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חרשים



HARASHIM

SEEK AND YE SHALL FIND

The making of a Freemason consists of a continuing course of education, of training, and of character forming. While it may be accepted that it is an innermost desire, followed by obligations that makes one a member of the Craft, yet in a truer form and better sense, a man is never a Freemason until he truthfully and loyally lives up to his obligations. And he cannot do that until he understands them, and eventually knows their scope and real meaning.

Freemasonry can very well be divided into many phases. Its landmarks, its customs, its constitution and its laws, just to mention a few, if studied and mastered, can provide a more interesting course for the Master Mason seeking Masonic knowledge. Its historical background can provide in interesting program of investigation to the Member attracted to a desire for research.

One peculiarity about Freemasonry is that it will stand investigation. The deeper the research, the more extensive the knowledge of its hidden art and mysteries, the more highly it is appreciated. A member of the Craft who merely takes his degrees in a listless, careless sort of manner, and then remains as just a spectator at Lodge meetings, may hold to the opinion that Freemasonry differs little from other societies. To the contrary, the Master Mason who delves deeply into Masonic literature takes a lively interest in every part of the Ritualistic and Lodge Work, and learns the origin, meaning and moral bearing of its symbols, cannot possibly fall into such an error. To him Freemasonry has a refining and elevating influence not to be found in the ordinary run of organizations.

The philosophies of Freemasonry, when discovered and then accepted and practiced, provide that simple but profound solution to the problems of human relationships.

May it be accepted that Freemasonry is a way of living to the Master Mason who is interested enough to appraise and value the wealth that is his, and his alone, by virtue of his Masonic Membership. The best informed Master Mason is the Master Mason who reads and studies. Consequently, if we want Freemasonry to be of practical usefulness and cultural attainment, we, as Freemasons, must not neglect our Masonic reading, our Masonic studying and our research for more Masonic Light.



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The following is found on the Freemasons for Dummies Website by Christopher Hodapp

<http://freemasonsfordummies.blogspot.com.au/2016/12/art-de-hoyos-is-freemasonry-esoteric.html>

Art de Hoyos: Is Freemasonry Esoteric?

My friend, Arturo de Hoyos, posted a thought-provoking message on the subject of esotericism in Freemasonry on his Facebook page last January. As the year winds to a close, I think it deserves a little more circulation in a place that doesn't just vanish the way that service's posts notoriously do. Things tend to come and go in the torrential flood of daily clutter on Facebook, never to be found again, and that is a damn shame because it has sadly replaced far more accessible and organized platforms. I only re-stumbled into this particular message by complete accident.

So, here is Art's post:

“Esotericism is a Matter of Degrees” by Art de Hoyos

Is Freemasonry esoteric, or not? The short answer is “Yes, no, maybe.” Esotericism is any topic “intended for or likely to be understood by only a small number of people with a specialized knowledge or interest.” This certainly applies to Masonry. But on a deeper level, and in a Masonic context, it's usually taken to mean that our ceremonies and rituals allude to realities and/or truths not generally understood, or which may have a spiritual component to them.

The term is tainted to some people, and acceptable to others; hence, it may not be easy to wholly accept or discard the term ‘esoteric Masonry.’ Like an onion, each ‘esoteric’ layer successively builds upon the other. We can all agree that Masonry is intended to be understood by few, and that it's a kind of specialized knowledge.

But the question is what kind of specialized knowledge, and are they real “secrets?” Depending upon one's inclinations, the Master Mason Degree has been interpreted in a variety of different ways by different persons. For some, it's a story of fidelity; for others, it teaches hope in the immortality of the soul; for still others, it's a lesson in alchemy; and yet for still others, it alludes to the discovery of entheogens. Some see it as multi-faceted, or a combination of various things.

But, as I wrote in my post “The Private Epiphany,” we should avoid trying to enshrine our interpretations as the “true” one.

Is Freemasonry esoteric, or not? The short answer is “Yes, no, maybe.” “

Since 1717 there have been over 1000 ‘Masonic’ degrees created. The most popular survived and are included in many of the Rites, Orders, Systems we know today. Like a meal, each degree is only as good as its creator. The recipe may include many of the same ingredients as other meals, yet taste completely different. By analogy, we may see many of the same “ingredients” (features) in a number of degrees which teach completely different things.

The predilections of a degree's author affect the content as much as the taste-buds of a chef. The ‘flavor’ of the foundational Craft Degrees in various rites, orders and systems (Webb working, Scottish Rite, York Rite, Swedish Rite, R.E.R., etc.), differs immensely, and in the ‘higher degrees,’ the differences are even more dramatic and pronounced: some are philosophical, others practical; some present allegory, and others offer discourses on symbolism or (quasi-)historical themes. In something like the Scottish Rite, the same degree may have dramatically different rituals, depending upon the jurisdiction (compare, for example the 20th degree in the SJ and NMJ – they are *nothing* alike).

But, when someone describes himself as an ‘esoteric Mason,’ it quite often means someone who sees, and

embraces, what appears to be aspects of the ‘Western Esoteric Tradition’ in our rituals; i.e., some affinity to the symbolism of Hermeticism, Gnosticism, Neoplatonism, Kabbalah, etc.

Freemasonry is an eclectic organization and, at various times, we have borrowed the language and symbols of these and other traditions. The question is, do our rituals really teach these things as ‘realities’ or we use them to stimulate thought—or both? We are repeatedly told not to mistake a symbol for the thing symbolized. In some cases, I believe that is what has happened, while in others, I believe we do indeed have vestiges of other traditions. But even when they are there, they may be only one layer thick on our Masonic onion.

The problem is twofold: some deny any esoteric influences at all (or assert they are just used symbolically), while others claim it’s the main part of the onion. If the matter is open to interpretation (not defined by the ritual itself), who has the “right” to decide?

This much we know: many of Freemasonry’s symbols were used before the modern fraternity existed (1717), and appeared in a variety of books. Some were educational and philosophical (such as the “Choice Emblems”), others were indeed Hermetic (such as Alchemical texts). As I said, we’re an eclectic organization. How many times have you seen the Square and Compasses or All-Seeing Eye used and abused in Hollywood and elsewhere because it looks ‘cool’? Well, I’m willing to bet that at least some of our symbols migrated into the fraternity the same way. An unknown degree maker, in the 1700’s, saw something that looked cool, and dropped it into the ritual. Not necessarily bad, but 225 years later his personal predilection turns into a debate.

Certainly, there are clear examples of “borrowings” from “esoteric” texts. For example, I am aware of an older version (early 1800s) of a Scottish Rite degree which includes a large portion extracted from Cornelius Agrippa’s *De Occulta Philosophia* (1531-33). If asked if that degree was ‘esoteric’ I would say ‘yes,’ while to its counterpart in a later version or in another Supreme Council, I would say, “no.”

My point is to quit quibbling over such things, and find the common ground where we “can best work and best agree.” If esotericism interests you, that’s fine; if not, that’s also fine. My personal library is well-stocked with enough material on both sides to make anyone think and in favor of, or against, any position.

The important thing is to be well-educated, and understand what we know first. Before you reach for the stars, make sure your feet are firmly planted on the ground. Make yourself into someone who can be taken seriously. Learn the facts about our origins based upon what we know.

I sometimes speak about “historical records” versus “hysterical documents.” Before you buy into such fantasies as “Freemasonry descended from the ancient Egyptians,” get a quick education. Here are three books to give you a reality check:

Harry Carr, World of Freemasonry

Bernard E. Jones, Freemasons Guide and Compendium

David Stevenson, The Origins of Freemasonry: Scotland’s Century 1590–1710

When you can speak intelligently about the Old Charges (Gothic Constitutions), early Freemasonry in Scotland, the formation of the first Grand Lodge, and how and when the degrees developed, people may be inclined to listen to you, when you start to talk about more exotic things.

Educate yourself well enough to argue both sides of the argument.

Take due notice thereof and govern yourselves accordingly.

Sins of Our Masonic Fathers

By: Bro. J. A. Hamill

This STB by Bro. Hamill, Librarian and curator, United Grand Lodge of England, is from his paper (of the same name) published in ARS Quatuor Coronatorum, Vol 101, 1988 The paper talks about the situation of Freemasonry in England and how it got that way. Editor

Conspiracy Theory

If one accepts the thesis of Bro. Alec Mellor (Our Separated Brethren-the Freemasons, London 1964) Freemasonry first entered the realms of conspiracy theory with the publication of the first Papal Bull in 1738. Brother Mellor believes that the Bull was issued not only because of religious objections to Freemasonry by the Papacy but also because of fears of the supposed political aspirations of continental Freemasonry. Certainly it came to the forefront of conspiracy theory with the works of two non-masons, the Abbe Barruel (Memoires pour servir a l'histoire du Jacobinisme, London 1797-8) and John Robison (Proofs of a conspiracy against all the Religions and governments of Europe carried on in the secret meetings of Free Masons, Illuminati and Reading Societies, Edinburgh 1797) both of which claimed that the French Revolution had its origins and much of its support in lodges under the then regular Grand Orient of France.

So far no problem, but one arose when over-enthusiastic Masonic writers failed to distinguish between the Masonic precepts of equality and fraternalism and the political revolutionary ideals of liberty, fraternity and equality, another example of confusing similarities with actual links. That some of those who were involved in the French Revolution, the American War of Independence and the South American liberation movements of the early nineteenth century were freemasons is undeniable. To move from that position to state that because freemasons were involved, the events were Masonic actions or Masonically inspired actions is nonsense and is also to ignore the equally well established fact that in all those events there were freemasons on both sides .

The actions of those writers only gave fuel to those paranoid critics of Freemasonry who revel in the conspiracy theory that Freemasonry is a plot for world domination, perhaps the nastiest manifestation of which is the notorious forgery The Protocols of the Learned Elders of Zion which claims to be an exposure of Masonic documents showing that Freemasonry is a Judaeo-masonic conspiracy for world domination, the reverberations from which are still echoing today (see Stephen Knights Jack the Ripper: the final solution).

The Public Face.

In dealing with the public face of Freemasonry we must remember that we are not dealing with realities but with received impressions. There is a wide spectrum of attitudes to Freemasonry. At one end are the members who know what Freemasonry is and what its purposes are. At the other end are Freemasonry's intractable critics whose minds are closed and who will never be persuaded that there is another opinion than their own, let alone that their views might be wrong. Between these two ends of the spectrum is the great mass of the non-Masonic public, some of whom, through family connections or friendships, will be favourably disposed; others of whom, from reading anti-Masonic works, will be ill-disposed; and the great majority for whom Freemasonry has no meaning or interest until the media force the subject before their eyes.

As the majority of the British public does not read books the media have had a great deal of power in forming public attitudes towards Freemasonry. Until 1984, when Grand Lodge altered its traditional policy of no comment to one of limited comment and the correction of factual errors, the power of the media in forming public attitudes was immense. Regrettably, the less scrupulous in the profession of journalism over the last twenty or so years realized the power that they possessed, in particular that, provided they observed the laws of libel and defamation, they could say whatever they liked about Freemasonry without any fear of a challenge from Masonic authority.

It can be argued that in the climate of the 1940s to 1960s the policy of no comment on specific issues (e.g. the attempt to debate Freemasonry in the Church of England in 1951) and the refusal to cooperate in programs concerned with Freemasonry (e.g. the 1960s BBC Television exposure of Freemasonry) was effective in that it turned those events into a one day wonder soon forgotten by the public. Indeed, (continued page 17)



Presidents Corner

All members of the ANZMRC wish Neil a speedy recovery from his health issues and look forward to his return to duty. Our thoughts and prayers are with him as he slowly recovers.

PRESIDENT'S COLUMN

Greetings to all readers of Harashim

Having been asked to pen a few words for this edition of Harashim in place of our President, Neil Morse, who is temporarily out of action due to a medical problem, I start with a wish that he soon recovers and will be able to resume his duties with his usual skill and energy. Besides writing for this column, I have been enjoined to take over the itinerary planning that had been started by Neil for the forthcoming Australasian tour by our ANZMRC Travelling Lecturer for 2017, WBro John Belton from England. By the time you read this the dots will have been joined up and the tour plan well and truly in place.

John Belton will start his tour in Melbourne with his first lecture to the Victorian Lodge of Research on Friday 11 August. Because John is not available for our normal three months that we allocate for any tour, we have had to confine his visit to our Australian and New Zealand affiliate lodges and study groups only. I feel sorry for our associates in Asia that have been part of previous tours, for missing out this time.

