possibly through Masonic connections. To distinguish Jost Heinrich Alt from his eldest son, Just Alt, I will continue to refer to him by his German names.

Continental Freemasonry

Looking at Germany first, the earliest Masonic lodges appeared as 'assemblies' from the 13th century, though it took several centuries before formal organizations emerged from 1717 following the establishment of the London Grand Lodge in England. The first German lodge established at Hamburg in 1733 was probably Lodge No. 124/108 (later Lodge Absalom) raised by eleven German Freemasons deputed by James Lyon, 7th Earl of Strathmore. From 1717 it is fair to say that the pedigree of all Freemasons living on the Continent began in Great Britain, as did their Fraternities, and never was 'any connexion with the building trades of the Continent ever claimed by the first Freemasons of Europe', according to Gould. Indeed, Continental Freemasonry 'was confined entirely to the upper classes without the least admixture of artisan', he asserts, and 'even in Germany the language of the Fraternity was French, being that of the court and of diplomacy'. Gould comments: 'In the electorate of Hesse-Cassel the first lodge was constituted at Marburg in 1743 and others [such as the 'Three Lions' of 1745] soon followed. The Strict Observance in due course swamped the Craft and, on its subsidence, the preponderating influence was that of the Grand Lodge Royal York. In 1794, however, the Elector suppressed all the Lodges in his dominions.'[7]

German Freemasonry was to become aligned with Illuminist ideas of Johann Adam Weishaupt (1748-1830) over those of Strict Observance later in the eighteenth

century, notably after the 1782 Wilhelmsbad Convention held at the castle of Meyer Amschel Rothschild (organized by French Freemason and Marinist, Jean-Baptiste Willermoz (1730-1824) at which Weishaupt's ideas were presented by Baron von Knigge), when Baron von Hund's Rite of Strict Observance was suspended. Thereafter German Freemasonry thrived in a climate of mystical and secretive practices. 'The two leaders of German freemasonry, Duke Ferdinand of Brunswick and Prince Karl of Hess, joined the order, thus bringing the whole of German freemasonry, the German Grand Orient, in particular, under the control of the Illuminati...' [8] The earlier Masonic convention organized by Willermoz at Les Gaules in 1768, sowed the seeds for this transformation. Jost Heinrich Alt, who died the same year as the Les Gaules convention, would have been aware of the formation and rise of German Freemasonry and, as a career diplomat for the Landgraviate of Hesse-Cassel at the Court of St. James for over forty years, he was clearly one of the 'upper class'.

Turning to Sweden, the first Masonic lodge in Stockholm is claimed to have been established by Count Axel Eric Wrede Sparre not long after his own initiation in Paris in 1731. In 1738, the Provincial Grand Master for Sweden was a Count Count Carl Fredrik Scheffer, about whom little is known. A royal edict of 1738 forbidding Freemasonry on pain of death closed this lodge down, although the edict was withdrawn shortly afterwards and the Craft slowly regained momentum in the early 1740s. By 1746, the St Jean Auxiliare Lodge existed in Stockholm and by 1753 Freemasonry was firmly established. A succession of Lodges quickly followed and by 1759 there were at least eight throughout Sweden, with a Grand Lodge being formed under Count Karl Fredrik Eckleff. [9]

French Freemasonry began with English merchants bringing with them the ideas and rituals they practiced in England and Scotland. Official history has it that these nominal 'speculative' lodges were united eventually under a French Masonic body formed in 1728, the

English Grand Lodge of France, with the Duke of Wharton as its first Grand Master. Its first French Grand Master, the Duke of Antin, was installed in 1738. Other histories maintain that the first French Masonic lodges were consolidated out of Freemasons among the Scottish and Irish guards of the Stuart family in exile at St. Germain en Laye, the very first French lodge being formed there during the late 17th century. The English Grand Lodge became the Grand Lodge of France in the 1750s then the split between the Ancients and Moderns in England precipitated a division in France in 1773 with the Grand Lodge following the Antients and Scottish traditions, while the newly-formed Grand Orient of France followed the Moderns. [10]

Finally, to Switzerland. Geneva saw the establishment of the first Masonic lodge in 1736 under George Hamilton as Master who, even though forbidden by the Republic to initiate Swiss nationals, was appointed Provincial Grand Master by the Grand Lodge of England in 1737. For the next eight years, lodges came and went in Geneva with great frequency. 1739 saw an English lodge formed in Lausanne (Vaud), the Perfect Union of Strangers No. 187, with other lodges being formed shortly after. However, the Bernese authorities decreed against the Craft in 1745 and the lodges were closed, which precipitated another fifteen years of antipathy to Freemasonry throughout Switzerland. While Masonic activity reappeared after 1760, it was not until 1775 that Berne fully withdrew its edicts, only to renew them in 1782 and forcing Lodges to close there for another four years. A number of these were Strict Observance Lodges. From the 1760s short-lived lodges appeared in Basle, Freiburg and Neufchatel over the next decade or so until, as Gould remarks:

In 1778 therefore we have Strict Observance Lodges in Vaud, Zurich and Basle [and] no others in Switzerland proper. In that year Lausanne and Zurich agreed to divide the country between them accordingly as the Cantons spoke German or

French. The French Scots Directory at Lausanne, the German Scots dictory at Zurich, under their respective Grand Masters were to be subordinate to [Diethelm] Lavater as Sub-Prior. These two Directories attended the Convent des Gaules in 1778, where the Strict observance system was modified. Both were then raised to the rank of Sub-Priories, Helvetia to that of a Prior of the Vth Province with Lavater as Grand Prior. [11]

The dates of the rise of German, Swedish and French Freemasonry fall within the span of Jost Heinrich Alt's career such that we can say that he had opportunities to engage with at least one of the three, the most probable being German, even though specific detail about lodges and locations is now lacking. It is also likely that Jost Heinrich had formal Masonic allegiances in England, though just where and when would only be educated guesses. Since the history of Swiss Freemasonry is too late for Jost Heinrich, I will refer to it again in passing when discussing Augustus Alt, even though his connection too is fraught with difficulty. The broader issue of these histories is that the rise of Freemasonry brought exposure to and involvement with a wide range of philosophical, theosophical and esoteric, ideas, everything from the pragmatic to the hermetic, from quite early in the eighteenth century. Earlier than eighteenth-century Freemasonry, yet parallel to it and intertwined with its later development, was the rise in the late-seventeenth-century of what has been termed by some writers the 'Rosicrucian impulse'. Rosicrucianism comprised radical ideas and revolutionary thought that governments and institutions were to find more subversive and threatening than they ever did later with Freemasonry. So it is to this that we now turn.

The Rosicrucian manifestos and Eighteenth-century Rosicrucianism

Like Freemasonry, the literature on Rosicrucian thought is plentiful but, unlike the Craft, is far less reliable. While Freemasonry certainly intersected with people and events involved in Augustus Alt's life and ancestral family, the same cannot as easily be said about Rosicrucian thought, as expressed in the two

original 'Rosicrucian Manifestos', or indeed in the revived forms of such thought that were to be better known in later in the seventeenth and into the eighteenth century. However, given the emergence of Rosicrucian thought in Cassel, the ancestral home of his father Jost Heinrich, and the printing there of its two major manifestoes, it is worthwhile for this connection alone exploring briefly the ideas that informed the 'movement' and its subsequent spread. It needs to be said at the start though that, despite its declaration about being a 'brotherhood' constituted by a dozen or so unnamed members, Rosicrucianism during the seventeenth century was never a formally constituted movement or society, as best we can tell. It is better described as a confluence of Christian-orientated notions, encapsulated in the manifestos, that found favour among certain members of the intelligentsia in Germany and France who professed such ideas as they saw fit. Any secrecy or elusiveness about such people, and hence their consignment by critics to a 'secret society', was necessarily the result of fear of Jesuit persecution – they could only promulgate these ideas when they were able.

According to historian Francis Yates, the preface to the *Fama* (see below) 'suggests that the Rosicrucian manifesto is setting forth an alternative to the Jesuit Order, [and is] a brotherhood more truly based on the teaching of Jesus... [which has] an intention of associating the first Rosicrucian manifesto with anti-Jesuit propaganda'. [12] She maintains its 'more secret philosophy' was based on that of John Dee, as expounded in his *Monas hieroglyphica* of 1564, which contributed to the movement to install Frederick, Elector Palatine, as the King of Bohemia. Indeed, Yates hypothesizes, while also cautioning not to over-emphasise, that 'the manifestos represent... the mystical background behind this movement, an intensely religious, hermetic, magical, alchemical reforming movement such as Dee had propagated in Bohemia'. [13]

Even though esoteric alchemical and other ideas had circulated for many decades, the specific ideas that

informed Rosicrucian thought were circulating in Germany in manuscript for five years or more before 1614 when they were consolidated in the manifesto *Fama Fraternitatis* published in German by Wilhelm Wessel in Cassel. A year later it was republished in Frankfurt-am-Main and a second manifesto, the *Confessio Fraternitatis*, was published in Latin at the same time. Rosicrucian writer Paul Foster Case comments:

The *Fama* and the *Confessio* tell the story of the Order and its mysterious Founder and set forth its principles and philosophy. These tiny volumes aroused great interest. Alchemists and Qabalists, magicians and astrologers, kept the German presses busy with letters and essays addressed to the mysterious Brothers. For six or seven years the Rosicrucian question engaged the minds and pens of European occultists. [14]

In 1616, one year later again, Johan Valentin Andreae (1586-1654) published his *Chymische Hochzeit Christiani Rosencreutz*, or *The Chymical Marriage of Christian Rosenkreutz*, from which arose the supposition that the Rosicrucian Order was founded by Christian Rosenkreutz, 'or by one who adopted that name as a mystical title' as Case would have it. He goes on to state that Andreae only acknowledged his authorship years later and said 'it was a revision of an alchemical romance he had written in his youth, long before the publication of the *Fama* and the *Confessio*'. Case then continues:

The style of this work is altogether different from that of the two manifestoes... He was interested in schemes for universal reformation... Like many others of that period, he was familiar with the literature of alchemy, and his romance shows that he had more than a smattering of occult learning. Yet the assertion that Andreae founded Rosicrucianism has no support in fact. Arthur Edward Waite has dealt adequately with this question in his *Brotherhood of the Rosy Cross*. [15]

There is no consensus as to who the author(s) of the *Fama* and *Confessio* actually were, although the *Fama* may have been written as early as 1608 by Tobias Hess

(1558-1614 and circulated by Adam Haslmayr (1588-1602) and Benedict Figulus ((1567-1624), according to the online entry in Answers.com. The entry continues: 'These three appear to have played key roles in codifying the fundamentals of Rosicrucianism from the philosophical and theological ideas of the German reformer Paracelsus [1493-1541], but drawing on material from John Dee (1527-1608), Cornelius Agrippa (1486-1535), and other "Hermetic" authors'. The entry also offers that a nearly contemporaneous treatise, the 1516 *Secretioris Philosophiae Consideratio Brevis* ('Brief Consideration of the Very Secret Philosophy') by Philip a Gabella, which is declared 'a pseudonym, possibly for Raphael Eglinus or Johannes Rhenanus', and that the treatise was 'largely extracted from works by John Dee, Sendivogius (1556-1636), and other Paracelsian writers'. Rhenanus was connected with Landgraf Wilhelm IV of Hesse-Cassel, as we shall see shortly.

However, there is an alternate view that, whoever the authors of the *Fama* and *Confessio* were, the manifestoes were not literally true but, rather, were intended as a *ludibrium*, either as a derisive farce, a joke, or occult spoof. In a more respectful theatrical sense, they are better characterised as 'some allegorical presentation of a complex religious and philosophical movement having a direct bearing upon the times'. [16] Whatever their actual intent was, the Manifestos gathered substantial momentum over the five or six years following their publication and became accepted as valid among certain learned groups in Protestant Germany at that time. According to Yates, 'the Rosicrucian movement in Germany was the delayed result of Dee's mission in Bohemia over twenty years earlier, influences from which became associated with the Elector Palatine'. [17]

It is understandable then that, with such a reformist agenda, Rosicrucian ideas in their original form were seen as subversive, even heretical, to the prevailing Catholic order and were soon suppressed. This was just one outcome of the

short-lived rise of Frederick V, Elector Palatine, as the new King of Bohemia from 1619-1620 (whose marriage in 1613 to Elizabeth, daughter of James 1 of England, was intended to cement the Protestant alliance), in his attempt to help resist Hapsburg domination of Europe under Ferdinand II. The rebellion of the Protestant estates of Bohemia against the Catholic King from 1618, and their choice of Frederick as King, precipitated the Thirty Years War which brought an ignominious end to Frederick's short reign and consigned him to exile from 1623. The War eventually devastated Bohemia and much of Protestant Europe and involved Catholic France in a prolonged territorial conflict from 1635 -1648.

With the suppression of Bohemia and the Palatinate completed by 1623, as well as the publication of Rosicrucian ideas being effectively abandoned, the movement shifted to France. There it almost instantly became demonized and the subject of an organized 'witch-craze' – they were a secret society of 'Invisibles', used sorcery, tempted the curious, and made wicked 'predictions' – so scared had the Catholic orthodoxy become of rebellious influences in any form.[18] The near thirty-year hiatus imposed by the War meant that any Rosicrucian documents were no longer publicly printed and distributed under their own name. Instead, the movement shifted ground to private circulation and to veiled references in allegorical works by others, not least being Francis Bacon's *New Atlantis: A Work Unfinished* of 1627. This was an English example of a pseudo-Rosicrucian text that was widely read even though the significance of its allusions might not have been fully understood by everyone who perused it.

The question here though is: how does the rise of Rosicrucianism, its rapid isolation and then its later revival relate to Jost Heinrich Alt? Is there any evidence of a long-term connection between its original manifestation and the sentiments and culture of Hesse-Cassel, or those in its service, over a century later? Is it enough to merely claim that the ruling family of Hesse-

Cassel was to maintain such interests until well into the eighteenth century, up to and including the period of Jost Heinrich's service? The short answer is 'perhaps'. A longer answer will require a few more paragraphs and will involve a shift from Rosicrucianism to Freemasonry.

Endnotes

1. Johnson, P-A., 2008, 'The planning, properties and patriarchy of Surveyor-General Augustus Alt', *Journeys, History No. 17*, Ashfield and District Historical Society, pp. 25-62. For a brief review of Alt's life and his time in NSW along with citations of some of my writings, see the sections '1786-1867 Background' and 'Herman Theodore Augustus Alt' in Terry Kass, 2008, *Sails to Satellites: The Surveyors General of NSW (1786-2007)*, Bathurst NSW: NSW Department of Lands, pp. 2-3, 7, 49 -59.
2. See 'Surveyor General Alt's Memorial to his Grace the Duke of Portland', 27 April 1801, *Historical Records of New South Wales [HRNSW]*, Mona Vale NSW, facsimile reprint, 1978, vol. 4, pp. 347-8. See also Bernard Dowd's 'Augustus Alt' in the *Australian Dictionary of Biography*, vol. 1, Carlton: Melbourne University Press, 1983, pp. 11-12; and his 'Augustus Alt, first Surveyor-General of New South Wales', *Journal of the Royal Australian Historical Society [JRAHS]*, vol. 48, pt. 5, 1962, pp. 360-369; 'Augustus Alt' in Mollie Gillen, 1989, *The Founders of Australia: A Biographical Dictionary of the First Fleet*, Sydney, p. 7. To these may be added my 1988, 'Augustus Alt: The Life of Australia's First Surveyor-General to 1788', *JRAHS*, vol. 74, pt. 1, June, pp. 11-21; my 1988, 'Albion: Phillip's Town at Sydney Cove', *Australian Planner*, vol. 26, no. 3, September, pp. 7-8; my 1991, 'In the Beginning – From the First Fleet to Macquarie', proceedings, 'Unfolding Australia': A meeting of the International Map Collectors Society and the Australian Map Circle, Sydney, 17-19 November, in *The Globe: Journal of the Australian Map Circle*, Special Issue, no. 37, 1992, pp. 38-44; and my 1988, 'Sydney Cove: South from Stowe or Adam's House in Arcady', in S. Fung and T. Turner, eds, 1990, *Australian Studies in*

Architectural History: Papers from the Fifth Annual Conference of The Society of Architectural Historians Australia and New Zealand 1988, Canberra, pp. 12-19.

3. Swedenborgianism is mentioned here because it appears to have had a parallel impact on Alt's life. My paper entitled 'Swedenborgianism and Augustus Alt, Australia's First Surveyor-General' is published in the *Annual Journal of The New Church Society for the year 2010*, pp. 23-51, which see.
4. For a summary, see the website of the Wasatch Lodge #1 Free & accepted Masons of Utah at <http://www.wasatchlodge.org/publish/brief-history-of/>.
5. Yates, Frances A, 1972, *The Rosicrucian Enlightenment*, London: Routledge & Kegan Paul, ps. 210, 185.
6. For a brief history of Irish Freemasonry, see the Munster Freemasons site at http://www.munsterfreemason.com/Freemasonry_in_Ireland.htm.
7. Gould, R F, *Gould's History of Freemasonry Throughout the World*, revised by Dudley Wright, New York, Charles Scribner's Sons, 1936, Volume 3, pp. 88-89, citing William Preston's *Illustrations of Freemasonry*, 1821 (originally pub. 1772), p. 213. For other quotations in this para. see ps. 2 and 156. Book scan online at http://www.phoenixmasonry.org/goulds_history_volume_3.htm.
8. Samuelson, Eric A, 2006, 'The 1782 Congress of Wilhelmsbad: The Illuminati Takeover', for which see online at <http://www.biblebelievers.org.au/wilhelms.htm>.
9. Gould, 1936, op. cit., pp. 221-223.
10. Janaux, Bro Laurent, of the Regular Grand Lodge of Belgium, 2009, 'Birth of French Freemasonry' at <http://www.masonicnetwork.org/blog/2009/concise-history-of-the-french-regular-freemasonry/>.
11. Gould, 1936, op. cit., p. 236.
12. For a detailed study of the Rosicrucian 'movement' see Yates, 1972 – this particular reference, p. 42.
13. Yates, 1972, pp. 47, 50-51.
14. Case, Paul Foster, 1953, *The True and Invisible Rosicrucian Order*, York Beach, Maine: Samuel Weiser, 1985, p. 3.
15. Case, 1953, pp. 3-4. Waite's *Brotherhood...* was published in London by William Rider & Son, 1924, and is cited at p. 4, fn.1.
16. Yates, 1972, op. cit., p. 50.
17. Yates, 1972, *ibid.*, p. 40.
18. Yates, 1972, *ibid.*, Chapter 8.

19. Ambelain, Robert, c2005, *Templars and Rose Croix*, tr. Piers A. Vaughan, 2005, ps. 11 & 20, at http://digidownload.libero.it/iniziazioneantica2/Ambelain/Templars_and_Rose_Croix-Ambelain.pdf.

Dr. Paul-Alan Johnson may be contacted via the Editor at harashimed@dodo.com.au over any issues raised in this paper.

Rodney Grosskopff in Townsville

It was on a typical spring day that Graham and Helen Stead and Les and Irene Keane were at the airport to welcome the ANZMRC Tour Lecturer to Paradise. Rodney and Eileen looked refreshed and it was a pleasure to renew acquaintances again. The famous line "age shall not weary them" was certainly applicable to our guests.

We then proceeded to our place where the six of us enjoyed a scrumptious lunch prepared by Helen. After lunch Les and Irene tendered to business whilst Rodney and Eileen were shown some of the delights of Townsville.

After dinner it was a pleasure to sit back and discuss the affairs of the world. It is marvellous when you are relaxed in a

lounge chair how the problems seem so easy to solve.

Tuesday morning with cloudless blue skies and the mercury rising Les drove Rodney and Eileen around and showed them some of the attractions of Townsville. After a very pleasant lunch enjoyed by all Les returned home and Rodney and Eileen had a rest to prepare for the gala event.

Hibernia and Albion Star Lodge hosted the evening for the presentation of the Paper. The District Grand Master with his processional entry entered the Lodge room and after a short period Rodney proceeded to entertain the gathering. Meanwhile not to be outdone Helen, Irene and yes Eileen prepared the supper. It was a spread that would satisfy the most discerning palate and was worthy of capping a most enjoyable evening at the Masonic Centre.

When we arrived home the ladies made their way to bed whilst Rodney and I conducted the usual post mortem and discussed more on Freemasonry. It was a wonderful finish to a most enjoyable day.

Wednesday arrived, another day in

paradise and it was to be the day when we drove to the old gold mining town of Charters Towers. I arranged with Wor Bro Robert Crow to open the Charters Towers Masonic Centre and show our guests around. This heritage listed building is a must see for any one travelling north. We then preceded to the Venus Battery a relic from the gold mining days and had a very interesting tour through the complex. After a pleasant lunch we drove back to Townsville to prepare for the tour dinner.

The tour dinner held at the Aqua Restaurant, Jupiter's Casino was a smorgasbord with plenty of prawns, fish, hot and cold dishes and of course those decadent sweets – bad for the diet but excellent on the taste buds.

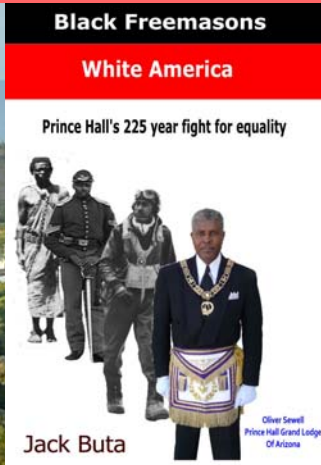
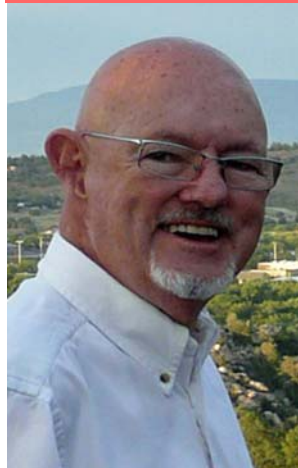
Thursday morning saw us once again at the Townsville airport when after a leisurely cup of coffee and another chat Rodney and Eileen boarded the plane for Cairns. It was nice to renew our friendship and we look forward to the next time when they will come to "God's Country".

Graham Stead





Book Reviews



Black Freemasons, White America **Prince Hall's 225 year fight for equality**

Jack Buta

Sheridan Books, Michigan 2012
Hardcover, 22.5 x 15 cm, 230 pp, illos
ISBN 978-0-9841-1-4
Retail US\$24.95 + p&p, check discounts from Amazon & author
<smilinjacks@comcast.net>
Amazon Kindle edition \$2.99.

True to his stated belief that it takes but one Mason to make a significant change in Freemasonry (*Harashim* #46, 'How many Masons . . . ?'), Jack Buta gathered a few brethren from far and wide, and founded the on-line Freemason Academy
<www.freemasonacademy.com>
(see *Harashim* #50).

The courses available include one on the history of Prince Hall Freemasonry, and the curriculum of this course forms the basis of his book, *Black Freemasons, White America*. As this straight-shooting Arizona Mason says in his preface:

This is not polite discussion about Masonic doctrine or the so called

'American' Masonic principle of exclusive territorial jurisdiction . . . This is the story of a struggle against brutality and racism that has gone on for over 225 years.

The book, like the curriculum, covers primarily the period 1775 to 1990, but with a brief update to the beginning of 2009, as indicated in

the preface:

It is a sad fact that in 2009 in a country which just elected its first African-American President, 50% of Black Freemasons cannot sit in a mainstream Lodge with their white Brethren.

This is a useful book, outlining the development of Prince Hall Freemasonry, its main internal battle of PHA versus PHO, and its external struggle against bigotry and indifference to gain recognition from mainstream grand lodges. It generally follows the modern PHA writers, but the book is enlivened by additional material from sources not usually referred to.

For example, chapter two includes a biographical note on Haitian soldier-statesman and Freemason Jean Pierre Boyer, who is commemorated by Boyer Lodge (1812) and Boyer Grand Lodge (1845) in New York, and it also provides information on the ancestry of the rival grand lodges in Pennsylvania, as recorded in volume 1 of Scharf & Westcott's *The History of Philadelphia 1604-1884*.

The chapter concludes with an ac-

count of the formation of the National Grand Lodge and subsequent disputes as to *its* regularity. The author cites material from both sides, including an article by Cedric Lewis from the NGL website, and Roundtree & Bessel's *Out of the Shadows* (reviewed in *Harashim* #40), but comes down in favour of the PHA version of Joseph Walkes and his disciple, Ralph McNeal. Of course, Bro Buta had not had the opportunity to study the evidence in Alton Roundtree's monumental *The National Grand Lodge and Prince Hall Freemasonry—the untold story*, and it would be interesting to learn if this book causes him to change his mind—and the syllabus.

Subsequent chapters would endear themselves to Bro Bob James (*They call each other Brother*, reviewed in *Harashim* #51) and others who espouse the belief that Freemasonry should be recorded and interpreted in the context of social history. The appropriate chapters include background material on events prior to, during, and after the American Civil War, and general biographical notes on some prominent African-American Freemasons.

But perhaps the strongest reason for students of Prince Hall Masonry to add this book to their collection is to be found in chapters nine and ten. Here we find a description of the push-me-pull-you events in Wisconsin from 1972 to 1990, and a fully documented, step by step, account of the landmark exchange of recognition in Connecticut in 1989. These are given in greater detail than is generally found elsewhere, including firsthand accounts by participants.

All in all, this book is a must for all sizeable Masonic libraries and for every serious student of Prince Hall Freemasonry.

Tony Pope



Centennial History (1911–2011) of the institution known as the Victorian Lodge of Research No.218

Graeme Love, compiler

Victorian Lodge of Research, Melbourne 2011

Paperback, 24 x 17 cm approx, 102 pp, 19 appendixes, no index

ISBN 0-90836-9-3

A\$20 + p&p (Aust \$1.80, NZ A\$5, elsewhere A\$7), from the lodge

<ayjay@alphalink.com.au>.

The Victorian Lodge of Research has much to be proud of. Although not the first research lodge to be formed in Australia, it has the longest continuous record as a functioning research lodge, with papers dating from 6 March 1912 to the present. It has been publishing individual papers since 1918, and annual transactions from 1988. It did not form a correspondence circle until 1990, but quickly gained a worldwide following, in conjunction with the annual transactions, both thanks to the promotion and untiring efforts of Graeme Love and Kent Henderson. Graeme also initiated a one-page monthly supplement of research notes,

Thoughts for the Enquiring Mason, from 1987.

The lodge has been active in other ways in promoting Masonic education, with the creation of a two-year correspondence Diploma Course in 1997, and ten years later supplemented by a shorter Certificate of Masonic Studies course requiring personal attendance.

It has been innovative throughout its existence, with some members restructuring a Chinese Triad Rite (1935 onwards), others supporting a research lodge in northern Victoria (Chisel, 1927), the suburban Holden Study Circle (1945) and Kring Nieuw Holland (1993).

In 1991, the lodge hosted the first of a series of overseas speakers, John Hamill. In the same year, for the first time, a Grand Master censured a paper delivered to the lodge, that of PJGW Peter Green. The following year, the lodge was host to the inaugural meeting of the Australian Masonic Research Council.

The year 1994 saw the commencement of a series of demonstrations of obscure or foreign rituals, notably at the instigation of Hank van

Tongerren, Neil Wynes Morse and Graeme Love. It also marked a change of name, from *Lodge of Research* to the Victorian Lodge of Research. The following year the lodge commenced an electronic 'Bulletin Board', precursor to modern websites and chat rooms.

In 2004 the lodge held the first of several untied meetings to accommodate academic and other non-Mason speakers, of whom the first was Mrs Margaret Chapman, speaking to her Master's thesis of some years previous, as 'Freemasonry & Community in 19th-century Victoria'. She was followed by Mr Guy Featherstone in 2006, on the subject of Henry Melville. The following year the lodge provided the venue for Dr Bob James upon his return from speaking at the second International Conference on the History of Freemasonry.

In 2009 the lodge was obliged to change its meeting place from East Melbourne to the suburbs. The compiler notes that the lodge has retained only three 'old active' members, Graeme Love (joined 1974), Michael Moore (1977) and Sandy Kahn (1989). Sadly, that number has been depleted since publication, by the deaths of WBro Sandy Kahn, and the compiler, VWBro Graeme Love, PGIW, Fellow of 218 & Kellerman Lecturer (2002).

This small book (102 pages), his last published work, comprises a narrative history of 24 pages, plus a series of lists, a copy of the first paper delivered in the lodge in 1912, and other appendixes. It is a pity that the table of contents, although it lists the 19 appendixes, does not allocate page numbers to them. More importantly, the book lacks that most essential tool—an index.

Nevertheless, this work deserves a place in every antipodean research library, not merely as a memorial but also for the valuable information to be gleaned within.

Tony Pope

President's Corner



Welcome to 2012.

The ANZMRC are making the effort to get Harashim back on track for our regular four issues per year.

This is not a knee jerk reaction to recent questions that have been raised by Research Lodges in both Australia and New Zealand we are fully aware of our commitment to our associates and affiliates.

As ANZMRC we do not ask for reports from our member lodges as a right. This may be the case within their individual jurisdictions. However we would always appreciate and accept an account of your memorable or unusual meetings that will be of interest to others.

These accounts will always be printed if space permits. It would also be prudent to bear in mind that our publication is quarterly and they roughly equate to an issue every three months. Therefore subjects that can date quickly should be dispatched promptly on the other hand there may be some items of interest that could be published at any occasion.

Communication and your input is important and we look to you to assist us in providing a publication well worthy of our organisation.

A member of our executive whom you will no doubt be aware is most specific in his communications. He begins with "Omnes" which means to us all and he ever reminds me that when he has finished he concludes with "... Australia, far away from the chief centres of Masonic life and learning' - CWL, 1926 " I often wonder whether he regards where he lives as "the back of beyond". His message is a good reminder to us that even eighty odd years later the necessity for communication is a vital part of survival. The methods, once of semaphore flags and tom toms has long been over taken by electronic media even to reach "the back of beyond."

Charles Miller President

From the Editor: A Masonic author that is prolific and whose words are an inspiration, is Joseph Fort Newton. I think that this extract from his writings is one such, piece.

I put it here for your edification.

In his poem, "**When is a Man a Mason?**" the Rev. Joseph Fort Newton captured the essence of what it means to be a Freemason:

"When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage-which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellowman. When he knows how to sympathize with men in their

sorrows, yea, even in their sin-knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellowman, and with his God; in his hands a sword for evil, in his heart a bit of a song-glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world."

Is there a poem or a piece from some Masonic writer that you like and would like to share with your brothers?

If so then please send it to the editor so we all can share it.

Harvey at

harashimed@dodo.com.au

Your letters: From the Editors Desk

Look Here

As you can see here are the letters to the Editor that have not been received!!

The Harshim is your Magazine is there not Masons out there who want to be part of a forum, want answers, want to comment or complain or have a point of view to express. Then share with us your thoughts.

Your ANZMRC team wants to do the right think for members.