This year, 2017, is the three hundredth since the formation in London, England of the first Grand Lodge in the world and John Belton, as a member of a lodge under the United Grand Lodge of England and of the Quatuor Coronati Lodge, will be including some of those historical facts in the papers he has prepared for the tour. The UGLE and QC Lodge are also to bring their Prestonian Lecturer out to Australasia and Asia to help the English Constitution lodges in the area to celebrate this momentous occasion.

Looking further ahead, planning for the next Biennial ANZMRC Conference to be held in Melbourne in 2018 is under way and we are actively seeking papers from all our Affiliate and Associate members for presentation as a Kellerman Lecture at that conference. If you have written, or plan to write, a paper on any subject that has a connection to Freemasonry please let our secretary, Brendan Kyne, know now so that you can be included in the selection process that will start later this year. Eight papers are chosen for presentation at each Conference.

Colin Heyward, Immediate Past President ANZMRC

15 January 2017

The Kidd Collection: Part II

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Nine of the 11 volumes in the Kidd Collection relate to rituals of the Ancient and Accepted Scottish Rite; specifically those of the Northern Jurisdiction.

The contents of these particular volumes are:

- I. Notebook listing Signs and responses; Principal Signs; Tokens; Sacred Words; Passwords; Ages and Knocks for 4th to 14th degrees [with 15th and 16th degrees in another hand].
- II. Masonic Text Book No. 5: The Eleven Ineffable or Sublime Degrees of Masonry.
- III. Masonic Text Book No. 5 In Two Parts: The Masonic Degrees conferred in Grand Councils of Princes of Jerusalem; viz: I Knight of the East or Sword; and II Prince of Jerusalem. Also, the Masonic Degrees conferred in Sovereign Chapter of Rose Cross [Croix] viz: I Knight of the East and West; and II Knight of the Eagle or Sovereign Prince of Rose Croix De Heroden [Herodim].
- IV. Masonic Text Book No. 7 In Two Parts: The Masonic Degrees conferred under the authority of & in Sovereign Grand Consistories of Princes of the Royal Secret, viz: Grand Pontiff; Grand Master &c; Prince of Libanus; Chief of the Tabernacle; Prince of the Tabernacle; Knight of Brazen Serpent; Prince of Mercy; Commander of the Temple; Knight of the Eagle and Sun; patriarch of the Crusades; Noachite or Chevalier Prussien; Knight of Kadosh; Grand Inspector Inquisitor Commander; Prince of the Royal Secret. Also Masonic Degree (33^d + last _ Official) conferred in the Supreme Council; called Sovereign Grand Inspector General. According to a book entitled "Light on Masonry" by Elder David Bernard published in Utica – 1829. Also the French Masonic Degree of "Patriarch Noachite or Chevalier Prussien".
- V. Tableaux of Sovereign Grand Inspectors General 33°, A\& A\ Rite.
- VI. Sovereign Grand Inspector General; 33°[Thirty Third], New York Supreme Council 1862.
- VII. Degrees of Perfection KVR ms 1861. [viz] IV: Secret Master; V: Perfect Master; VI: Intimate Secretary; VII: Provost and Judge.
- VIII. Sovereign Grand Inspector General; 33° (Thirty Third) A\ + A\ Rite; (Rite Ecossais), as used by the New York Supreme Council, June 5, 1862 . . . Received from Ill\ Edmund B. Hayes 33° M\ P\ S\ G\ C\.
- IX. Sov\ Gra\ Ins\ Gen\ 33^d
Degrees of the Ancient and Accepted Rite; sometimes called "Rite Ecossais" or Scottish Rite, and known as Sublime or Ineffable Masonry; being thirty degrees from the 4th the the 33rd inclusive; the three Craft degrees be excluded from the numeration. 1860.

All but the first are in the handwriting of John Livy Lewis Jr., examples of which were published in a previous article in *Harashim*.

The NY masonic record states:

John L. Lewis was born in Yates county in 1813, studied law, and was admitted to the bar in 1835; was district attorney from 1837 until 1848, when he was elected Judge of his county. After holding that office for four years he engaged in the ordinary practice of his profession, acquiring a good practice and winning hosts of friends.

He was a man of bright social proclivities, an attached friend, a clear-headed adviser, a brilliant orator and a most painstaking executive. His intellect was not that of a genius and his success in life came from his industry, aided by his commendable natural traits and his many good qualities of heart and hand. He was an earnest student, indefatigable in research, a close reasoner and an honest and earnest advocate of whatever cause he believed to be right. As a Mason his reasoning on disputed points of history or

jurisprudence was clear and convincing and he did much to codify and bring into proper shape the constitution which is known as that of 1860 and which is practically that under which the Grand Lodge is now governed. He was also the first real student of the history of Freemasonry in New York, the first Historian of the Grand Lodge in fact, if not in name.



John L. Lewis 33°

Figure 1: John Livy Lewis Jr, [from <http://gwm.lunaimaging.com/>]

It was, however, as Grand Master during the four eventful years of 1856-7-8-9 and on until June, 1860, that his services to the order stand out most prominently, and his memory is likely to be longest enshrined in the annals of Masonry in the State. Its crowning glory was that during its continuance the last vestige of division and schism disappeared from the story of Freemasonry in New York, disappeared, it is to be hoped, never again to return.

There is more, but it is easily found, and not necessary to be published here.

Volume X is of significant interest as it contains the text of a letter to M\ III\ Bro Edward A. Raymond, at the time [1861] the "Sov\ Grand Commander of the Supreme Gr\ Council of M\ III\ S\ G\ I\ G\ 33d and last degree "Ancient and Accepted Rite" for the Northern Mas\ Jurisdiction of the United States of N\ America" from M\ III\ Bros\ John J\ J\ Gourgas and Giles F\ Yates.

This letter relates to the rise, fall, and anticipated resurrection of Cerneauism.

A further document relating to Cerneauism is the 'Tableau' in Volume VII in which Lewis commenced to list the names and details of every S\G\I\G\ created in the "A\ & A\ Rite in the United States of America from 1801 to 1875 inclusive". It is an incomplete table entitled "Tableau of members of the New York or Supreme Council established by Joseph Cerneau August 28th 1807 (Note. In this Table are contained the names of those who composed the Grand Consistory between 1807 and 1812)". It contains two names only, Cerneau and Clinton, and is also incomplete in the details given. However, Lewis prefaced his Tableau with an introductory retrospect of the Order[s] as he saw it. It is this nine page 'history' which is of interest. Lewis was both well placed and well informed to write such a report. Although the rights and wrongs of the matter remain contentious, this is one of a few personal, rather than official, documents extant.

One of the more interesting items is Volume XI; a 'side-by-side' comparison of seven different exposures in which the compiler reproduces Richardson's *Monitor of Free Masonry* of 1860 with notes describing the differences with Scottish Rite ritual material produced by Allyn, Bernard, Webb, Carlile, Craft and Mary Hanlon's *Revelations in Masonry* of 1827.

Given the contribution of Lewis to the progress of the NMJ, [see Baynard's *History*, Vol 1, pp359-360] it is of interest to note his personal interest in ritual development. He writes in the foreword to Volume XI: Authenticity is not claimed or pretended in any portion in either of the text or subjoined notes. A number of professed rituals or pretended exposures of these degrees having come to my hands I have arrived myself with an effort to compare and collate them as a matter of curiosity.

Oh, that some of the present 'rulers of the Craft' had such 'curiosity', and interest in masonic research! And did something about it.

PS: Obviously 'technical difficulties' led to the following note to the first article 'dropping off'.
"My grateful thanks are due to Jeffrey Croteau, Manager of Library and Archives, Scottish Rite Masonic Museum and Library, NMJ, for his assistance, expertise and many kindnesses, especially in identifying Lewis's handwriting. Larissa Watkins of the Library of the House of the Temple in Washington, DC has been, as ever, most helpful."

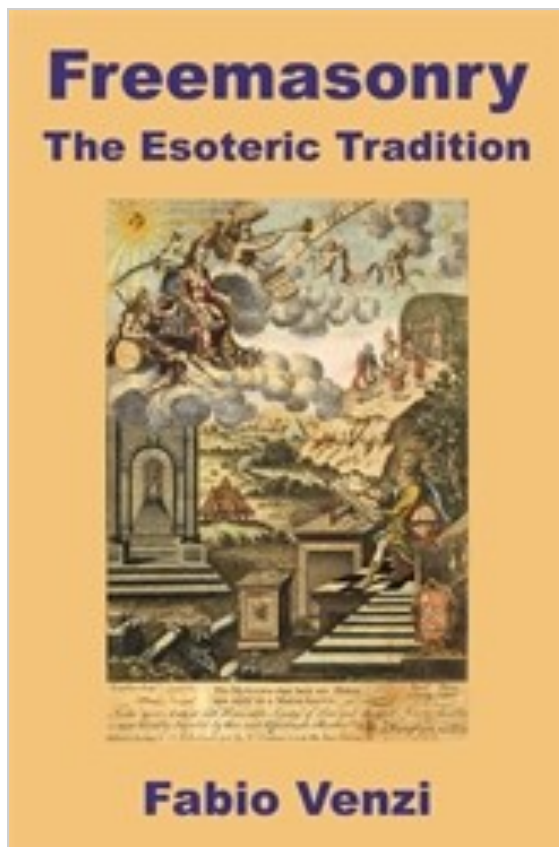
Ed Note: Named after Joseph Cerneau (1763–1840/45), "Cerneauism" was a rival and illegitimate form of Scottish Rite Masonry that challenged the SJ and NMJ during most of the 1800s

BOOK REVIEW

FREEMASONRY THE ESOTERIC TRADITION

ISBN-13 9780853185345

by Fabio Venzi



In recent times the aims of Freemasonry and its ritual has changed. The ritual is purported to no longer disclose any 'hidden' elements, there is nothing to 'reveal', indeed, the ritual appears to have made everything clearer; the individual, the Freemason, is now seen merely a principled person par excellence, whose sole aim is to do good and set a good example.

It's now only increasingly rare individuals who behold something of a deeper nature in our Masonic ritual and teachings and are often considered as somewhat eccentric or individuals or 'fantasizers'; to be charitably tolerated as long as they do not overstep the mark with their fantastical interpretations.

This volume is devoted to those members of society who maintain that Freemasonry should be interpreted, experienced and lived as an authentic Initiatic School, as was doubtless intended by the creators of its complex ritual forms, brimming with symbols, allegories and hidden meanings.

From a metahistorical point of view, the true 'figure' of the Freemason will be portrayed as a sort of 'Archetype of Enlightenment', which is clearly recognisable and presented in the western tradition throughout history. From the Epoptes of the Eleusinian Mysteries, to the Hermetic of the first centuries B.C.; from the Magician and the Neoplatonist of the Renaissance to the Rosicrucian; from the Alchemist to the Freemason, the same goal of, an individual featuring a series of common characteristics and, in particular, a similar 'vision of the world', is manifested cyclically in specific historical moments.

Thus, the "Initiate" is representative of a human figure cyclically presented under different 'guises', all bearing essentially similar symbolic characteristics; as the Hermetic carries out his work in the search for an absolute purity, and the Alchemist focuses on his ability to achieve, from an imperfect and impure matter, a perfect substance capable of transmitting this perfection to other substances, the Freemason represents a roughly hewn stone that will need to be smoothed by means of an concerted inner effort. It should however be underlined that both the alchemical procedures and the undertaking of the Masonic and hermetic pathway are performed in the presence of the transcendent, the hermetic, alchemical and Masonic initiatic journeys will never be achieved as the result of a theoretical or experimental knowledge, but, on the contrary, represent the outcome of an endeavour, an opus, in which the spirit is returned to the matter, animating and ennobling the same.

This book charts the pathway of the true masonic initiate. The term "Initiate" is applied to an individual featuring a mandatory and essential 'qualification', i.e. a 'predisposition' to embark on a pathway of gnostic development that culminates in an authentic 'transmutation', which may even be detached from the strictly 'ritual' connotation of 'initiation'. The end of the Initiatic Schools, with their binding thread of the 'secret'

and 'mysteries', is marked by a return to awareness of the divine nature of an individual (or, as Jung would say, the rediscovery of Self and the achievement of an integrated personality). Indeed, although the premises and doctrines of these Schools appear to diverge somewhat, in line with the differences encountered in the historic contexts in which they take place, their symbology and principal aims evolve into a form and tension unwaveringly focused on the 'Transcendent', in an attempt to obtain a reprieve, a return to an entity 'lost' over time.