(Sec of Baron Barnett Lodge of Research
in Brisbane, Queensland)

Introduction

While researching international practices in connection with testing Candidates for proficiency, it was thought that comparisons of other aspects/practices would be of interest. The assistance of the United Grand Lodge of Queensland Office was sought in April 2008 in relation to introductions to some selected recognised International Grand Lodges. Those selected are detailed in Appendix A. The Grand Lodge of Georgia was the only one which advised it did not wish to participate, while others indicated they would but no information was forthcoming despite reminders. Most of those approached did not acknowledge the invitation to participate. The Grand Lodges which participated were Chile; Israel; China; Philippines; Ireland; Sweden; Greece. That is seven out of twenty five approached for assistance. An Australian Mason living in Europe sought clarification that the information he had provided to his Grand Lodge was satisfactory. When he was informed that his Grand Lodge had not forwarded the information, he asked whether information sought from his wide range of contacts would be useful. He was informed it would be most welcome. A total of seven responses were received as a result of his efforts. They were from Lodges affiliated to, or active in, France, England, Scotland, Luxembourg, India, Belgium and Netherlands. However, they will not be formally acknowledged as they did not have the approval of their Grand Lodges to participate.

A questionnaire was prepared and forwarded to the Grand Lodges and the resulting individuals for completion, covering the following aspects of Freemasonry; Pre-entry assessment; Preparation of Candidates; Testing Proficiency; Education/Mentoring; Moving through Office; Social; Benevolence and Charity.

(Appendix B). The comprehensiveness of the answers varied, but was enough to at least give an indication of practices.

Analysis of Responses

1. Pre-entry assessment

1[a] If a potential member is known to a Freemason, how is his suitability assessed.

In general practice, information about Freemasonry is provided and the potential candidate and partner are interviewed. The interview may take different forms and by different panels. It appears that the objectives of the interviews are universal; to establish a belief in a Supreme Being, financial ability to be a member, family support, past undesirable activities such as irregular Masonry or criminal, community standing, reasons for wanting to join. Some jurisdictions require a formal Curriculum Vitae from the applicant. Additional information provided from Chile indicates that the panel is made up of three Master Masons who report separately in writing. In Sweden the judgment of the Proposer and Seconder are all that is required. In addition to the Lodge undertaking interviews to establish a position, the applications are more widely circulated. In Chile, The Netherlands and Belgium, the application is forwarded to all Lodges for report prior to Ballot. In Chile the period allowed for this is sixty days, in Belgium six weeks. All Grand Lodges appear to have a veto over balloting.

1[b] If a potential member is not known to a Freemason, is his suitability assessed differently and if so in what way.

The practice is generally the same as 1(a) except the examination in interview would be in more depth. In Chile and one District in India under the Grand Lodge of England, all applicants must be known to a Freemason.

1[c] Are there any appeal mechanisms if an applicant for membership is rejected prior to the Lodge deciding suitability.

Usually there is no appeal against a decision not to ballot, but in France no application can be rejected prior to a ballot in Lodge. In England and Ireland the applicant can try another Lodge. In Luxembourg if the reason for rejection is minor, the applicant can be advised to re-submit when it is rectified.

1[d] What method is used within the Lodge to accept or reject a potential candidate e.g. secret ballot, show of hands.

While a secret ballot using white cubes and black balls is common, some Jurisdictions employ a show of hands. This is so in The Netherlands, and India if the candidate is well known. It is usual with the Secret Ballot for two black balls to reject, while in Luxembourg five is outright rejection. However in the same jurisdiction if one black ball is found the member who voted that way is expected to confer with the Master and present his reasons. If these are judged to be valid, further investigation is carried out. If not considered valid, the application is accepted. In Ireland one black ball excludes. In Belgium the Grand Lodge regulations require a 90% approval vote, however Lodges can decide their own standard of a higher percentage.

1[e] If a candidate is rejected within the Lodge, is there an appeal mechanism in place and how does it work.

While there is no formal appeal mechanism in place for rejection by ballot, most jurisdictions permit a representation to the same Lodge after varying periods of time, usually twelve months. In Israel this is six months. In England and Ireland the applicant can try another Lodge without a time frame, but in England he must advise of the rejection of his

application at the other Lodge. In Greece and some Indian Districts, the rejection is final.

2. Preparation of Candidates

2[a] What information is a candidate given prior to initiation and when and how is it given.

All jurisdictions report that some general information about the ceremony and Freemasonry is given to Candidates prior to Initiation. The extent of this varies. In Chile in addition to extensive information, if the Candidate is a Catholic, he is informed that he may be excommunicated if he becomes a Freemason. In Ireland he is informed of everything except the means of recognition. It was reported from India that when informed that he would be blindfolded and required to kneel, the Candidate refused to do so and the ceremony was aborted. This has happened more than once. Sweden uses family sessions in addition to general information.

2[b] In what way is a candidate prepared for each of the degrees, in both information provided and the way he is dressed.

While it was reported that preparation concerning dress was in accordance with the respective Rituals, it was disappointing that more in-depth information was not given. However it is thought that the principles of dress and accoutrements are Universal. No information about Degree(s) to come is given but information about the Degree conferred is available. The Questions to which Answers are expected also vary in intensity. In some jurisdictions the Candidate for the Second Degree answers Questions about the whole of the first Degree Ceremony, including repeating the Obligation, the Working Tools and Secrets. In Belgium a CD is used to explain the Ceremony plus suggested reading. In addition Lodges of Instruction are conducted for Candidates who cannot attend higher degree workings on the same night. In Sweden Seminars are arranged for

the Candidates about the Degree conferred. Candidates in Israel may present a Paper about the Degree experienced.

3. Testing Proficiency

3[a] If there are waiting periods between each degree, what are they.

3[b] What methods are used to test the candidate's proficiency prior to him taking the next degree.

3[c] Can a candidate be refused advancement until standards are met and are there appeal mechanisms in place and how do they work.

While the original questionnaire had three sections with regard to this topic, it was decided that a better comparison would be obtained by comparing each Jurisdiction with regard to the whole question of testing.

Chile; Candidates are expected to spend two years as Entered Apprentice (EA) and Fellow Craft (FC). This may be shortened if he is exceptional. The Junior Warden is responsible for EAs and the Senior Warden FCs. They are responsible for recommending advancement to a Master Masons Chamber. If a Candidate is refused advancement he is advised of the reasons and when they are rectified he can be advanced. There are no appeals against decisions not to advance a Candidate.

Israel; There is a three month minimum waiting time in each Degree but some Lodges extend this to one year. Advancement must be approved by the Master and in some Lodges, a vote in the Third Degree. There are no appeals.

China; A minimum of one month in each Degree applies, provided the Candidate satisfies his Coach that he is eligible to proceed. There is no appeal.

Philippines; The minimum period is fourteen days and the Candidate must pass proficiency exams to a standard. There are no appeals.

Ireland; The minimum period is

twelve weeks and Grand Lodge does not require proficiency testing. Some Lodges implement their own. No appeal mechanisms exist.

Sweden; An EA is expected to remain as such for six months and FC ten months. This period may be longer. The Lodge Master of Ceremonies is responsible for the Candidates knowledge of signs, words and Ritual of the Degrees done. Lodges establish their own measures for advancement which include activity in the Lodge and seeking knowledge.

Belgium; While the minimum waiting time between Degrees is eleven months, the requirements for advancement may vary from Lodge to Lodge. The requirements may include knowledge of words, signs, Ritual and attendance at a variety of activities. The First Degree Proficiency test of one Lodge is attached as Appendix C.

Greece; An EA is such for twelve months and a FC for six months. Oral tests are administered to test proficiency for advancement.

India; The minimum period between Degrees is one meeting, with a question and answer test being applied in open Lodge. The Degree ceremony may continue even if the Candidate is not prepared for the test. There are no appeals.

Netherlands; The usual period for both Degrees is one year. This can be shortened if attendance at Lodge and Lodges of Instruction is excellent. Question and Answer sessions are conducted in the Lodge of Instruction. Advancement can be refused if attendance at both Lodges is not satisfactory.

Luxembourg; During a waiting period of fifteen months in each Degree, the Candidate is expected to be a regular attendee at all meetings and produce an address for presentation to the Lodge. There is also a question and answer session before advancement. If poor attendance is due to work travel the Master may take this into account. There are no appeal mechanisms.

Scotland; A short period of fourteen days is the minimum between Degrees but the actual time varies between Lodges. The question and an-

swer session as in the Ritual may be conducted in private. The matter of proficiency is something of a formality and Candidates are rarely held back except for poor attendance.

England; The minimum period of four weeks can be extended by Lodges. The questions and answers used are as the Ritual but some Lodges require the Candidate to recite the obligation of the previous Degree or present a paper. There is no appeal mechanism for failure to advance.

France; While there is no set minimum, a period of six to nine months is usual. The Candidate recites the Ritual to a Warden in open Lodge. If this doesn't meet the standard, advancement may be delayed.

4. Education/Mentoring

A wide divergence of practices was reported about this topic. While generally education material is prepared centrally, Lodges appear to have discretion about its use and may employ additional measures.

4[a] What on-going education is provided in each of the degrees.

The use of Lodges of Instruction is common. These may be formally arranged by the relevant Grand Lodge or by individual Lodges to cater for candidates who cannot attend the regular Lodge meeting because a higher degree is being worked. In most jurisdictions, material is prepared and distributed by Grand Lodges in addition to seminars being arranged. In Scotland and Ireland, the provision of education is at the discretion of the Lodge, while in Greece, the Junior Warden delivers lessons to candidates prior to the Lodge meeting. An example of the sort of material provided by Grand Lodges follows for Chile.

EA Degree; The symbol; Elements of General Philosophy; Elements of General Psychology; Study of the Symbols of the Degree; Philosophy of the Degree; Masonic History; Organization of Masonry and Masonic Legislation.

FC Degree; Symbols of the Second

Degree; Philosophy of the Degree; analysis of opening and closing the Degree; Historical Analysis of the Degree; The Tylers Book; Regulations pertinent to the Degree; The Work and the FC and his preparation for external projection.

MM Degree; Symbolism of the Degree; Philosophy of the Degree; Philosophical and Symbolical Analysis of opening and closing; Masonic History; Masonic Jurisprudence and the MMs responsibilities both inside and outside the Lodge.

4[b] How is the education material used devised. Is it common throughout the Jurisdiction or unique to each Lodge.

Generally the material is developed by a central body, be it a Grand Lodge or other education development body. This material may be more or less extensive. In some instances research papers and speeches are used in addition to an emulation ritual. This latter may only be of use in relation to ritual work and not a more in-depth study of Freemasonry. The jurisdictions in Ireland, Greece, India, Luxembourg, Scotland and France rely on Lodges preparing and using educational material.

4[c] Who is responsible for devising educational material.

Where material is developed centrally, a variety of sources are responsible. These vary through Grand Lecturer, Grand Wardens, Grand Lodge of Instruction, Committees and Research Lodges. Where individual Lodges are responsible, material is sourced from such places as books, the internet and Research Lodges.

4[d] If a mentoring system is in place, how many mentors are there in a Lodge.

There is consideration underway in India and the Netherlands to implement a formal mentoring system. There is no formal system in Israel, Ireland, Scotland and England. In other places the Lodge mentor can be the Master, one of the Wardens, Proposer and Secunder or a senior Past Master.

5. Moving Through Office

5[a] Are members capabilities assessed to a standard in each office held. Is there a process where they do not move upward until they meet a standard. How is this decided.

A variety of methods are used to determine suitability for advancement, particularly to Master. There doesn't appear to be any particular organized procedures for assessment. All methods are subjective. The office of Master is filled by election, and other offices by different methods. Some involve the Master selecting officers in consultation and others autocratically. Greece has advised that the Master must have served a minimum of two years as an officer and had six years since being raised. Other officers must have had a minimum of one year since being raised. A successful vote for all is 50% plus one. In Sweden the Master is elected for six years and the appointment can be extended for the same period. Members of the Lodge nominate candidates and these are discussed by the Provincial Grand Master with Lodge officers. He makes the decision as to who is to be Master.

5[b] How important is each of the following in assessing a member's ability to move upwards; ritual work; floor movements; compatibility with others; outside Lodge charitable activities or any other criteria.

In most jurisdictions Ritual work and compatibility with others are the most important attributes assessed. Also considered important is leadership and overall contribution to the Lodge and regular attendance.

6. Social Activities

6[a] What type of social activities are organized and how frequent are they.

6[b] What is a typical response rate to social activities.

6[c] Are social activities [a] used to raise funds; [b] subsidised by the Lodge; [c] fully paid for by participants.

6[d] Are social activities used to introduce potential members.

6[e] Are partners usually included in social activities.

Cultural differences should be taken into account in relation to social activities. With this in mind, each Jurisdiction will

be outlined.

Chile; Family and friends are involved in celebrating anniversaries and special occasions. Trips into other areas of the country are undertaken and social activities have a 50% response. Partners are included and some funds are raised at social activities and some are subsidised by the Lodge.

Israel; Similar to Chile.

Philippines; As above plus monthly fellowship dinner.

Sweden; All social events are paid for by participants. Open house evenings are held for potential members.

Ireland; A variety of events are organised by individual Lodges.

Greece; A minimum of two social events are held each year, paid for by participants. Partners are included and these can be used to raise funds.

India; The Master and Secretary have an effect on social activities. Some Lodges have an annual Ladies night. This may be part subsidised and used to entertain potential members. Other Lodges have partners, family and potential members present at cost to members. Ladies nights have a good response and include widows of deceased members. Some fundraising may occur.

Netherlands; An annual Ladies night is held which may raise funds and involve potential members and partners.

Luxembourg; It is not a practice to recruit through social events. These are fully paid for by members and may be used to raise funds. Activities include social golf days and visit to Masonic events or locations. An adequate response is experienced.

Scotland; At least one Ladies night a year is held, but more informal events such as Bar-B-Qs and Burns night are also popular. Partners are included in some activities and activities are generally paid for by participants. Lodges may pay for small gifts to Ladies and distinguished visitors to the Lodge.

England; An annual Ladies night is the usual social activity, but some Lodges will hold other events. Funds may be raised from social events and Lodge funds cannot be used to subsidise those activities. Some Centres organise events for all Lodges meeting there. Partners and potential members and partners are included.

France; Ladies are welcome at Installation and one or two ladies nights a year. Social meetings at a Brothers home are well attended. All events are paid for by participants and potential members and partners are included.

7. Benevolence and Charity

7[a] Is there a distinction between benevolence and charity, and if so how is each defined.

7[b] Is support for charitable causes decided centrally or locally, and how is that done.

7[c] How are funds raised for charitable work or other donations.

7[d] What are typical charitable causes which are supported e.g. medical, children, aged etc.

It will be interesting to consider each jurisdiction separately.

France; No distinction is made between benevolence and charity. Monies are paid from alms and raffles, and recipients are decided locally. Funds go towards Doctors without Borders and children appeals.

England; United Kingdom Law provides for all fundraising to have a defined purpose. If it raised towards a charity, monies must go to that charity. If raised for benevolence it can be used for that purpose or can also be donated to a charity. Lodges decide where their funds go. Funds are raised through events, bequests or donations. The United Grand Lodge of England has its own charity fund which attracts a higher interest rate and a tax rebate.

Scotland; No distinction is made and most Lodge benevolent funds are donated to the Grand Lodge of Scotland or individual appeals. Amounts are decided by local vote. Funds are raised through collection, social occasions and sale of a variety of items. The Scottish Grand charity has widespread aims and includes cancer research and matters to do with children.

Luxembourg; All funds collected in Lodge meetings are remitted to Grand Lodge where the Grand Master decides distribution. Other funds raised are discussed and recommendation made by the charity Steward. Approval is by the Master. Lodge funds go to local causes as well as internationally to third world countries.

Netherlands; Benevolence for poor and distressed Brethren is decided locally. International assistance goes towards assistance to women in poor countries and medical research.

India; Different approaches are made in different areas. In one, the view is taken that benevolence is directed to members and charity to outside the Lodge. Money is raised through voluntary donations from members, there is no public fund raising. The decision on

distribution is made by the Lodge. There are a number of desirable projects and joining with Rotary and Lions is common. In the other, central use of monies from alms collections and donations is made. One stream is for non-Masonic Social Service and the other Masonic families, particularly for Medical reasons or educational assistance for children of Masons. Social Service assistance is provided in kind, not cash.

Greece; Here benevolence is considered to have a broader meaning than charity. The distribution of funds is usually decided centrally from donations by members. Funds for scholarships for poor students is popular.

Sweden; It is considered that benevolence is to be directed to Brethren and charity to wider needs in society. Distribution is usually decided locally but international events such as earthquake or tsunami are exceptions. Funds are raised by collections at meetings and Foundations. Typical causes supported are the medical care of children and the aged as well as other causes.

Ireland; Benevolence and charity is decided by each Lodge.

Philippines; No distinction is made between benevolence and charity. Funds are raised by alms collection and donations and may be distributed centrally and locally. A wide variety of worthy causes are supported.

China; Lodges do not get involved, charity being carried out by the Shrine.

Israel; No distinction is made between benevolence and charity. Each Lodge has a fund as does the Grand Lodge for which a committee decides distribution. Funds are raised through alms collections, donations and social events. The general use of funds is for medical purposes and the needy.

Chile; Again no distinction is made between benevolence and charity. Each Lodge has its own causes and Grand Lodge becomes involved with international causes such as earthquakes and tsunamis. In these cases funds are sent to the relevant Grand Lodge. Funds for these purposes are raised by a levy on membership. Assistance for children is popular with local distribution.

Conclusions;

A copy of these results has been forwarded to those who participated. It is interesting to note both the similarities and differences reported across the subject matter. It appears to be a matter of process and culture and not differences in Masonic Philosophy that gives rise to

these differences. It is hoped that those exposed to these differences may appreciate that others do things differently to them for good reason and perhaps their methods could be copied or improved upon.

Appendix A

Grand Lodges Approached to Participate

United States of America

Grand Lodge of Free and Accepted Masons of California

The Grand Lodge of Georgia, Free and Accepted Masons

The Grand Lodge of Free and Accepted Masons of the State of New York

The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons in the State of New Hampshire

Canada

The Grand Lodge of Alberta, Ancient, Free and Accepted Masons

The Grand Lodge of Quebec, Ancient, Free and Accepted Masons

Southern America

The Grand Orient of Brazil

The Grand Lodge of Ancient, Free and Accepted Masons of Chile

The Most Worshipful Grand Lodge of Panama of Ancient, Free and Accepted Masons

The Grand Orient of Haiti

The York Grand Lodge of Free and Accepted Masons of Mexico

Africa

The Grand Lodge of Gabon

The Grand Lodge of South Africa

District Grand Lodge of Nigeria [SC]

Europe

Grand Lodge of Ancient, Free and Accepted Masons of Ireland

Grand Lodge of Sweden, Swedish Order of Freemasons

Regular Grand Lodge of Belgium

Grand Lodge of Ancient, Free and Accepted Masons of Germany

Mediterranean

Grand Lodge of Ancient, Free and Accepted Masons of Greece

Grand Lodge of Ancient, Free and Accepted Masons of Turkey

Grand Lodge of the State of Israel

Asia

Grand Lodge of India

District Grand Lodge of the Eastern

Archipelago [EC]

Grand Lodge of the Philippines

Grand Lodge of China

Oceania

Grand Lodge of Hawaii

Appendix B

Questionnaire

1. Pre-entry assessment

1[a] If a potential member is known to a Freemason, how is his suitability assessed.

1[b] If a potential member is not known to a Freemason, is his suitability assessed differently and if so in what way.

1[c] Are there any appeal mechanisms if an applicant for membership is rejected prior to the Lodge deciding suitability.

1[d] What method is used within the Lodge to accept or reject a potential candidate e.g. secret ballot, show of hands.

1[e] If a candidate is rejected within the Lodge, is there an appeal mechanism in place and how does it work.

2. Preparation of Candidates

2[a] What information is a candidate given prior to initiation and when and how is it given.

2[b] In what way is a candidate prepared for each of the degrees, in both information provided and the way he is dressed.

3. Testing Proficiency of Candidates

3[a] If there are waiting periods between each degree, what are they.

3[b] What methods are used to test the candidate's proficiency prior to him taking the next degree.

3[c] Can a candidate be refused advancement until standards are met and are there appeal mechanisms in place and how do they work.

4. Education/Mentoring

4[a] What on-going education is provided in each of the degrees.

4[b] How is the education material used devised. Is it common throughout the Jurisdiction or

unique to each Lodge.

4[c] Who is responsible for devising educational material.

4[d] If a mentoring system is in place, how many mentors are there in a Lodge.

5. Moving through office to Worshipful Master

5[a] Are members capabilities assessed to a standard in each office held. Is there a process where they do not move upward until they meet a standard. How is this decided.

[b] How important is each of the following in assessing a member's ability to move upwards; ritual work; floor movements; compatibility with others; outside Lodge charitable activities or any other criteria.

6. Social Activities

6[a] What type of social activities are organized and how frequent are they.

6[b] What is a typical response rate to social activities.

6[c] Are social activities [a] used to raise funds; [b] subsidised by the Lodge; [c] fully paid for by participants.

6[d] Are social activities used to introduce potential members.

6[e] Are partners usually included in social activities.

7. Benevolence and Charity

7[a] Is there a distinction between benevolence and charity, and if so how is each defined.

7[b] Is support for charitable causes decided centrally or locally, and how is that done.

7[c] How are funds raised for charitable work or other donations.

7[d] What are typical charitable causes which are supported e.g. medical, children, aged etc.

Carl Claudy as most of you would know was a prolific author who in the early part of the twentieth century wrote a series of short articles espousing various Masonic principles under the headings "Old Tyler Talks" These talks were usually directed to answer a new Masons comment.

"The Old Tyler" first appeared in print in August, 1921 when the first of four hundred and fourteen "Old Tyler Talks" were printed in the Fellowship Forum, a fraternal newspaper published in Washington, D.C.

In 1925 the publisher asked the author to select a few of the best of the talks and thirty-one were accordingly made into a little volume, copyrighted that year. The book, which sold for a dollar, ran into two editions of five thousand copies each.

By the time they were all sold the Fellowship Forum ran head on into the depression and disappeared and with it the Old Tyler.

His homely philosophy, sharp tongue and common sense, however, had made a place for him in the hearts of readers; demand for the book has never ceased, although it has lessened in the twenty-four years since the Old Tyler first spoke from between the covers.

Carl Claudy was Born in 1879 and died in 1957. **ED.**

"Joke" Old Tyler Talks by Carl Claudy

I never saw much point in this joke about 'sitting up with the sick,'" began the New Brother to the Old Tiler, "but since I joined the lodge I do.

I used to think it was a pretty idea; that a lodge member should sit up with a sick brother seemed real brotherhood. Now I find we don't so I see the joke." "Do you, now! How keen is your sense of humor?" answered the Old Tiler. "Who told you we didn't sit with our sick friends?"

"Why, no one. But if we did, I'd have heard of it, wouldn't I?" "Depends on the length of your ears.

Yesterday I tried to buy a hat. The salesman showed me one and said it

was twenty-five dollars. I asked him where the holes were. 'What holes?' he asked.

I told him I meant the holes for the ears of the jackass who would pay twenty-five dollars for that hat. If your cars are long enough, maybe you can hear about our sitting up with our sick friends. But I presume you are hard of hearing? "In small towns a few decades ago, nurses were few. When a brother was sick we often sat with him, hand him water or medicine, doing what we could. In modern days there is less need for such help. But don't think we never do. Last month the Master called for volunteers to stay all night in a house where an old lady was dying. Our brother from that house was out of town. The old lady had a daughter and a nurse, but daughter was afraid to be alone.

We had sixteen volunteers, and every night for a week two did their part. All they did was sit there and read, but who knows what comfort they were to that distracted daughter? The old lady finally died and in the day time. It looks as if what we did was wasted effort but the old lady might have died in the night. our brethren were there to help if she did. The daughter knew her husband's brethren were within call so she slept secure in the protection Masonry threw about her.

"You say 'we don't sit up.' Don't confuse 'sitting up' with actually resting erect in a chair. No brother of Ellis or any other good lodge is reported sick but he receives a call from Master, Warden, chairman of the committee on the sick, or some brother.

It makes no difference whether the brother is wealthy or poor, we see what we can do. Most members of the lodge are fairly prosperous citizens, able to look after themselves, but even So a sick member is human enough to value the interest the lodge takes. Knowing that his mighty brotherhood is anxious about him acts as a tonic.

The sick man may be too ill to admit us to his bedside, but they tell

him about it, and it heartens him.

"I was one visitor and a streetcar motorman was the other on duty last week. We visited an ill banker, president or director in half the companies in town. You never saw a man more pleased than Mr. Rich Man. He had us shown to his room and talked lodge and asked questions and wanted information about the fellows just as if lie was a poor man like the rest of us.

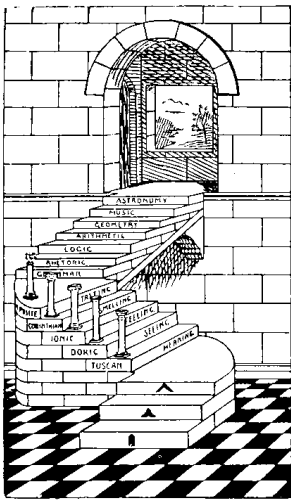
He happens to be a real Mason as well as a wealthy man. He wrote a letter to the Master and said our visit had done him more good than his doctor, and wouldn't he please send us or some other brethren again.

"I called on a sick brother too ill to see me. I saw his wife and his home and it was easy to see the brother needed help. He was too proud or his wife didn't know enough to ask for it. So I reported and we sent our own doctor and nurse and paid some bills and generally managed until the brother got well. He has paid back every cent, little by little, but he says he can never repay the kindness.

"Sitting up with a sick lodge member' may be a good alibi for the poker player; I don't know. I have read it in joke papers. But I never thought it funny, because I know how well Masonry does care for her sick, and how much it means to an ill man to have his brother take an interest in him. If you know any sick, tell us. If you hear of any, tell us. And if . . . say, did you ever visit a sick brother?"

"I never had the chance," defended the New Brother. "You mean you never made the chance!" countered the Old Tiler. "Will you go to the sick committee and ask for duty, or will I report your name for that duty to the Master? Or do you want to go on thinking it's a joke?"

"I got an earful, didn't I" responded the New Brother. "You tell me to whom to go!"



Harashim

חרשים

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

ISSN 1328-2735 Issue 56 July 2012



Masonic Education.

Masonic Digital Library

In This Issue

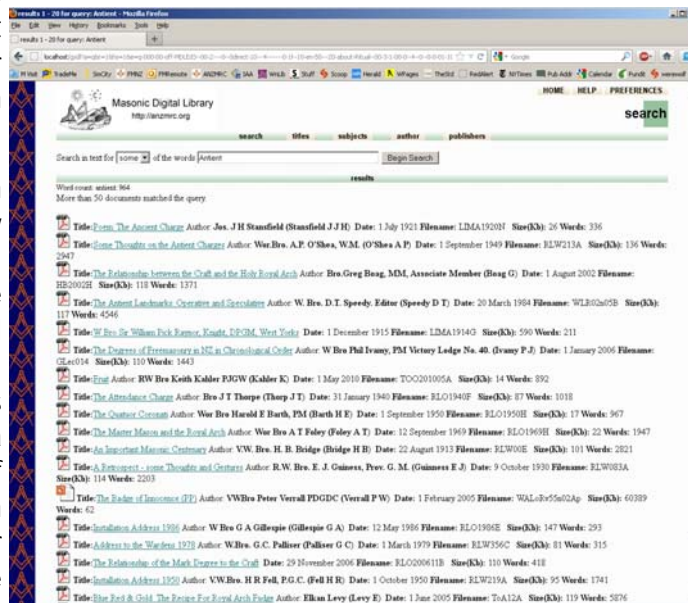
Does your research lodge library have shelves of past transactions from yours and other lodges? They can be hard to search, and are seldom read, but they were written by people like us – researchers making discoveries and telling others about them.

The Masonic Digital Library promoted by the ANZMRC is making a lot of transactions available on an exchange basis between research organisations – the library is accessible through www.anzmrc.org, and enables searches by word, author or subject, and easy download of selected files to your computer. Currently there are over 3,100 files (10 million words); shortly it will be updated to over 4,200 files (13 million words).

A research organisation participates in the library by sharing files of transactions, and their members have access through a personal user name and password. For technical reasons access has been restricted to a relatively small number of members from each participant, plus a smaller number from those evaluating whether their organisation wishes to participate. Those technical problems are being resolved; we are now able to give access to a few more people. We are confident of a launch in less than a year.

If you would like to have access, then find out if your lodge participates, or has a team evaluating participation. There are no costs (and we want to try and keep it that way), and little work – most research organisations now prepare transactions electronically for printing.

Make a daily advancement in Masonic knowledge – contact the library through www.anzmrc.org



Page 1 Editorial

Page 2 Freemasonry in the Life of Augustus Alt, Australia's First Survey General Part 2

Page 6 A Short Essay on Time and how we use it.

Page 7 Freemasonry in Afghanistan.

Page 8 Masonic Medi- cal Research.

Page 8 The Symbolism of the Goat.

Page 10 Book Reviews.

Page 16 A Lodge: a Building, an Organisa- tion or People?

Page 19 Some links to web sites you may find interesting.

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.freemasonrvytasmania.org/>.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- ♦ The item is reprinted in full;
- ♦ The name of the author and the source of the article are included; and
- ♦ A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <http://anzmrc.org> and the Grand Lodge of Tasmania:

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

Contents

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

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

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

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

Material submitted for publication must be in a digitised form by email at or mailed 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.

Continuing from *Harashim* 55

FREEMASONRY IN THE LIFE OF AUGUSTUS ALT, AUSTRALIA'S FIRST SURVEYOR-GENERAL Part 2

Hesse-Cassel and Rosicrucianism

The history of the landgraviate of Hesse-Cassel (Hessen-Kassel) is rather complicated, so a brief account will have to suffice here. In 1568, after the death of Philip 1 (Philip the Magnanimous), the largely Protestant Landgraviate of Hesse was divided into two *reichsfreie* principalities of the Holy Roman Empire, Hesse-Cassel being the larger northern half, the remainder being broken into three cadet lines – Hesse-Marburg, Hesse-Rheinfels and Hesse-Darmstadt. The princes of the new principalities set about pursuing their own political and cultural agendas. The first landgrave of Hesse-Cassel was Wilhelm IV (1532-1592; Landgrave: 1568-1592), also known as 'William the Wise', reigned for over thirty years. His successor, Landgraf Moritz (Maurice, 1572-1632; L: 1592-1627), also termed 'Maurice the Learned', had a similarly long reign and expanded Hesse-Cassel when he inherited Hesse-Marburg from his uncle, Landgraf Louis IV (1537-1604), who died childless. This incorporation produced a fairly unstable union for many years. Moritz abdicated in favour of his son Wilhelm V (William, 1602-1637; L: 1627-1637) who was in turn succeeded by Wilhelm VI (William, 1629-1663; L: 1637-1663) under the guardianship of his mother who ruled as Landgräfin (Regent) until he came of age in 1650. Then followed Wilhelm VII (1651-1670), under the guardianship of his mother as Regent until 1670, then his brother Karl I (Charles, 1654-1730, L: 1670-1730) who was the first landgrave to hire out his soldiers as mercenaries to improve his finances. Charles was followed by Frederick I (1676-1751, L: 1730-1751), who also became King of Sweden by marriage, then by his brother Wilhelm VIII (1682-1760, L: 1751-1760) and then by Frederick II (1720-1785, L: 1760-1785). The last four landgraves of Hesse-

Cassel cover the period of Jost Heinrich Alt's diplomatic service in London.