This arduous journey is obviously not suited to all, and can be achieved only by minds free from superstructures and opinions, uncorrupted, and above all, unconditioned minds. The ideal type of "Initiate" requires no ideological support to enable him to manifest his innate 'freedom' and 'originality' and is concomitantly, thanks to this singular feature, qualified to survive in and endure even the most oppressive historic context. This particular type of human elaborates arguments at a deeper and higher level, having achieved total inner freedom.

This book is not only a manual for those who are undertaking this path and covers all aspect of the work involved in being a Freemason including ritual, philosophy and symbolic work. Its also a enthralling exploration of Masonic esoteric philosophy past present and with visions of what it could be in the future for those that believe the initiatic potential of Freemasonry is still conspicuous, and conceivably primed for 'activation'; although, to achieve this aim, several fundamental transformations would need to take place both internally, and, more importantly, among the higher ranks.



ABOUT THE AUTHOR

Fabio Venzi, Is the Grand Master of the Regular Grand Lodge of Italy and a distinguished writer and essayist. He was born in Rome in 1961.

He graduated in Sociology at the University of Rome "La Sapienza" his dissertation being a study of the relationship between Italian Masonry and Fascism.

He is the founder and editor of the philosophical Masonic journals De Hominis Dignitate and Quattuor Coronatorum, and from 1998 to 2001 worked as historical consultant for a series of studies on Southern Italy for Edizioni d'Arte in Rome.

He has written widely on the subject of Freemasonry and has spoken at numerous historical-philosophical and Masonic conventions in Italy and all around the world. This ground breaking work by Fabio Venzi, is invaluable for its wealth of historical and analytical content; it allows the reader to understand what modern Masonry truly is and what its goals are in the current era.

This book is available from Lewis Masonic at Website: www.lewismasonic.co.uk

Email: vera.west@lewismasonic.co.uk

Confessions of the 2017 ANZMRC Travelling Lecturer

I have been to Australia and New Zealand before, just after the millennium arrived, and it will be good to be back again. But the sense of unreality remains that I am actually coming to deliver talks across Australia and New Zealand.

When I looked at my list of papers I did try and pick a variety of subjects, with something to please every selection committee. The fun will be seeing what you brothers down under select from the list. All my life I have travelled for business and for pleasure, and I do find humanity wherever I go welcoming. I am a Universalist brother, I dislike masonic dogma that keeps brothers apart. That you will see reflected in my talks. I am in masonic terms NOT an English (UGLE) Supremacist so I cover Irish and Scottish aspects in what I have to say. And given the history of freemasonry down under there should be something for everyone.

I was the Founding Senior Warden and second Master of Internet Lodge No.9659 (EC). We started in 1998 with fifty founders and another fifty-two first joiners and we are now around four hundred and fifty brothers who belong to lodges in around ninety different constitutions. [It's that Universalist thing again!]. I am not in IT nerd at all but a believer good use of technology can enhance freemasonry - and in masonic research terms make research simpler by having the resources online to use in one's own home.

Keeping that online theme in mind here is a taster, one that is not in the list of talks.

The Index Rerum - The Grand Lodge of Iowa Library

http://alexandria.iowamasoniclibrary.org/researcher#_grandlodgeofiowa/library-2

Why review something that is not a book is a question some will ask. The answer is simple - the Index Rerum is a valuable resource for all researchers – and not only those in Cedar Rapids, Iowa or the USA. First, however, some background. Iowa is in the corn growing mid-west of America and at first sight, not the place one might connect with a great masonic library, but...

In the 1840s after a Grand Lodge resolution, the then Secretary Theodore S Parvin bought 5 books for \$5 and started the library in his own house. It grew until it moved to its own building (the world's first purpose-built masonic library) in 1894 and moved again in 1955 to its present site.

It subscribed to a great many masonic journals and **in 1905 started a card index to every article in every magazine it subscribed to.** Over a century this built into a huge card index. You know the sort, rows of small drawers with index cards locked in place with a long brass rod!

I visited the library in 2009 and was able to 'test drive the card index' – I found it an amazing resource. In 2010 the idea of digitising those index cards took hold and the process was recently completed. If that seems simple then just think that there were 133 drawers in the typical old library card index cabinets, a grand total of around 400,000 cards; and they processed them at about 600 cards per day. Some project.

Before writing this review I decided to give it a test. I had recently written a paper on the subject of Dudley Wright and we had unearthed a vast bibliography which runs to over 25 pages of A4. What more might be found was both the question and the challenge? In total I discovered another hundred articles in a variety of masonic magazines from the Scottish Rite *New Age Magazine* to the *Sandusky Masonic Bulletin, Square & Compasses* from New Orleans through to the *Western Australian Freemason, Victorian Craftsman, New South Wales Masonic Journal, South Australian Freemason, Queensland Freemason, South African Masonic World* and *Masonic Journal of South Africa*. Suddenly when the names of those Australian journals appear you can see that in the American mid-west lies a valuable resource for researchers down under.

As a matter of self-indulgence when I searched for me as John L Belton returned 16 hits while a simpler John Belton achieved 42 – some degree of experimentation in the searches can be beneficial to get the best results! While the information on each item is sometimes lacking some detail, it gives a panorama of results that is simply unobtainable elsewhere – and clear pointers for more detailed researches.

The only thing missing is that it is not possible to know exactly what the Iowa holdings of any particular masonic magazine are, which of course for a researcher would be the icing on the cake. Over a century librarians have come and gone and exercised their styles and norms of each decade, so there is no simple, exact way to know what the Iowa holdings are exactly. In cases of necessity the librarian would I am sure, be able to offer some assistance.

In all of this, it is a delight to see that the Grand Lodge of Iowa is still at the cutting edge of innovative masonic librarianship in the digital world of today. One must pay tribute to the librarian Bill Kreuger and his team who digitised all the cards, both for the vision and their completion of the project.

Nothing, however, can detract from the fact that the Index Rerum is a unique resource; and there will be no other because nobody else ever indexed all their masonic magazines by the article and author. Give it a 'test drive' and prepare to be considerably surprised.

Some points on English Language.

Some people feel that English is a confusing language. With regard to grammar, it sometimes seems like there are several different unrelated rules for conjugated verbs and that irregular verbs which don't seem to follow any of the rules are more frequent than regular verbs. And then there's the issue of spelling. How can we ever make any sense out of the chaos of English? By the seventeenth century, a number of scholars and others began searching for a way to bring order out of the chaos.

One of the first attempts at bringing about some order came in 1604 when Robert Cawdray published *A Table Alphabeticall*. This little book—120 pages in length—enabled those who studied it to convey an impression of learning. While the book is generally considered as the first monolingual dictionary of English, it is not considered a particularly useful work. It listed 2,543 words and provided brief (sometimes just a single word) definitions. Cawdray considered the purpose of the book to be—

"for the benefit and helpe of Ladies, Gentlewomen, or other unskillful persons".

Cawdray also writes:

By this Table (right Honourable & Worshipfull) strangers that blame our tongue of difficultie, and vncertaintie may heereby plainly see, & better vnderstand those things, which they haue thought hard. Heerby also the true Orthography, that is, the true writing of many hard English words, borrowed from the Greeke, Latine & French, and how to know one from the other, with the interpretation thereof by plaine English words, may be learned and knowne. And children heerby may be prepared for the vnderstanding of a great number of Latine words: which also will bring much delight & iudgement to others, by the vse of this little worke.

This first dictionary proved to be relatively popular and by 1617 it was into its fourth edition. The full text of the 1604 edition can be found at <http://www.library.utoronto.ca/utel/ret/cawdrey/cawdrey0.html#work>

Robert Cawdray (also spelt Cawdrey) was a school teacher who had never been to college. He was ordained as a deacon and had been made a rector. While he was sympathetic to Puritan teachings, he

was chastised for not reading the approved texts in his sermons. With many new words entering the English language, Cawdray worried that the wealthy were adopting foreign words and phrases. To lessen confusion and to help ensure that people would not lose their mother tongue, he began working on his dictionary as early as 1563 while teaching school. For many the ideal model for order in a language was to be found in Latin. With its regular grammar, spelling convention and systematic style, Latin was an example of a language that had lasted. Would the next generation of English speakers be able to read the writings of the present generation? Without order, English many people felt, was destined for oblivion.

In 1697, Daniel Defoe proposed that there should be an academy to decide on right and wrong usage. According to Defoe, with an academy "it would be as criminal coin words as money." In other words, with an academy, new words would have to be approved and simply introducing new words without approval would be the same as minting money with government approval. The idea of a language academy to bring order to the chaos of language was something that was being tried elsewhere in Europe. The idea of an English academy, however, never got off the ground,



Book Review

Landmarks of our Fathers: a critical analysis of the start and origin of African Lodge No. 1

John L Hairston

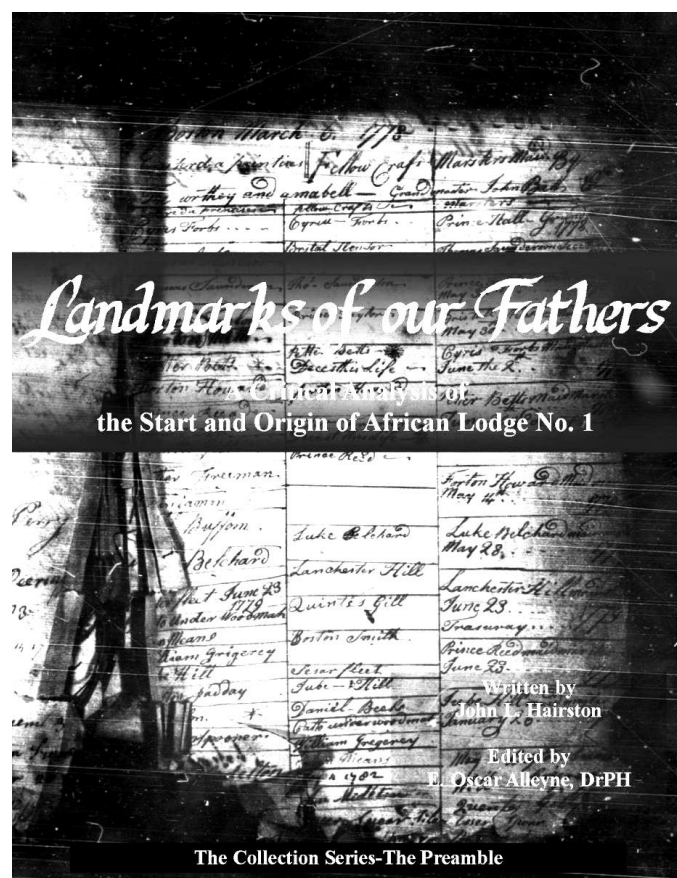
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From jibes in newspapers, such as the ‘St Black’s Lodge’ article in a newspaper in 1782, and the ‘niggerdom in regalia’ reference in the New York *Pomeroy’s Democrat* of 1871, to the official organs of mainstream American Freemasonry which legislated as recently as the 20th century against the admission of candidates other than free-born white men, racial prejudice is well documented. C

Consequently, when some mainstream American researchers pointed to a group of documents generally referred to as ‘the minutes of African Lodge’, as supporting the contention that the founders of the lodge were not regularly-made Masons, there was a tendency to doubt both the reliability of the documents and the impartiality of those citing them.

The question of regularity of origin seemed to have been settled by (a) the pronouncement in December 1994 of the Board of General Purposes of the United Grand Lodge of England that:

By today’s standards, the formation of the Prince Hall Grand Lodge was irregular but, in view of the way in which some other Grand Lodges were formed in America in that period, the formation of the Prince Hall Grand Lodge of Massachusetts could have been seen as “merely eccentric” and of acceptable regularity.

and (b) by the eventual concurrence of approximately 80% of mainstream American grand lodges. But now John Hairston, himself a Prince Hall Freemason, has re-opened the issue with *Landmarks of our Fathers*, the first of a proposed series of books on the formative years of Prince Hall Freemasonry. Brother Hairston seeks to demonstrate that Prince Hall and the other founders were not initiated in a warranted lodge, and not in 1775. His findings are based on ‘the minutes of African Lodge’ and his further research.

The ‘minutes’ relate mainly to: (a) the unwarranted African Lodge No.1 of Boston; (b) the warranted African Lodge No.459 EC (issued September 1784, re-numbered 370 EC in 1792); and (c) African Lodge No.459 *bis* of Philadelphia (cloned from African Lodge No. 459/370 in 1797).

The documents appear to have been in the custody of what is now the Prince Hall Grand Lodge of Massachusetts, and were accessed by William Upton when he investigated matters on behalf of the mainstream Grand Lodge of Washington in the closing years of the 19th century. Some fifty years later, the documents were microfilmed under the joint auspices of the mainstream and Prince Hall Grand Lodges of Massachusetts, and since that event most researchers appear to have consulted only the microfilm, not the original documents.

Bro Hairston has acquired a copy of all the microfilmed documents, but his book is concerned primarily with those relating to African Lodge No.1, prior to the issue of a warrant in England in 1784 and its eventual receipt in Boston in 1787. He provides photographic reproduction of some of these documents, which are difficult to read, and transcripts of relevant sections.

There are two key documents and these have been published on several occasions. Both are shown in volume 90 of *Ars Quatuor Coronatorum*. That on page 318 (Appendix 1) appears to be a list of members of the lodge, with dates of initiation, passing and raising, and has evidently been compiled over a period of years by more than one

person. The other, on page 319 (Appendix 2) seems to be a list of 15 members ‘made’ on a particular occasion, together with a calculation of fees for the ‘making’. With due allowance for variations of spelling, and differences of handwriting, the two lists are not identical, although both identify ‘Grand Master [*sic*] John Batt’ as conducting the initial ceremony.

Both documents are headed by a date, ‘March 6’ and the year, but the final figure of the year is disputed. William Upton, viewing the original documents (in 1898), opted for 1775. George Draffen, viewing the microfilm nearly 80 years later, referring to the list of fees (Appendix 2), wrote: ‘1775—the final digit is only just legible’ (AQC vol.89, p72). The documents were microfilmed in 1950 and five years later Edward Cusick compared the original and the microfilm of the document listing the fees and found that the original had been overwritten by a modern fountain pen, to show the last digit as a ‘5’ (quoted in Walkes J, *Prince Hall’s Mission*, p17).

The motive of this unauthorised entry could have been to deceive, or to ‘correct’ a perceived error, or to clarify an almost illegible digit. To this reviewer, on Appendix 2 (AQC p319) the last digit appears to be a ‘6’, but most writers see it as an ‘8’, as does Bro Hairston. The date on the other document definitely is not a ‘6’. It could possibly be a ‘5’, but is more likely to be ‘8’, as Hairston claims.

The original belief that Prince Hall was initiated in 1775 is based on the writing of Boston historian Jeremy Belknap about 15 years after the event, who said of Prince Hall:

He is Grand Master of a Lodge of Free masons composed wholly of blacks and distinguished by the name of African Lodge. It was begun in this town while it was occupied by the British Troops in 1775, some of whom held a Lodge and initiated a number of blacks. After the Peace they sent to England and obtained a Charter.

This was enlarged upon by later writers, and George Draffen (AQC vol.89, pp70–91) identified the lodge as being Lodge 441 IC in the 38th of Foot (South Staffordshire’s), stationed in or near Boston at that time, and he established that John Batt was a member of that lodge, registered as such by the Grand Lodge of Ireland in May 1771. He pointed out that any minutes of the lodge at that time have been lost and ‘it is impossible to say if John Batt was the Master in 1775’. Nor does Ireland have any record of Prince Hall and his associates being recorded as members of the lodge. He added: ‘No other evidence has been produced to show that

Prince Hall’s initiation was in any way irregular and it must be presumed that he became a mason in the normal and regular way’

Bro Hairston, having examined the original document written by Belknap, states that there is no evidence that Prince Hall supplied the date of 1775. He then refers to a letter from Prince Hall to William Moody, the Master of a London lodge [HCF28/A/2, UGLE library], dated 30 June 1784, in which Hall states: ‘this lodge has been founded almost this eight years’, which (Hairston reasons) would place its foundation between July 1776 and June 1777. Aided by thorough documentation, Hairston establishes that Batt, his regiment, and his lodge left Boston in March 1776, and that Batt, after performing garrison duty at Halifax, was discharged from the army in February 1777. By the end of that year a man named John Batt had enlisted in the Continental Army as a Sergeant, the rank formerly held by the John Batt of the 38th of Foot. His enlistment on the Colonial side brought him back in Boston, at least until he deserted on 10 June 1778.

Hairston also clearly demonstrates that, among the several residents in the Boston area who were named Prince Hall, the one who became Master of African Lodge was also a soldier on the colonial side in 1778. Among the several pieces of evidence leading to this conclusion, the clincher is a comparison of the signature of Prince Hall on various documents from: (a) military records; (b) the microfilmed ‘minutes’; and (c) several letters now in the UGLE library, addressed to the Grand Master, Deputy Grand Master, Grand Secretary, and other members of the *Moderns* grand lodge.

The documented evidence of ***Landmarks of our Fathers*** leads to the conclusions: (a) that John Batt conducted several ceremonies in the Boston area in 1778, in which a number of black men were ‘made’ Masons without benefit of a ‘just, perfect and regular’ lodge, the first of these being Prince Hall; and (b) that John Batt was the first Master of the lodge so formed, and he was succeeded as Master by Prince Hall before the end of the year. The evidence includes degree workings on 6 March 1778, 30 May, 2 June, 20 June and 29 December 1778, 14 May, 28 May and 23 June 1779.

When Prince Hall wrote to William Moody in 1784, seeking assistance in petitioning the Grand Lodge of England (*Moderns*) for a warrant (Historical Correspondence File 28/A/2, UGLE library), he stated that the lodge had no warrant, but only a permit from Grand Master Rowe (Prov GM John Rowe) to walk on St John’s Day and to bury their dead ‘in form’. He made no mention of the circumstances of the initiation of the founders of the

lodge, nor of the subsequent ceremonies performed. And no record can be found of any inquiries or investigation by the Grand Lodge before issuing the warrant to African Lodge No.459 of Boston in September 1784.

It must have taken considerable courage for Bro Hairston to pursue this line of inquiry, and to publicise the result. His carefully marshalled facts, supported by documentary illustrations, leave little doubt that the 'traditional' history of the start of Prince Hall Freemasonry must be rewritten, that it commences in 1778 with a renegade British soldier conducting unauthorised 'Masonic' ceremonies, for a considerable fee. The author regards the result of his research as 'a simple mending' of history, not to be looked upon as 'a crack in the Prince Hall mosaic', but others may see it differently. The reactions of the individual Prince Hall grand lodges and the grand lodges worldwide who have exchanged recognition with them, particularly North American grand lodges, have yet to be recorded. Others with a vested interest will be the nine southern US mainstream grand lodges that have not exchanged recognition with their Prince Hall counterparts, and the many black grand lodges regarded as 'bogus' by the Prince Hall fraternity.

Landmarks of our Fathers is a good read for history buffs, a fine example for potential researchers, and a must for anyone interested in the controversy likely to arise from it. I can hardly wait for the next volume in the series.

Tony Pope

Bro John L Hairston

Bro E Oscar Allryne DrPH



Handwritten text: "Signed June 1-1778 Bro of the Town of Bristol by Richard D. Hall Bigg
Holders in part of the Towns Bounty Prince Hall"

Handwritten text: "Lodge is the earnest desire and prayer of
Most obedient and humble servant & Brother
Prince Hall
Boston May 16 1787"

Handwritten text: "Happiest man in
Subscribe my self your most
servant & Brother Prince Hall"

Handwritten text: "For such a Lodge hear that they
are more; is the earnest Wish and
Most obedient servant & Brother
Prince Hall"

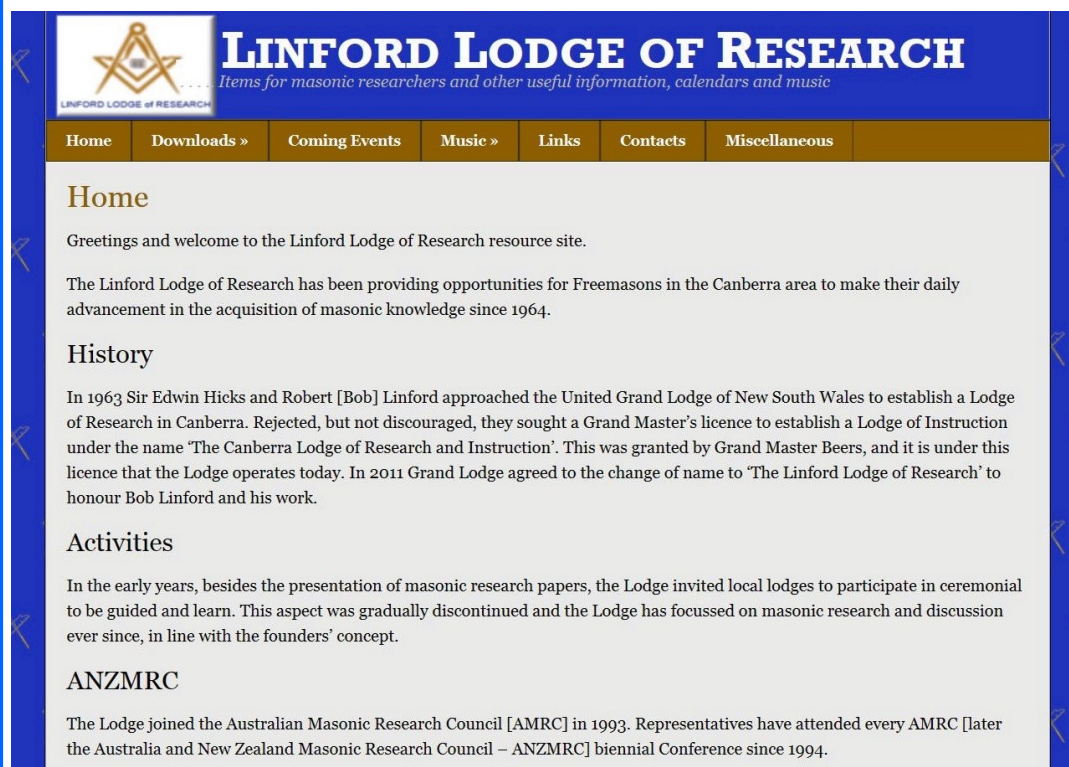
Signatures of Prince Hall

Linford website for researchers and travellers

by Tony Pope

Over the past few months, members of Linford Lodge of Research (Canberra) have been setting up a simple and inexpensive website to assist Freemasons, locally and worldwide, in their daily advancement of Masonic knowledge. It is very much a work in progress, with members searching their hard drives and various other digital storage media, to add current and older material to the website. The scanning of pre-digital documents is a task which has not yet commenced.

The site is powered by WordPress, a free online open-source website-creation tool, probably the easiest and most powerful blogging and website-content management system available. To this, the webmaster (WBro Don Ray) has added a theme or user-interface skin called 'Freemason'. The 'home page' contains a brief history of Masonic research in the Canberra area, dating from 1964, and a drop-down menu to the other resources. Of the six drop-down options currently listed, the most unusual is 'Music', a particular interest of the webmaster, who plans to provide sheet music, lyrics and audio files for the Craft and various Orders.



The option most developed is 'Downloads'. At last count, it contained:

34 research papers and articles (presented in the district, or by Linford members, including eight Kellerman Lecturers, presented and/or published elsewhere);
7 book reviews by members;
54 volumes of books (including the two-volume *Freemasonry Universal* by Kent Henderson & Tony Pope, the two-volume *World of Freemasonry* by Bob Nairn, and the

seven volumes of the *History of the United Grand Lodge of New South Wales*, plus rituals, exposures, and many out-of-print books);

4 series of periodicals, namely *Harashim* (the complete set from 1997 to 2016, amalgamated into annual volumes), *AMRC & ANZMRC Proceedings* (1992–2008, and 2014), *Discovery Lodge of Research Transactions* (in annual volumes 2011–2014), and *NSW Region 10 Newsletters*.

plus Notice Papers and other documents. All these are stored in Dropbox. More material in every category will be uploaded each month.