Looking again at the Rosicrucian connection, from almost the beginning of the largely Protestant Hesse-Cassel, the study and refinement of esoteric thought became a tireless pursuit within the Cassel ruling family. Landgraf Wilhelm IV was an enlightened sovereign who was remarkable for his 'broad and extended knowledge, above all in the realm of occultism' and Moritz founded a chapter of the 'Fraternity of the Rosy Cross' at Cassel in the early 17th century.[19] He 'procured the services of Rosicrucians and Alchemists such as Johannes Rhenanus and Michael Maier'. Rhenanus is mentioned above and was deeply embedded in the hermetic Paracelsian movement. Maier was court physician to Landgrave Moritz from about 1614 and 'was well-connected with many of the leading nobility of Europe and other famous occultists such as Robert Fludd'. [20] In his 1618 book *Atalanta Fugiens* Maier showed the oroborus, or serpent/dragon eating its own tail (adjacent), the significance of which is discussed below. Thus it is inconceivable that Landgraf Moritz was unaware of the Rosicrucian manifestos and their subsequent iterations in manuscript and published form, and suggests that this impulse and other hermetic ideas encircling the Hessian ruling family for several generations were not trifles that could merely be cast off.

Given that Hesse-Cassel had been and was still by the mid-1700s a prime centre for hermetic thought, it is most probable that Augustus Alt's father, Just Henry Alt, as its ambassador in London, was at least aware of certain esoteric ideas extant in Germany in the eighteenth century, even if he was not familiar with their detail or aligned with the varying forms of Rosicrucian impulse there and in France. In England, where he spent so much of his career, there were certain publications that reflected Rosicrucian thought in veiled form throughout the century and into the nineteenth. This was

necessary because of its fall from grace and the overwhelming rise of scientific thought, exemplified in England by the formation of the Royal Society.[21] The resurgence of the Rosicrucian impulse during the later seventeenth century was partly a result of the translation into English of the *Fama* and *Confessio* by the Welsh Theologian and philosopher Thomas Vaughan (1621-1666), the most likely contender for other tracts under the pseudonym Eugenius Philalethes, and published in 1652 as *The Fame and Confession of the Fraternity of the R. C...*, although other English translations appear to have existed before 1633.[22] He corresponded with the German-English polymath Samuel Hartlib (c1600-1662) around whom the reformist scientific and philosophical Hartlib Circle operating between 1640 and 1656 which assisted in part the wider dissemination of Rosicrucian ideas.

Another influential publication is cited by historian Frances A. Yates who sets out a persuasive case for a parallel between the ideas informing Rosicrucianism and Francis Bacon's allegorical utopia 'New Atlantis', described originally in an incomplete and undated essay. Printed in 1627, a year after his death, *New Atlantis* sets forth in both process and form an idealized society, the structure and organisation of which has many similarities to Rosicrucian themes and ideas, from which Yates deduces:

...though the name Rose Cross is nowhere mentioned by Bacon in the *New Atlantis*, it is abundantly clear that he knew the Rose Cross fiction and was adapting it to his own parable. New Atlantis was governed by R. C. Brothers, invisibly travelling as 'merchants of light' in the outside world from their invisible college or centre, now called Salomon's House, and following the rules of the R. C. Fraternity, to heal the sick free of charge, to wear no special dress. Moreover, the 'cherubin's wings' seal the scroll brought from New Atlantis, as they seal the *Fama*. The island had something angelical about it, rather than magical, and its official wore a red cross in his turban.[23]

Yates maintains that this account would have been read as Rosicrucian at the time by those familiar with the manifestos, though its symbolism would have escaped others. This is not unlike modern students today who have

mostly missed the connection because Rosicrucianism is not recognized as legitimate history in the study of Bacon. She cites one near-contemporary, occult philosopher and Rosicrucian John Heydon (1629-1667), as one writer who read 'Bacon's work as practically the same as the Rosicrucian manifesto' because his *The English Physitians Guide: or a Holy Guide* of 1662 is quite clearly an adaptation of *New Atlantis*.[24]

Why is this emphasis on the metaphorical or submerged aspects of Rosicrucian thought in contemporaneous literature significant? In relation to this article, the Landgraves of Hesse-Cassel were particularly associated with the occult during this period. Their interests continued more-or-less privately during five or six generations, following the embrace of the Rosicrucian impulse by Landgraf Moritz, until another Hessian Landgraf openly embraced Freemasonry and, as a result, once more confirmed Cassel publicly as a centre for esoteric thought.

Alt family arcanum?

As a prime Hessian diplomat in London legation for more than forty years, half way through that period there is a clue to something arcane surrounding Just Henry Alt. On 6th November 1749 he and his descendants were granted arms in England by the College of Herald, the description of which reads in part:

...the Arms and Crest hereafter mentioned that is to say Or a greyhound currant of a Dove colour in base a Serpent embowed swallowing its tail proper on a chief Azure a Sun and for his crest out of a wreath of his Colours a demi greyhound erect of a Dove colour entwined about his body with a Serpent the tail reflexed over his back the head returning behind his Neck.[25]

The Alt family Arms and Crest, shown adjacent, carry not only their own symbolic significance, but something more. The motto attaching to the Crest, 'In Altiora' ('To the Highest') – pursuing excellence in values and

devotion – reflects not only personal aspirations and desires, but necessary attributes and diligence in pursuing the Hessian cause. The entwined serpent is a symbol of protection, while the greyhound represents nobility or gentility.

The author saw and photographed an Alt family seal wax impression, depicting the demi-greyhound with entwined serpent, in the possession of an Alt descendant. The eternal oroboros was sealed on some eighteenth-century Hessian manuscripts sighted by the author during 1994 in the Marburg Staatsarchiv. Given the Hessian Landgraves' interest in hermeticism over several generations, the serpent symbol in the Alt family Arms and Crest would appear to implicate the family in similar arcana too.

The oroboros (uroboros, ouroboros) is a symbol of continuity and eternity which, as well as being an ancient symbol that arose with Pythagorus, was revived again in the alchemical literature of the Middle Ages relating to the relentless cyclical pursuit of the philosopher's stone. It also features in some Masonic literature associated with the highest degrees. [26]

The use of the oroboros in Masonic images, though scarce, may be found on the Internet, discounting those sites that condemn Freemasonry as evil. One of these is shown adjacent, although how early the symbol was used in relation to the Craft is not known. Certainly the coat of arms of Le Grand Orient de France, founded from 1771 to 1773, 'depicts an all-seeing eye, 40 five-pointed stars, a hammer (against enemies) and a snake biting its own tail'. By the early nineteenth century the Grand Orient had 'assumed the 33-degree system by joining with the Scottish Grand General Lodge of France'. [27] There are, moreover, allusions to the serpent biting its own tail in the Rosicrucian literature dealing with alchemical matters – termed there 'Nehushstan' and representing the 'Symbol of Creation' as a symbol of life[28] – though its secretive and unpublished nature makes it difficult to connect directly.

So, everything that has just been outlined makes it reasonable to

accept that hermetic, Masonic and Rosicrucian forces and influences swirled around Just Henry Alt for all these years. Equally, it seems unreasonable to then not accept, albeit by inference only, that they completely bypassed Augustus Alt, or his brothers, in every respect. So, I want to examine a little more closely what we know and can surmise about Freemasonry in relation to Just Henry Alt and then move on to Augustus.

Jost Heinrich [Just Henry] Alt and Freemasonry in Hesse-Cassel

Having already mentioned him a few times, a more detailed summary of Jost Heinrich Alt's career is now warranted. Born in about 1698, in 1720 he began his service at age twenty-two with the Landgraviate of Hesse-Cassel, alongside his father Gerhard Alt. According to family records, Gerhard had special qualifications in writing and arithmetic, was a Writer in government service at Cassel from c1713 and by 1733 was an Archivist, though it is not known when he died. Jost Heinrich too started as a Writer assigned to the Hessian Envoy Extraordinary in Stockholm, Major-General Baron Ernst Hartmann von Diemar. With the decision to set up a permanent Legation in London in 1725, key personnel were moved from the Hessian legation in Stockholm, von Diemar and Jost Heinrich Alt being key among them. After the move Alt became Registrar and over the next forty years, represented Hesse-Cassel successively as Secretary, Private Secretary, Counsellor, Minister Plenipotentiary and, by 1760, Privy Counsellor, a position he held until his death in 1768. For ease of communication in England, he anglicized his German name to Just Henry Alt soon after reaching London, though he continued to speak and write in German, French, English and possibly Swedish.

In 1775, Prince Karl of Hesse-Cassel (1744-1836), son of Landgrave Frederick II and Mary, daughter of King George II of England, became a Freemason. Karl went on to become Provincial Grand Master for Denmark in 1786, Grand Master General of Denmark in 1792 and was recognized by the Grand Lodge of England a year later, as well as

being appointed Provincial GM of Denmark and Norway.[29] He was, according to Terry Melanson (whose accuracy may be suspect), also a member of the Illuminati with the code name 'Aaron' and became Grand Master of the so-called 'Asiatic Brethren', a secret society that linked together a number of other such societies. Furthermore, Karl's brother, Prince Ferdinand of Hesse-Cassel (1747-1837), became a Major General with the Dutch and entered the Masonic Rite of Strict Observance at Cassel in 1777.[30] Such Masonic ties add to the depth of esoteric interests within the noble family of Hesse-Cassel.

Almost a generation earlier, Ferdinand, Duke von Brunswick (1721-1792), with whom Augustus Alt was associated during the Seven Years War while ADC to Lieutenant-General Henry Seymour Conway, was also listed as 'Aaron' (Melanson says this is guessed) and as 'Grand Master of Strict Observance Freemasonry' (this being primarily aristocratic in focus). Of Ferdinand's Masonic allegiance Melanson says: 'that he was a member of the Order is never in dispute by all sources consulted'. [31] Given these Hessian and Brunswick associations, it is reasonable to suggest that Augustus Alt's family links and his own military service place him in the midst of the workings of secretive and even arcane forces. More will be raised shortly on Augustus's career and possible Masonic membership, but firstly it is useful to review his father's probable involvement.

If the Hessian Landgrave's family was partial to such matters, it most likely that his key diplomatic representatives would be selected for their parallel sympathies. Given the summary of Masonic history in Germany outlined earlier, the earliest formal Masonic affiliation in Hesse-Cassel could only have stemmed from the mid-1730s. This means that Baron von Diemar, the head of legation in Stockholm and then London, could only have been a Freemason (Freimaurer) from mid-1730 onwards, which seems unlikely as far as our story goes.

However, once he was recalled to Hesse-Cassel in 1735 for other duties and Jost Heinrich Alt took over his responsibilities in London, the timing of Masonic foundations falls easily within Jost Heinrich's long period of service. It is worth stating that during his diplomatic career, Jost Heinrich Alt served under four successive Landgraves of Hesse-Cassel: Karl (to 1730), Friedrich I (to 1751 – and who, from 1720, was also King of Sweden) – fifteen years with Friedrich I being after Baron von Diemar departed – then Wilhelm VIII (to 1760) and, lastly, Friedrich II (to 1768, though his rule lasted until 1785).

Given the political turmoil that occurred during Jost Heinrich Alt's diplomatic years from 1725 to 1768 and the power and trust that necessarily attached to his successively responsible positions, becoming a Freemason after 1735 would have been a great asset. As his obligations grew, Jost Heinrich became increasingly embroiled in the political intrigues and nuances of the various regimes being dealt with by his Hessian masters, the rationales and strategies of not only his own superiors but of their allies, the demands for secrecy in using codes to maintain the flow of information, and the refinements in diplomacy needed to keep everything in balance. Not only was Jost Heinrich privy to the Legation's most guarded and sensitive material, he was deeply involved in all negotiations and treaties. To have been a Freemason would have enabled him to operate at ever higher levels of statesmanship, where dependability was everything, the more so because his superiors were either German Freemasons or, at the very least, had deep Masonic connections. Most notable among these Masonic connections were those that surrounded Landgrave Friedrich II, for whom Jost Heinrich was Minister in London for eight years from 1760 until his own death in 1768. While Friedrich II was not himself a Freemason, as far as documentary evidence shows, his father Wilhelm VIII, along with many of those around him who were, strove to ensure that the Hessian state remained Protestant in light of Friedrich's conversion to Catholicism in 1749.

Having already served three former Protestant landgraves, Jost Heinrich would have been only too aware of the entrees that Masonic connections offered. Endeavoring to act in the interests of a Protestant alliance at the Court of St. James late in his career with his superior being Catholic must have incurred suspicions, if not deep mistrust at times, amongst those outside the inner Hessian circle. Being a Freemason would have assisted Jost Heinrich in allaying any such feelings of disquiet. The pertinent question is, did Jost Heinrich have the opportunity to participate in the Craft on a regular basis? If so, where might he have done so, especially after he assumed responsibility for the Hessian Legation's affairs in 1735? Jost Heinrich had held the position of Private Secretary for about a year before von Diemar's departure and then remained in that position for five years until promoted Counsellor of Legation in 1740. While there are no records to verify his membership of the Craft, he could have been initiated into either a Swedish, German, French, or English lodge at any time from 1735, if he was not already a member by then.

Jost Heinrich Alt and Freemasonry in London

During the middle of the eighteenth century, London was still quite small in size, so travel from one part to another was relatively easy. Even so, close proximity to home, or between and among venues, was always a factor in choosing where to live, dine, worship and socialise. This applied particularly to certain clubs and societies. From 1733, there were a number of Masonic lodges in the inner London area, as well as in outlying towns in the North and West of England.[32] The more exclusive lodges were frequented by gentry, people of note and a few wealthy merchants, other lodges mainly attracted business people and the more prominent tradesmen of the area. The exclusivity of the lodge was partly marked by its location, although, since development was proceeding apace, there were pockets of less salubrious dwellings quite close by. Of significance for this discussion is that the 'Mount' Masonic Lodge was located in

Grosvenor Square.

Listed as 'ambassador', General von Diemar lived at 9 Grosvenor Street, on the north side, from 1727-1741,[33] just around the corner from Grosvenor Square and had a country house at Sutton Court near Chiswick. We can only assume that von Diemar's residence was also the official location of the Hessian legation (no other address has been found, although there might well have been one). It is unclear from statutory and other records whether Jost Heinrich took over von Diemar's residence once he left London in 1735, or where else he lived for much of the forty years he served in London. One record lists him at 7 Berkeley Square from 1745 to 1747, while archived correspondence shows Bolton Street between 1753 and 1754 and 22 Hanover Square from 1764 to 1766. Audley Street, in the north of which Augustus Alt lived for a number of years (of whom more shortly), ran north and south from the western edge of Grosvenor Square and conveniently had a Masonic lodge too.

One almost trivial episode involving Jost Heinrich provides a further clue to his possible Masonic connection. Philip Dormer Stanhope, 4th Earl of Chesterfield (1694-1773) and 'son of the morose Jacobite third Earl',[34] was ambassador to the Hague from 1728 to 1732 and a Freemason. [35] He was made Lord Lieutenant of Ireland in 1745 and 'was resident in Dublin throughout the '45 Jacobite rising, offering sterling support to the government in both Ireland and Britain'.[36] Chesterfield was to express some concern during the mid-1740's to Thomas Pelham-Holles, 1st Duke of Newcastle (1693-1768) – known as 'Hubble-Bubble' because of hurrying everywhere – a staunch supporter of the Protestant succession and also a Freemason, [37] about entrusting Jost Heinrich Alt with sensitive intelligence material.[38] His suspicions were calmed when he was assured by Newcastle that Jost Heinrich was 'one of us', by which he presumably meant that he was not only pro-Georgian, but a Protestant and a

Freemason.

Chesterfield might have been prompted to voice his concern with Newcastle about Alt's integrity over his fears about potential security breaches because of Just Heinrich's late-1720s clandestine marriage into the Preston family which had Jacobite associations. Chesterfield had just emerged from helping put down the 1745 Jacobite Rebellion so it was quite natural and justifiable for him to be suspicious of any potential lingering support. Three years later, at around the time of his resignation from political office in 1748, Chesterfield commenced a house in South Audley Street, London, below South Street and several streets from Grosvenor Square.[39] While each of their residences were several hundred metres apart, the intimacy of elite London life in the mid-eighteenth century meant that he and Alt would no doubt have had informal contact on many an occasion, over and above anything arising out of diplomatic affairs. Nonetheless, Chesterfield seemed satisfied enough with Newcastle's assurances to let matters rest, or not to have let any lingering concerns intrude upon him, because he obliquely sought the assistance of Jost Heinrich in 1758, albeit more than a decade later, about his son visiting Cassel. From 'Blackheath' he writes to his son in Hamburg on 18th May, O.S.:

I have told Alt, in the strongest manner, your lamentations for the loss of the House of Cassel, 'et il en fera rapport a son Serenissime Maitre'. When you are quite idle (as probably you may be, some time this summer), why should you not ask leave to make a tour to Cassel for a week? Which would certainly be granted you from hence, and which would be looked upon as a 'bon procede' at Cassel.[40]

Endnotes

20. See Terry Melanson, 2005, 'Illuminati Conspiracy Part One: A Precise Exegesis on the Available Evidence' at <http://www.conspiracyarchive.com/NWO/Illuminati.htm>, entry on Maurice de Lerne under 'Karl, Landgraf von Hessen-Kassel'.

21. Yates, 1972, op. cit., passim.
22. Yates, 1972, *ibid.*, Appendix, p. 237.
23. Yates, 1972, *ibid.*, p. 127.
24. For an extended account of the parallels with Bacon, read Yates, 1972, pp. 125-129.
26. For a brief description of the apron and jewel for the 25th degree, or Knight of the Brazen Serpent, of the Scottish Rite, online at <http://www.scottishrite.org/prospectives/aboutsr.html>. Also see Madonna Gauding, 2009, *The Signs and Symbols Bible: The Definitive Guide to Mysterious Markings* (New York: Sterling Publishing), p. 89. For the adjacent image see Carl Teichrib, 'A Short Guide to Occult Symbols: "Strange Animals – The Unicorn and the Uroboros"', p. 4, online at <http://www.jashow.org/Articles/PDFArchives/new-age/NA4W1102.pdf>.
27. Juri Lina, 2005, *Architects of Deception*, cites Carl Dahlgren, "Frimureriet" / "Freemasonry", (Stockholm, 1925, p. 114) for the Scottish reference, and describes the Grand Orient seal at pp. 281-3. See also, Robert Macoy, 1873, *A Dictionary of Freemasonry...*, 1989 reprint, New York, Bell Publishing Company, pp. 209-210 for a description of the 'Knight of the Sun' or '28th degree of the Ancient and Accepted rite', and its accompanying illustration showing the oroboros. Of course, it could be that this symbol was not used in the 18th century and adopted only from the 19th century.
28. See anti-Mason author Texe Marrs, 2005, *Codex Magica: Secret Signs, Mysterious Symbols & Hidden Codes of the Illuminati*, Texas, Rivercrest Publishing, p. 385, online at <http://www.scribd.com/doc/3958861/Codex-Magica-Secret-Signs-Mysterious-Symbols-Hidden-Codes-Of-The-Illuminati-2005-by-Marrs>. A number of other instances of Masonic use of this symbol are also to be found here.
29. Melanson, op.cit., entry on Karl, Landgraf von Hessen-Kassel and Ferdinand, Duke of Brunswick.
30. Melanson, op. cit. and entry on Ferdinand in William R. Denslow, 1957, *10,000 Famous Freemasons*, Volume II "E-J", at http://www.phoenixmasonry.org/10,000_famous_freemasons/
31. [Volume 2 E to J.htm](http://www.phoenixmasonry.org/10,000_famous_freemasons/Volume_2_E_to_J.htm), Melanson, op. cit. and entry on Karl in Denslow, op.cit., Volume III "K-P", at http://www.phoenixmasonry.org/10,000_famous_freemasons/Volume_3_K_to_P.htm,
32. See the so-called 'Picart print' entitled *The Free Masons, with signs for the various lodges, from The Ceremonies of Religion and Custom', c.1733* (engraving), Image ID: STC 88452, *The Stapleton Collection, reproduced in* Jeremy Harwood, 2006, *The Freemasons*, London, Hermes House, pp.12-13.
33. See British History Online, F.H.W. Sheppard (ed), 1980, 'Grosvenor Street: North Side', *Survey of London, Volume 40: The Grosvenor Estate in Mayfair, Part 2 (The Buildings)*, pp. 35-44.
34. Treasure, Geoffrey, 2002, *Early Hanoverian Britain 1714-1789*, Mechanicsburg PA, Stackpole Books, p. 90.
35. Blanchard, Rae, 1948, 'Was Sir: Richard Steele a Freemason?', *Proceedings of the Modern Language Association (PMLA)*, Vol. 63, No. 3 (September), p. 903 and p. 905, n4; and Edgar Istel (tr. Theodore Baker), 1927, 'Mozart's "Magic Flute" and Freemasonry', *The Musical Quarterly*, Vol. 13, No. 4 (October), p. 515.
36. Stephen Brumwell and W. A. Speck, 2001, *Cassell's Companion to Eighteenth Century Britain*, London: Cassell & Co., p. 83.
37. Blanchard, 1948, op. cit., p. 911,
38. Lodge, Sir Richard (ed.), 1930, *Private Correspondence of Chesterfield and Newcastle 1744-46*, London, Royal Historical Society – Camden Series [3], Vol. 44, pp. 20-21, 35, 39.
39. Treasure, 2002, op. cit., p. 91.
40. *Letters to His Son, 1756-1759, by the Earl of Chesterfield on the Fine Art of becoming a Man of the world and a Gentleman*. Letter CCXXI. See the 2004 Project Gutenberg EBook version on line at <http://www.gutenberg.net/3/3/5/3358/>, produced by David Widger.

Dr. Paul-Alan Johnson may be contacted at paj@unsw.edu.au over any issues raised in this paper.

At a recent WHJ Mayers LoR we were given a good talk by one of our members on "To mark the sun" this was based on our ritual. The discussions following went far and wide and reminded me of our concept of time and its measure. I presented a lecture at the 2008 conference on "Masonry and the Calendar". I was also astounded at the ignorance expressed prior to that with the furore on the year 2000 and its dire predictions of Armageddon. We now seem to be expecting a repeat in Dec of this year. I thought therefore that a piece of writing I placed in my local lodge newsletter may be pertinent here. ED

A Short Essay on time and how we use it.

Probably we have all waited in anticipation to see the speedos on our cars change to 100,000. It is good to see all those nines turn into zeroes at the same time. But it would be pretty stupid for someone to imagine that the stretch of road over which the car is driving at that point is somehow special. Sure, the car has travelled 100,000 kms but so what? If you keep driving it, it is bound to reach that point sooner or later.

If we arranged for all of our speedos to turn over at the same place then some of us would surely think there was something special about that spot, but the only thing special about it would be that that is the spot we decided to have our speedos turn over. And that is exactly what was special about the year 2000: it was the year that we chose to be the year 2000. The year 2000 was not the beginning of a new millennium: as was frequently pointed out, it was 2000 years from 1 B.C. not 1 A.D. Not that anything of any significance happened in either of those two years to count 2000 years from.

Let me explain. In the twilight of the Roman empire, a monk called Dionysius (Dennis the small, like humble) Exiguus thought that it would be a good idea if we counted years from the birth of Jesus. At that time, presumably, they were counting the years from the founding of the city of Rome, by which reckoning that date was 1285 A.U.C. Exiguus calculated, using the sophisticated methods available in the 6th century, that Jesus had been born 532 years previously (in 753 A.U.C.), and so 1285 became 532 Anno Domini (in the year of our Lord).

Subsequently it was discovered that Herod the Great, during whose reign

Jesus was supposed to have been born, had actually died in 749 A.U.C. or 4 B.C. so Exiguus' calculations were out by at least 4 years. The Irish Bishop James Usher published in 1611 A.D. his determination that Jesus had actually been born in 4 B.C.

Of course Jesus was also supposed to have been born during a Roman census in Judea. The first such census took place in 6 A.D., which suggests that Bishop Usher's date is 10 years too early. Mind you the Jews have a totally different system under which, the year 2000 was about the year 5761 and we have already gone through five millennia and most of a sixth. This would likely have been the system Jesus himself knew.

About 90 years after Exiguus the Muslims started a new calendar dating their years from the flight of Mohammed to Medina. Their years are less than 365 days long (being based on lunar cycles rather than solar cycles) so by now it is approximately 1417 A.H.

Masons also use a number of different systems for calculating years. Based on the pre-Christian legend that the Messiah would be born 4000 years after the Creation of the world we compound Exiguus's error by making the year of Creation at 4000 B.C. so we reached 6000 A.L. in 2000. The completion of Solomon's Temple was supposedly in the year 3000 A.L. Cryptic Rite uses this as its starting date. Royal Arch Chapters use the beginning of the second temple by which system 2000 A.D. is 2530 A.I. The Knights Templar use the founding of their Order in 1118, so by 2000 we were up to 882 A.O. So "the year 2000" was 882 by the Templar system, 1415 by the Islamic, 2004 (or possibly 994) years after Jesus' birth, 2530 Jewish. None of these is likely to give us much of an speedo charge and certainly gave no basis for disaster then just because the date ended in three zeroes. Should we then be concerned by predictions of December 2012?

Well, at least we know when the New Year starts, right? Well if it starts on January 1st, it depends on what calendar you are looking at. The Julian calendar which was started by Julius Caesar and was still in use in Russia up to the Bolshevik revolution would have January 1st falling on January 14 as we know it. This, by the way, is why "Ukrainian Christmas" falls 13 days after everyone else's. The reason for the discrepancy is that the calendar, is exactly 365.25 days long, the quarter day adding up to a whole day every 4 years.

Unfortunately, the solar year is 11 minutes and 14 seconds less than this, so that solar events (such as equinoxes and solstices) kept happening earlier and earlier as the years went past. The winter solstice, which would have been on December 25 in Julius Caesar's time (please note the date) had by 1582 crept up to the 11th of December or so. The then Pope, Pope Gregory, introduced a new calendar which suppressed leap years every 100 years or so, and jumped 10 days forward, thus making the day after the 1st of October the 11th of October.

But by jumping 10 days he froze the calendar at the point it was at in 301 A.D. If he wanted to freeze it at the point it was at in the year 1 he should have jumped three more days.

So, January 1, 2000 was not 2000 years after January 1 in the year 1 B.C., even. It was 2000 years after January 4 in the year 1 B.C. The real 2000th anniversary fell on December 29th.

Of course, that is assuming that January 1 is counted as New Year's day. Under the Romans the first month was March, and thus September, October, November and December were the 7th, 8th, 9th and 10th months as their names indicate, January was the eleventh month and February the twelfth and last. Leap year day was added, reasonably enough, at the end of the year. So the real 2000th anniversary of the beginning of the year 1 A.D. fell on February 26, 2001. Since Roman times all kinds of days have been celebrated as New Year including the winter solstice, Christmas, Easter, March 1 and March 25. Pope Gregory, while solving the problem of the Julian Year's extra 11 minutes, also fixed New Year's day at January 1 in 1582. In England March 25 was used until 1750.

That's only the Julian and Gregorian calendars. New Year's day is different also in the Islamic, Jewish and Chinese calendars. These calendars do not all use the same solar year as the Gregorian calendar, nor is there any particular reason why they should. For example, one could easily use the sidereal or stellar year which has a difference from the solar year of about 31 days in every 2000. So my brothers, our measure of time is what we made it.

Have any of you heard of the World Calendar? Find out more here.

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

Freemasonry in Afghanistan.

Prince Hall military lodges are located on US bases around the world, and it is no surprise to find them in Afghanistan, but recently there has been mention on the Internet and in Masonic magazines of a Canadian lodge which meets there. In September 2011 Bro Joseph Curry gave a more detailed account in a paper presented to a research lodge in Ontario, Heritage Lodge #730 GRC. A copy of the paper, entitled 'Canada Lodge UD, GRC: the Craft at work in Kandahar', is available in the library section of Discovery Lodge of Research #971 NSW&ACT, <<http://www.discoverylodge.org/>>. Bro Curry explains that the initial dispensation was for a lodge 'for the purpose of mutual support in providing a fraternal environment for our Masonic Brethren serving the Armed Forces in Afghanistan', stipulating that the lodge could only open and close in the first degree, and could not confer degrees. Later, the lodge obtained a dispensation to perform the first degree only, and subsequently was authorised to bestow all three degrees.

Because of operational necessity, the Master of the Lodge was authorised to appoint the officers of the lodge ad hoc, rather than holding elections, and promptly appointed Bro Curry as Junior Warden. Meetings often required that visitors of other jurisdictions take temporary office or perform degree work, including an Australian, Bro Alex Mearns, who presented the working tools at the initial first degree working. Between October 2010 and September 2011 the lodge has conducted 21 initiations.

Canada Lodge shares its meeting place with Widow's Son Lodge #202, chartered by the Prince Hall Grand Lodge of Oklahoma, and the two lodges frequently exchange fraternal visits. Bro Curry also informs us that a South African who attended Canada Lodge, Bro Paul Carr, was transferred elsewhere in Afghanistan and assisted in forming another Prince Hall lodge, Pride of Walton Lodge #110, Prince Hall Grand Lodge of Washington, and mentions the presentation of a set of square and compasses, inscribed 'From the Officers and Brethren of Canada Lodge, Fraternally Presented to The Pride of Walton'.

Canada Lodge has been temporary home to brethren of many jurisdictions around the world (including Alberta, Manitoba, Nova Scotia, Ontario, Que-

bec, Alabama, Arizona, California, Florida, Kansas, Kentucky, Maryland, Michigan, Mississippi, New York, North Carolina, Pennsylvania, Tennessee, Texas, England, Germany, Ireland, Italy, Japan, NSW&ACT, Philippines, Scotland, South Africa, Turkey) and the lodge even 'borrowed', temporarily, a WM from the Netherlands.

And what of the future of Canada Lodge? Bro Rick Fulford, Master of the lodge, advises:

Canada Lodge is so called because it operates under the Charter of Trent Lodge #38, Grand Lodge of Canada in the Province of Ontario. Membership/visitors however is quite international and at present most of the Brothers at a typical meeting are US. I am a Canadian civilian still working on KAF and intend to keep the Lodge going for as long as I am here and that will be at least until December 2012.

Bro Ralph McNeal, a senior officer of the Phylaxis Society, reports that there are eleven Prince Hall military lodges currently in Afghanistan, eight from Oklahoma (Alpha #195, Omega #196, Kabul #201, Widow's Son #202, Middle Chamber #211, Matthias #212, Ricky Jones #231 & Mt Moriah UD), two from Alaska (Richard J Watts Sr UD, and a second UD lodge), and one from Washington (Pride of Walton #110). [Harashim's policy is not to specify their locations or meeting details.]

Tony Pope

This report is from the Masonic Medical Research Laboratory Update winter issue 2012 ED

Report of the President

Anthony V. Boccabella, PhD., J.D.

The Cardiac Research Institute (CRI) at Masonic Medical Research Laboratory is completing another outstanding year of progress and scientific accomplishments. It is becoming obvious that our Institute has not only become recognized as a world-class cardiac research center studying the causes of arrhythmias but also is being recognized for what Freemasonry does for humanity. The Masonic Medical Research Laboratory is becoming the face of Freemasonry by showing the world that Freemasonry is playing a major

role in the 21st Century.

There are several aspects to our research organization. The one obvious factor is that we do cardiac research. However, the factor most people do not attribute to our institution is the strong and wide public relation appeal of our cardiac research.

In good measure, we enjoy this success due to the leadership of our Executive Director, Dr. Charles Antzelevitch. The scientific work emanating from our Institute has been outstanding and internationally recognized as being on the cutting edge in its contributions to our understanding of mechanisms in cardiac arrhythmias.

I want to congratulate Dr. Antzelevitch for his achievements and the fact that the American College of Cardiology awarded him the 2011 Distinguished Scientist Award.