You are invited to visit the website at any time, to add it to your Favourites, and to check back every month for updates. In particular, you are invited to make use of *World of Freemasonry* and *Freemasonry Universal* if you are planning to visit outside your own jurisdiction. *Freemasonry Universal* is in the process of being updated, month by month.

Eventually, we'll have a visitor-counter and perhaps a guest book. Meanwhile, there is an email contact address on the website, should you have any queries or comments. Did I forget the URL? You can find it on Google, or note it below:

<<http://www.linfordresearch.info/>>.

Legal stuff About *Harashim*

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

It is supplied to Affiliates and Associates electronically in PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Editor at harbar88@gmail.com *Harashim* may be read online at <https://issuu.com/harashimed>

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Contents

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

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

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

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

Material submitted for publication must be in a digitized form by e-mail, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to harbar88@gmail.com

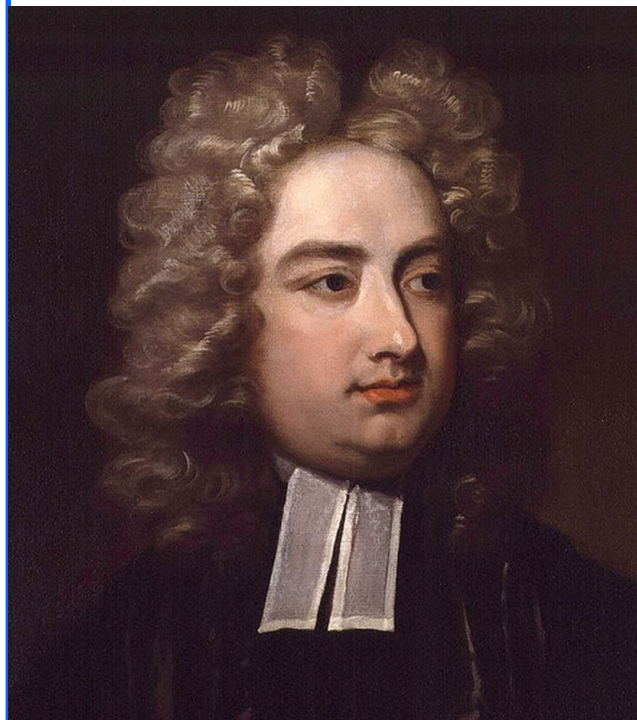
Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. *Contributors who require mailed material to be returned should include a stamped, self-addressed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

General correspondence

All other correspondence, including about purchase of files and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne
7 Devon Ave Coburg Vic 3058

perhaps because the French had an academy.

Today Defoe (shown above previous page) is better known for his novel about Robinson Crusoe than for his attempts to bring order to English. Another voice for bringing order to English came from Jonathan Swift. Swift was born in Dublin in 1667 to a well-known Royalist family. Among the characteristics of eighteenth-century English which Swift deplored was the tendency to shorten words that should, he believed, retain their full dignified length: such as, rep for



‘reputation,’ incog for ‘incognito’.

A portrait of Jonathon Swift is shown above.

In 1712, Swift published *A Proposal for Correcting, Improving and Ascertaining the English Tongue*. In this work, he proposed the only sure remedy against “Manglings and Abbreviations” and against the innovations of “illiterate Court Fops, half-witted Poets, and University Boys” would be an English Academy.

His ideas, like those of Defoe, were never adopted. Swift also took up a diatribe against the chaos of English spelling:

“Another Cause (and perhaps borrowed from the former) which hath contributed not a little to the maiming of our Language, is a foolish Opinion,

advance of late Years, that we ought to spell exactly as we speak; which besides the obvious Inconvenience of utterly destroying our Etymology, which be a thing which we should never see an End of.”

The chaotic situation of English was further complicated by the work of bad scholars who, convinced by false etymologies, had changed words like:- iland, sissors, sithe, coud and ancor into island, scissors, scythe, could and anchor.

With this, those who wished to write in English had an even greater need for a dictionary to show them correct spellings.

The dictionary which would help bring some order into the chaos of English was published in 1755. This work, which included some 40,000 definitions, was compiled by Dr. Samuel Johnson over a period of 9 years. Johnson viewed English as a living language, with many different shades of meaning. His definitions were based on precedents (a principle found in English common law). He describes his work as—

“Setting the orthography, displaying the analogy, regulating the structures, and ascertaining the significations of English word.”

Johnson indicated that work on his dictionary was done:

“with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers, but amidst inconveniences and distraction, in sickness and in sorrow”

With Johnson’s dictionary, some standardisation of English began; order began to emerge from the chaos.

Some quotes by Jonathon Swift.

The proper words in the proper places are the true definition of style.

Where there are large powers with little ambition... nature may be said to have fallen short of her purposes.

(continued from page 4)

there are those who would argue that unofficial answers did potentially more harm than the lack of official comment (e.g. the anonymous answer to Hannahs Darkness Visible, London 1951, Vindexs Light Invisible, London 1952). As has already been stated, however, the official policy, combined with a clamp-down on general Masonic information and the lack of a public Masonic presence were not helpful in that they deprived the general public of sound, authoritative general information against which to measure what they learnt from the media.

In the last two decades the world has radically changed. Old virtues have been challenged, with the media leading the challenge. A polite no comment and a failure to correct or comment upon factual errors combined with a desire for privacy are now taken as evidence that allegations are true and that there is something to hide—the no smoke without fire reaction. It was partly a realization that this change had taken place and partly a growing awareness that public ignorance was beginning to affect brethren in their employment that caused Grand Lodge to reconsider its traditional policies. Despite the need for change, and the effects that change is already beginning to have, there are still those in the Craft who would prefer to return to the pre-1984 position. I would argue that there is no going back and that if the policy was reversed it would be a certain way of diminishing the Craft and beginning its gradual decline to extinction. In the modern world any organization, no matter how noble or impartial it be, must take notice of public attitudes towards it if it wishes to survive in any strength.

The Current Problems

The current problems can be broken down into three main areas: accusations of secrecy; a misunderstanding of the relationship between Freemasonry and religion; insinuations of corruption, malpractice, etc. through misuse of membership by freemasons. As I hope this paper has shown, the principal reason for those problems having taken root is ignorance of the principles and practices of Freemasonry on the part of the general public. In the area of religion there have always been individuals within the various denominations of the Christian Church who have chosen to misinterpret the rituals of

(Continued page 25)

(From page 17)

Geometry and Masonry. Harvey Lovewell



The address to the Immediate Past Master and the depiction on his jewel refer to the 47th proposition of Euclid. When this was presented to me I vividly remember the reference to "our brother Pythagoras".

The Master's jewel is the square, two sides 90 degrees apart which will form the base needed

for the 47th problem (in many jurisdictions the square has the dimensions of 3:4, the Pythagorean dimensions). As the Master serves in his position, he becomes more complete, and, therefore, the 47th problem of Euclid is dedicated on his jewel when he leaves office.

When giving this address on the occasion of my installation as Master of Millaa Millaa Lodge I thought back to my studies in electrical engineering and realised the importance that this piece of mathematics had in electrical theory.

I then decided to ask some of my Masonic peers, what they saw as the significance of this to masonry. What role did Pythagoras play? I suppose I was not too surprised to find out that little if anything was known by those I asked. It was because of this that I have decided to put together a paper dealing with this subject and try to put some life into a subject that most people shun, and to also look at the characters mentioned in this discourse, i.e. Euclid and Pythagoras.

We first hear of Pythagoras in the first degree tracing board, and again in the Fellowcraft degree, where we are told in the charge after passing that "the science of geometry, which is established as the basis of our art." These words tell us of the importance of geometry our ritual writers make within the craft. The first-degree tracing board lecture makes many references to geometry and the implements to practice geometry. The use of symbolic geometry occurs in most other Masonic orders over and beyond the craft degrees.

The importance placed on learning in our degree work can take us back a great many years to a time when knowledge was neither so great nor as diversified as now. William Preston, the eminent Masonic student, scholar, writer, who lived and wrote in the latter part of the eighteenth century, conceived the idea of making the degrees in general, and the Fellowcraft degree in particular, a liberal education! A 'liberal education' in those days was comprised within what we still call, after Preston, the 'seven liberal arts and sciences.' In those days any mathematics beyond geometry was only for the very, very few. Indeed, mathematics were looked upon as being something not meant for the common men, as being of small use in the world, save for engineers and designers and measurers of land.

But Preston, if his lectures are no longer the real 'liberal education' which he planned, and which, in the form of his lectures modified by Webb (and somewhat tinkered with by various authorities and near authorities who at times have kept the husk and let the kernel escape!) built better than he knew. For us, may now, justly and honourably, take 'geometry' to mean not only the science of measurement of surface and area and the calculation of angles and distances but to mean all measurement. And to study measurement means to study Science, for all science is but measurement, and by that measurement, the deduction of laws and the unravelling of the secrets of nature.

This study of the seven liberal arts and sciences is made mention of on numerous occasions in our ritual, what of these? Below is a quote that is 1800 years old.

"... let one of these be that art which prepares the body to be subservient, as a prompt and robust vehicle, to the mandates of the soul, and which is denominated gymnastic. Let another art be that which is the angel of the conceptions of the soul, and which is called rhetoric; another, that which is the nurse and tutor of the juvenile mind, and which is denominated poetry; another that which is the leader of the nature of numbers, and which is called erittunetic; and another that which is the teacher of computation, and is called logistic. Let geometry, also, and music follow, who are the associates of philosophy and conscious of her arcane, and to each of which she distributes a portion of her labour."

Maximus Tyrius (circa 200 CE "Dissertation", xx1, translated by Thomas Taylor(1758-1835)

H.P.H. Bromwell (1823 -1903) wrote in his massive tome Restorations of Masonic Geometry and Symbolology that: *"Although the number of recognized sciences far exceeds seven, yet, giving to that number the benefit of its symbolic meaning, it stands for the whole circle of Sciences, whether specifically named among the seven or not."*

We usually associate the seven liberal arts to medieval education curriculum, at this time, in Masonic circles, the only education available, may I suggest that an educated member of a lodge was more useful, especially if he could apply geometry to his work.

The 47th proposition of the first book of Euclid.

The Pythagorean Theorem states that for any right triangle the sum of the squares of its two legs equals the square of its hypotenuse ($a^2 + b^2 = c^2$). Or we could frame it as the sum of the square of the horizontal and the square of the perpendicular equals the square of the hypotenuse. This is what became known as Euclid's 47 Proposition. The drawing below illustrates this.



We also know this formulation was known before Pythagoras - there is evidence in ancient Egyptian work, ancient China (the Chou Pei manuscript), and the megalith builders.

Chou Pei;

The oldest existing Chinese texts containing formal mathematical theories were produced during the Han period. The Arithmetic Classic of the Gnomon and the Circular Paths of Heaven (Chou Pei Suan Ching) is dated before the 3rd century B.C and contains various modern mathematical principles such as working with fractions using a common denominator, and proofs of many geometrical theories. The text contains

an accurate process of division for finding out the square root of numbers. In fact, the Chou Pei presents the oldest known proof of the right-angle triangle theory in the hsuan-thu diagram.

This theory, commonly known as the "Pythagorean theorem," shows that the sum of the squares of the legs of a right triangle is equal to the squares of the hypotenuse or:

$$(A \times 2) + (B \times 2) = (C \times 2).$$

Regardless, it is attributed to Pythagoras and two hundred years later Euclid compiled his "Elements of Mathematics" where this particular 47th proposition is found in Book One.

This theorem has been called the root of all geometry and the cornerstone of mathematics. The practical applications alone are worthy of the high esteem that Masonry affords it. And this is the interpretation of the lecture that is most considered when masons speak of it but the meaning of this hieroglyphical emblem does not stop there.

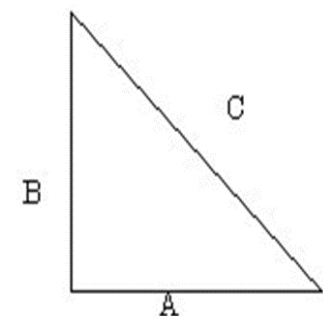
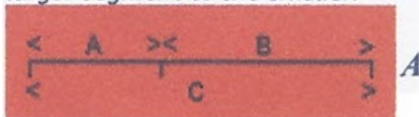
The emblem we are usually presented is the 3,4,5 right triangle in this fashion: The vertical line is 3 units, the horizontal is 4 units, and the hypotenuse is 5 units. Not only is our attention called to this geometrical figure in the Master Mason degree, it is also prominent in the Scottish Rite in the 20th Degree - Master of the Symbolic Lodge and in the 25th Degree - Knight of the Brazen Serpent.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are considered, from a point to a line, from a line to a superficies (surface of a body) and from a superficies to a solid, By this science, the architect is enabled to construct his plans, and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the World, and all things within, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cy-

cles. In fine, geometry is the foundation of architecture and the root of mathematics.

Many readers may feel like they have been returned to Geometry class. A simple illustration will probably refresh our memories:

larger segment to the smaller.



$$A^2 + B^2 = C^2$$

The proposition is especially important in architecture. Builders have since ancient times used this theorem in constructing buildings by a process known as "squaring a room." As the theorem states that 3 squared + 4 squared = 5 squared, a builder starts by marking a spot and drawing a line, say line A. This line is given the value of 3. The builder then marks an-

other point, say point B and draws a line from it at a right angle to line A, and it is given the value of 4. The distance between line A and B is then measured, and if the distance between A and B is 5, then the room is squared. By inverting the process, a "squared" (or rectangle) room can be obtained.

Before the advent of GPS and Laser measuring tools engineers who tunnel from both sides through a mountain used the 47th proposition to get the two shafts to meet in the centre. The surveyor who wants to know how high a mountain may be ascertains the answer through the 47th proposition. The astronomer who calculates the distance of the sun, the moon, the planets, and who fixes "the duration of times and seasons, years, and cycles," depends upon the 47th proposition for his results. The navigator travelling the trackless seas uses the 47th proposition in determining his latitude, his longitude, and his true time. Eclipses are predicted, tides are specified as to height and time of occurrence, land is surveyed, roads run, shafts dug, bridges built, with the 47th proposition to show the way.

In some lodges, using this principle, a candidate symbolically "squares the Lodge" by being escorted around the Lodge three times during the Entered Apprentice ritual, four times for a Fellowcraft ritual, and five times for a Master Mason ritual, which completed his journey.

The Mystical Symbolism of the Pythagorean Triangle

Earlier in this paper, I made reference to the fact that the Egyptians were in possession of the knowledge of the 47th Proposition.

According to Plutarch (46 - 120 C.E.), the Egyptians attributed the sides of the triangle in this fashion. The vertical line was of 3 units and attributed to Osiris. The horizontal line was of 4 units and attributed to Isis. And the hypotenuse was, of course, 5 units and attributed to Horus, the son of Osiris and Isis. It is noteworthy that Plutarch studied in the Academy at Athens and was a priest at Apollo's temple at Delphi for 20 years. In the myth of Osiris and Isis, Osiris is killed which makes Horus the Son of a Widow and links him with Hiram!

The units of the triangle's side are Significant. The three units of the Osiris vertical have been attributed to the three Alchemical principles of Salt, Sulphur and Mercury. All things are manifestations of these three principles according to Alchemical doctrine. The four units of the horizontal line of Isis relate to the so-called four elements: earth, air, water, and fire. These are of course the four Ancients. The ascending Horus line with its five units represents the five kingdoms: mineral, plant, animal, human, and the Fifth Kingdom. This is the Path of Return. The ascending line finally connects back up

with the Osirian line. The Fifth Kingdom symbolises the Adept as one who has consciously reunited with the Source of all Being.

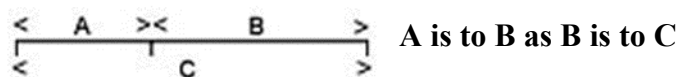
The 47th problem has been referred to as "the foundation of Freemasonry." Why one of many possible solutions to a particular geometrical problem should become emblematic of Freemasonry probably has more to the long-standing tradition of Sacred Geometry, but the importance of the symbol is largely unknown.

Noted cabalist Alan Bennet speculated that the three squares represented the magical squares of Saturn, Jupiter, and Mars. Masonic author Albert Pike, in *his Morals and Dogma*, repeats Plutarch's comments and suggests that the triangle represents matter (Isis), spirit (Osiris), and the union of the two (Horus) ... and indeed, the sum of the two smaller squares equals the larger.

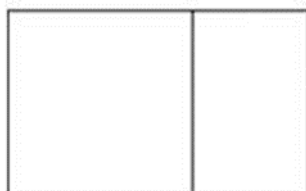
Sacred Geometry,

Pythagoras is credited with the discovery of the **Golden Rectangle**. The Golden Rectangle is built on the "golden ratio" or "golden proportion," which is determined by the irrational number known as Phi. To put it simply, a golden rectangle is a rectangle divided in such a way as to create a square and a smaller rectangle that retains the same proportions as the original rectangle. To do this, one must create a rectangle based on this ratio.

To find the Golden Ratio, one must divide a line so that the ratio of the line to the larger segment is equal to the ratio of the



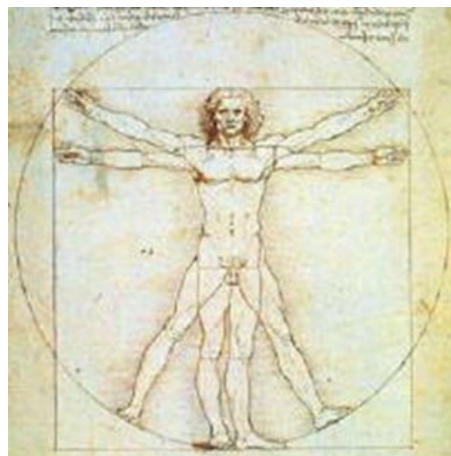
To get a golden rectangle, you simply turn the larger segment of the line into a square.



If you add a square to the long side of the "golden rectangle," you'll get a larger golden rectangle. If you continue to add squares in this way, you'll see the basis for nature's logarithmic spiral patterns.

The golden proportion appears in numerous places in nature and in art and architecture. It forms the basis for Leonardo Da Vinci's "Divine Proportion," the ideal illustrated in his drawing Vitruvian Man. The face of the Parthenon in Athens is a perfect golden rectangle. The shell of the nautilus is a famous example of a spiral based on the golden mean, as is 'the spiral of the human DNA molecule.

Although made famous by Renaissance artist Leonardo Da Vinci, the figure known as the Vitruvian Man is actually named after the man who created him, the Roman architect Vitruvius. Vitruvius, a



proponent of the Sacred Geometry of Pythagoras, designed temples based on the proportions of the human body, believing them to be perfect. This perfection, wrote Vitruvius, was due to the fact that the extended limbs of a perfectly proportioned human fit into both the circle and the square.

According to Pythagorean tradition, the circle represents the spiritual realm; the square, material existence, so the human body represented the perfect marriage of matter and spirit, which is reflected in its proportions. Leonardo was one of many artists who attempted to depict Vitruvius' perfect man, and the only one who succeeded; *his version on left*. is considered the most accurate depictions of the human body.

From this one can see that man for many centuries has had some kind of relationship with geometry especially the ratio Phi which equals 1.618, most ancient buildings have been constructed using this ratio being that which appears most harmonious.

Euclid (about 300BC) in his "Elements" calls dividing a line at the 0.6180399 point, dividing a line in the extreme and mean ratio. This later gave rise to the name golden mean.

There are no extant records of the Greek architects' plans for their most famous temples and buildings (such as the Parthenon). So we do not know if they deliberately used the golden section in their architectural plans. The American mathematician Mark Barr used the Greek letter phi (ϕ) to represent the golden ratio, using the initial letter of the Greek Phidias who used the golden ratio in his sculptures.

Luca Pacioli (also written as Paccioli) wrote a book called *De Divina Proportione* (The Divine Proportion) in 1509. It contains drawings made by Leonardo da Vinci of the 5 Platonic solids. It was probably Leonardo (da Vinci) who first called it the *sectio aurea* (Latin for the golden section).

So, in Plato's *Timatos*, the elements became a shape in the form of the five bodies, also called Platonic bodies. You first see fire which forms the primary antithesis with earth. Then we see air, without which fire cannot exist, and water which forms the liquid part of the earth, and without which no life could be possible on earth. Then we see the fifth element, which should according to Plato be in the centre of the elements, and which is called the Quintessence, or to put it more mathematical; the dodecahedron. The solution is that the dodecahedron was not made public.

Also, in the middle Ages and Renaissance the knowledge of the dodecahedron, and with it the connection of the pentagram was passed on only to the most prominent architect and his closest colleagues. Furthermore, they had discovered that the dodecahedron, through connecting certain edges etc. held in itself all other bodies.

The dodecahedron became thus the basis for obtaining all other bodies and was not without reason for Plato the symbol of the all all-embracing Universe.

How then does this golden ratio apply to geometry and how is it formulated?

The Fibonacci series is formed by adding the latest two numbers to get the next one, starting from 0 and 1

0 1 --the series starts like this.

$0+1=1$ so the series is now

0 1 1

$1 + 1 = 2$. so the series continues ...

0 1 1 2 and the next term is

$1+2=3$ so we now have

0 1 1 2 3 and it continues as follows ...

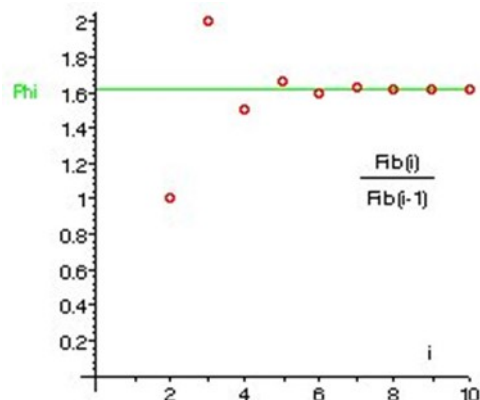
0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377, 610, 987, ..

If we take the ratio of two successive numbers in Fibonacci's series, (1, 1, 2, 3, 5, 8, 13, ...) and we divide each by the number before it, we will find the following series of numbers;

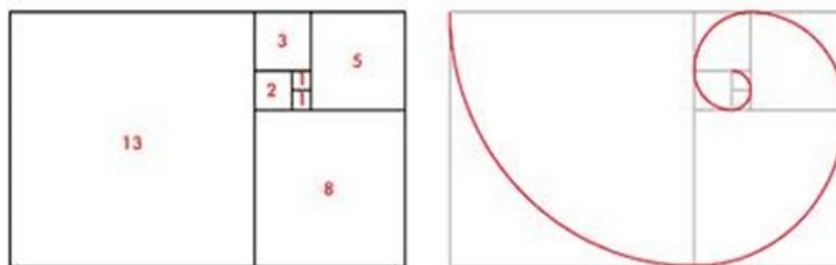
$1/1=1$, $2/1=2$, $3/2=1.5$, $5/3=1.666...$, $8/5=1.6$, $13/8=1.625$, $21/13=1.61538...$

It is easier to see what is happening if we plot the ratios on a graph, *top of next page*:

The ratio seems to be settling down to a particular value, which we call the golden ratio or the golden number. It has a value of approximately 1.618034. The geometric proportions of the pentagram are those of the golden section, aurio section: the golden mean



The Fibonacci Rectangle (or Golden Rectangle) is used to create the Fibonacci Spiral which can be seen throughout the natural world.



The pentagram was frequently found on potsherds and tablets (which have been dated to as early as 3500 BCE) in the location of the Kingdom of Uruk (at the mouth of the Tigris-Euphrates valley). The symbol was found accompanying signs relating to the foundation of written language. There is also evidence that the pentagram was used in ancient Mesopotamia to indicate the seal of royalty and power which extends to the four corners of the earth.

The ancients regarded the rose as the symbol of secrecy and silence. The confessionals in old churches have the symbolic rose carved upon them; the vaulted ceiling of the council chamber bears it, and the lodge room of medieval masonry is decorated with it. What occurred there was *sub rosa*, not to be divulged.



The pentagram, so easily seen in the rose, was the secret shibboleth of the Pythagoreans; and the Celtic Druids adorned their priestly robes with it. The Christians considered it even a more powerful sign than the cross for banning the evil one; it is found in many windows of the fine old Munsters and cathedrals.