This award, given in recognition of his major contributions to the advancement of scientific knowledge is made to only one individual in the basic, clinical and translational domain. These achievements get wide coverage in many media venues and in each article it duly acknowledges Freemasonry's humanitarian role.

We are pleased to have the opportunity to, once again, attend the Conference of Grand Masters of North America in 2012. We look forward to having the opportunity to inform the representatives of all Masonic grand jurisdictions about the Cardiac Research Institute.

We just learned that the CRI ranks in the top 5%, based on the frequency, in which cardiac research is cited by other scientists and physicians in their respective studies. It is noteworthy that every research paper has a citation listing the support of Freemasonry. Our outstanding research not only contributes new scientific facts but also raises new questions to be solved in order to help people with cardiac arrhythmias. The support of Freemasonry is a key component to the continuity of our research programs and more. For instance, your contributions assist us in obtaining needed scientific equipment that cannot be funded by Federal grants and such gifts provide the means to maintain and update our

MMRL building as needed. Your support is critical to our mission. Remember, the life saved may be that of your loved one, neighbor, friend or even your own.



Anthony V. Boccabella, PhD., J.D.

Richard J. Stewart, Grand Master of the Grand Lodge of Masons in Massachusetts receives a donation for the Masonic Medical Research Laboratory (MMRL) from Tyler W. Seavey, Worshipful Master of Mount Holyoke

Lodge with Ronald P. Kamp, MMRL Director of Development and Communications looking on.

Donations to the MMRL were also received from the Grand Lodge of Masons in Massachusetts and the Masonic Leadership Institute's Masonic Passport Program at the quarterly communication of the Grand Lodge of Massachusetts this past December.

Liber Capricornus

The Symbolism Of The Goat

By Eugene W Plawiuk M.M.

**Presented to Norwood Lodge
No.90 A.F.& A.M. G.R.A.
September 3 1991 C.E.**

Our first experience upon entering the Lodge as apprentices is to be warned about the Goat. Even before we are informed of 'in whom we should put our trust', we are given knowing looks followed by such comments as; "he's going to get the goat" or "you are going to ride the goat" or even "look out for the goat". It is a good thing that we are informed that we place our trust in God, since some poor unfortunate entered apprentice could understandably be forgiven for replying; "In the Goat".

The origin of this humorous initiatory jest about the Goat is shrouded by the veils of time. Several Older brethren I have conferred with seem to have no idea of where or when it originated.

It could have originally been imported from America by that practical joker and fellow Mason; Benjamin Franklin. Or it could be a unique recent development of post World War II Masonry.

Certainly I can find no references to the Goat or even "riding the Goat" in Mackay's *Masonic Encyclopaedia*, Duncan's *Ritual, Morals and Dogma* by Albert Pike or even *Freemasonry and its Etiquette* by William Preston Campbell-Everden. Even such anti-Masonic writers as Walton Hannah (*Darkness Visible* and *Christian by Degree*) make no reference to it, and it would certainly be something he would not be loathe to use to slander the Craft.

Thus with such sparse reference sources available we could easily dismiss our Goat as a simple joke, a hangover from those other fraternities that abound on college and university campuses across this great nation. In fact a bit of school boy prank amongst pals.

Thus dismissed as a bit of tomfoolery I wouldn't have much of a paper to present this evening. Yet can we dismiss our ancient friend who has played such a great role in the myths and legends, of all religions and cultures of Western Europe? The Goat dates back to the very earliest primordial memories of Man. And perhaps even used as a joke within the Lodge it would do us well to look at him as a totem or symbol of the Great Work. In fact if you will bear with me I think I shall be able to prove to you that, using the training we are recommended as Fellow Craft Masons, we can find that the humble Goat too reflects the truth of Masonry "veiled in allegory and illustrated by symbols".

The Goat is known to all of us through the ancient science of Astrology first developed by the Chaldeans, or as they are commonly known; Babylonians. The Goat symbolizes male fertility, and is known, to even those who peruse the

daily astrology columns of the local newspaper, as representing the astrological sign of Capricorn; Dec. 22 to January 22. Capricorn is a combination of both a Goat and a fish. According to J.E. Cirlot in his *Dictionary of Symbols*; this dual aspect refers to the dual tendencies of life towards the abyss (or water) " or chaos of the beginning of time, and " the heights or mountains " or order and malkuth (the earth) as symbolized by the goat aspect.

In fact the very same Babylonians who gave us this symbol of Capricorn and the science of Astrology were the first Temple builders, and the goat for them symbolised the essence of the Temple or Lodge. An animal usually found climbing in the mountains. Thus from the first ziggurats to the Temple of Solomon even to later Churches the Goat was seen as symbol of Man striving to reach God through his building of Temples that represented mountains. Since in all religions Gods abode is symbolized by mountains.

What a better symbol to attribute to our own striving to understand the G.A.O.T.U. then a Goat. And here too we find an anagram for Goat.

According to a research monograph on the Dionysian Artificers and Early Masonry edited by Manly P. Hall, the symbolism of the goat relates to the pre Christian God Pan, Dionysius. The Goat-God was accepted by the later Greek Mystery Schools as the symbol of the Temple Builders. In fact the Dionysian Artificers was such a mystery school. They viewed practical Temple Construction as a source of understanding the mystery of Nature and God; thus being one of the early esoteric schools from which Masonry has inherited certain symbols and teachings. Most specifically this Greek Mystery School developed the Ionic Column which are introduced to us in the Fellow Craft degree. Once

again this column which acted as the corner stone of Greek Architecture literally holds up the temple; the very support for the Mountain or home of God.

The Ionic Column is a later development over the Doric, having developed in the 7th Century B.C., it allowed for more filigree work in its base and at its top. It is seen as being more feminine than the masculine Doric Column.

"The Dionysian Artificers or architects were an association of scientific men, who were incorporated by command of the Kings of Pergamus into a corporate body. They had the city of Teas given to them. The members of this association were intimately connected with the Dionysian mysteries, were distinguished from the uninitiated inhabitants of Teos by their Science and by words and signs by which they could recognize their Brethren of the Order. Like Freemasons they were divided into Lodges which were characterized by different names. Such is the nature of that association of architects, who erected those splendid edifices in Ionia, whose ruins even afford us instructions, while they excite our surprise. If it be possible to prove the identity of any two societies, from the coincidence of their external forms, we are authorized to conclude that the Fraternity of Ionian architects and the Fraternity of Freemasons are exactly the same" says Dr. R. Swineburne Clymer in his book: *Ancient Mystic Oriental Masonry*.

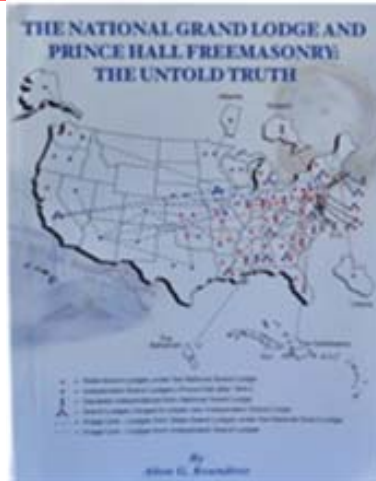
Besides representing the Temple or Home of the gods, the goat represents the active male sexual or fertility aspect of nature.

As Capricorn he rules the returning sun, from the darkness of winter solstice. In the sign of the Goat/Capricorn the sun begins to resume its ascent towards the spring Equinox. As well the goat horn is a hal-low phallic symbol, represented

(Continued on page 12)



Book Reviews



The National Grand Lodge and Prince Hall Freemasonry, the Untold Truth.

Alton Roundtree.

KLR Publishing, Maryland 2010
Hardcover, 28 x 21.5 cm, xx+962 pp,
b&w illos, 56 appendixes, index
ISBN 0-9772385-2-0

In this huge work of nearly a thousand pages, Alton Roundtree examines the contrasting claims of the Grand Lodges of Prince Hall Affiliation (PHA) and the National Grand Lodge (of Prince Hall Origin, PHO), and elaborately documents his conclusions. As he states in his *Introduction*:

The objectives of this book are to concentrate on the documents and facts and present the true story of the National Grand Lodge. This research will review the arguments for and against National Grand Lodge legitimacy, especially the argument[s] that the National Grand Lodge was formed illegally, that it was shutdown, that it has no lineage to African Lodge No. 459, that it did not function as a regular Grand Lodge and was not accepted as a regular Grand Lodge. In addition, this book explores the intertwined relationship of Prince Hall Freemasonry and the National Grand Lodge. In accomplishing the objectives, extensive and longer than usual quotes and presentations of some documents are made, along with extensive appendixes so the readers will have sufficient information to draw their own conclusions regarding the National Grand Lodge or use the information as a basis for further research.

The author is particularly well placed to conduct the necessary research and present it clearly. He is a respected member of a PHA Grand Lodge with mainstream recognition, and therefore has had access to the biggest and best Masonic libraries in America; he is an experienced researcher, author, editor and publisher; and over a period of years has gained the trust and cooperation of PHO researchers. Large in both body and courage, he is built to weather the storm of outraged PHA brethren who are unable to accept *The Untold Truth*. Of course, the challenge is for those who do not accept it to produce a refutation in book form. It is not easy to review a book this size thoroughly, within the space constraints necessarily imposed on a reviewer, but the attempt will be made, examining three aspects: design, contents, and reliability. Do not judge this book by its cover, or its title! The cover design attempts to impart too much information, which would have been better placed as a two-page spread within the text, and the title will present reference and citation problems that might have been avoided by rearrangement, thus:

THE UNTOLD TRUTH: the National Grand Lodge and Prince Hall Freemasonry.

That said, the reader is well served by the detailed table of contents (6 pages), list of appendixes, bibliography (23 pages), glossary (15 pages), name index (single column, 54 pages) and the footnotes.

The main text is divided into 16 chapters, preceded by an *Introduction* (objectives; research methodology; use of the terms 'Prince Hall', 'Negro', 'Colored', 'PHA', 'PHO', 'National Grand Lodge', 'sovereign', 'States Rights', etc; and comments on availability of Grand Lodge records), and followed by a succinct 4-page *Conclusion*.

Those 16 chapters (around 370 pages) present a reasoned and well-documented account of the formation

and operation of the National Grand Lodge (NGL), its founding bodies, its subordinate creations, those which rebelled, and subsequent splits and mergers. They deal with numerous conventions and congresses, court battles, incorrect statements by many (mainly PHA) writers, and the interaction between PHA and PHO from 1847 to the present day.

There are surprises in store, even for the fairly well informed reader; for example: the claim that Boyer Grand Lodge of New York never existed, an argument supported by contemporary documents which fail to mention this Grand Lodge; and the convoluted history of PHA and PHO in Georgia.

The 56 appendixes (470 pages) contain a wealth of additional information. They include transcripts of documents difficult to access, such as: Joshua Woodlin's, *A History of the Origin of Ancient Freemasonry Among the Colored Citizens in the United States of America* (1855); Lewis Hayden's *Letters in Vindication of the National Grand Lodge* (1867), which includes his hilarious lampoon of the actions of National Grand Master Richard Gleaves; a three-page history of the Grand Lodge of Liberia, from that Grand Lodge's 1957 *Proceedings*; several old newspaper articles; and a copy of a response by the NGL in October 2008 to a report presented to the PHA Conference of Grand Masters by its committee on clandestine Masonry in May 2008.

There can be no doubt that the author has achieved his stated objectives (see above), and little doubt that some PHA members will go to great lengths to dispute the evidence of *The Untold Truth*. There are two main ways for them to attack this work: to find vital inaccuracies in the quotations, citations, and transcripts of original documents; or to find alternative interpretations of the existing evidence.

It is not a reviewer's task to check every quotation, but spot checks have been made using references to hand. They reveal some slight differences, but none of these affects the main issue, and collectively they are not sufficient to throw doubt on the general accuracy of the *Untold Truth*. Some minor errors are to be expected in such a large work, particularly if under time pressure for publication.

Nor does it matter that the author chooses 1808 as the date of formation of African Grand Lodge, which is bound to be disputed by some. The fact remains that he has demonstrated that the current

National Grand Lodge is directly descended from African Lodge #459, of Boston, and is equally as 'regular' as the Grand Lodges of Prince Hall Affiliation. The evidence is there, and the interpretation is convincing.

The logical next step, recognition of the National Grand Lodge by PHA Grand Lodges, mainstream US Grand Lodges and Grand Lodges generally, is beyond the remit of the author, and wisely is left for another occasion. [It was tackled, however, by John Belton and Tony Pope in *Freemasonry and Brotherhood*, published by the Grand Lodge of Turkey in 2011, and reviewed in *Haram* #54. Most Grand Lodge libraries will have a copy.]

The Untold Truth is the definitive work on the history of the National Grand Lodge, and should be on the shelves of every Grand Lodge library, for consultation by students of Prince Hall Freemasonry, and by those involved in the recognition procedures of their Grand Lodge.

Tony Pope

Brief reviews of 3 books taken together:

A Carpenter, **John Theophilus Desaguliers - A Natural Philosopher, Engineer and Freemason in Newtonian England**, Continuum, 2011. 340pp, incl Notes, index, biblio;

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

T Morrison, **Isaac Newton's Temple of Solomon and His Reconstruction of Sacred Architecture**, Birkhauser, 2011. 186pp, incl Notes, plates, index, biblio, and 'Translation of Babson MS 0434 of Isaac Newton.'

It is a rare opportunity for a reviewer to have a number of new books, each valuable in its own right but which, set alongside one another, illustrate a trend, in this case, a trend within recent Masonic research. Although each is by an experienced and talented academic, the information contained, and its importance to all Masons, is of such importance that it deserves to be made available by way of brief, non-academic 'translations', such as the following.

Audrey Carpenter's account of the life of a key participant in the events surrounding the establishment of English Freemasonry is more of a documentary than a

history. Crammed with facts its ten chapters provide extensive coverage of Desagulier's life from his childhood to his last days in a London house to which he moved from Oxford. The decades between are given themed chapters which slice his life into discrete sections as lecturer, Fellow of the Royal Society, as engineer, as poet and playwright and as socially-well connected disseminator of the ideas of Isaac Newton.

Of particular interest but little-known are the circumstances of the flight of the Desagulier family from the Huguenot-stronghold of La Rochelle in Catholic-dominated France, real-life experiences which of course fed into and greatly influenced the intrigues around the 1717-origins of London's Grand Lodge.

Ric Berman's sub-title, *Political Change and the Scientific Enlightenment, 1714-1740*, introduces an account of the crucial context, namely, the judicial, commercial and political networking, which produced the 'buzz' of interest in Freemasonry in 1720's London. His seven chapters, briefly and succinctly, locate Desagulier in this broader picture, where we also find Martin Folkes, George Payne and many of the other, 'noble' players.

Berman has located new material showing the predominance of magistrates in Masonry's most sociable, and therefore 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 Morrison book extends the context further and in ways that will force readers to re-visit all that may have been learned from the first two. This is because her work questions the common view of 'Newtonian science' and thus of what Desagulier and others were actually doing when they were demonstrating his theories, and applying 'his' principles. Her argument is the briefest of the three, and can be summarised as follows:

* The vast majority of what Newton wrote has never been published;

* his life's work cannot be broken into

discrete parts, 'natural philosophy' or science, and religion;

* Newtonian science amounted to a process for discovering God's creation, the universe, and the laws by which it operated;

* His lifetime's belief was that 'the original religion' was that of Pyrtanaea, or 'those who followed Noah'; that Moses and Solomon also followed this religion; and that its ritual was not only practised in the Temple of Solomon but embodied in its architecture.

Morrison's text is the most complex of the three books here under review, but for this reviewer, it leads to two important considerations. Firstly, that mainstream portrayals of 'modern' Freemasonry have been as much attempts to win theological arguments as they have been to win political ones; and secondly, that the connections of operative stonemasonry with speculative Masonry do not stem from the actual building of cathedrals and other structures, but from the symbolic significance of the act of measurement. Speaking of the crucial, but previously unpublished manuscript from Newton's library, she says:

Babson MS 0434 carefully constructed the Temple through its measurements and its geometry. To understand the frame of the Temple was to understand a great part of the original religion's Theology; the frame of the Temple was the symbol of the exoteric knowledge while the enactment and understanding of the rituals within the Temple lead to the esoteric knowledge of the prophets. (Morrison, p.45)

Morrison shows how Inigo Jones' and William Stukely's interest in Stonehenge fits with the formal architectural ideas of Vitruvius and the most speculative of Biblical scholars from the earliest days of Christianity to the likes of Milton and, even the 20th century economist, John Maynard Keynes. She concludes:

Newton was a highly complex man and in writing about one element of his thought there is always a danger of oversimplification. However, the Temple was a part of that complexity, it was not just a study for its own sake...it was part of Newton's philosophy and...deserves to be considered as central to an understanding of Newton the person and Newton the scholar. (p.103)

Bro Dr Bob James,

President's Corner



Charles and Mrs Miller.

Greetings Members,

We are now into the run down time for our 12th biennial conference at Wellington in November.

Our lecturers have been found and now it is the trying time for our Editor and his team to have the papers printed and ready for distribution at our conference. With six individual lectures to process you may well think that there is plenty of time to do this work but in reality it never works out that way. We certainly do hope every thing will run smoothly and I extend my thanks to the editorial team for what has to be done.

The Lecturers selected to present their papers in November are listed below and I congratulate them on their selection. I also thank the adjudicators for their patience and understanding in the job they had to undertake.

KELLERMAN LECTURERS 2012

Queensland V W
Bro Anthony Tabrett, Grand Li-

brarian
Title (provisional) "Crafting the
Masonic Vision"

NSW/ACT Bro Philip Purcell
Title "Statistical Foundations for
the Masonic Mind"

Victoria W Bro Brendan Kyne
Title "French Memphis Rite
Goldfields Lodge – Ballarat
1853"

Western Australia
V W Bro Alan Gale, PGIW
Title "Freemasonry – Positively
Defined"

New Zealand (1)
R W Bro Ian Nathan, PGW
Title "On Becoming a Grand
Lodge – The Grand Lodge of
New Zealand"

New Zealand (2)
W Bro Hugh Montgomery
Title "The Origins of Speculative
Freemasonry and Modern Aca-
demic Discipline"

From the titles above I think we are in for an interesting series of lectures covering historical aspects and possibly the way to future ideology. It augers well for a successful conference.

On other matters in regard to our biennial conference our convenor Ed Robinson has been campaigning in the lower half of the North Island whilst I have completed my visits to the two South Island research lodges I could not visit when our 2011 Travelling Lecturer Rodney Grosskopff was here. I attended the Installation of The Masters and Past Masters Research Lodge No 130 in Christchurch and was impressed at the simplicity of their installation. I also attended the meeting of the Top of the South

Research Lodge in Blenheim in May which I enjoyed immensely. This meeting took the form of an early emulation and involved full participation of all the members present that evening. It was well organised and crowned a very enjoyable evening.

I have yet to complete visits to the two research lodges in Auckland.

Finally I must conclude on a rather sad note. I have learned of the death of Murray Yaxley in Tasmania last month. Murray was a stalwart of the ANZMRC being a Past President and also a Fellow of Australian and New Zealand Masonic Research Council.

In craft masonry he was a P Pro GM of Tasmania.

I met Murray at the 2004 conference in Tauranga NZ and have always been sorry I have not been able to make further meetings with him. I thank Richard Num for his e-mail advising of the passing of Murray Yaxley which also contained an enclosure of his address "Path to Light" published in Freemasonry Tasmania - February 2012. I would deem it an apt commemoration if it could also be published in Harashim.

Charles Miller
President

PS I have sent condolences to the Yaxley family from the ANZMRC as President but that does not cover any messages of condolence that our members may want to add to the list provided on the web site.

"Path to Light" will be published in the next issue of Harashim ED

Your letters: From the Editors Desk

ANZMRC Conference 2012
Thu 15 November to
Sun 18 November 2012
Wellington, New Zealand

Planning for the conference is well under way. The registration form and a draft timetable are now available from the ANZMRC website.

In a week or so the names of the Kellerman Lecturers and the titles of their presentations will be known and posted to the website. We already have a good range of both presenters and subjects.

Copies of Kellerman Lectures

Copies of the Kellerman Lectures will be provided to participants at the close of the Conference. Following the practice of Quatuor Coronati, a copy of each paper will be provided to selected attendees so they can prepare brief comments to lead discussion. These people will be selected from those who have registered –early registrants may have a better opportunity to be involved.

Short Talks

We also ask all attending to prepare a short talk, either 3 minutes or 5 minutes, on a topic which will of interest to other conference attendees. We hope some of these short talks will also be suitable for presentation to “non-research” lodges. As many of these talks as possible will be presented during the conference, and they will all be published. Hopefully, this will encourage further research ... encouraged and assisted by Masonic research organisations.

Discussions on Matters of Import to Research Lodges

A short session will be included on how we can learn from each other on:

The provision of services to members of research and other lodges;

What strategies Research Lodges have found successful,

How they could assist other parts of Freemasonry in their jurisdictions.

Download a Registration Form, and Register as soon as you can!

www.anzmrc.org

Computing and the internet has brought Masonic information to all who seek it. There are literally millions of Masonic websites available for the person who spends the time looking. Below is a link/address where there is a wide variety of clipart there for you to use. The site is part of a webbing where you can access many Masonic web sites and in particular what other masons are thinking and doing. I lifted these two pieces of clipart from this site.



<http://masonicclipart.bravehost.com/>

Exploring the net you may even come across new, at least to you orders like the

Grand College of Rites of the USA

Established on May 12, 1932 - The Grand College of Rites is a "regular" Masonic body, dedicated to preserving the history and rituals of defunct and inactive Masonic orders. This body meets just once a year and can be found at <http://grandcollegeofrites.org/index.php>

What about this website.



<http://www.3ruffians.com/2008/04/about-ruffians.html>

The Ancient and Illustrious Order of the Three Ruffians

“Always Secret. Always Shadowed.
 Always Hidden.”

The Rule of the Illustrious Order is one of Secrecy. To that end, Great Truths are often clothed in Mirth and hidden in the Uproarious and Precocious Attitude affected by any tried and true Ruffian of the Order.

Thus, the Ancient and Illustrious Order of the Three Ruffians does not exist. It has never existed. There are no Members. There is nothing to speak of, disprove of or even deny the existence of. The Ruffians are a Myth. We are Keyser Soze.

(Keyser Soze is a fictional character in the 1995 film *The Usual Suspects*, written by Christopher McQuarrie and directed by Bryan Singer).

We are the Usual Suspects indeed. If we existed. Which we don't. Period.

Those Brothers and Fellows that recognize the 3 Ruffians from Ritual are invited to come to an understanding of the part these three scoundrels play in one's individual development. Once revealed, were they not Brothers? And so Brothers they remain.

Heed the Counsel of the Three Ruffians:

'Woe Is Me...

That my Thoughts were not Tempered.

That my Emotions were not Prudent.

That my Actions were not Just.

Oh God. Grant me Fortitude in my Hour of Despair.

That so Corrupt I have Been.

Righteous I Shall Become.'

And so YOU have made it This Far since embarking on that First Great Step. Carry the Temple in your Heart and Mind. Always walk about the Center and Know that Peace Thereon. Moreso than Always Seeking that Great Light; Rather, BE that Great Light upon this world, Reflecting Always those Immortal and Timeless Virtues of Truth.

So my brothers give it a go and explore all the worlds knowledge and experience available to your dancing fingertips.

(Continued from page 9)

even today as the cup of plenty or cornucopia which we see represented in the Lodge.

Says J. E. Cirlot; " In mythology it was the goat Almathea who fed the infant Jupiter on milk. Given that the general symbolism of the horn is strength, and that the goat has maternal implications, and in addition that the shape of the horn (phallic outside and hollow inside) endows it with complex symbolism (including that of the lingam or symbol of generation) it is easy to understand its allegorical use as the horn of abundance. Plobb points out also that the cornucopia is an expression of prosperity deriving from its association with the Zodiacal sign of Capricorn."

The androgynous symbolism of the horn of plenty is typical of the symbolism of the goat in general. While the Greek Goat Gods Pan and Dionysius were male, we look at the goat as an animal in masculine terms while it is both male and female. The identification of the male goat in by his beard, since both genders have horns. The phrase " by my beard, or " he pulled my beard " as well as the style of beard called a 'goatee' all relate to the goat.

The goat-Gods Pan and Dionysius in Greek mythology represent the forest and unbridled nature; lust in the case of Pan and Drinking, and fertility in the case of Dionysius. Hence from the OED we have the term for a lecherous older man; "you old Goat". Pan is represented as being half human, half goat with horns, and would later be used in medieval times to represent the devil.

Ironically the horns on the head of Michelangelo's statue of Moses are also Goat horns, symbolising not the devil but the power of nature and nature's God; Fiat Lux. For in the bible it states that Moses was beheld by his people as having two rays of Light springing forth from his head.

"Hark! My Beloved! here he comes, leaping over the mountains, leap-

ing over the hills. My beloved is like a gazelle or a young wild goat." "My beloved is mine and I am his; he delights in the lilies. While the day is cool and shadows are dispersing, turn my beloved, and show yourself a gazelle or a young wild goat on the hills where cinnamon grows."

" How beautiful you are my dearest, how beautiful! Your eyes behind your veil are like doves, your hair like a flock of goats streaming down Mount Gilead."

The Song of Songs (Which is Solomons).

Herein as well in the Old Testament we find the beautiful love poem which views the goat as symbolizing nature, and fertility as it did in pre Christian times. In the Song of Songs both lovers refer to each other as goats. As to be expected since the lovers in this poem are a shepherd and shepherdess herding goats!!! And we have the symbolism of the goats in relationship to sacred mountains or written on them. This is not the Christian devil but a symbol of the ancient alchemists representing the fact that nature and nature's God is a combination and balance of male and female forces, light and darkness, moisture and dryness. The very principle of Hermes Trismegistus; "As Above So Below" is what is symbolized by Baphomet.

Another Goat headed deity worship by the ancient pagan Celtic peoples was Cernunnos the horned god of the Wood. Today in witchcraft covens the goat head is seen to symbolize this ancient deity.

Unfortunately to those who remain in the dark, these goat deities are seen as something evil rather than as the symbol of the earth, fertility, the prima mater, and the first principle.

Freemasonry in its past like its predecessor the Knights Templar have

been accused of being in league with the Devil, being a satanic tool etc. That has arisen from the fact that Freemasons by their initiation into the Light have been eager to research and study the Mystical symbols of the past and present, without fear or irrational prejudice. In times past of religious persecution and superstition the Mystical Mason has treaded the path of heresy in search of the Light of Truth.

I hope that this paper has afforded us all a broader view of meaning and depth of the symbolism of even something as simple as "our little joke", about the Goat.

BIBLIOGRAPHY

WEATHERVANE BOOKS 1978
J.E.CIRLOT: A DICTIONARY OF SYMBOLS.
PHILOSOPHICAL LIBRARY NY 1971.

DR.R. SWINBURNE CLYMER: ANCIENT
MYSTIC ORIENTAL_MASONRY.

THE ROSICRUCIANS: THEIR TEACHINGS.
THE PHILOSOPHY OF FIRE
PHILOSOPHICAL PUB. PA. 1907 RE-
PRINTED BY HEALTH RESEARCH, CA.1969

ALEISTER CROWLEY: 777.
WEISER PUBLISHING 1978

MALCOLM C. DUNCAN: DUNCAN'S RITUAL
OF MASONRY
DAVID MACKAY CO.

WESLEY J. FUERST: CAMBRIDGE BIBLE
COMMENTARY: THE FIVE SCROLLS

COMMENTARY ON THE SONG OF SONGS
CAMBRIDGE UNIV. PRESS 1975

DAVID-GODWIN: CABALISTIC ENCYCLOPE-
DIA LLEWELLYN PUB.1979

MANLY P. HALL: ed, THE DIONYSIAN MYST-
ERIES AND MASONRY
PHILOSOPHICAL PUB. HOUSE 1936.

WALTON HANNAH: CHRISTIAN BY DE-
GREE.
BRITONS PUB. CO. 1964

ELIPHAS LEVI: THE HISTORY OF MAGIC
THE KEY OF THE MYSTERIES
TRANSCENDENTAL MAGIC
RIDER PUBLISHING CO. 1972

ALBERT PIKE: MORALS AND DOGMA: of
the Ancient and Accepted Scottish Rite of
Freemasonry.,
SOUTHERN JURIDICION AASR 1906.

H.W. PERCIVAL: MASONRY AND ITS SYM-
BOLS. THE WORD PUB. CO. 1952.

W.G. SIBLEY: THE STORY OF FREEMA-
SONRY
THE LIONS PAW CLUB 1913. REPRINTED
HEALTH RESEARCH, CA. 1968

Perspectives on American Freemasonry and Fraternalism

by Bro Bob James

[A brief report on the Symposium held at the National Heritage Museum, Lexington, Massachusetts, on 28 April 2012, by Bro Dr Bob James PhD, President of Newcastle Masonic Study Circle, who attended as their representative and with their generous assistance.]

Overall the Conference was extremely useful. Most valuable from my point of view was the approach taken by all speakers, the organisers and, most encouragingly, by the audience participants—namely, that locating Freemasonry within the broad fraternal context, and not treating it separately in a class of its own, was the obvious way to go. The diversity of the speakers, Jewish, Mormon, Christian, Masonic, and ‘secular’, was also remarkable.

Very briefly, and in sequence:

The Ancient Order of United Workmen [AOUW] was an extremely important fraternal society during what US scholars call the ‘Golden Age of Fraternalism’, the second half of the 19th century. Its official history concentrates on the man known as ‘the Father of the Order’, John Upchurch.

The speaker, Prof Jeffrey Thyssens (Brussels Free University, Belgium), showed from his very recent research that Upchurch was not the figure deserving the most credit in the history of this Order. William Walker, today virtually forgotten, because much less vain, was the original architect of the Order, especially of its benefit systems. Upchurch was able to capture the limelight and the prestige as a result of a tour around the western States in conjunction with an aggressive political campaign using Upchurch to create interest by exploiting fraternal values.

The Knights of Labor, like the AOUW, used the title ‘Master Workman’ and ‘Grand Master Workman’, something for which no one seems to know the origins. The speaker, Yoni Appelbaum (Brandeis University, Massachusetts), described the Knights of Labor as a politically-oriented fraternity which at-

tempted to bring together all sides involved in the struggles between capital and labour. In the 19th century, industrial conflicts reached very violent heights, including the infamous Haymarket Explosion of May 1886. The Knights of Labor achieved enormous memberships but declined rapidly when it became obvious that capital and labour were not to be easily brought together.

Anti-Catholic and anti-Masonic views came into conflict during the 1910s in the USA, particularly over an oath supposedly used by the Catholic Knights of Columbus and alleged to be racist and disloyal. What was later called the Masonic Whitewash Committee of the Grand Lodge of California investigated and concluded that the oath had been forged by an anti-Catholic organisation.

Their finding set off further controversy within Freemasonry and more generally within US society, which at the time was quite severely partisan and when the KKK was making a comeback. Numerous Masons were Klan members and fanatically anti-Catholic. The speaker, Adam Kendall (Masonic librarian & curator, California), used the story to illustrate ‘the distinct and important role that fraternal organizations and their members played as arbiters and, sometimes, challengers of social trends’.

The most engaging paper for me involved what the speaker, Sam Biagetti (Columbia University, New York), called ‘a prehistoric lodge on Rhode Island’ and a claim that in 1658 Jewish colonists to the New World had brought ‘degrees of Masonry’ which for a time they worked in their new home. ‘Prehistoric’ because of a date before 1717, the lodge involved had, even earlier, been brought from Holland to Brazil, and thence to the West Indies. The story questions the whole narrative of English origins of Speculative Freemasonry.