Could the five-pointed star also represent the five points of fellowship? Pentagram: from the Greek, "pente", meaning five and "gramma", a letter; the pentagram is a five pointed figure formed by producing the sides of a pentagon both ways to their point of intersection, so as to

form a five-pointed star. Pentalpha: The triple triangle, from the Greek words meaning five and, *alpha*, the letter A

One of the arguments used by anti-masons to support their claim that Freemasonry is satanic is to refer to the Masonic use of the pentagram. The masonic significance of the pentagram is controversial. While it often appears on masonic regalia and decorative illustration, nowhere is it mentioned in masonic rituals or lectures.

Coil's Encyclopaedia asserts: "The Pentalpha is said to have had a great many symbolic and mystical meanings, but it has no application to Freemasonry...."

On the other hand, Waller Rodwell Wright, who had a part in the revisions of the Craft ritual which took place between 1809 and 1815, records a letter written "London January 7, 1815": "There is a small lamp used only in this Degree [3rd] whose light is seen from a five-pointed star." Colin Dyer notes "The use of a small lamp in the form of a five-pointed star will be noted. It will also be remembered that this was one of the features deleted when the ritual came up for approval before Grand Lodge in June 1816."

True in essence, this response will not satisfy anti-masons who can point to the many books about Freemasonry that include the pentagram, or, at least, the five-pointed star, in their iconography, and the writings of such spurious, irregular or pseudo masonic authors as Count Cagliostro, Eliphas Levi and Aleister Crowley.

Although the pentagram, as a geometric figure, is of interest to freemasons since it is also a representation of the Golden Ratio its esoteric significance is only of historical interest.

It also isn't satanic. The claims of Levi and Crowley that there is any esoteric significance to the relative position of the star points is demonstrably not based on any observable astronomical event or on any published precedent.

Symbols mean what the users want them to mean and meanings change. Although Venus is termed the bright morning star or Lucifer; and the pentagram is claimed by Levi to represent the Baphomet and the celestial motions of Venus sketch a pentagram in the sky; it does not follow that the pentagram represents Lucifer or that Lucifer equates with the Baphomet. Or that any of this has anything to do with Freemasonry.

In this short talk, I have tried to show the interrelationship that exists between freemasonry and geometry, the relationship of the Golden section, Golden mean, or Golden proportion to geometry and masonry. Due to the complexity of the subject, to fully cover, would take many hours of discussion. I do hope however that the subject of this talk stimulates the listener to research the subject themselves.

GLOSSARY

Alchemy: a power or process of transforming something common into something special

Aleister Crowley: was perhaps the most controversial and misunderstood personality to figure in the new era of modern day witchcraft. Known by the popular press of his time as "The Great Beast" and "The Wickedest Man in the World", Crowley was a powerful magician, poet, prophet and famed occultist. He was also a one-time witch though most of the elders of the craft would discredit him the title. In 1899, Crowley is reported to have become a member of one of "Old George Pickingill's" hereditary covens situated in the New Forrest, although apparently he was not welcome for long. It is alleged that he

obtained his 'Second Degree' before being dismissed due to his contemptuous attitude toward women, failure to attend rituals with regularity, his personal ego and sexual perversion (Crowley had a bias toward homosexuality and the bizarre, shocking during his time even amongst witches). The priestess of his coven later described him as "a dirty-minded, evilly-disposed and vicious little monster!"

Baphomet: is an idol or image of uncertain provenance, depicting a being of heretical worship. The name first came into public consciousness during the suppression of the Knights Templar

Count Cagliostro: Count Cagliostro was a notorious celebrity of the 18th century. Cagliostro claimed to be a healer and an alchemist. One of his most famous dupes was his marriage to a 14-year-old girl, who he claimed was really 50 but due to his powers had been magically rejuvenated. At one stage in his life, Cagliostro even claimed to be a freemason from Egypt who had walked on the sands of Galilee with Jesus.

Eliphas Levi: is the pseudonym of **Alphonse Louis Constant**, a French occultist and author whose work greatly influenced many of the early revivalists of the 19th century. Interestingly Aleister Crowley was born the same year Levi died and later claimed to be his reincarnation. His father was determined his son should have a decent education, he sent him to a church in St-Sulpice there to be educated and trained as a priest. While he was there he became intrigued by a lesson received from his headmaster, who during the course of the lesson explained his belief that animal magnetism was a vital energy of the human body controlled by the "Devil". This sparked his curiosity and surreptitiously he began to study all that he could find out about magic and the occult. His interest had been ignited.

Constant continued to pursue his ecclesiastical career and was ordained as a priest. Later he was thrown out of the church and excommunicated due to his left-Wing political views and writings, also because he refused to observe his vows of chastity.

Euclid: 300 B.C. Greek geometer; founded a school in Alexandria; wrote *Stoicheia (Elements)*, which remained a definitive source of geometrical reasoning and methods until the 19th cent.

Gnomon: the remainder of a parallelogram after the removal of a similar parallelogram containing one of its corners

Horus: the Egyptian god of light and the son of Osiris and Isis

Isis: an Egyptian nature goddess and wife and sister of Osiris

Osiris: the Egyptian god of the underworld and husband and brother of Isis

Plutarch: Greek biographer & moralist; best known for *Parallel Lives*, character studies of famous Greeks and Romans from age of Theseus and Romulus to his own

Pythagoras: 500 B.C. Greek philosopher & mathematician; generally credited with the theory of functional significance of numbers in the objective world and in music.

Superficies: Surface of a body

Freemasonry and read into them a theology which is not and never has been present and to confuse reverence for God and the offering of prayers with liturgical worship. Accusations of secrecy are not new in the sense that, from the earliest days, there has been a healthy public curiosity concerning Masonic ritual. What is relatively new is the concept of Freemasonry as a secret society which, to the best of my knowledge, in England is very much a post-1800 idea, despite the deliberate exclusion of Freemasonry from the terms of the Unlawful Societies Act of 1799. Indeed, the suggestion that freemasons are plotting in secret cabals in England is very much a twentieth century idea, and in any forceful way a post-World War II concept. Similarly the suggestion of Freemasonry being a set of men totally bound to aiding each other regardless of the laws of God and man is very much of the present day and, to my mind, has only come about because of public ignorance of the facts. It seems significant that when Freemasonry was a highly visible part of English life such suggestions did not take root.

That said, we are left with the question of why, in the 1980s, Freemasonry has come under what appear to many to be concerted attacks from a number of sources? To suggest that it is all part of a plot of either the political left or right is to play the conspiracy theory game. I would suggest that it is a result of an unhappy coincidence of general dissatisfaction within society; of anti-establishment views-Freemasonry being considered as a bulwark of the establishment; of a search for a whipping boy for the ills of modern society fostered by the pre-1984 policy of not answering criticism; and the public's lack of knowledge of Freemasonry.

Conclusion

Have the sins of our Masonic fathers been visited upon us? I think that the answer must be yes. By following a policy of intense privacy and therefore separating and obscuring the Craft from the society in which it exists Grand Lodge, acting in what was then thought to be the best interests of the Craft, cleared the ground but did not tend it and allowed the rank weeds of anti-Masonic writers to gain a firm hold in the public consciousness. In not countering criticism it allowed the falsehoods to become rooted as uncontested facts in the minds of the general public. Grand Lodge was not alone in this, however, and much can be laid at the door of those Masonic writers who gave free rein to their imaginations and, in some cases, produced work diametrically opposed to the general understanding of what Freemasonry is.

Nor is the Craft in general free from blame. Individual members, by being secretive about their membership and by refusing to discuss Freemasonry in even the most general terms with their families and friends, greatly helped to create the climate in which the critics and enemies of Freemasonry were able to persuade an ill-equipped public that Freemasonry was something to be feared and not to be trusted.

It is to be hoped that by reversing its traditional policy in 1984 Grand Lodge will be able to stem the process and gradually return us to those days when Freemasonry was an acknowledged part of everyday life and was seen as an institution for the good of society.

QUATUOR CORONATI LODGE TERCENTENARY CONFERENCE

Kent Henderson

About a year ago it was 'suggested' that all full members of Quatuor Coronati Lodge, such as myself, were 'warmly encouraged' to attend the lodge's Tercentenary Conference, to be held in early September 2016, and to deliver a paper. Having 'received the message', as it were, I did as I was asked! And I am extremely glad that I did. The Conference - the lodge's contribution to the 300th Anniversary Celebrations of the Premier Grand Lodge - was easily the best I have ever attended.

Held in the magnificent Queen's College at Cambridge University, there were over 120 attendees, most of whom were excellent Masonic scholars. The quality and range of papers on offer was *par excellence*.

The Conference began, on Friday 9 September, with a 'Special Meeting' of Quatuor Coronati Lodge at the historic (and beautifully preserved and maintained...) Cambridge Masonic Centre, to hear WBro Ric Berman present his Prestonian Lecture: *Foundations: new light on the formation and early years of the Grand Lodge of England* - followed by a wonderful Festive Board/Luncheon. As one would expect, the paper was absolutely outstanding, and a book(let) containing it is readily available now, through QCCC.

In the afternoon, back at Queen's College, the Conference was officially opened by the Conference Chairman, Professor Aubrey Newman, whence the program of papers - in parallel sessions, then ran over the next two and a half days. While I understand why this had to happen (otherwise the Conference would need to be 10 days long!), it did mean that all attendees had to make many choices as to which papers, or paper sessions, to attend. Given the outstanding quality and interest of all that was on offer; that was very, very difficult indeed.

The papers were grouped under various headings/themes, such as: Illustrations of Masonry; Freemasonry in the Colonies; Freemasonry in the USA; The Rise of the Provinces; Masonry in Italy, Russia and Turkey; The Higher Degrees in Freemasonry, Dukes and Kings, and Anti Masonry in Italy.

My paper, *The Origins of Australian Masonry - a Fresh Appraisal*, was in the Session entitled: 'The Sun is Always at its Meridian'. The other papers in the Session were Mike Kearsley's *Masonry in New Zealand* and Kenneth Marcus's *A Brotherhood Of Constitutions – South And Southern Africa 1811 – 2017*. The chairman of this Session was WBro Bob Cooper who, as a former ANZMRC Touring Lecturer, is well known to us in Australia and New Zealand.

Additionally, all Full Members of the Lodge were asked to chair a paper session - in my case 'The Rise of the Provinces'. The three papers presented in this Session were: Diane Clement's *Masonic Yearbooks and the development of Provincial Identity* (Diane is the Librarian at Freemason's Hall, London); Professor Aubrey Newman's *The Evolution of the Province and the Provincial Grand Lodge in English Freemasonry*, and Gerald Reilly's *The Urbanisation of Harwich 1832-1914: The Role of Freemasons in Particular*. They were all different and all wonderful!

Of course, all papers are embargoed until the publication of the *Conference Proceedings*, effectively a 'Special Edition' of AQC, which will be published (by Lewis Masonic) early in the New Year. This is a book NOT to be missed.

There were also a number of outstanding 'Keynote Addresses' through the Conference, including Dr James Daniel's *The UGLE's Districts and daughter Grand Lodges, 1850-2017*, (Jim is an EC Past Grand Secretary) and Dr Brent Morris's *The Impact of English Freemasonry on America and vice versa*.

During the Conference there was a Reception, a Formal Dinner (attended by the EC Deputy Grand Master); a dinner for QC Full Member's only (which was tremendous in itself), and a tour Queen's College (dating from 1209!) led by the current Master of Quatuor Coronati Lodge (the Conference Host and a key organiser), Dr James Campbell, who is a resident Fellow of Queen's College. Most of the extant old buildings date from the Fourteenth Century!! Amazing!

The conference concluded with the 'Keynote Address' of Professor Andrew Prescott (in association with Dr Susan Sommers) entitled *Searching for the Apple Tree*. In their paper, the authors presented compelling

(and largely recently discovered) evidence that the Premier Grand Lodge was not formed until 1721 !!!! In other words, the UGLE Tercentenary Celebrations of 2017 were occurring four early!!

Well! Hopefully, as a result, Quatuor Coronati Lodge will hold another Conference 2021!! If so, I can ASSURE you I will be attending!!

After the Conference, which finished at lunchtime of the Sunday, I spent a most pleasant afternoon putting on the River Cam with my old friend John Belton (the 2017 ANZMRC Touring Lecturer), Professor Andrew Prescott and Dr Susan Sommers.