Dr Alyce Graham (University of Delaware) spoke of the changes in fraternal regalia in the wake of the 19th-century disappearance of William Morgan, a crime for which Freemasons were believed responsible, and as commercial priorities became more and more dominant. She argued that during the period when Freemasonry struggled to regain

credibility, the symbolic ‘power of the apron’ diminished greatly, indeed lost most of its power to mystify and intrigue.

A young Mormon scholar, Bradley Kime (Brigham Young University, Utah), has found ‘Masonic motifs’ in Roald Dahl’s ‘Willy Wonka and the Chocolate Factory’, at least in the original story and the original film, 1971, for which Dahl wrote the screenplay. The story originally was of ‘Charley’ being trained in the craft secrets of chocolate-making and succeeding where others failed because he avoided temptations set to trip him up and because he was pure of heart. Although the author was not a Mason, Kime argued that Dahl was influenced by Geoffrey Fisher, Master of Repton School where Dahl was a pupil, and who later became the Archbishop of Canterbury.

A speaker from England, Dr Kris Allerdelt (Exeter University), brought together three US fraternities, the Molly Maguires, the Ku Klux Klan and the Mafia, to illustrate his belief that fraternalism was sometimes criminal in practice and not always benevolent and benign. He pointed out that 19th-century observers of these groups held only simplistic understanding of fraternal history but used them, and other fraternities, for political and related purposes. On the other hand, association with the Odd Fellows or the Freemasons could lend respectability to societies seeking positive status.

It is worth pointing out that all of the fraternities mentioned, with the possible exception of the AOUW, established themselves, however briefly, in Australia.

A special lunch-time presentation by Kansas Mason and independent scholar Michael Halleran, of one chapter of his book *The Better Angels of Our Nature*, detailed aspects of Freemasons’ involvement on both sides of the American Civil War of the 1860s. A copy of the whole book will be received into the Newcastle Masonic Study Circle Library shortly, and reviewed more fully then.

The following is taken, with permission from the Transactions of the United Masters Lodge No 167 Auckland New Zealand May 2012.

What Alan Bevins has to say is, I think very pertinent to the position we find ourselves in, in Freemasonry today. Here is an opportunity for discussion and comment via Harashim. Send your comments, opinions to me so that discussion through these pages can ensue. The Editor: at harashimed@gmail.com

A Lodge: a Building, an Organisation or People?

Bro. Alan Bevins

Frequently, I get asked "What is a lodge?" This paper seeks to answer that question and put the three aspects of a lodge into perspective.

Firstly, a lodge is more than just a matter of Freemasonry. So let's look at a couple of dictionaries. The Readers Digest Universal Dictionary includes English and American English. It says:

1. A small house on the grounds of an estate or park for a caretaker, gatekeeper or the like.
2. A cottage or hut, often located in an isolated place, used as temporary accommodation or shelter by hunters, climbers or the like.
3. The room(s) at the entrance of a university which house the porter's office.
4. At Cambridge University, the residence of the head of a college.
5. a. A local chapter of certain fraternal organisations.
b. The members of such a chapter considered collectively.
c. The meeting hall of such a society.
6. The den of certain animals, such as otters.
7. (USA) The central building in a camping ground or nature park.
8. (USA) a. A North American Indian living unit such as a wigwam.
b. The group living in such a unit.

Then the Oxford English Dictionary which also includes Freemasons specifically:

A small house especially one at an entrance to a park or grounds of a large house; porter's room etc. mem-

bers or meeting place of a branch of society such as Freemasons; otter's lair.

Note the capital initial of Freemasons. Freemasons, Masons and Masonry with a capital initial refer to the Craft. The same words without the capital initial refer to the trade of workers in stone. Furthermore, a lodge (no capital initial) is any under those definitions, but with a capital initial it refers to a named lodge specified in the particular paper being read.

We know from those definitions and from many books and papers which can be found in our libraries that we believe masons' lodges were small temporary buildings in the grounds of a large building being worked on. They were used as a base for the workmen, for their tools and equipment and for meal breaks. Note the lower case "m" for masons.

Let us now consider the situation in respect of Freemasonry.

A Building

A lodge can meet almost anywhere. The main criteria put simply are availability of space, economics of the location and convenience for members.

We know from lodge minutes and many books and papers that in the formative years of Freemasonry as we know it, the usual meeting places in the UK and Europe were taverns but sometimes in a member's home. They were probably the only places where there was enough space to accommodate the number of members attending. When a room was prepared, trestle tables were set out in an oblong with chairs placed on all four sides. The Master, a Past Master and the Senior Deacon were at the east end, the Treasurer, Secretary and other members on the north side, the Chaplain and Director of Ceremonies with other members on the south side and on the west side were the Senior Warden, Junior Deacon and Junior Warden facing the Master. Later the Junior Warden's place was moved to the south

side. The layout with the Junior Warden in the west is the seating arrangement found today in the dining tables in English lodges in England.

The ceremonial area was a drawing on the floor elsewhere in the room. The drawing was replaced by a floor cloth from about 1790. The ceremonial area was only created for a new member or one who was progressing to a higher level and then only occasionally in a year. Most of the activity was at the table.

The rooms were cleared at the end of the meeting. A small cupboard was used for what little furniture and other things a lodge had. Later as lodges got larger then bigger rooms were needed and eventually purpose-built properties were created. That has led to increasing use of furniture and other artefacts which you see around a lodge room. I will make reference to it later but there was obviously a point in time when the layout of chairs or benches round a table changed to what we see now.

Over some years I used to frequent a pub in the suburbs of Los Angeles, arranged as an old English tavern, where the one room had a flagstone floor with benches around the walls and a table in the middle surrounded by more benches. The atmosphere was blue with tobacco smoke. The proprietor, dressed like an 1880s railway engine driver complete with cap and red and white silk scarf, played the piano all the time and each person got his own drinks putting the money in the till. Everyone joined in the singing, so conversation was limited by the noise. Many lodges I have visited outside NZ have been in rented accommodation. I have been to lodges meeting in basements of hotels, and once in a wide corridor of a hotel with double doors at each end and two Tylers. That was furnished and cleared away at every meeting.

I also went to a lodge a number of times in the Duke of York's Army Headquarters in Chelsea, London. That was usually with three other

people, one of whom was a policeman. As per the regulations, he always wore his helmet and a black raincoat which had the little loop on his left arm to fix the black and white striped band. That band when worn signified he was on duty. I always felt safe on the London Underground when with him. He was very tall. He used to practice his words with his police dog. Just digressing for a minute, that black and white striped armband was the forerunner of the black and white squares on a policeman's hat and on the vehicles. It is blue and white here in NZ of course. That pattern is not copied from Masonic floors but lodges in the 1840s copied that flooring from ancient buildings. Like lots of things in Freemasonry symbolism has been attached to it, to suit our needs.

You might say the lodge as a place or building is therefore not the most important factor, as any room or place would suffice.

An Organisation

Let us examine the organisation of Freemasonry in simple terms. There is no worldwide single body. Each country where Freemasonry exists has a national co-ordinating body. Some countries have several such as in the USA and Australia. They have the title of Grand Lodge or Grand Orient. Their role is limited or should be as lodges are independent legal entities managing their own affairs. I won't dwell on the charitable side of Grand Lodges as I believe this is not the most important factor, though it may seem to be so.

The question "what is a Grand Lodge for?" can be posed here. The nearest equivalent is probably a trade association. A trade association is created by the members and it is there for their benefit as opposed to a franchise where a franchisor recruits franchisees to operate its product or service. Lodges are affiliated to a Grand Lodge and either the lodges, all Freemasons or some are members of a Grand Lodge and have voting rights depending on the Grand Lodge's rules. It issues a "licence to

trade", which is known as a warrant or charter. There are officers of a similar nature to lodges such as Secretary, Treasurer etc. All members and officers are volunteers except one administrator usually titled Grand Secretary. Some larger countries have administrators in dispersed geographical areas, districts or provinces. There are 47 Provinces in England and Wales (and 35 districts overseas) for example, nine of which have more than 200 lodges, the largest being 515 in West Lancashire.

A Province generally has only one administrator and usually a lady working part time say 10am to 3pm while her children are at school. Ladies I have known in those positions possessed a greater knowledge of the Craft than many Masons.

In this country the national body is the Grand Lodge of NZ with one administrator and a number of staff. The Craft in NZ is quite small with some 275 lodges with a country membership of some 9000, an average of about 33 per lodge.

NZ is arranged in three Divisions with a Divisional Grand Master for each. They are titled Northern, Central and Southern with around 80 to 90 lodges in each. Those lodges are arranged in Districts with a District Grand Master responsible for each. Additionally in the districts there are Grand Stewards and District Grand Directors of Ceremonies plus many advisers for Benevolence, Property, Planning, Education, Communication and Music. In Northern Division, there are about 90 lodges, and the number of Present Grand Officers and divisional and district advisers are around 110. Some do more than one role. When the number of lodge officers at say average 15 per lodge is added to that then the number of officer roles in the Division is around 1460. The membership if at around that average of 33 per lodge when halved to reflect the number of attending comes out roughly as 1485. One may ask, is this a good balance of "chiefs" and "Indians"? Do we need lots of of-

ficers and advisers to ensure people attend?

I would suggest we in NZ have tried to address the problem of declining membership by appointing hundreds of advisers, but the decline continues.

I attend two lodges regularly and don't see any advisers except those who happen to be members of the lodges attending as Past Masters.

However, this imbalance of chiefs and Indians is irrelevant. I will say why later. We need to address that imbalance though.

In terms of organisation much of our time seemingly is diverted or affected by **rank, regalia, ritual and regulations. That is the 3 R's four actually.**

The rule book is massive with a large proportion related to matters other than lodges, bearing in mind the main reason for the existence of the organisation is the lodges. There is a list of Grand Officer role titles often considered a promotion ladder, but it is only a list of precedence in event of a formal procession into a meeting. The organisation if drawn up like a family tree is flat. For example a Bible Bearer, a Sword Bearer and a Standard Bearer although considered by many to be at differing levels are all the same. The only difference is what they carry.

Having skated over Grand Lodges and the network of advisers in NZ, now more importantly let us look at a lodge.

A lodge is an autonomous body. In NZ it is a non-profit body, an unincorporated group where every individual has full legal responsibility for his actions and those of all the other members. Provided it doesn't violate the principles of Freemasonry and acts within the book of rules it should be able to act on its own. Often this is restricted by a perception among members of what is allowed or not allowed by that book even if it is not specifically mentioned.

The main purpose of a lodge is for members to meet others of like mind and to guide each other in personal self-development by means of cer-

tain aspects of ceremonial. I say certain, as ceremonial is per se not educational.

This is in some way self-defeating as the ceremonial is very lengthy and bewildering for the recipient and no doubt boring for many non-participating observers in the room.

There is a charitable aspect to the organisation but tax authority regulations prevent lodges themselves being charities and earning tax advantages which were the case in NZ until recent years. In the early days of the Craft much work was done to assist indigent brethren and families which has over the decades expanded to doing good work in local communities.

There is some administration though but an increasing number of advisers create more. Ritual and ceremonial form a major part of a lodge's role and has done so for some 175 years. The number of meetings varies, mostly monthly for formal ceremonial from 5 to 11 times a year in this country with rehearsal meetings about once per month. There are few if any educational meetings. There is provision in the book of rules allowing lodges to set up lodges of instruction where the work can be arranged as educational rather than just running through a ceremony. Such a lodge of instruction has to be formally set up but one may question why.

That apparent need for formality may be a reason why such lodges of instruction are rare in NZ if any.

In earlier centuries the formal ceremonial was very short, just a matter of a few minutes, but since about mid 1800s it developed to the length seen today. I say more about that later.

People

Now we come to the real meaning of a lodge. The most important aspect is the mix of members by age, abilities, background, attitude, and chemistry and the constant minor evolution of those as people join and leave. It sometimes depends on a driver or a couple of them. Lodges decline and revive according to that mix.

We should forget place and organisation, rank, regalia, and ritual, get that mix right. Only an individual lodge can do that in its own way and no adviser can make a difference. Think about a person's health. No amount of medication will do the trick. A person has to adopt a way of dealing with problems him or herself.

I read a report recently in the "The Square" magazine about Freemasonry in Austria being on the increase. The author considered it a major factor that the type of meeting and the way the lodges operated was conducive to the membership trend being completely opposite to the world-wide trend. Ceremonial forms a small proportion of the lodges' activities. This mirrors the early days of Freemasonry. This article said:

"The particular elements of the Austrian system – weekly meetings, regular talks followed by critical discussion – could provide useful enlivening elements. It is already apparent that ancient rituals do not attract younger men". (The Square March 2012, Freemasonry in Austria – a model for the Future? By Peter Hoffer). I question the word "ancient" too later in this talk.

In the formative years of Freemasonry as we know it, say early 1700 to mid 1800s in UK, Europe and America, the three E's were more important: Entertaining, Educational, Everyone participating. Those have disappeared to be replaced with the four R's Ritual, Regalia and Rank and Regulations.

The number of members of a lodge was small, and most attended. Everyone knew each other. Poor means of transport ensured lodges were self-sufficient. There was no need for a national body to enforce rules and regulations or to offer outside advice or interference.

Meetings were held around a table with a very small amount of time needed to perform the ritual of entry to the lodge or progress to high-

er levels. This continued until after the merger in 1813 of the two organisations, the Ancient and Moderns Grand Lodges in England. That was as much political as administration as the lodges continued on their own way. Some lodges were affiliated to both Grand Lodges. However, that merger caused a need for some sort of standardisation of the ritual. Though we don't know how "non-standard" it was. The result was a series of three short workings as a guide for lodges.

A quote from The Duke of Sussex, Grand Master of the United Grand Lodge of England, in about 1819, is appropriate here.

"it was his opinion that so long as a Master observed exactly the Landmarks of the Craft he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided." (The Lodge of Reconciliation 1813-1816 and its Influence on Present-Day Ritual, by CD Rotch, 1957)

A landmark in geographical terms is a visible point which cannot be removed such as a major hill or a water feature. In Freemasonry it has not been defined other than to say that Freemasonry would not continue to exist if it is changed in a major way or removed. Grand Lodges do not officially define landmarks but ritual has not been considered a Masonic landmark as it can be changed and has done so over the decades though only by minor tweaking since the 1837 change I mention below. A question I am often asked is "What are those landmarks we are supposed to conform to?" There is no simple answer to the fact that they are not defined.

Until 1837, lodge workings were Lectures, a form of question and answer. **It was Educational, Entertaining and Everyone participated. The three E's.** Apart from those, discussion was also educational in that events of the day were covered such as inventions, voyages of discovery and probably the weather. These were freely entered into as

two major subjects were prohibited, religion and politics. Life was turbulent and personal views on those subjects could lead to disastrous consequences. Most men carried a sword. Freemasons of a wide range of views and stations in life could discuss matters on equal terms without those constraints. An obvious “levelling” factor often missed today is that Freemasons wore two items of clothing which emphasised that equality; a white apron and white gloves. The latter hid smooth or rough hands which would otherwise give away the status of a member.

They are the two predominant features which link the equality of Masons of those early days and today. In this lodge for very many years we have worn white aprons with the exception of the Master and only he has a prefix to the title brother. That emphasises the fact that rank and regalia are unimportant but education and research is.

So what happened in 1837? Queen Victoria came to the throne of the UK. So, was it her fault?

The answer is that the question and answer procedure comprising the three degree workings was then written down in the form of ceremonies, adding a predominance of addresses and a lot of walking around. The ceremonial required a room with an open centre for the walking parts.

Two Masons were responsible for this revision, Peter Gilkes and George Claret, neither of whom went to school. Thus the ritual although with some older words and phrases was couched in terms of everyday spoken language of the 1830s. Essentially therefore it is not the beautiful language often espoused by some. It is well known there are some very poor examples of grammar. Many words are no longer used today or have a different meaning. A good example is the word “awful”, previously meaning full of awe or respect, reverence or wonder. Today it means “bad” and is replaced by the word “awesome”. . Ritual is not a Landmark. It is a very lengthy means

of introducing a member to a lodge or progressing to a higher level. I believe this **change from the 3 E’s to the 4 R’s** was the reason for the decline in our membership. It started from 1837 or whatever subsequent date a lodge took on the changes, which were probably over a long period of time since communication and transport was slow. Members were taken on in greater numbers than were leaving but the loss of members was not noticed until the 1970s when the number of new members slowed down. We have restricted our target population to those who are comfortable with ritual as a major aspect and have set a barrier to those for whom such a discipline is not a major interest and thus we have lost the potential they may have offered.

A recent quote on ritual, *“It always puzzles me why we want to retain language which was modern hundreds of years ago, but is archaic now. Some sentences in our ritual literally need translating because it’s difficult to read in the modern mode. Why do we put up with it?”* (The Square March 2012, regular article by Pat Streams)

As examples of resistance to change, we seem unable even to correct some things which are plainly wrong. Many say “fidelity” as in “fight” instead of as in “fit”; “ensuring” instead of “ensuing”; and “tenant” instead of “tenet”, even though those have been pointed out for a good number of years.

So, in summary, our people – members are the key to our organisation. They should be our main focus and methods of working and content we should be doing to keep those members we now have and to attract more of that calibre to support good but small lodges. We should be emphasising the 3 E’s (Entertaining, Educational and Everyone participating) which stimulate human thought and interest and restrict the 4 R’s Rank, Regalia, Ritual and Regulations) which restrict human thought and interest.

This lodge, United Masters should be doing that too.

About the author: Bro Alan Bevins was born and brought up in Lancashire to at least eight generations of ironworkers, but spent most of his working life in the airline industry at London Heathrow Airport, which included travelling to many places but not NZ. He spent some time managing staff training and later project managing introduction of new aircraft. He was initiated into a London lodge at the well-known Great Queen Street art-deco building of the United Grand Lodge of England. He later joined a Surrey lodge and was Founding Master of another, reaching Provincial rank for his trouble as also in the Royal Arch. He came to NZ in 1997 and joined United Masters and other lodges. He was Grand Lecturer and Chairman of the National Education Committee a few years ago. His other hobby is genealogy.

Alan presented this paper to his research lodge which has generated a lot of comment. These comments will be published in the next Harashim. What about you, the reader. Do you have an opinion? If so share it with the readers of Harashim. Send to me at harashined@gmail.com

Some web sites that will interest you.

[<http://www.freemasons-freemasonry.com/freemasonry.html>](http://www.freemasons-freemasonry.com/freemasonry.html)

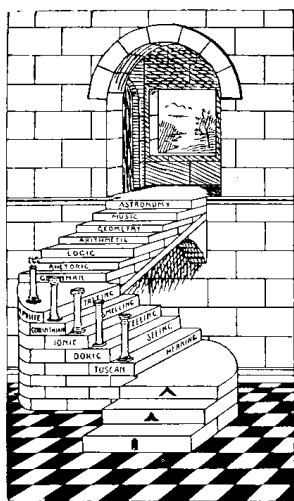
The web site mentioned in the Presidents address can be viewed from the link below.

<http://murrayxaxley.com/about/>

<http://www.masonicworld.com/education/>

http://issuu.com/masconicartexchange/docs/masonic_odes_poems_-_r_morris

The following link is to a video presentation by W Kirk MacNaulty. A writer of three books on Masonic Symbolism. <http://vimeo.com/32267443>



Harashim

חרשים

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

ISSN 1328-2735 Issue 57 October 2012



Masonic Education.

You will by now get the impression that I am a great fan of Masonic Education. It seems to make sense to me as the more I learn about Freemasonry the more I realise how much more there is to know. I am a great fan of the concept of Mentoring, probably from my time teaching Electrical engineering, electronics and other subjects to young people who wanted to know all about the craft that they had decided to study. Is this not what the new Mason wants? ED.

District of Cyprus Masonic Education Programme.

In October 2008, in keeping with current UGLE policy, The District Grand Lodge of Cyprus Established a Masonic Education Programme for the Masonic Education of all new members and for existing members.

The District Education Programme operates on three levels,

At level one is the **District Grand Mentor**. He is responsible for overseeing the Education Programme at District Level.

At level two is the **Lodge Mentor**. Each Lodge in the District appoints a Lodge Mentor who is responsible for overseeing the Education Programme in his Lodge and working closely with the mentors of individual members.

At level three are the Candidate **Mentors**. Each prospective new member is appointed a Mentor at the time of his application for membership and this Mentor will be responsible for ensuring that the Education Programme is followed until it's completion when the member is a fully qualified Mason.

The **District Grand Mentor** is also responsible for :

- * Maintaining a library of Masonic Books and literature for the use of Lodges for educational purposes.
- * Maintaining a list of lectures for the use of Lodge Mentors at Lodge or LOI Meetings.
- * Keeping the Programme current and drawing up additional Programmes as required.
- * Offering Advice and assistance to Lodges on Educational matters.
- * Holding regular Seminars to address educational issues within the District.

For further information about the District Grand Lodge of Cyprus Education Programme, please e-mail.

The District Education Officer at deo@cyprus-freemasons.org.cy

Education, then, beyond all other devices of human origin, is the great equaliser of the conditions of man, the balance-wheel of the social machinery". - Horace

In This Issue

Page 1 Editorial

Page 2 Two of our finest taken

Page 5 Vale Bro Ken Wells.

Page 5. Manly P Hall

Page 6 Masonic Astronomy and the Royal Arch of the Heavens

Page 10 Book Reviews.

Page 13 The Presidents Corner.

Page 18 Comments on the paper. A Lodge: A Building or an Organization of People.

Page 22. Items from Freemasonry Today.

Page 24. Important Notices

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.freemasonrvtasmania.org/>.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- ♦ The item is reprinted in full;
- ♦ The name of the author and the source of the article are included; and
- ♦ A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <http://anzmrc.org> and the Grand Lodge of Tasmania:

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

Contents

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

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

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

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

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

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



TWO OF OUR FINEST TAKEN

- Kent Henderson

It is with great sadness that I advise the death of two bastions of Masonic research in Australia, both of whom made a substantial contribution to the Australian and New Zealand Masonic Research Council – MWBro. Murray Yaxley, Past Pro Grand Master (Tasmania) and RWBro. Ken Wells, Past Deputy Grand Master (Queensland).

Much of the material which follows comes a memorial web site – <http://murrayyaxley.com/>

Murray Yaxley was born both a teacher and a contributor. In both

he excelled throughout his life. He was born in Devonport on 30 March 1928. He was educated at Devonport High School where he excelled and next attended the Phillip Smith Teacher Training College, University of Tasmania and the University of Melbourne. He graduated as a teacher with a Bachelor of Science degree and then continued – gaining a diploma then a Bachelor of Education. Murray was a strong teacher in the sciences, but especially in mathematics and geology – the latter remained close to his heart over his lifetime. He married his wife Edna (known as “Eddy”) on 12 May 1951.

Murray was quickly recognised as an outstanding teacher who had a deep empathy with children. He was appointed to schools in

Queenstown (1948) and Hobart (1949 – 1955). Murray was promoted to Master of a Subject Department (Science and Mathematics 1956 – 1960). He next was appointed to more significant leadership positions in schools as Deputy Headmaster at Tarooma High (1961); Hobart High (1962-63) and Rose Bay High (1964). He was clearly a skilled and respected professional person on the move and was appointed Foundation Headmaster of Rosetta High School from 1965 to 1969. At that time he was one of the youngest headmasters appointed in Tasmania. In education Murray initiated many aspects of school life, including – school uniforms different from the then ‘norms’, School Council of Students replacing ‘Prefect Boards’, traditional term exams were replaced by progressive testing and he regarded children more as individuals. He introduced a link with overseas students at this school. Murray, as expected, fulfilled the role successfully with skill and ability and leadership qualities. Because of this new educational environment created by Murray, school leaders from around Tasmania quickly flocked to Rosetta High School to observe these successful innovations.

Murray Yaxley has always shared a wider vision of professional service. His interests in society, and especially education, resulted in him (in today’s terms) being ‘head hunted’ for appointment as a Science Consultant and Government advisor to the prestigious United Nations. Murray therefore took extended leave from the Education Department in Tasmania from 1969 until 1981 and worked for UNESCO and UNICEF in: Mahasarakham, Thailand – 1969 -70 – he was invited by UNESCO to work with another UNESCO Adviser and a group of local educators in four teachers’ Colleges in NE Thailand with a view to improving teacher training, with particular reference to Mathematics and Science. Bangkok, Thailand- 1971-73 – at this time the Science Education Improvement Project was a national project involving a large team of international advisers and local educators. The work involved curriculum and textbook development as well as teacher refresher courses.

Seoul, Korea – 1974-77 – appointed by UNESCO to work with the Korean Ministry of Education and UNICEF to bring about changes in science curricula and teaching methods which had previously relied on rote learning. An important aspect was to oversee the establishment of a factory, funded by UNICEF and the Korean Teachers’ Mutual Fund for the manufacture of equipment for use in school laboratories. Kaduna, Nigeria – 1977-79 – Leader of the Science Education Team, established within a new National Teachers Institute charged with producing text and other teaching aids that could be used nationwide on a distance education basis, to modernise the teaching in government schools.

Freetown, Sierra Leone – 1980 – appointed Consultant to the Curriculum Branch of the Sierra Leone Education Department for the purpose of revising the secondary General Science texts with particular reference to Environmental Science and Population Science. Huangshan, China – 1981 – appointed Consultant on Teacher Education for a UNICEF sponsored national conference of teacher educators from all provinces of China. Hitherto teacher education had been along traditional lines with emphasis on chalk and talk. The thrust of this conference was to point out the need for teachers to expand their own learning experiences in terms of studying the psychological characteristics and needs of children and their own understanding of some of the philosophical aspects of education. When the UN suggested to Murray that Kabul was needing his skills, Edna decided that Tasmania was looking very attractive!

On returning to Tasmania in 1981, following a consultancy with the United Nations, he rejoined the Education Department and was appointed as Curriculum Officer-in-Charge of Antarctic and Southern

Ocean Curriculum (1981-85). He compiled a set of books on Antarctica. While working on this project he travelled to Macquarie Island to gain firsthand experience. His curriculum work was of such a high standard that he was always given the difficult or sensitive problems and never failed to achieve excellent results.

Following this position he was appointed:

- Project Personnel Officer (Recruitment) (1985 – 89) and later Project Manager (Commonwealth Funded Special Projects) 1989 – 92

He represented the Tasmanian Education Department on a number of National and State committees preparing for the educational components of Australia’s 1988 Bicentennial Celebrations.

A former Deputy-Director of Education in Tasmania, Bryce Ward AM, said of Murray, “... He was a highly respected teacher and educational leader who did much to develop science teaching as it grew from a narrow Physics and Chemistry dominated curriculum through the Sputnik age to the diverse offerings that we have today. He held the torch which showed the way.”

In 1952, insightfully, he saw the benefits that could come from a ‘subject-centred’ teacher organisation for science teachers from both government and non-government schools. He convened a meeting and by so doing founded The Science Teachers’ Association of Tasmania

It was quickly recognised as a professional organisation that provided benefits such as in-service training for teachers. It was not long before his initiative was followed whereby other such organisations were formed by teachers of English, Mathematics, Music, Special Education and Art. Positions held were:

- Secretary 1952-61, The Science Teachers’ Association of Tasmania
- President 1963, The Science Teachers’ Association of Tasmania

- President 1963, Australian Science Teachers' Association.
 - Life Member STAT 1970.
 - Life Member ASTA 2002 (presented by Dr Peter Doherty, Nobel Laureate)
 - He was invited to become a member of the Tasmanian Chapter of the Australian College of Education in 1962. He held the positions of Secretary, Tasmania Chapter 1965 – 69 and 1982 – 87.
 - He was twice elected to national Council for two year terms at national elections
 - National Vice President of the Australian College 1985-86
 - Fellow of the College 1981
- In 1993 he was awarded the 'Margaret Record Award' for Outstanding Service by the Tasmanian Chapter of the College.

Murray was invited to join the Glenorchy Rotary Club in 1966. Not content with simple membership he formed an Interact Club (junior Rotary) for school students at Rosetta High School and used it to interest students in charitable, community and global activities. He visited Rotary Clubs in Bangkok and became an active Rotarian in both the Seoul Rotary Club in Korea (1974-77) and the Kaduna Rotary Club (1977-79) in Nigeria. He was bulletin editor for both clubs. In 1981 he joined the Rotary Club of North Hobart and chaired each of the major Club Committees several times, and continued to serve as Treasurer.

Rotary International:

- He was elected President 1992–93 during which term he was instrumental in forming the following clubs:
 - Salamanca Rotary Club
 - North Hobart Probus Club
 - Murray served as Treasurer of the club from 2005 -2008.
 - New Town – Lenah Valley Probus Club
 - Hobart Macquarie Probus Club
- He was named and honoured as a Paul Harris Fellow – 17 June, 1994.

As seen from the details above, he had a deep interest in PROBUS and in 1993 was invited by the then District Governor of Rotary International to be Chairman of the PROBUS Committee for Rotary International District 9830 – which in effect is 'Tasmania'. This position he held until he resigned in 2006.

He instituted:

- An annual meeting of the principal office bearers of the southern Tasmanian clubs which enabled better liaison between PROBUS Clubs.
 - He acted as resource person for the clubs, and acted as the principal link between Tasmanian PROBUS Clubs and the PROBUS central office in Sydney.
 - This was no small task, he being responsible for the progress and prosperity of an organisation catering for some 4,500 active retired persons. The clubs under his jurisdiction flourished, assisted by his guidance.
- In both Probus and Rotary, Murray has shown a concern and absolute commitment to the people who make up the organisations. He was always 'people centred', and that was his innate strength.

Murray was, of course, an outstanding Freemason. His contribution to Tasmanian Freemasonry was recognised by two rare awards (which he is seen wearing in the accompanying photo): the Grand Master's Order of Honour (the small blue ribbon and jewel around his neck) and the rank of Past Pro Grand Master (the emblems on the chain and apron).

He served as President of the Australian and New Zealand Masonic Research Council from 1996 to 2002, and was twice selected to represent Tasmania as Kellerman Lecturer (in 1996 and jointly with Max Linton in 2004), and was made a Fellow of the Council in 2002 for his contribution to Masonic Research.

I knew Murray very well

personally, serving as Secretary of the ANZMRC during his long Presidency. Indeed, his personal Masonic profile did much to enhance the reputation of the ANZMRC and the organization today would be a much lesser one but for his contributions. I last saw Murray in February this year when he was in Melbourne attending a lodge installation. In short, he was one of the finest men I have ever met. He made a massive contribution to society and truly, he was an ornament to Freemasonry. Murray died peacefully on 24 May 2012, aged 84 years.

I knew RWBro. Kenneth George William Wells, Past Deputy Grand Master (Queensland) somewhat less than I knew Murray Yaxley. However, Ken also made a great contribution to Masonic Research. He was secretary of our ANZMRC-affiliate in Brisbane – Barron Barnet Lodge – for a great many years. He served a term as a Vice President of the ANZMRC, and was Kellerman Lecturer for Queensland in both 1992 and 1996. He retired from Brisbane to Kilcoy in recent years, and it was there he passed away peacefully on 8 June 2012 – aged 87 years.

Both Murray and Ken truly lived respected, and die most regretted – but their contributions to Freemasonry in general, and Masonic Research in particular, will live on well into the future.

Kenneth George William WELLS

WELLS, Kenneth George William Late of Gregors Creek. Formerly of Wavell Heights. Passed away peacefully on 8th June, 2012. Aged 87 Years Beloved Husband of Val. Loved Father and Father-in-law of Clive and Jill. Loved Grandfather of Averil, Brittany, and David. Family of Kevin and Michelle White, Darryl and Deb White, Sonya and Peter Rule, and their Families. Relatives and Friends are respectfully invited to attend a Celebration of Ken's Life, on Friday, 15th June, 2012, at 11 a.m., in St Mary's Anglican Church, 67 Williams Street, Kilcoy, following to Kilcoy Cemetery.

**Vale RWBro Kenneth George
William Wells**

Ken was born on November 11 1924 in England. He served in the Royal Air Force in World War II and came to Australia after the War ended. He had many jobs but ended up as a Statistician. He was Barron Barnett Lodge's longest serving member, having joined in January 1974. He was Secretary of the Lodge from November of that year until November 2008, 34 years. He was a Trustee of the Lodge from 1988 until 2008. Despite many efforts from members he could not be talked into serving as Master.

He was initiated into Remembrance Lodge No 362 on 13 February 1953. He joined Zillmere Lodge 468 in 1958, became a member of Northgate Remembrance when Remembrance surrendered its warrant in 2005, Hopetoun Lodge 172 in 2007. He served in Grand Lodge as Steward, Senior Deacon, Deputy Grand Director of Ceremonies and Junior Grand Warden between 1968 and 1977 and had the conferred rank of Past Assistant Grand Master in 1982 and Past Deputy Grand Master in 1994. He served as Master of Zillmere Lodge in 1968 and Remembrance Lodge in 1979. He was awarded a 40 year service jewel in 1993 and a 50 year jewel in 2003. His first charity jewel Life Governor was presented in 1962, elevated to Life Vice President in 1968, to Life Vice Patron in 1980 from Zillmere Lodge and to Life Patron in 1996 from Remembrance Lodge.

He was active in other Orders, joining Burstow Royal Arch Chapter in April 1956 and remained a member until it closed in 2005. He achieved the rank of Past Deputy First Grand Principal in the Order. He was also a member of the Ancient and Accepted Scottish Rite for Australia having attained the 33rd Degree. He was a member of Brisbane Sovereign Council and from 2001 for 5 years was the District Commander for Brisbane North and North Coast. He held the rank of Sovereign Grand Inspector General.

Ken was in failing health in latter years and a fall early this year hastened the decline of his health. He passed away on 8 June 2012 in the Palliative Care Unit at Kilcoy Hospital.

In 1928, at the age of 27 years, Manly P Hall published *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*. The following is from Manly P Hall's work **The Secret Teachings of all Ages**. The Conclusion p 201. You can view this work here.

<http://www.sacred-texts.com/eso/sta/index.htm>

Philosophy bestows life in that it reveals the dignity and purpose of living. Materiality bestows death in that it benumbs or clouds those faculties of the human soul which should be responsive to the enlivening impulses of creative thought and ennobling virtue. How inferior to these standards of remote days are the laws by which men live in the twentieth century!

Today man, a sublime creature with infinite capacity for self-improvement, in an effort to be true to false standards, turns from his birthright of understanding—without realizing the consequences—and plunges into the maelstrom of material illusion. The precious span of his earthly years he devotes to the pathetically futile effort to establish himself as an enduring power in a realm of unenduring things. Gradually the memory of his life as a spiritual being vanishes from his objective mind and he focuses all his partly awakened faculties upon the seething beehive of industry which he has come to consider the sole actuality. From the lofty heights of his Selfhood he slowly sinks into the gloomy depths of ephemerality. He falls to the level of the beast, and in brutish fashion mumbles the problems arising from his all too insufficient

knowledge of the Divine Plan. Here in the lurid turmoil of a great industrial, political, commercial inferno, men writhe in self-inflicted agony and, reaching out into the swirling mists, strive to clutch and hold the grotesque phantoms of success and power Ignorant of the cause of life, ignorant of the purpose of life, ignorant of what lies beyond the mystery of death, yet possessing within himself the answer to it all, man is willing to sacrifice the beautiful, the true, and the good within and without upon the blood-stained altar of worldly ambition.

The world of philosophy—that beautiful garden of thought wherein the sages dwell in the bond of fraternity—fades from view. In its place rises an empire of stone, steel, smoke, and hate—a world in which millions of creatures potentially human scurry to and fro in the desperate effort to exist and at the same time maintain the vast institution which they have erected and which, like some mighty, juggernaut, is rumbling inevitably towards an unknown end. In this physical empire, which man erects in the vain belief that he can outshine the kingdom of the celestials, everything is changed to stone, Fascinated by the glitter of gain, man gazes at the Medusa-like face of greed and stands petrified.

In this commercial age science is concerned solely with the classification of physical knowledge and investigation of the temporal and illusionary parts of Nature. Its so-called practical discoveries bind man but more tightly with the bonds of physical limitation, Religion, too, has become materialistic: the beauty and dignity of faith is measured by huge piles of masonry, by tracts of real estate, or by the balance sheet.

his paper was presented to the **Barron Barnett Lodge of Research** No 146 on the roll of the **United Grand Lodge of Queensland** on the 16th of May 2012 as the **Ken Wells Commemorative Address** and was presented by Bro **David Cook**.

Masonic Astronomy and the Royal Arch of the Heavens

Brethren, the roll of the workmen has been called, and one Master Mason has not answered to his name. He has laid down the working tools of the Craft and with them he has left that mortal part for which he no longer has use.

His labours here below have taught him to divest his heart and conscience of the vices and superfluities of life, thereby fitting his mind as a living stone for that spiritual building -- that house not made with hands, eternal in the heavens.

Our Brother Ken passed to the Celestial Grand Lodge on the 8th of June 2012

This address is dedicated to his memory.

The Seven Liberal Arts

Every Freemason around the globe is familiar with the Seven Liberal Arts and Sciences which, in Queensland, are first briefly encountered near the end of the Charge After Initiation on the night a man becomes a Mason.

For the rest of our Masonic life we hear and see both subtle, and not so subtle, references to the Seven Liberal Arts and Sciences made up of the;

Trivium (Tri Via, 3 roads or paths) which concerns the study of language i.e.

- Grammar,
- Rhetoric,
- Logic, and the

Quadrivium (Quad Rivium 4 Streams) which concerns the study of numbers i.e.

- Arithmetic (relationships between numbers),
- Geometry (numbers in space),
- Music (numbers in time),
- Astronomy (numbers in space and time).

Astronomy and Geometry, have ever been held in high esteem by Freemasons and since time immemorial, Geometry has been recognised as the foundation of Astronomy.

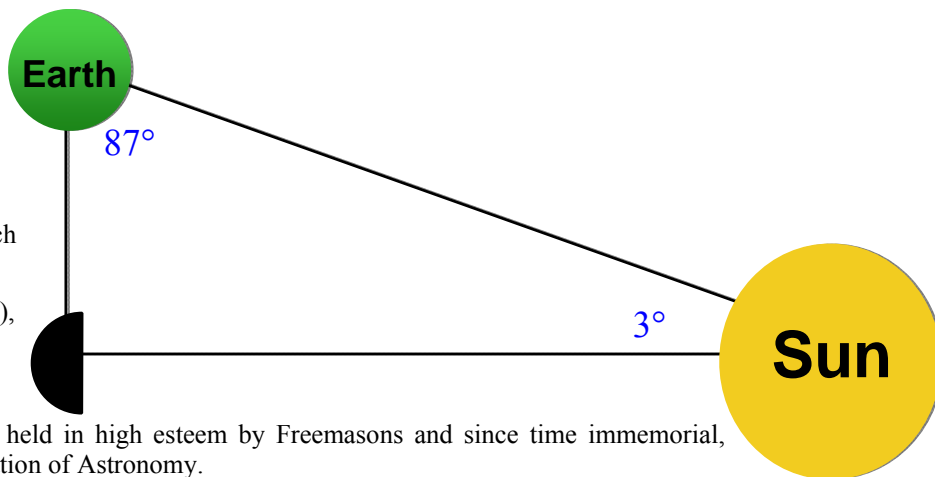
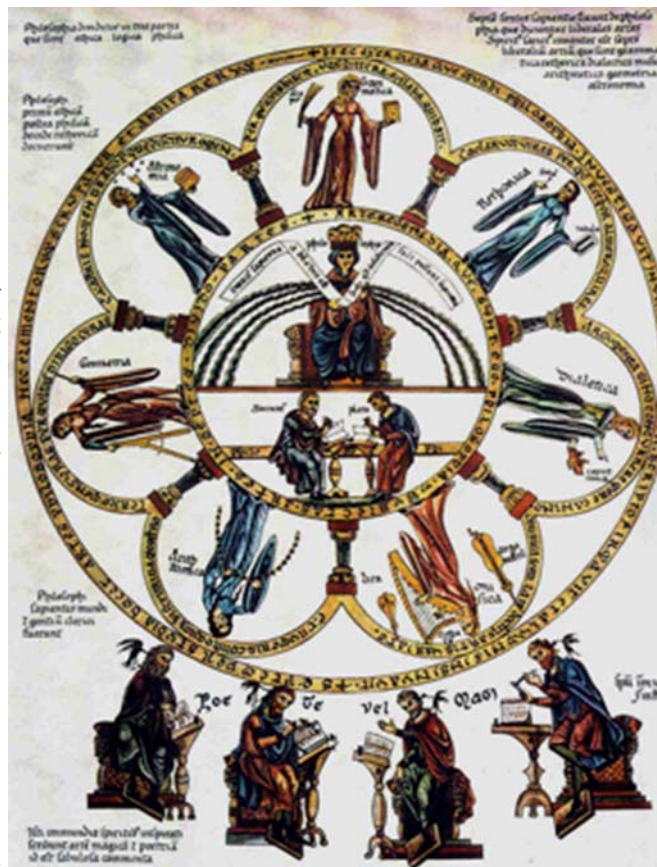
The earliest examples of Geometry being used in Astronomy come from ancient Babylon around 3000BCE. Both the Babylonians and Egyptians were using the formula we know as the 47th problem of Euclid (c300BCE) at least 1500 years before Pythagoras (570-495BCE).

There are records from around 300BCE that Aristarchus used trigonometry and the 47th problem to estimate the size of and distance to the Sun and the Moon.

Around 250BCE, Eratosthenes used Geometry and the 47th problem to calculate the circumference of the Earth and the tilt of the Earth's axis.

Elements of Astronomy are shown, alluded to, or mentioned at almost every step of our Masonic journey from EA to the final degree in every Masonic order. Why is Astronomy considered such an important part of Freemasonry?

This paper is one Brother's interpretation based on his comprehension, and I ask you to accept that while others may comprehend things differently, we are all likely to be correct.



Astronomy

Let us begin by reviewing the etymology of two words relating to this liberal Science;

Astrology

Astronomy

The word **Astrology** is from the Latin **Astra** meaning **stars**, and the Greek **Logos** meaning **word**, study of, or having to do with.

The word **Astronomy** uses the Greek **Nomia** meaning **law of**, knowledge of, or facts about.

Astronomy, the “knowledge of the stars” came to be used during the 1600s as a description of calculating and foretelling the movements of the heavenly bodies; in other words, heavenly divination.









From about this same time, the word **Astrology**, the “study of the stars”, became more aligned with earthly divination, or fortune telling.

A quick look at some of the other words we will encounter.

Planet comes from the Greek **Asteres Planetai** = wandering stars

Solstice comes from the Latin **Sol** = sun, **Stiti** = stand, or stand still.

Equinox comes from the Latin **Aequus** = equal or level, **Nox** = night.

							
Sun	Moon	Mercury	Mars	Earth	Venus	Jupiter	Saturn

Zodiac comes from the Latin **Zodiacus**, which in turn came from the Greek **Zodiakos** meaning circle of animals; the same Greek root as the English word Zoo.

In modern western society any mention of the Zodiac immediately suggests Astrology, or fortune telling. Astronomers however, would be quick to point out that the Zodiac is, in fact, the most important group of heavenly bodies, the one that all other astronomy uses as a reference.

Below are the symbols used by Astronomers to represent the Earth and

the “Seven Planets” of old.

These Astronomical symbols have remained unchanged for centuries, and are also used in many esoteric studies, Alchemy and Astrology.

Why Astronomy?

Our investigation begins by referring to Albert Gallatin Mackey’s 1873 Encyclopaedia of Freemasonry, which says:

“With Astronomy the system of Freemasonry is intimately connected. Many of Masonry’s symbols and emblems come from Astronomy. The Lodge room itself is symbolic of the world, and it is adorned with symbols representing the sun and moon whose regularity and precision provides a lesson to the initiate. The pillars of strength and establishment, and the spheres of the terrestrial and the celestial demonstrate the connection of Freemasonry with the heaven and earth, God and man.”

Consider for a moment, the number of times you have seen or heard overt references to astronomical bodies in our meetings. When you delve a little deeper into our rituals, you will also find many subtle or even covert references to astronomy.

The overt references begin very early in the Masonic journey. Within

minutes of completing his obligation and being introduced to the Three Great Lights, the new Entered Apprentice hears the first clear astronomical statement. I am referring, of course, to the three Lesser Lights, the Sun, the Moon, and the Master of the Lodge.

After being tested and invested, our new brother encounters the first covert reference to Astronomy, and it is not something he hears, but where he is placed, in the North East corner of his intended structure. The NE is (in the northern hemisphere) the corner of the building that sees the first rays of the sun, the corner of the building closest

to the sunrise on the day of longest daylight, the Summer Solstice.

The corner of the most Light; the corner between the Darkness of the North and



the Light of the East.

The second time our new brother Entered Apprentice attends lodge, and witnesses the opening ceremony for the first time, he hears that the three principal officers *mark the Sun at its meridian* in the south, *mark the setting Sun* in the west, and he hears that the Master is placed in the position of the rising Sun, the source of Light, to employ and instruct the brethren in Freemasonry.

Next, he sees the Sun, the Moon and seven stars as the First Tracing Board is displayed. And either at that meeting or soon thereafter, he receives the Lecture on the First Tracing Board.

In the First Tracing Board Lecture are descriptions of the Sun and Moon as messengers of the heavens, the Temple of the Universe being crowned with stars “as a diadem”, the covering of the Lodge being a celestial canopy, the starry firmament being depicted by seven stars, The Blazing Star refers us to the Sun whose benign influence dispenses its blessings, the tessellated border referring us to the Planets forming a skirt work around the Sun.

Never forget that this last part about the Planets was written not very long after Giordano Bruno was burned at the stake for suggesting that the planets went around the Sun instead of the Earth.

During the First Degree, we learn that the Masonic Lodge is situated due East and West, it is boundless or without limit, and its covering is no less than the clouded canopy by day and the starry decked heavens by night. It is apparent from the position, the form, the dimensions, and the principal officers, that the Lodge is meant to represent the entire solar system, with a particular interest in the Sun. Astronomical references continue through the three degrees, and beyond – well beyond.

While we in Australia “square the lodge”, in many other jurisdictions this is expressly forbidden.

To quote from the ritual of my Mother Lodge within the jurisdiction of the United Grand Lodges of Germany; “During circumambulation, processions must always proceed clockwise around the Lodge, taking care NOT to square the corners. Movement should be elliptical or circular.” The brethren are here reminded that they symbolically follow the path of the Sun which, from an earthly point of view, travels in an ellipse.

Many Lodges around the world have the Sun and moon hanging or painted on the wall behind the Master in the East, or stars painted on the ceiling, or even miniature lights in the ceiling to imitate a starry night.

We come across many Astronomical symbols and devices in Freemasonry including the zodiac. For example, each of the three buildings that have been constructed in Great Queen Street as the home of the UGLE, has conspicuously displayed a huge zodiac on the ceiling.

In true Masonic fashion, none of the astronomical references are ever fully explained in our Rituals, but are left for the individual Mason to study and understand in his own way and in his own time.

The wondrous beauty of Masonic learning is that it allows every man to learn in a way that is “within the compass of his attainments” and reach his own conclusions in the light of his own beliefs, values, education and interests. It also means that there are many individual interpretations of almost every paragraph, picture and symbol within Freemasonry.

Earliest Records

The earliest evidence of humans

studying the heavens comes from cave paintings dated from about 25,000 BCE where Lunar cycles were being recorded.

The records of the Babylonian observations from around 2500 BCE showed that humans in that region had been methodically recording the movements of the fixed stars and the wandering stars (planets) over at least the previous 4,000 years. That’s over 8500 years ago!

In general, historians seem to agree that the key driver for humans to understand the heavens was the change to an agricultural society and the need to be able to accurately predict the changing seasons to ensure successful harvests and therefore their survival.

Our ancestors recognized that there were four critical moments during each year that they needed to recognise and be able to predict. These times are;

when the Sun reaches its strongest on the longest day of the year, the **Summer Solstice**;

when the Sun is at its weakest on the shortest day of the year, the **Winter Solstice**; and

the midpoint between the solstices when the day and night are equal, the **Autumnal Equinox** and the **Vernal Equinox** (Spring Equinox).

It was during the weeks following these four annual events, that it was critical to human survival to take certain actions; planting, harvesting, storing food for the winter.

The knowledge of how to accurately predict these times was a mystery communicated to the chief priests or Magi alone who kept this knowledge secret simply because it gave them power.

They used myths and stories that were common knowledge amongst the people (exoteric) and were retold and passed on from generation to generation. When these stories were explained in a different way, an esoteric* way, those with the right instruction could use them to understand and predict the movements in the heavens.

Despite modern misunderstanding, the word **Esoteric simply means designed to, or likely to be understood by only a small number of people with a specialized knowledge or interest.*

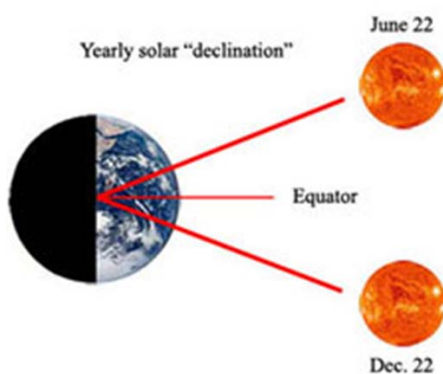
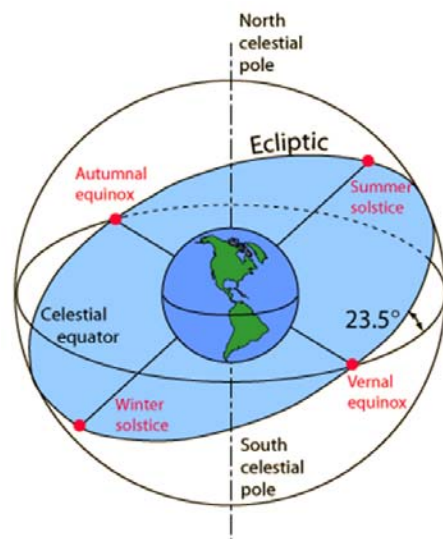
This was one of the key teachings of the Mystery Schools from which Freemasonry is often said to have descended.

For the sake of convention, all further Astronomical references will be from the point of view of the northern hemisphere.

The path of the Sun: The Ecliptic

We all know that the equator of the earth is tilted at 23½° from its path around the Sun and this tilt is what gives us our seasons.

Viewed from Earth, the Sun appears to move along an orbit called the **plane of the ecliptic** which makes the sun



appear to rise and set at different places on the horizon over the course of the year.

As we view the rising Sun throughout the year, it first travels north to the Tropic of Cancer and stands still

(Solstice) at the maximum northern declination for 3 days from the 21st to the 23rd of June.

The Sun then begins its migration southward to the Autumnal Equinox in September, keeps travelling southward to the Tropic of Capricorn where it lies dead for 3 days from 22nd to 24th of December at its maximum southern declination.

Then the Sun moves northward again until it reaches the Vernal Equinox and the cycle recommences.

The four most important times of the year, the cardinal points of the **Solstices** and **Equinoxes**, are marked by four First Magnitude stars.

In writings from around 3000 BCE, Zarathustra called these four stars the **Royal Stars**.

During the course of a year, each of these stars is dominant in the night sky for around three months and one can estimate the season by correctly identifying the dominant star.

Humans like patterns because they help us to understand things, help us to remember things, and help us to teach them to others. So it was natural that our ancestors looked for patterns to help correctly identify the Royal Stars.

Our ancestors imagined shapes between and around these stars to look like creatures that then became a part of the stories and myths that enabled them to be remembered and passed on.

They filled the path of the planets with these imaginary shapes or constellations. They naturally concentrated their imaginations on that band of the sky where the Wandering Stars travelled; on or near the path of the Sun, or the ecliptic.

On a band of sky which lies roughly 8° either side of the Ecliptic is where we

find the constellations of the zodiac circle of animals. This thin band of sky is divided into twelve segments of 30° each, with one constellation contained, or at least mostly contained, within each segment.

As far as we know, the concept of the zodiac evolved from Sumerian and Babylonian astronomy, and was later influenced by the Egyptians and Greeks. The Romans gave the constellations the Latin names we know them by today.

From a very early time the twelve zodiac constellations became fairly standardised in western and middle eastern civilisations. They were so important to agriculture and navigation that they have remained remarkably unchanged for over 5000 years despite travelling across many different languages and cultures.

But why twelve constellations?*

Why not ten or some other number?

Constellation for the Latin **Con = Together with, and **Stella** = Stars.*

The Number Twelve

The number twelve has since time immemorial been a highly respected and highly practical number. It is the lowest number divisible by more than two factors. Eleven is a prime number, ten only has two factors being five and two, nine only the factor of three, eight only two and four, seven is a prime number, six only two and three, and five is a prime number. You get the idea.

Ed Note. It is suspected that ancient man with one hand and using his thumb to count can count to twelve by pointing his thumb at each bone on the four fingers of his hand giving twelve. Then using each of the five fingers on the other hand count to 60.

Twelve, however, divides into six, four, three, and two, giving it a wide range of practical uses where there is a need to divide things up into whole numbers, from the compass rose to calendars to clocks to weights and measures. As a result, people in general, and mathematicians in particular, tend to get excited about the number twelve and apparently they always have done.

The Sumerian government was always composed of twelve people

The Babylonians used the number twelve for calendars and times

The Greeks imagined twelve Gods on

mount Olympus, and many Gods had twelve sons

The Zoroastrians had twelve commanders of light, light being a symbol for the Sun

Pythagoras taught that the number twelve had a divine, profound mystical meaning

Jacob, AKA Israel, had twelve sons

There were twelve tribes of Israel

Mithras had twelve disciples

Christ had twelve disciples

There are twelve days of Christmas

The Shiite Muslims list twelve ruling Imams following Muhammad

There are twelve notes in the musical scale (Western music descended from Pythagoras)

There are 12 inches in a foot

At the equinoxes, there are twelve hours of day and twelve hours of night.

The Hindu Sun Deity Surya has twelve names, twelve mantras, and rides across the sky in his chariot drawn by seven horses who represent seven colours (rainbow) and seven chakras.

Hercules had twelve labours

Arthur had twelve knights at his Round Table

Twelve is the product of 3 and 4; Triangle and Square; Spirit and Matter; Divine and Human

Twelve is the sum of 5 and 7; Life and Good Fortune

In several early cultures, twelve was the number of perfection

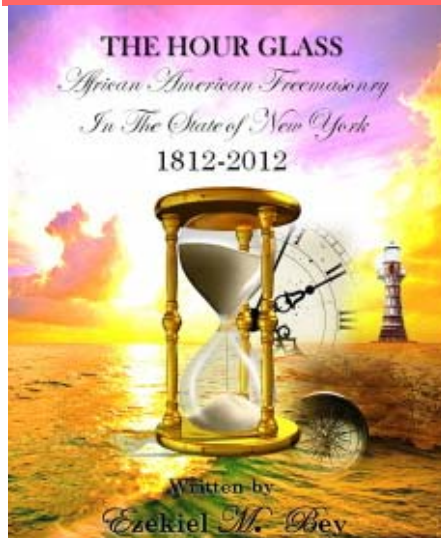
While many groups, such as the early Gnostics, understood the allegory of the twelve disciples of Mithras to be symbolic of the journey of the sun throughout the year, other groups understood the allegories literally and believed in twelve actual people. The timeless symbol of the One and his Twelve has featured in myths and stories as long as man has told them. We see it in Moses and the twelve tribes seeking the promised land, in Hercules and his twelve labours, in Mithras and his twelve disciples, in King Arthur and his twelve Knights of the Round Table, and in the stories of Robin Hood and his twelve merry men;

Continued page 14.





Book Reviews



The Hour Glass:

African American Freemasonry in the State of New York,

1812–2012

Ezekiel M Bey

Self-pub, New York 2012

pb 14x21.5 cm, xii + 122 pp

b&w illos, index, bibliography

ISBN 978-1-4675-3130-6

US\$20 + \$6 p&h from author,

101-59 126th St, Richmond Hill NY

11419, USA, or <http://blue-lite.com/>.

A lodge at work for two hundred years is a glorious achievement, and this attractively presented book is published in time to celebrate the 200th birthday of Boyer Lodge, and thus two centuries of African American Freemasonry in the

state of New York.

The author is well known among Masonic researchers. Born in New York in 1967, to parents of Caribbean origin (Dominican and Puerto Rican), he changed his name from Juan Rentas to Ezekiel Mu' Akil Bey. In 1990 he was initiated in Mecca Lodge #1, the principal lodge of a spurious New York body, Mecca Grand Lodge. When he realised that his organisation was bogus, he successfully petitioned Cornerstone Lodge #37 under the Prince Hall Grand Lodge of New York. He declined a 'short-form' healing and insisted on full initiation, passing and raising, to become a regular Freemason in 1997.

He continued to research and study, joined the Phylaxis Society, the Ohio-based Wesley Masonic Research Society and several research and discussion e-lists, formed his own PHA-only e-list, and contributed to PHA and other Masonic magazines and newspapers, including *the philalethes*, *Phylaxis*, *Masonic Globe*, *Masonic Voice*, *Prince Hall Sentinel* (NY) and *Prince Hall Masonic Digest* (DC). He served on his Grand Lodge's education committee, edited its magazine, and was for several years its Grand Historian. With the late Joseph Walkes as his mentor, he was appointed to the four-man Phylaxis Society Commission on Bogus Masonic Practices. Bro Bey is now a Fellow of the Phylaxis Society, and his work on the Commission, published on the website and in magazines, is highly regarded.

The Hour Glass is not a definitive history of Boyer Lodge, nor of the Prince Hall Grand Lodge of New York, but contains elements of both. It begins with background information on Jean-Pierre Boyer, the Haitian revolution, the New York–Haiti connection, and the migration of some free Black Americans to Haiti. Boyer Lodge of New York began life in 1812 as African Lodge of New York, char-

tered by African Lodge of Boston, the change of name occurring no earlier than 1818. Bro Bey describes the lodge as having a rich history, well documented since 1812, and goes on to state (pp23–4):

Boyer Lodge was an outspoken, political Lodge in the early to mid-19th century. It was very much involved in the needs and struggles of the black community and society as a whole. She used all of her resources such as newspapers, pamphlets and periodicals, to get its message across.

The inference is that the lodge was active in the 'Underground Railroad' system to aid runaway slaves, and in the pros and cons of migration to Liberia and Haiti, among other issues.

Until recently, it has been generally accepted that in 1845 Boyer Lodge joined with other lodges in forming Boyer Grand Lodge of New York. This was challenged by Alton Roundtree in *The Untold Truth* (2011) on the basis that there is no (documentary) mention of such a Grand Lodge prior to the statement of the discredited William Grimshaw in 1903. Ezekiel Bey, after a further survey, and references to discussions with Joseph Walkes, Ralph McNeal and others in 2004/5, concurs provisionally that there is no evidence of the erection of Boyer Grand Lodge. The origin of the present Prince Hall Grand Lodge of New York can be traced to the establishment in 1848 of the United Grand Lodge of New York by four lodges headed by Boyer Lodge.

Bro Bey then reviews the participation of New York brethren in the formation of the National (Compact) Grand Lodge, concluding that the representatives of Boyer Lodge acted beyond their remit, and that the formation of a National Grand Lodge was contrary to Masonic jurisprudence. When Boyer Lodge and the other three lodges (Celestial, Rising Sun and Hiram) formed the *United* Grand Lodge of New York in 1848, a minority of the members of those lodges broke away and in 1850 formed *Union* Grand Lodge of New York, with a charter from the National Grand Lodge. In 1877 Union Grand Lodge quit the National Grand Lodge and merged with United Grand Lodge. In 1919 the United Grand Lodge changed its name to the Prince Hall Grand Lodge of New York.

Chapter 7 is titled 'National Grand Lodge Dissolved' and comprises extracts from the *Chicago Daily Tribune* of September 1877, reporting on a

‘National Convention of Colored Masons’, together with additional quotations in support of the traditional PHA stance that the current National Grand Lodge lacks continuity with the original body, which was itself unlawfully formed.

The next two chapters relate to ‘bogus’ Masonic bodies in New York, a state where they proliferate and are more than a mere nuisance to genuine African American Masons. In the 1950s and 1960s it became clear to the Prince Hall Grand Lodge of New York that its members were greatly outnumbered by bogus organisations, to the extent that the Prince Hall Grand Lodge instituted lawsuits to close down these bogus bodies. Lawsuits, even successful ones, proved expensive, and did not solve the problem. Bro Bey includes an article by Joseph Walkes on the subject of bogus Masonry (2004), and a list of such organisations in New York (from the early research of Harry Williamson, and later investigation on behalf of the Phylaxis Society), together with extensive notes on what is known about them.

These are followed by pen portraits of three New York Masons and two chapters of information about the Prince Hall Grand Lodge.

Arthur Schomburg (1874–1938) migrated from Puerto Rico in 1891 and was initiated the following year in El Sol de Cuba Lodge #38, the first Spanish-language lodge chartered by what is now the Prince Hall Grand Lodge of New York. This lodge was renamed Prince Hall Lodge #38 in 1914. Bro Schomburg served as Grand Secretary from 1918 to 1926, but is best known for his extensive collection of books and memorabilia relating to Black history. It became the basis for the Schomburg Center for Research in Black Culture in the New York Public Library, and he was appointed curator of this collection.

Harry Williamson (1875–1965) was initiated in Mount Olive Lodge #2 in 1904, served as Grand Secretary for four years from 1910, as Grand Historian from 1911 to 1924, and Deputy Grand Master from 1918 to 1921. He was a prolific writer, perhaps best known for his history of the Grand Lodge 1845–1910 and his *Prince Hall Primer* (1925), and a fierce opponent of bogus Masonry. His opposition to the claim of legitimacy by the National Grand Lodge provides a handy peg for Bro Bey to expound further on this topic. It is unfortunate that no mention is made of another of Bro Williamson’s achievements, the establishment of the Prince Hall Lodge of

Research of New York (1944–1946); the inside story of its birth and early demise, and perhaps something on the attempt by Bro Terrance Williams to resurrect it fifty years later, would have been of great interest.

The third biographical chapter is titled ‘The Jazz Master and the Mason’. No, it is not about Louis Armstrong, who was not a Mason, and there never was a Montgomery Lodge in the jurisdiction of the Prince Hall Grand Lodge of New York! It is about Samuel David Bailey (1926—), not as famous as Satchmo but a competent drummer who played with Herbie Jones, Johnny Hodges, Charlie Mingus, Art Farmer, Ben Webster, Clark Terry, Lee Konitz, Gerry Mulligan and Bob Brookmeyer among many others. David’s father had been a ‘Buffalo Soldier’ in the 10th Cavalry, and in 1943/4 David joined the US Army Air Force and was commissioned as a pilot. After the war he found it impossible to get a job with an airline but later became a certified flight instructor and commercial pilot. In the meantime, he studied music and became an active Freemason. He was initiated in Boyer Lodge in 1952, studied under Harry Williamson, served as Master of Boyer Lodge in 1987 and 1988, and then was appointed District Deputy Grand Master.

The renaming of a section of 155th Street in Harlem in 2004 as Prince Hall Plaza gives the author an opportunity to provide further facts about the Grand Lodge, perhaps even to comment on contemporary events, but it proves a slip. However, the final chapter, with a list of all the lodges ever chartered by this Grand Lodge, together with date of issue of the charter and other useful data, provides more information for the careful reader. For example, he can discover that nine of the 136 charters were for lodges in other states of the USA (California, Connecticut, Georgia, New Jersey and North Carolina), plus five in Canada (Nova Scotia and Ontario), four in the Bahamas, and nine elsewhere in the Caribbean (Barbados, Dominica, Guyana, St Maarten and St Lucia).

In his preface to *The Hour Glass*, John Williams, President of the Phylaxis Society, writes:

I have been encouraging members of the Phylaxis Society’s Joseph A. Walkes Jr. Commission on Bogus Masonic Practices to publish works such as this, and it is gratifying to see that

Brother Bey is the first of them to do so. He is to be commended for his research, for his devotion to Prince Hall Masonry, and for taking the time to complete a volume such as this while committed to all his other activities.

I respectfully concur with Bro Williams. It is a book worthy of a place in every library, Grand Lodge or personal, that has a section on Prince Hall Masonry. I trust that it will be followed by other books from this author, and that they will include the definitive histories of Boyer Lodge and the Prince Hall Grand Lodge of New York, displaying copies of relevant documents and the healthy scepticism of the careful researcher he emulates. Make it soon, my brother, because I grow older each day.

Tony Pope

M Halleran, *The Better Angels of Our Nature – Freemasonry in the American Civil War*, Uni of Alabama, 2010; 229pp, incl index, biblio; \$29.95 (US).

The manifold connections between Freemasonry and the military, whether regular, press-ganged or volunteer, go well beyond the accounts of travelling regimental lodges, so beloved by mainstream scholars from the time of RF Gould. To come to grips with just one element of the whole, Michael Halleran has in this concise and forthright account focused on the years of the American Civil War, 1861–1865. This allows him to considerably narrow the context, and to imply the American experience was somehow unique and self-contained:

More than any other conflict, the American Civil War was a war between brother Masons. (p.49)

Yet, it is sufficiently curious a fact for me to point out that, for reasons not yet unexplained, Masons in various parts of the world, were, *at the same time*, publicly debating the morality of Masonic involvement in the military, including how the Order should respond to the period’s surge of interest in citizen-initiated militia. Just one example, taken from an English periodical:

Some outsiders, from a consideration that many thousands of brethren swell the ranks of the volunteer force, now leagued together for the purpose of acquiring a knowledge of the art of war, have questioned whether, in so doing, Craftsmen are acting quite in unison with the spirit of Freemasonry, whose mission is

*prominently held forth to be one of
UNIVERSAL BROTHERHOOD AND
PEACE. [emphases in original]*

It would seem that it is from the period, 1850's-1860's, that stories first began to emerge of Masonic communication across battle-lines, usually of stricken soldiers being assisted by an erstwhile enemy. Some of these anecdotes appeared from the least-likely conflicts, for example, in outback Australia, where native tribesmen supposedly made Masonic 'signs', or responded to certain gestures made by European travellers, with whom they were otherwise engaged in exchanging spears with bullets. In popular literature such stories have persisted, often creatively expanded and embellished, without gathering much in the way of credibility. Halleran, a declared Masonic enthusiast, has tracked down Civil War versions, hopefully to their source, in order, he asserts, to verify or dismiss them. One relating to a Confederate soldier, Lewis Armistead, at Gettysburg is possibly the source for many, if not all, of the numerous variations that followed. Halleran emphasises that his motivation is not to praise Masonry but to apply, as far as possible, reasonable rules of evidence. To establish his methodology and his bona fides with the reader, he uses his opening chapter to discuss the events before and after General Armistead's death. Having assayed the material at what seems reasonable length, he pronounces with conviction:

The unmistakable conclusion is that the legend of Armistead's dramatic Masonic death scene simply didn't happen.

The version against which Halleran is arguing can be read on Wikipedia today, but in case there remains any doubt about his serious intent towards what is clearly still a sensitive topic, he continues:

Without question he made no gestures when he was shot down and no evidence exists to contradict that statement. He was not rushed from combat by anyone. There was no Masonic huddle with Doctor Bingham, (and) no handoff of a Masonic bible...(p.29)

The effect is spoiled somewhat by his then saying:

Something of Masonic significance probably occurred as Armistead lay wounded after the assault – and he very likely made the Masonic allusion to 'the widow's son'. But...any claims beyond that are unsupportable

or spurious.

Importantly, though still confining himself within the limits of the USA and those five years, he goes on to contextualise a broader field of enquiry. His subsequent six chapters purport to show that:

Masonry's influence on the individual level was profound, encompassing not only soldiers resorting to Masonry to secure aid and comfort on the battlefield, but also Masonic funerals attended by soldiers from both sides, prisoners invoking the fraternal tie to stave off starvation in prison or to effect escape from capture, and Masonic signs given to preserve cherished personal effects from thieves and freebooters. (p.30)

Readers will make their own assessment of Halleran's approach, and his conclusions. In this brief review, I will make only two points – firstly, that this is an important sortie written with grace and vigour; and, secondly, that his investigation of the later-episodes, that is, those not concerning Armistead, does not appear to have been carried out with as much thoroughness. Again, as one only example, after quoting a non-Mason's account of an enemy soldier reportedly 'making the masonic sign of distress', Halleran leaps to an assertion:

Although the report contained no clue if the distress call was ultimately answered, the fact that it was noted and recorded by an ordinary soldier provides some insight into the pervasiveness and influence of Freemasonry. (p.59)

In his Preface Halleran allows that his 'myopic view' dissects no battles, 'nor are grand strategies explained'. He acknowledges the difficulty that Masonic secrecy can mean for a serious historian, and touches on the issue of whether a Mason or a non-Mason is better-suited to describe events involving Masons. These are important and current questions, but Halleran insists on making himself a small target:

The object of this study is a simple one; to illustrate how the fraternal bonds of Freemasonry influenced men in the midst of America's greatest calamity, and in that context, whether or not the secret handshake is given with two fingers or three is entirely unimportant. (p.xi)

I hope that he returns to this topic, more confident in his methods

and in his ambition and allows himself to stretch out and encompass the larger thesis for which this book is an introduction, albeit an intriguing and very worthwhile one.

Bro Dr Bob James, Newcastle.
August, 2012.

Some humour

A new initiate returns home to his wife who is naturally curious to know what went on. The conversation goes something like this:

She) Well how'd it go?

He) Very well - most interesting

She) What did go on?

He) I'm not really sure if I can tell you about it.

She) Well is there anything you *can* tell me?

He) Well it seems there are 3 classes of men in the Lodge - walkers, talkers and Holy men.

She) What do they do - if you can tell me?

He) The walkers walked me around the lodge. The Talkers talked to me and to the walkers as I was led around

She) And the Holy men? What of them?

He) They seem to be a special class of men - all in dark blue and gold aprons and gauntlets. They just sit on the benches around the lodge with their heads in their hands chanting repeatedly - "Oh My God Oh My God !"

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

President's Corner



CHARLES and KAYE MILLER

Your convenor and his team have been working extremely hard to ensure the success of the activities arranged for you.

Our editor Harvey Lovewell has asked me if there are other activities on in Wellington that may be of interest to wives and members who may not be fully engaged each day. The organising committee have of course published the official tours but for those who want to potter around at their leisure I have found a small selection of items that may be of some interest. It is thirty years since I lived in Wellington so my recollection of places and events is a little impaired, however I have selected as few events which may be of interest.

“Wildest Weather in the Solar System” An exhibition at the Carter Observatory running until Sunday 2nd December 2012. This is in conjunction with National Geographic. Admission NZ\$18.00 per adult.

Carter Observatory is situated in the city suburbs at 40 Salamanca Road, it is open from 10am to 5.30pm daily with late nights on Tuesday and Saturday with a closing time of 9.30pm.

The Kelburn Cable car this runs from Lambton Quay to its terminal at Kelburn with magnificent views of the

city and harbour. Photographers delight.

Slice of Heaven: 20th century Aotearoa Museum of New Zealand Te Papa Tongarewa Downtown Wellington 55 Cable Street. Admission free.

Wellington Underground Market. Open every Saturday from 10am to 4pm. Venue: Frank Kitts Park, Downtown Wellington, Jervois Quay. Shop in a relaxed atmosphere and browse among the many stalls.

Zealandia. Conservation at its best. Zealandia (Karori Sanctuary), set around a picturesque reservoir, is a living ecosystem home to some of New Zealand's most rare and extraordinary wildlife – all thriving wild in a world-first protected sanctuary valley.

Open every day except Christmas day, 10am - 5pm* (last entry at 4pm). Night tours run every night (booking essential).

Zealandia is not as close as the above mentioned venues and transport will be needed to reach there, it is in the suburb of Karori at the end of Waiapu Road

Finally I must conclude on a sad note, two of New Zealand affiliate research lodges, Research Lodge of Southland No 415 and the Research Lodge of Otago No 161 have lost valued and stalwart members of their lodges. V W Bro Phil McDiar-mid, P G Lec. who has been secretary of Southland Lodge of Research for many years passed away on 30th July 2012 and R W Bro Hugh Montgomery a member of The Research Lodge of Otago died on 10th August 2012 Hugh was selected as a Kellerman Lecturer for 2012 and his paper will be delivered at the biennial conference by V W Bro Gordon Fraser, G Lec.

From the Editors Desk:

I am pleased to inform you that we have been receiving requests from America for copies of Harashim to be sent to Freemasons there.

It is good to know that the quality of our papers are recognised in other parts of the Masonic world. I only urge you as a reader feel free to contribute to any and all discussion on the papers contained in Harashim. Let us share with all readers our thoughts on our wonderful craft.

What you as a members of a research lodge are doing. What effects do the words of our brothers have on our thinking, remember we are a Fraternity and as such are able to share our ideas and thoughts and questions and concerns. The papers written by you come from the heart as well as the mind and this is recognised by our readership.

Compliments have also been received from England on our excellent Magazine requesting reciprocal sharing of ideas and the sharing of Masonic thought.

On page 23 is a piece written By John Hamill (Masonic Author) on Ritual, he does not make a comment on well read Ritual. What are your thoughts?

Following are some interesting web sites that you may like to explore.

<http://www.sacred-texts.com/index.htm>

<http://www.fourhares.com/index.html?tab=2>

<http://freemasonry.bcy.ca/fiction/vernacular.html>

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

<http://web.mit.edu/dryfoo/Masons/> This website claims to be the oldest Masonic Website on the net.

http://www.freemasons-freemasonry.com/phpnews/masonic_news.php

<http://www.metrowestdailynews.com/news/x1602170779/Symbols-of-Freemasonry-sewn-into-quilts-on-display-at-museum>

Continued from Page 9.

all allegories of the Sun and his twelve houses in the heavens.

The Vernal Equinox

For thousands of years, the start of Spring, the Vernal Equinox, has been a most important time of the year for human survival and civilisation.

For most cultures throughout history and even (latest evidence shows) pre-history, the Vernal Equinox was the start of a new year.

The great importance of the Vernal Equinox has been recognised in many ways by civilisations since the dawn of time.

If we consider just the western traditions, the Vernal Equinox is used by the church to determine the Feast of the Annunciation, and to set the date for Easter.

In the year 725 the venerable Bede wrote in **The Reckoning of Time** that;

"The Sunday following the full moon which falls on or after the (Vernal) Equinox will give the lawful Easter."

Continued on page 14.

From then until now this is how Easter has been determined.

Note at right the representation of Eostre, the Germanic Goddess of Spring with the symbols of fertility like, rabbits, male and female symbols at the bottom, all in the shape of an egg.

The Vernal Equinox was the start of the new year in England until 1752 when they finally adopted the Gregorian calendar, 35 years after the first Grand Lodge was formed in London. Consider for a moment what that might mean to those who wrote our rituals.

The zodiac also commences at the Vernal Equinox, which on the modern Gregorian Calendar is around the 22nd of March.

The order of the constellations from the Vernal Equinox is:

Spring: Aries the Ram, Taurus the Ox, Gemini the Twins.

Summer: Cancer the Crab, Leo the Lion, Virgo the Virgin.

Autumn: Libra the Scales, Scorpio, Sagittarius the Archer.

Winter: Capricornus the Sea Goat (The















Southern Gate of the Sun), Aquarius the Water Bearer and Pisces the two Fishes.

Scorpio is Different

Let us briefly digress to discuss Scorpio for a moment. To the Egyptians the Scorpion represented death and initiation, and was particularly related to their sacred mysteries. In Egyptian temple texts, the Scorpion is seen along with two other creatures. The first is the Phoenix rising from death in the fire, and the second is the Eagle rising into the Air.

So the Scorpion, the Phoenix, and the Eagle together represent the process of initiation from a neophyte to a master in three steps.

In the zodiac they are represented together in one constellation. Scorpio, alone of the twelve constellations, has three different creatures associated with it, and it appears on the Zodiac just prior to the death of the Sun in Capricorn.

Fire	Earth	Air	Water
 Aries	 Taurus	 Gemini	 Cancer
 Leo	 Virgo	 Libra	 Scorpio
 Sagittarius	 Capricorn	 Aquarius	 Pisces

To the Egyptians, probably to earlier civilisations, and certainly to later civilisations like the Greeks, this threefold symbol identified an initiate, who during the Sacred Mysteries represented the Sun, and was about to die symbolically before rising once more to a new life in the glory of the light.

The Classical Elements

The Greek philosopher Empedocles c.490 - 430 BCE, whom Aristotle called the Father of Rhetoric, gave us the cosmogenic* theory of the four indestructible and unchangeable roots which Plato later named the four Elements.

**Cosmogenesis is the origin and development of the Cosmos, the creation of the universe*

Actually Plato said there was five elements, the Quintessence or fifth element being Ether or Spirit. He also related the five elements to the five pointed star, or pentagram.

The classical elements Earth, Air, Fire, and Water persisted throughout the Middle Ages and into the Renaissance, where they were heavily used in Rosicrucian and Alchemical writings of the period. In alchemical writings, each constellation of the zodiac is associated one of the four classical elements.

In alchemy, the Fire and Air signs are considered positive, extrovert, masculine signs. The Water and Earth signs are considered negative, introvert, feminine signs. They are identified as four groups of three signs (4 triangles) as follows:

Fire signs: Aries, Leo, Sagittarius

Earth signs: Taurus, Virgo, Capricorn

Air signs: Gemini, Libra, and Aquarius

Water signs: Cancer, Scorpio, and Pisces

Before it finally became heretical there was a great deal of study in Astrology by the early church leaders and scholars. Christian astrology identifies three qualities and relates them to the three aspects of God in the trinity.

They are identified as three groups of four signs.
(3 crosses or 3 Squares depending on how you connect the signs)

The three qualities are:

Cardinal, (Active, Resisting,
Corinthian, Beauty, **JW**)

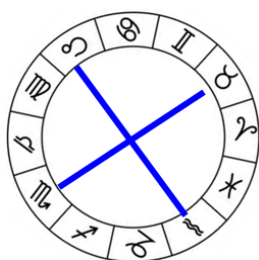
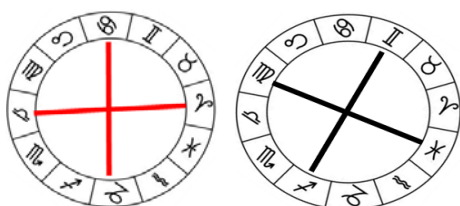
Fixed, (Balancing, Mediating, Ionic,
Wisdom, **Master**)

Mutable, (Passive, Accommodating,
Doric, Strength, **SW**)

These qualities are each then linked to four specific constellations within the zodiac.

The **Cardinal** Signs are the fundamental signs of the Zodiac and are generally considered to be active or **resisting**. The word cardinal simply means fundamental, or most important. They are the constellations of **Aries, Cancer, Libra and Capricorn** which contain the Cardinal points of the year.

Aries	Spring Equinox
Cancer	Summer Solstice
Libra	Autumnal Equinox
Capricorn	Winter Solstice



The **Mutable** signs of **Gemini, Virgo, Sagittarius and Pisces**, also called the common signs, are the link or bridge that connects the change of seasons, the end of one season to the start of the next and are generally considered to be passive or **accommodating** signs. The word mutable simply means capable of change, or having a tendency to change or mutate.

The **Fixed** signs **Aquarius, Taurus, Leo, and Scorpio** are the sustainers of the Zodiac. They are like four pillars holding up the structure, or the four corners of the year and are generally considered to be balancing or **mediating** signs. More about the fixed signs in a moment.

These three qualities, Cardinal, Fixed and Mutable are sometimes referred to as crosses in Christian Astrology because each of the three qualities of four constellations forms a cross when drawn on the zodiac, giving us a trinity of crosses within the twelve constellations of the zodiac.

Hmm, where have we seen three crosses together before? (Calvary, Rose Croix Collar, etc.)

The Royal Stars

Those four stars that marked the corners of the year were variously known by different civilisations as The Royal Stars, The Guardians of the Sky, The Pillars of the Year, The Watchers (see the Book of Enoch, Book of Jubilees), and The Archangel Stars. Today we know them by the names Fomalhaut, Regulus, Aldebaran, and Antares.

Fomalhaut Also called the Watcher of the South and the star of the Archangel Gabriel. The name comes from the Arabic **Fom al-Hūt** (فم الحوت) meaning *Mouth of the Whale*. The star is located in the mouth of Pisces Australis, the Southern Fish, not to be confused with the two fishes of the constellation of Pisces. The Southern Fish is depicted with its mouth open drinking the water flowing from the jar of **Aquarius** the water bearing **Man**.

Regulus Also called the Watcher of the North and the star of the Archangel Raphael. The name of this star was given by the Polish Astronomer Copernicus as a Latin equivalent of the Arabic word for Prince or little King. Depending on the particular graphical representation,

Regulus is located either as the heart of **Leo** the **Lion**, or on the right foreleg of Leo (i.e. on the Lions Paw).

Aldebaran Also called the Watcher of the East and the star of the Archangel Michael. The name comes from the Arabic **Al Debaran** (الدبران) meaning a follower or disciple. It is located in the right eye of **Taurus** the **Bull** and is seen to be following the Seven Sisters or the Pleiades which are themselves located on the left shoulder of Taurus. The seven stars shown on the First Tracing Board and the Royal Arch Tracing Board are generally accepted to be the Pleiades.

Antares Also called the Watcher of the West and the star of the Archangel Uriel. The name comes from the Greek **Ant Ares** meaning Against Ares; the Greek name for Mars. It is a red star that is sometimes confused with the planet Mars. Antares is located in the constellation **Scorpio** representing the Scorpion, the Phoenix, and the **Eagle**.

The Fixed Signs

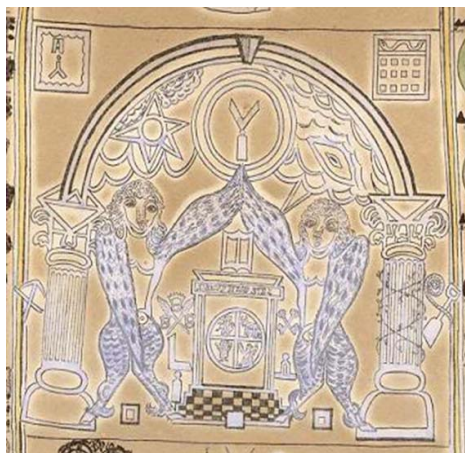
The four Royal Stars can thus be seen to be located in the four constellations of Aquarius, Leo, Taurus and Scorpio. The four constellations that are known as the "**Fixed Signs**" or the **Man, the Lion, the Ox, and the Eagle**. Together these signs make up the Great Fixed Cross of the heavens.

As the Sun progressively rises in each constellation of the zodiac during the year, we see it allegorically pass through its youth, adulthood, old age, and then death – to be reborn once more. It grows stronger in **Taurus** following the Vernal Equinox in Aries. Reaches its full splendour and strength in **Leo** following the Summer Solstice in Cancer. Becomes old and weak in **Scorpio** following the Autumnal Equinox in Libra. Is reborn in **Aquarius** following its death at the Winter Solstice in Capricorn.



The four creatures, the man, lion, ox and eagle, are mentioned many times in ancient writings from many different cultures and

were associated with the four corners of the year. The most well known place that we see them in our society is of course in the Bible. There are two specific places in the Bible where the four creatures are mentioned together.

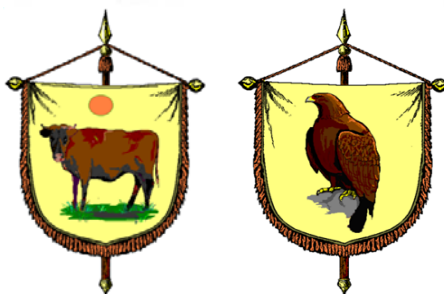
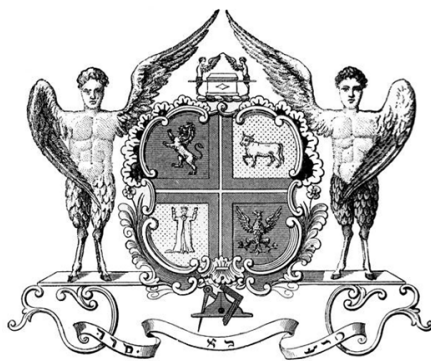
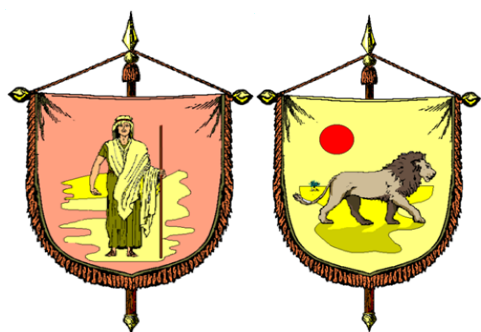


Ezekiel 1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

Revelations 4:7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

The Four Creatures

The four creatures, the Man, the Lion, the Ox, and the Eagle are therefore symbols of the Fixed Signs, four corners of the year, or the Great Fixed Cross of the heavens. When they are shown together on heraldic standards, they are almost always shown in the four quarters of a cross. Examples of this can be seen on the Crests of many Grand Lodges around the world like the UGLE Crest at left.



They can be found on the Crest on the Royal Arch tracing board and on the Royal Arch Banner shown at right. Notice also the figures standing either side of the Royal Arch Crest, who have the body of a man, the wings and legs of an eagle, and the feet of an ox. The Kirkwall scroll (above) has been

carbon dated to c. 1480, over 530 years ago

Freemasons have used representations of the Four Creatures for centuries.

The wood panel (at left) was painted by Jacob Leoni in 1680.

We also encounter the four Fixed Signs in representations of the Babylonian Cherubim, which is also a human / animal hybrid creature from 4500 years ago.

The Cherubim has;

the head of a Man,

the back and tail of a Lion,

the body of an Ox, and

the wings of an Eagle.

The Lion represents strength and power.

The Man intelligence and understanding.

The Ox patience and assiduity (diligence).

The Eagle promptness and celerity (swiftness of action).

Royal Arch Masons will of course recognise these four creatures as being on the four principal banners in the East of the Chapter.

Ancient Astronomical Legends

According to ancient astronomical legends from diverse cultures, the Sun is said to be progressively killed by the three months of Autumn to lie dead at the Winter Solstice.

The legends tell us the following:

Starting at the Autumnal Equinox, the summer Sun is first attacked by **Libra** but recovering from the shock he makes it through to the end of the constellation relatively unharmed.

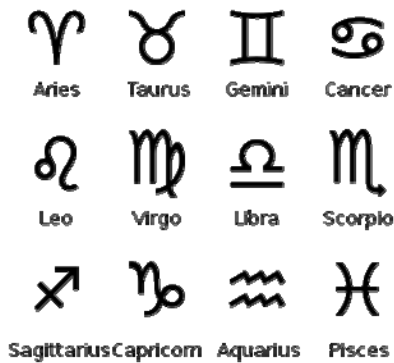
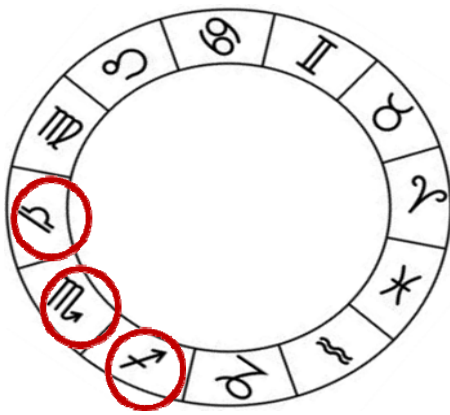
Next he is assaulted by the venomous **Scorpio**. He loses the majority of his power, and staggers faintly on and leaves this constellation considerably weakened.

The third attack comes from the archer **Sagittarius** whose arrow proves fatal.

When he leaves the third autumnal sign he lies dead at the Winter solstice in **Capricornus** for three days from 21 to 24 December, ready to be reborn.

According to the ancients, **Capricornus** was the house of the Planet Saturn, the Greek "**Kronos**" or Father Time, who destroys all things.

The figure of Father Time with his scythe is still an emblem of death, sometimes called the Grim Reaper, and is also associated with the symbol of the



hourglass.

The Sun is considered to be reborn on the 25th of December and grows each day until it reaches the Spring or Vernal Equinox around the 21st of March.

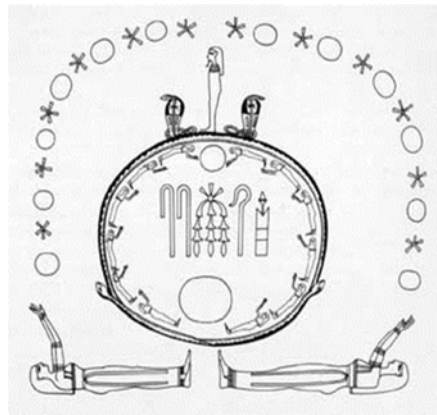
After the Vernal Equinox in Aries, the Sun is considered to be resurrected from its cold death, and the bounty of the earth returns. The days become warmer and grow longer, the flowers bloom, and the hope of plenty is renewed.

As one Masonic Ritual puts it:

“The blazing Star has reappeared in all its splendour, our altars are renewed, the true light restored to our eyes, the clouds of darkness dispersed.”

Following the Vernal Equinox in Aries, the Sun enters the Vernal constellations of **Taurus** and then **Gemini** during which time he revives in both light and heat but does not yet reach the full power of his adulthood.

Where Taurus and Gemini failed in their attempt to lift the Sun to its full strength at the summit of the zodiac, **Cancer** succeeds with the aid of **Leo** who leads the Sun with his powerful lion's paw (Regulus) to regain his full strength once more. Allegorically, the Sun is slain by the



three Autumnal months, lies dead through the three Winter months, Raised again by the three Vernal months, and returns to his full strength, beauty and glory in the three Summer months.

Each year the tragedy of death and the victory of resurrection is repeated.

Quote from Robert Hewitt Brown, Stellar Theology and Masonic Astronomy, 1882

“As long as this allegory is remembered, the truths of Astronomy will be perpetuated, and the sublime doctrine of the immortal nature of man, and the other great moral lessons they are thus made to teach will be illustrated and preserved.”

Quote from Rev. Charles H. Vail 32°, The Ancient Mysteries & Modern Masonry, 1909

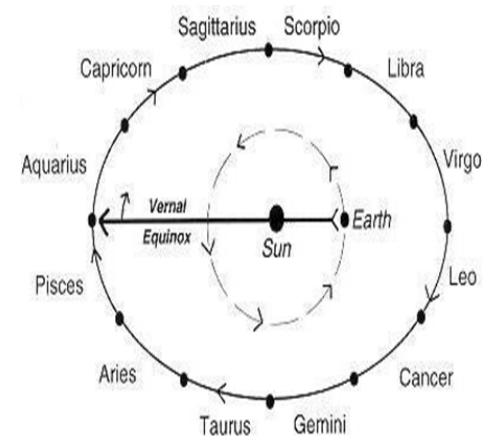
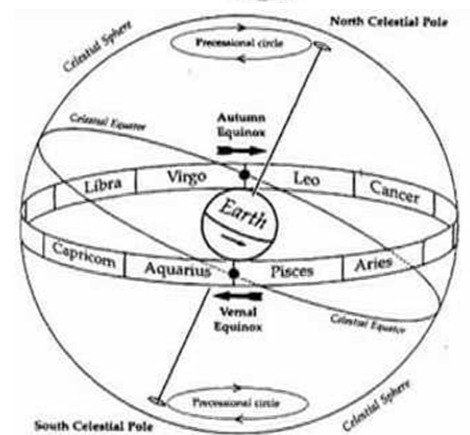
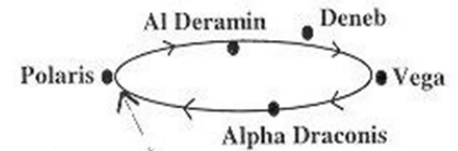
“H:A: is identical with the Sun-Gods of all nations – it is a universal glyph, for all real Initiation is an internal process, a regeneration, the consummation of which is the Perfect Man or Master, the goal of human evolution. The H:A: Legend and the Master's Degree are derived from the Mysteries.

They are the latest expression of the old Sun Myth and the Ancient Rite. We see thus that the story of H:A: is but a variation of the ancient and universal legend, in which Osiris, Adonis, Dionysus, Balder, Hu, and many more have played the principal part.”

Precession of the Equinoxes

The Earth not only rotates on its own axis, the axis itself also wobbles, a bit like the motion of a spinning top. This wobble of the axis of the Earth causes

our North Pole star to change over time. An imaginary line extending from the Earth's axis at the North Pole, will at the current time point very close to a star we call Polaris, the Pole star. By the year 2095 CE, Polaris will be at its closest alignment with this imaginary line. By the year 4000 there will be no pole star, just as there was no pole star two thousand years ago.



There is disagreement over the dates that determine the beginning and end of each Age because the 30 degree segments of the sky belonging to each zodiac constellation are somewhat subjective and their starting and ending points are themselves not universally agreed. The next star we can call a Pole star after Polaris will be Al Deramin which will be aligned around 7500 CE.

Around 13,000 years from now, the bright star Vega will be the Pole star again, as it was around 13,000 years ago.

This wobble also makes the equinoxes move westward, or precess, along the ecliptic relative to the fixed stars at a rate of about 1 degree every 72 years.

The net effect of this is that the Sunrise at the Vernal Equinox can be seen to move slowly backwards through the zodiac year after year. This is called the Precession of the Equinoxes.

The Vernal Equinox gradually travels backwards through each constellation of the zodiac for about 2150 years referred to as an Age. To complete a full 360° precessional cycle through all of the 12 constellations takes approximately 25,800 years.

This is referred to as the Great Platonic Year and each of the 12 Ages takes its name from the constellation. The Zodiac is therefore the face of the Great Galactic Clock of the Platonic year.







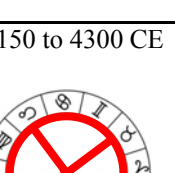
At the present period of history, the Vernal Equinox occurs at the intersection of the signs of Pisces and Aquarius. Thus, it is said that the Age of Pisces is coming to an end and we are entering the dawn of the Age of Aquarius.

There is disagreement over the dates that determine the beginning and end of each Age because the 30 degree segments of the sky belonging to each zodiac constellation are somewhat subjective and their starting and ending points are themselves not universally agreed.

However, the following dates (See Table this page) are reasonably indicative and somewhat accepted.

Ed Note. This is one half of the paper which will be continued in the next issue of Harashim don't forget any and all comments are welcome.

In Harashim 56 July 2012, which was the last issue. A paper by Alan Bevis was published. It was titled “**A Lodge: A Building an Organisation or People**” At the end of that paper comments were called for. I have not received any comments from Harashim readers, the following are those comments made by his Lodge brothers. This paper opens up much for discussion, it is radical and maybe the subject matter needs to be so. I am disappointed that I have not received any comments from Harashim readers.

Age of	Timeframe	Notes
Leo	10.750 to 8600 BCE 	Referred to as the Golden Age, the first Fixed Age The age of the Lion, Man, Ox and Eagle Neolithic period Legends of great civilisations like Atlantis
Cancer	8600 to 6450 BCE 	Referred to as the Mother Goddess Age Considered the period of the rise of civilisation Goddess images from this period have been found throughout the near east and eastern Europe.
Gemini	6450 to 4300 BCE 	Referred to as the Communication Age The beginnings of writing are found in this period and evidence of early trade
Taurus	4300 to 2150 BCE 	Referred to as the Agricultural Age, the Second Fixed Age Evidence of Calf or Bull worship by the Minoans, the Egyptians in the form of Apis, and the Israelites much to the chagrin of Moses and Aaron. Images of calves, horns or bulls, from this period have been found in abundance.
Aries	2150 BCE to 1 CE 	Referred to as the Age of Wars or the Age of the Ram. Names from this period include Ra, Amun Ra, Ramses, Rama, Brahma, Abraham. Images of the Ram and Lamb are common in this period.
Pisces	1 CE to 2150 CE 	Referred to as the Age of Monotheism and Spirituality The advent of religions like Christianity, Buddhism, Islam. Images of the Fish are common.
Aquarius	2150 to 4300 CE 	Referred to as the Age of freedom and group consciousness The third Fixed Age. The exact opposite of the Golden Age. Whether this is a new beginning, or the end depends on which philosophy you subscribe to. Is your glass half full, or half empty?

Is not the essence of this paper the survival of Freemasonry? I often wonder just how many of the Freemasons who receive this Harashim of ours actually read it. Let me know if you do!! ED

The Master, opening the discussion said: This is one of many topics that deserves to be discussed more often – or at least considered openly.
Like many aspects of our meetings we are inclined to use words, phrases or titles without reflecting on just what

they really mean. It simply blends into becoming the way we do it.

Alan discussed the three obvious definitions in turn with some reflection in just what they do represent.

For me there was a real highlight in the trends that are being re-discovered in some parts of the world. In the former, or formative times emphasis was on Entertaining, Educating and Everybody being involved.

In Europe, it is now suggested that re-focusing on these aspects is the cornerstone on which the growth of the Craft is being built. We all know what the response is to the notification of an 'Education night' in our Lodges. As Alan noted, Education is NOT and has not been a significant part of our present or latter day activities.

It is a core focus from our own central body and has been for a couple of years or more. This is a subject that I am passionate about and as we consider just what a Lodge means, so we should be cognizant of the associated opportunities and responsibilities.

As Alan concluded the ritual is not the real purpose of Freemasonry but entwined around it. Therein exists the reason for our coming together in these prescribed groups operating under a set of rules and practices in a chosen location – to all of which we append the label 'a Lodge'.

I now invite any other brother to present any comments or reviews of Bro Alan's paper.

Bro Reg Watt said: Having now read Bro. Bevins' paper, 'A lodge, a building, an organisation or people' more thoroughly and having reflected on its content, I can say that it has given me a different outlook on what the word 'Lodge' actually means to us as Masons. Like most of Bro. Bevins' papers, one can always learn from them and be given a totally different outlook on some of our Masonic teachings.

I would assume like many of us who have come into the Craft, gone through the ceremonial degrees, having now become a Master Mason and progressed through the ranks and finally to the position of Master, would never have thought about the lodge as being nothing other than a building. This would have had to do with the many past lectures and papers given on the subject of the lodge, as being a building attached to a main structure, such as abbeys, churches and castles, that was used in those early years of operative masons. Bro. Bevins'

paper made me think more about the word 'lodge' and from his paper I determined, that what we call a lodge is not referring to a building, but to those people who make up that organisation or group.

For example, if we were to refer to this lodge, United Masters Lodge, we are in fact referring to the members that make up this Lodge. This group (us) meet here in the Auckland Masonic Centre, a building used for the purpose of this Lodge to meet. If we move this group of people to another location, say a private home, or another building it is the Lodge (us) that moves, not the building and that private dwelling or other building does not become the lodge. It remains what it is intended for. Therefore, whatever lodge we refer to must be a group of people.

Grand Lodge is the same. This group of people (the Grand Lodge Officers) meet in a convenient building in Wellington. If they (G.L.) decide to move elsewhere, they as a group of people are still referred to as Grand Lodge. The building they use is not Grand Lodge.

So in all the years that I have been thinking that the word 'lodge' was the building, this was not so, when in fact the building or meeting place should always be referred to as the 'lodge room', or some other as below. This has been pointed out in Bro. Bevins' paper and this can be any place where the lodge, or group of people wish to convene their meetings. To conclude I quote from a minute of Lodge Pukekohe No 382 (now closed).

Minutes

Of the Regular Meeting of **Lodge Pukekohe No 382**

Held in the **Franklin Masonic Centre**, Roulston Street Pukekohe
On Thursday 25th March 2004.

The '**lodge**', a group of people gathering in a place for the purpose of conducting a meeting in a building and that building being the **Franklin Masonic Centre**. I enjoyed Bro Bevins' paper and with that my knowledge has advanced even further.

Bro. Alaric Wood said: Bro. Bevins' paper appears to have drawn more than the usual amount of interest as, contrary to custom, it inspired several members to comment on that evening. In his inimitably forthright style he has drawn attention to the problems of Freemasonry and has suggested the remedy.

This is not a new discussion. When I moved from Kenny Road I had to dispose of a number of books and papers collected in the course of a long and probably misspent life so I am hazy about dates and am quoting from memory.

About twenty year ago Grand Lodge embarked on a membership scheme with the (borrowed) slogan 'Recruit, Retain, Regain'. In preparation they commissioned a high powered public relations firm to carry out a survey to ascertain the public perception of the Craft and the views of lapsed members. The responses were not flattering. The public saw us as a collection of old fogies wearing funny clothes and muttering a meaningless ritual. They did not mean regalia, they meant tails and white waistcoats, which were old fashioned in Dickens' day.

The survey of lapsed members showed that many resigned within ten years of joining and usually cited boredom and disillusionment as the reasons. Bear in mind that if you lose a member like that you have lost all rabbit's friends and relations. If Freemasonry is mentioned the response will be 'Been there, done that, there's nothing in it.' End of story.

About twelve years ago when the Review Committee first met we had before us the report of a working party set up by the Grand Lodge of Scotland. They found that many members were bored by the endless 1,2,3, 1,2,3, 1,2,3, Installation. Apparently in Scotland a number of lodges run social clubs as a sideline. Some members were believed to retain their membership only to gain access to the booze barn.

A few years ago I was speaking to a senior member of a lodge which I would regard as fairly successful. He told me he had been asked by more than one young member 'Is that all there is? If so I won't stay long.' The young member meant ritual.

The Marquis of Northampton, when he was Pro Grand Master of the United Grand Lodge of England gave an address which was extensively publicized in which he pointed out that Continental lodges were gaining members faster than we were losing them.

Continental lodges are not obsessed with ritual, rank and regalia. Their regular meetings are devoted to education, self improvement and enjoyment. If they have a degree to confer, they call a special meeting for the purpose. If they have business they call a special meeting to discuss it. They do not spend three

quarters of an hour at a regular meeting arguing over whether the secretary can buy a packet of pins. There are no Past ranks. While in an active office you wear a collarette to show what you do. In due course it is passed on to your successor. Everyone wears the same standard apron and there is nothing to indicate you have been a Lord High Pooh Bah. I believe some American jurisdictions have the same practice.

I mentioned at the beginning of my bleat that there had been a number of comments. Bro. Neil Ingram said that Grand Lodge had conducted a survey and there was no call for shorter ritual. Perhaps he could provide more information. I have no recollection of being asked to participate. I admit that with increasing years my memory is not as good as it used to be, but I have asked several secretaries who are younger and more active than I am and none of them could remember being asked for their lodge's views. I am not a statistician but I do not think the word 'survey' provides useful information unless one knows the exact wording of the question, who was asked to answer it and how many actually did so.

I do not think I am particularly in favour of a drastic rewrite but I do think we could shorten the ceremony substantially by cutting out all the totally unnecessary saluting. With a friend I once started to count the salutes in a second degree. We lost count at 43.

I agree with Bro. Bevins about the armies of advisers. I wholeheartedly support Bro. Carson's efforts to get lodges to plan their work and future but I am entirely unconvinced that most of the advisers have any useful function or that the Board of General Purposes has come to any decision as to their duties. **Bro Graeme Norton said:** Brother Bevins' paper bought to the front of mind some thoughts I have had for some time. This commentary is looking more at the organisational aspects and people of the Craft rather than the buildings.

At an organisational level the Craft has in many ways failed itself. I mention this because while Grand Lodge is an entity it is the membership of Craft Masonry that makes Grand Lodge up and to that end when we criticise Grand Lodge for not doing this or that we are in fact criticising ourselves. We as Masons need to take the responsibility for ensuring that Grand Lodge is what we want it to be, always remembering that some Brethren are selected or elected to be Officers of Grand Lodge, our Grand

Lodge and whilst there are times we have misgivings we are responsible.

We the members of Masonry have allowed the ranking regulatory Ritualists to take control and to that end we get what they want which is; in their opinion and the only way forward; for many of these Masons if it is not in the Ritual Book or the Constitution so they can mutter or moan many these Masons do not want to know.

Men joining the Craft today have in many cases researched as fully as they are able what the aims and objects of the Craft are; and in a lot of cases when they find that it is ritual in steps one two and three and for the encore more ritual in steps one two and three, if they want to they can participate as a deliverer as opposed to a receiver. This is supposed to be the way one learns and in the early part of the 1900s for some it worked. Today however younger men have more enquiring minds, they want to understand what it is about how the practices and allegories can be bought into context in today's world.

When delivering lectures I am of the opinion that everyone present should have something they can take away and use to their own benefit and if that can't be achieved then I feel that I have not done the job properly. One of the adages I do use quite a bit is that if you do the same thing every year for thirty years, some would say they have thirty years experience. I believe they probably have one year's experience repeated thirty times.

One of the real issues facing Craft Masonry today is such that we are not preparing our members for leadership or leadership roles, in many lodges because of the lack of members; new Masons are thrown on the ladder at the earliest opportunity and in many cases these Brethren are still not really aware of how the lodge functions, but by their nature the ritualist's view is; that you put them on the merry go round if they don't falter then their choice was right, if they do falter; well there will be someone else to pick up the pieces. Where I ask is the enjoyment and sense of achievement in that? In all probability it is why some do not come back and others sit in the wings only to resign or become embittered with Masonry as a whole.

We speak in the ritual of the First Degree that preparation is of two kinds internal and external, and you all probably know the words, well how

much time do we spend with the candidate before and after the ceremony to see how much of the preparation is understood by him? In most cases I would think very little or none at all. The only thing most lodges would do is to ensure that the candidate has his questions and be reminded not to write the answers down as that would be at variance with his obligation. While I could look at the other degrees the answers would be similar and the commentary equally the same therefore no further commentary is necessary.

With respect to visitations by Grand Lodge I have heard on many occasions of the upcoming Grand Lodge visitation to a lodge "We will do a Second Degree because it is shorter". One could I suppose suggest that the visit was more important than the working or perhaps it was the least chance for the lodge to make mistakes. Longer in the refectory for fellowship, or is the visit to be the only reference point for District Management to report to the Grand Master. Where is the pastoral care by District Grand Master and his Officers to ensure that lodges are taking care of their members? That is not to say that nothing is happening but I would suggest that the majority of see their role as ceremonial and not pastoral.

No work is done with the candidate to ensure that he is comfortable with what is going on, how he is going to progress, what level of understanding he is looking for and what does the lodge need to provide for him.

We have heard in this forum many times that the most progressive lodges in continental Europe focus on the candidate and education as the primary reason for meeting and to that end we probably fail miserably.

Brethren I don't believe we have sufficient time available to us this evening to fully comprehend what this paper is seeking to achieve. Whilst we are a research lodge and as such are also all members of individual lodges and therefore have a deep interest in the Craft in general, to that end we should all be making our presence felt to the benefit of the Craft in general.

Research is not always about history and historical events. Research is about learning and understanding; this is perhaps why our predecessors have invested in the Chairs of Gerontology, Paediatrics about providing the necessary tools for research. Also the scholarships to assist the graduates of

today to continue their research and learning for the future.

Freemasonry has a need for Learning, Education and Leadership. These can best be achieved through education and enjoyment not repeated trials and probations.

Bro Alan Bevins in reply said: Thanks W Bro Ian and Bros Reg, Alaric and Graeme for your comments and to those members who made comments at the April and May meetings and by e-mail. After the meeting I was reminded that the tracing boards are often referred to as "the Lodge". On the Charter, it says something like *"I as Grand Master have got this petition from (list of names) so I hereby constitute these brethren into a lodge called . . ."* At the consecration the founders surround the tracing board which has a liquid-proof cloth over it and the Grand Master scatters corn, wine, oil and salt. He can't do that to some 20 or 30 people so the board is symbolic of those founders.

To summarise then:

Buildings are less important as lodges can meet anywhere that can be arranged. The organisation is unwieldy and difficult to change. Regulations are the preserve of the Grand Lodge a representative body now meeting every three years which almost proves we don't need it and thus regulations become unresponsive to the needs of the lodges. Lodges are the backbone of Freemasonry. Rank we need to seriously examine the need for all the ranks and officer positions with progressively fewer lodges. Regalia, other than the light blue is not needed in lodge workings. Ritual, aren't we the same people who support seven-a-side rugby, one-day cricket or Twenty/20 cricket, 100m athletics as opposed to 10,000m? Regulations, Rank and Regalia are trappings of 19th century pomp and ceremony and are not true Freemasonry. Change has to be at lodge level. Our organisation is not designed to be "managed from the top".

We know People change as society changes as society is people and what they do. Society will always change. We made a drastic change to lodge ritual workings in 1837 which may have been in response to members' wishes but more likely a desire to impose a view of a minority of enthusiasts.

The many years of discussion on the problems by many people has little effect, in some part because the two rule books are untouched. **So let's go back to the mainly social desire of bringing**

members together, which is said to be gaining ground in some lodges. We are a social club with a social message of personal self-development. Remember the three E's: **Education, Entertainment, Everyone participating.**

There is plenty of anecdotal evidence of change for less of the R's and more of the E's so: do more of the E's yourself and lobby for DistGM, DivGM etc for reduction and removal of the R's.

You the lodge members are the "shareholders" of Grand Lodge. So do what shareholders do to change directors and boards. Unfortunately we have changed our organisation to be less responsive to our members. Changes seemingly not made by the grass roots.

Bring the Masonic culture back to the lodges from Grand Lodge and a perception of being a national-based organisation. RW Bro Greg Goding, a Past Asst Grand Master, a recent visitor from Queensland in presentations to our three Divisional conferences made that observation. There is a perceptive trend now in strengthening the roles of DivGMs and DistGMs towards "local management". Is this yet another attempt to "cure the problem"?

Lobby and keep lobbying your DistGM and DivGM for change to the Book of Constitution and the Ritual Book. Don't accept a "create a remit" suggestion as that takes 4 years. When revising, separate those rules which relate to lodges and make a new workable Lodge Guide.

Divisional and District Grand Masters could do their bit by not appointing people, but stop, think and ask two questions, "Do we actually need that role?" and as the number of lodges reduces, "why do we still appoint more people? The best roles for Master Masons and Past Masters is for their valuable volunteer time to be spent in their own lodges.

Question why the smaller organisation is still using two rule books written for an organisation twice the size.

Question why in a smaller organisation do we need a Grand Lodge and a Grand Lodge office all of which costs money.

Don't volunteer for adviser or Grand Officer. Spend your time on your lodge.

Don't put names forward for Grand Officer. Find other ways of rewarding

members' efforts locally within the lodge. If we need to keep creating Grand Officers then let us return to the earlier practice when it was usual to attach a Past Grand Officer's oval collar jewel to a ribbon as a breast jewel. I believe this is a better reward than a suit of regalia and far cheaper too.

Ask for the United Masters Lodge 2006 Alternative Shorter Ritual to be resurrected. They are a 35mins First Degree and 4 mins opening, 2 mins closing procedures, still keeping the essential elements.

Ritual; start with not doing what you do which is not in the book. Then cut out surplus actions and words. If long ceremonies are essential don't do them so often.

Try regular discussion meetings instead. They work well in other countries who are working the same Freemasonry as we are or should be. Ask one of your Past Masters or local friendly Past Grand Lecturers or even the nearest research lodge to help you set it up. You don't have to stick to Masonic subjects.

A potentially constructive development towards the 3 E's (**Education Entertainment and Everyone participating**) but not adding anything significant to the R's is perhaps a closer association of the research lodges in NZ. We are all promoting the message of better education as are some of the lodges in Australia. We are all (plus the Research Chapter) members of the Australia and NZ Masonic Research Council, which is an association of most research bodies in Australia and all of those in NZ. The Secretary, President and Conference Convenor are here in NZ. In rugby terms this would be a Super 25. So why not a NZ "conference of 11" just like our 5 rugby teams.

Research Lodges in NZ are less prominent than they should be. We are considered by many as self-serving lodges, but we have a massive wealth of knowledge and expertise available to all. Maybe the description "research" is the wrong word, as we research and disseminate what we develop.

We should form a District of our own, a Research District like any other District in NZ with our own District Grand Master and be a force to be reckoned with in those 3 E's.

There is, from the official publication of the United Grand Lodge of England, **"Freemasonry Today"** a report conducted by independent research people (SIRC), called **The Future of Freemasonry**. Below is a précis and a link to a site where one can read the whole report. ED

<http://www.freemasonrytoday.com/ugle-sgc/ugle/item/511-future-of-freemasonry-study-is-published>

"The Future of Freemasonry" report is the first ever independent study conducted by a non-Masonic body, and was commissioned as part of the build-up to the United Grand Lodge of England's tercentenary in 2017.

Produced by the highly respected Social Issues Research Centre (SIRC), an independent, non-profit organisation based in Oxford, which conducts research on social and lifestyle issues, socio-cultural trends and provides insight into human behaviour and social relations, the report suggests that, contrary to some misleading commentary, Freemasonry actually demonstrates genuine openness and transparency and it concludes that it is arguably more relevant today than ever before.

In particular, the report highlights that Freemasonry acts as a 'constant', providing members with a unique combination of friendship, belonging and structure, with many Masons saying they have made valuable lifelong friendships.

The report also highlights the importance that Freemasonry places on charitable giving, the part that many Freemasons play in their local communities and the central role of the family. As well as instilling in its members a moral and ethical approach to life – including thoughtfulness for others, kindness in the community, honesty in business, courtesy in society and fairness in all things – Freemasons are the largest charitable givers after the National Lottery, and also make major

contributions to international disaster relief funds.

The role of ritual is shown to be an important part of Freemasonry for many members, with the report concluding that it provides both structure and familiarity, in just the same way as the normal rituals of daily life do for many people.

Nigel Brown, who has been the Grand Secretary of the United Grand Lodge of England since 2007 and is leading the plans for the tercentenary celebrations, says:

"This is just one step in our ongoing efforts to demonstrate our openness and transparency, and to inform people about the role we play in society.

"The tercentenary is a significant milestone for Freemasonry and while we're keen to celebrate our first three hundred years, it's also crucial that we look forward to ensure that we remain relevant and continue to grow our membership over the next three hundred."

Peter Marsh, co-director of SIRC, said: "The "Future of Freemasonry" provides an insightful commentary, not just on the organisation, but also on modern society. Despite the many changes taking place – or perhaps because of them – our desire to be part of something and to help other people is undimmed. It's here that Freemasonry has an important part to play."

Nigel Brown concluded: "This report will form an important part of our discussions as to how best to ensure that Freemasonry continues to evolve and adapt to meet the needs of its members and also of wider society, while at the same time retaining the distinctive character and intrinsic values that have attracted members for centuries and continue to appeal to people today."

More on the GLNF situation in Europe, this from the Board of General Purposes UGLE.

QUARTERLY COMMUNICATION

14 September 2011. UGLE

A Statement by the RW President of the Board of General Purposes Anthony Wilson concerning Grande Loge Nationale Française

Right Worshipful Deputy Grand Master and Brethren.

At the June Quarterly Communication of Grand Lodge I expressed the Board's concern over the turbulence and discord within Grande Loge Nationale Française, including the appointment of an Administrative Receiver over its legal entity.

Since then, as stated in the Board's Report, the situation has deteriorated. There appears to be no sign of it improving. On the contrary the disharmony within the Membership and the substantial number of Lodges, representing over one-third of the Membership, who appear to be distancing themselves from the leadership of their Grand Lodge continues to give cause for concern.

We cannot ignore the lack of harmony. Nor can we overlook the fact that a significant proportion of the Membership of the GLNF apparently no longer recognise the leadership of its Grand Master, which does not offer much hope for an end to the disharmony and turbulence. It is clear, therefore, that while the present situation continues our Members should not be in Masonic contact with our Brethren in France. Hence our recommendation that relations with the GLNF be suspended.

Set out in the Board's Report is what we mean by the suspension of relations. I may add that the Board has consulted the Grand Registrar who is satisfied that the Report accurately describes the effect of a suspension of relations; and that the terms of the Resolution which

appears at item 5 on the Paper of Business achieve the desired objective.

I should emphasise that the suspension of relations does not, of itself, force any of the Brethren who are currently also members of Lodges under the GNLF to resign from those Lodges. But I should draw attention to the possibility that – for so long as the GNLF is recognised by Grand Lodge as the Sovereign Grand Lodge having jurisdiction over freemasonry in France – those of our Brethren who are members of a French Lodge which formally repudiates that jurisdiction (even on a temporary basis) may find that Rule 176 in the Book of Constitutions requires them to make choice, in the future, between severing their links with that Lodge and remaining members of the Craft in our constitution. The Board will need to keep this issue under review as matters develop in France.

News from Israel.

A Greek Orthodox Palestinian Arab, Nadim Mansour, has been installed in Tel Aviv as Grand Master of the Grand Lodge of the State of Israel, a position he will hold until 2013. Israel has had two previous Palestinian Arab Grand Masters – Yakob Nazee (1933-1940) and Jamil Shalhoub (1981-1982).

Nadim Mansour, who was born in Haifa but moved to Acre aged five, was initiated – as a Lewis – into Lodge Akko in 1971, of which his father Elias was a founder, and in 1980 became its Master.

He also has the rank of 33rd Degree in the Ancient and Accepted Rite. Currently, the Grand Lodge has about 1,200 members in 56 lodges, working in ten languages – Hebrew, Arabic, English, French, Hungarian, Rumanian, Turkish, Russian, German and Spanish – and five different religions.

A badly read piece of Ritual is Infinitely worse than a badly remembered piece, explains Special Projects Director John Hamill.

When dealing with the media on

behalf of Grand Lodge, one of the comments that I regularly received from journalists was that if the ceremonies are the main purpose of lodge meetings it must eventually become very boring to see the same ceremonies year after year. My answer was always a resounding ‘no’.

No two ceremonies can ever be the same. The candidate is different each time, the officers taking part regularly change and those attending the meeting are never exactly the same. Although the basic words and actions of each ceremony may be the same each time it is worked, those changes of personnel can make an enormous difference.

One of the most memorable meetings I have attended was a Third Degree, the candidate for which was in a wheelchair. You could almost feel the atmosphere of good will in the room with the officers concentrating on the comfort of the candidate and those on the sidelines silently willing the officers to do a good job for the candidate. It was Freemasonry at its best.

Our ritual did not simply happen. It went through a long gestation in the eighteenth century, moving from simple lessons in morality to a complex series of catechetical lectures in which the principles and tenets of the Craft, as well as the symbolism and content of the ceremonies, were explained. A watershed came in 1814 when, as a result of the union of the two Grand Lodges, a Lodge of Reconciliation was set up to reconcile the two former systems of ritual and bring about a standard form of the ceremonies to be adopted by all lodges.

Like many special committees, the Lodge of Reconciliation went way beyond its brief and extended the original simple ceremonies by introducing material from the catechetical lectures, and brought

about the basis of our present ceremonies. One of the sad effects of that was that the lectures gradually dropped into disuse, except in places like the Emulation Lodge of Improvement, where they are still worked every Friday evening during the masonic season. It’s sad because they contain a wealth of explanation that would increase the brethren’s understanding of the ceremonies.

Word of Mouth

The aim of producing a standard form of ritual was not achieved. In those days writing down ritual matters was a heinous masonic crime. Ritual was passed on by word of mouth. Its work having been agreed by Grand Lodge in 1816, the Lodge of Reconciliation gave weekly demonstrations of the new rituals in London. Lodges were invited to send representatives to the demonstrations to pass on the new method to their lodges.

This method of transmission and a failure to suppress cherished local traditions has resulted in a richness and variety of working in our lodges, which makes visiting all the more interesting for us.

In recent years there have been calls for officers to be allowed to read the ritual in lodge. For two reasons I think this would be a retrograde step. First, having seen ritual read in lodges in Europe, a badly read piece of ritual is infinitely worse than a badly remembered piece. More importantly, by learning the ritual we increase our understanding of it.

Whoever we are we all come into Freemasonry in the same way. Our progress through the three ceremonies is what the late Canon Tydeman so aptly described as ‘the shared experience’. Combined with our belief in a supreme being, it is what unites us, whatever our backgrounds, and gives us the basis to build and be of service to our communities. *ED What of a well read Ritual as opposed to a badly remembered piece, any comments?*

Important Notices.

An Advancement in Masonic Knowledge

Would you like to know a bit more about Freemasonry? Our Research Lodges have a wealth of information, with presentations designed to help explain Freemasonry to lodge members. Unfortunately most of those presentations have not been easy to access; finding information is now much easier.

Recently over 800 members of masonic research organisations from various countries received their personal username and password for free access to the Masonic Digital Library – containing over 4,000 articles, talks and presentations from around the world.

The **Masonic Digital Library** is promoted by the Australian and New Zealand Masonic Research Council (or ANZMRC), and is now available through their website: www.anzmrc.org The files are fully searchable by any word or phrase and, like a library, many files have a subject assigned. A search on “Apron,” for example, gives more than 25 talks specifically about the Apron – with many more including the word.

The ANZMRC acknowledges and thanks the Grand Lodge of New Zealand for hosting the library and assisting with related programming.

Access to the library is restricted to members of Masonic Research organisations participating in the library– these organisations have committed to sharing future publications in electronic form, and providing past publications as they become available. Other organisations (including the Grand Lodge of New Zealand) and individual authors have also provided files for the collection.

If you would like access, see the website www.anzmrc.org for the

participating research lodge most convenient to you, or talk to your research organisation – they may already have limited temporary access to evaluate participation

The library provides a growing resource for personal research, knowledge and inspiration –it demonstrates the diversity of members the Craft and is a tribute to a large number of Freemasons who have worked to pass that knowledge on to others.

Should you want to access the Masonic Digital Library you only have go to this web site <http://www.anzmrc.org/component/contact/12-contacts/2-ed-robinson>

Here is a list of those Research Lodges participating in the Masonic Digital Library project.

Barron Barnett Research Lodge (Queensland Australia)

The Discovery Lodge of Research (NSW Australia)

Hawkes Bay Research Lodge (NZ)

Linford Lodge of Research (Australia)

Louisiana Lodge of Research (USA)

Research Lodge of Ruapehu. (NZ)

Research Lodge of Taranaki. (NZ)

Research Lodge of Wellington (NZ)

South Australia Lodge of Research (Australia)

Temple of Athene Lodge (England)

The Hobart Lodge of Research (Australia)

The Research Lodge of Otago (NZ)

The West Australian Lodge of Research (Australia)

Top of the South Research Lodge (NZ)

Waikato Lodge of Research (NZ)

WH Green Memorial Masonic Study Circle (Australia)

WHJ Mayers Lodge of Research (Australia)

ANZMRC Conference 2012

**Thu 15 November to Sun
18 November 2012
Brooklyn Masonic Centre,
383 – 401 Ohiro Road,
Wellington**

**This is a brief update on the
Conference.**

Kellerman Lectures are confirmed as:

Thu pm WBro Hugh Montgomery (NZ) **“The Origins of Speculative Freemasonry and Modern Academic Discipline”** (to be read by VW Bro Gordon Fraser G Lec, KL)

Fri am Bro Philip Purcell (NSW/ACT) **“Statistical Foundations for the Masonic Mind”**

Fri pm WBro Brendan Kyne (Vic) **“French Memphis Rite Goldfields Lodge – Ballarat 1853”**

Sat am RWBro Ian Nathan, PGW (NZ) **“On Becoming a Grand Lodge – The Grand Lodge of New Zealand”**

Sat am (after am tea) VWBro Alan Gale, PGIW (WA) **“Freemasonry – Positively Defined”**

Sun am VWBro Anthony Tabrett, Grand Librarian (QLD) **“Crafting your Masonic Vision”**

Registrations If you are going to attend, please get your form in quickly, even if the form cannot yet be completed (eg for travel information).

Lunches, am and pm tea. The cost of these for registered attendees is included in the registration fee, and also includes lunch for partners on Thursday.

Partner Programme. Following the opening of the conference by MW Bro Selwyn Cooper, Grand Master, there will be a meeting of partners to discuss and arrange activities. If you have any special interests send an email to Ed Robinson (email address below)

For Freemasons attending, we need two things **now**:

Leading Discussion of Kellerman Lectures. Copies of Kellerman Lectures will be sent to one or two people before the conference to enable them to prepare brief comments – if you would like to be one of those you need to **URGENTLY** send your first and second preference for the lecture(s) that you would like to prepare comments on to Ed Robinson (see below). So far there have been indications of interest from attendees from NSW and NZ –preferences are needed now. To give sufficient preparation time, allocations will be made no later than the end of this month.

Short Talks We would like as many attendees as possible to prepare a short talk for possible presentation at the Conference. It should be either 3 minutes (up to approx 350 words) or 5 minutes (up to approx 600 words) in length; it can be on any masonic topic, preferably suitable for presentation at either a research lodge or ordinary lodge. If we have enough short talks, some will be able to be used for a workshop on the use of such talks.

Thank you to those that have already sent a talk in. Please send your copy to either Ed Robinson

or Colin Heyward (coljan@inhb.co.nz). All talks will be printed with Conference Proceedings.

Reminders:

**Send in registration
information quickly
Prepare a Short Talk
Comment on a Lecture?
Send an email now!**

**Registration Form from
<http://www.anzmrc.org/>
(Choose NZ or Aus form)**

Convenor Ed Robinson
Registrations – Keith Knox
ANZMRC Secretary Colin
Heyward

e@robinson.org.nz
keith.gillknox@xtra.co.nz
coljan@inhb.co.nz