The following evening (Monday) I was in Northamptonshire speaking at Risdene Lodge No 6532 EC - my English 'Mother Lodge' - in which I was passed and raised, by courtesy, back in February and March 1979! It was a wonderful night! My last Masonic commitment was the next (Tuesday) afternoon, at Freemasons Hall, London, attending the Quarterly Communication of the Grand Lodge of Mark Master Masons of England and Wakes and its Districts and Lodges overseas...one of latter of which I am Secretary, namely Victoria Mark Lodge No 47 EC, meeting at Melbourne.



Left. Bob Cooper session chair, with Kent delivering his paper.

Below.

The group photo of QC Full Members



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חרשים



HARASHIM

During a conversation the other day I was told by a friend that he did not have time to read; Harashim or anything else for that matter, except, maybe the sports page.

Reading isn't just for writers. Reading helps us learn more about our craft—It sparks new ideas and pushes us forward when we're in a slump. And best of all, it allows us to think in new ways, and escape the patterns and assumptions of our lives. We share the writers thoughts and ideas, we learn.

Bill Gates, the world's richest man, says he reads 50 books a year. How many do I read? At least one a week. How about you?

When asked the role reading plays in his life, Gates said

"It is one of the chief ways that I learn, and has been since I was a kid. These days, I also get to visit interesting places, meet with scientists and watch a lot of lectures online. But reading is still the main way that I both learn new things and test my understanding."

"The trick is to teach yourself to read in small sips as well as in long swallows." - Stephen King

How much time did you spend waiting today?

On average, we wait seven minutes each time we order coffee, 32 minutes before each doctor's visit, and 21 minutes for a significant other to get ready to go out. Then there's the time you wait for the train or in line at wherever, not to mention the time wasted waiting for meetings to start.

What kept you company during that wasted time? Your smartphone? On average we spend 2 hours, 42 minutes per day on our phones according to mobile analytics company Flurry. We're consuming content, scrolling through Facebook and Instagram and Twitter checking emails.

Fantastic! We've just found the time that it turns out we **do** have, time that could be spent reading if we want to.



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Birth of the Moralising GODS

By WBro John Presser, a retired forensic scientist
Secretary, Hobart Lodge of Research #62
December 2016

An ancient Egyptian spent her whole life preparing for the moment when her heart would be weighed. After death, she was escorted before a divine scale. In one pan rested an ostrich feather belonging to Maat, the goddess of social order. The other pan held her heart. The deceased had been buried with a list of her virtues:

"I have not uttered lies."

"I have not slain men and women."

"I have not stopped the flow of water (of the Nile)"

Any sins would weight down her heart. When the scale settled her fate would be clear: If her heart weighed no more than Maat's feather, she was escorted to paradise. If her heart was too heavy, the crocodile demon Amemet reared up and devoured it, obliterating her soul.

Although much of Egyptian cosmology is alien today, some are strikingly familiar. The gods of today's major religions are also moralising gods, who encourage virtue and punish selfish and cruel people after death. But for most of human history, moralising gods have been the exception. If today's hunter/gatherers are any guide, for thousands of years our ancestors conceived deities as utterly indifferent to the human realm, and to whether we behaved well or badly.

To crack the mystery of why and how people around the world came to believe in moralising gods, researchers are using a novel tool in religious studies – the scientific method. By combining laboratory experiments, cross-cultural fieldwork and analysis of the historical record, an inter-disciplinary team has put forward a hypothesis that has the small community of researchers who study the evolution of religion, abuzz. A culture like ancient Egypt did not just stumble on the idea of moralising gods, says psychologist Ara Norenzayan of the University of British Columbia, in Vancouver, Canada, who synthesised the new idea in his 2013 book ***Big Gods: How religion transformed Co-operation and Conflict***. Instead, belief in those judgemental deities, or "big gods" was key to the co-operation needed to build and sustain Egyptian's large, complex society.

In this view, without supernatural enforcement of co-operation, "moral" behaviour, ancient Egypt (as well as nearly every other large-scale society in history) would not have been able to get off the ground. All-knowing big gods are "crazily effective" at enforcing social norms, says Norenzayan's

collaborator Edward Slingerland, a historian at UBC Vancouver. "Not only can they see you everywhere you are, but they can actually look inside your mind." And once big gods and big societies existed, the moralising gods helped religions as dissimilar as Islam and Mormonism spread by making groups of the faithful more co-operative and therefore more successful.

It is a sweeping theory, grander in scale than much of the scholarship by religious studies experts, who usually examine one tradition at a time. "They have done a great service by bringing together a lot of important findings in the field," says Richard Sosis, a human behavioural ecologist at the University of Connecticut, Storrs. Now, they are embarking on new experiments and analysis to test it, a challenging task given the scope of the theory. "It is easy to say" that moralising religion spread through cultural evolution, says Dominic Johnson, an evolutionary biologist at the University of Oxford in the UK, who studies religion and co-operation. "But it is hard to demonstrate."

When Norenzayan was growing up in Lebanon in the 1970s and 1980s, "it was very hard to miss religion," he remembers. Faith was the defining fact of people's lives and fuelled the sectarian war that consumed the country. After moving to the United States for a PhD Norenzayan became fascinated with scientific efforts to explain belief, many of them rooted in cognitive sciences. A series of studies had shown that both children and adults ascribe humanlike intentions and actions to inanimate objects like rocks and the sun. For example, British and American children repeatedly told scientists that rocks are sharp so animals won't sit on them. (Science 6 November 2009 p 784) Such studies contributed to a growing scientific consensus that belief in the supernatural is an evolutionary by product of the quirks of the human brain, piggybacking on abilities that evolved for different purposes.

But Norenzayan was not satisfied. The by product model doesn't explain the particular nature of religions in complex societies – the presence of moralising gods who prescribe human behaviour. Nor does it explain why a handful of those faiths have proved so successful.

In an effort to answer these questions, Norenzayan began making forays into the psychology of religion. In one study, published in 2007 in Psychological Science, he and a colleague gave \$10 to participants, who could then decide how much to give to a stranger and how much to keep for themselves. When primed with religious words, participants gave away an average of \$4.22, whereas a control group gave away only \$1.84.

A few years later, human evolutionary biologist

Joseph Henrich (then at UBC Vancouver, now at Harvard University) and his colleagues asked people in fifteen societies, ranging from tribal farmers in Papua New Guinea to wage workers in Missouri, to play a similar economic game. They researchers found that across these cultures. People who participated in a moralising world religion, particularly Christianity and Islam, gave as much as 10% more to strangers than did unbelievers or practitioners of animism. Their results were published in Science in 2010.

Norenzayan thinks this connection between moralising deities and “prosocial” behaviour (Curbing self-interest for the good of others) could help explain how religion evolved. In small-scale societies, prosocial behaviour does not depend on religion. The Hadza, (bushmen or San) a group of African hunter-gatherers, do not believe in an afterlife, for example, and their gods of the sun and moon are indifferent to the paltry actions of people. Yet the Hazda are very co-operative when it comes to hunting and daily life. They do not need a supernatural force to encourage this because everyone knows everyone else in their small bands. If you steal or lie, everyone will find out, and they may not want to co-operate with you anymore. The danger of a damaged reputation keeps people living up to the community’s standards.

As societies grow larger, such intensive social monitoring becomes impossible. There is nothing to stop you from taking advantage of the work or goodwill of others and giving nothing in return. Reneging on a payment or shirking a shared responsibility has no consequences if you’ll never see the injured party again and state institutions such as police forces have not been invented yet. If everyone did that, nascent large-scale societies would collapse. Economists call this paradox the free rider problem. How did the earliest large-scale societies overcome it?

In some societies, belief in a watchful, punishing god or gods could have been the key. History and archaeology offer hints that religion really did shape our earliest complex societies. Conventional wisdom says that the key to settling down in big groups was agriculture. But “agriculture itself is a wildly improbable co-operative activity” notes Slingerland, who studies ancient China. “Especially in places where you cannot get agriculture off the ground without large-scale irrigation or water control projects, the co-operation problem has to be solved before you even get the agriculture ramped up.” That is where religion came in, he and Norenzayan think.

A case in point, they say, is Gobekli Tepe, an archaeological site in south-eastern Turkey Huge stone obelisks carved with evocative half-human, half animal figures dot the 11,500-year-old site,

which the late Klaus Schmidt of the German Archaeological Institute, who excavated them, called “the first manmade holy place.” (Science 18 January 2008, p 278) Moving and decorating the great obelisks must have required a huge community effort. But signs of agriculture do not appear nearby until 500 years later, meaning that the builders of Gobekli Tepe were likely hunter-gatherers who came together to practice shared religious beliefs, Slingerland says. As Schmidt has said, “First came the temple, then came the city.”

Reading another 2003 book *Constant Battles: the Myth of the Peaceful, Noble Savage* by Steven A LeBlanc, lists example after example of rampant warfare in hunter-gatherer societies. P 131 “Tribes have social organisations that cross-cut kinship lines and provide a kind of social “glue” that helps keep the larger units within a community co-operating instead of competing. Such co-operation was necessary in order to build and maintain irrigation canals and raised fields, and fortifications. What can be considered “organised religion” occurs with tribes, while most band-level religion is based on individual or ad hoc behaviour.”

Perhaps another reason for hunter-gatherers becoming farmers in early cities was because it was **SAFER?** Is “social organisations” above restricted or not to religion?

A more pertinent question for freemasons is “**Has morality become independent of the existence of God?**” **No brethren it has not.**

Your thoughts Brethren? (Yes I subscribe to Science)

My thoughts

Rene Descartes “**The certitude and the truth of all science depend on knowledge of God and on that alone.**” Meditations on First philosophy, Meditation V: of the essence of material things; and again of God: that he exists para 16.

This conception of God/Great Architect of the Universe as the sole principle of intelligence was at the heart of the Natural Theology of the Enlightenment. The Scottish Judge Adam Gifford’s foundation and its annual Gifford lectures 1888 to the present day, continue to explore Natural Theology. See for example the 2010 lecture by Roger Scruton “The Face of God”. For an overview of Natural Theology, Science and religion see the 1948 Gifford lecture “Religion and Culture” by Christopher Dawson. A full index of Gifford lectures up to 2005 can be found in “The Measure of God: our century-long struggle to reconcile Science and Religion – the story of the Gifford lectures” by Larry Witham.

Now, let me put to you an analogy. Conjure up the image of a jigsaw puzzle. They are two dimensional. Now imagine jigsaw puzzle where the pieces are three dimensional, then imagine a three-dimensional puzzle that has no borders/edges, that is with an infinite number of pieces.

We humans have an underlying drive to know what this whole jigsaw puzzle picture is like, yet we cannot see the COMPLETE picture. But the rational coherent fitting together jigsaw puzzle construct we see as our universe is surrounded by loose pieces that are not a fit to the assembled picture we have so painstakingly assembled over the millennia. The grand design of the great architect of the universe is an understanding of the COMPLETE jigsaw puzzle.

There are hints of this frame of mind/concept in the Jewish ineffable name of God, the lost word of the freemasons, and the attention to the “unknowable” by Herbert Spencer. (*Herbert Spencer was an English philosopher, biologist, anthropologist, sociologist, and prominent classical liberal political theorist of the Victorian era. ED*) It is illustrated by the practice during the enlightenment, of automatically comparing discoveries in the new sciences with the accepted jigsaw puzzle creation by Plato, Aristotle, Pythagoras, Galen etc. It is also hovering in the background when we wonder why we are the only life on earth that can imagine/contemplate our own mortality.

From Harashim 62 December 2013, page 2 **“You are now permitted to extend your researches into the hidden mysteries of Nature and Science”** by Br Ronald Ng from Singapore and the “History of Old Kings Arms Lodge No 28 by Albert Calvert. This lodge was consecrated on 25th May 1725. RWB Anthony Sayer was one of its founding members. Some abstracted topics from their monthly meetings are:-

1 st October	1733	lecture on muscular movements.
5 th November	1733	lecture on the force of muscles
7 th January	1734	An account of a water clock invented by Ctesbius of Alexandria
4 th March	1734	Lecture by Bro Chovis on the human brain and the circulation of the blood
3 rd June	1734	Bro Adams with microscope demonstrating microscopic specimens.
2 nd September	1734	Lecture on iron and steel manufacture.
6 th October	1735	Bro Clare on magnetism.
17 th November	1735	Bro Greme on fermentation - 15 th December 1735 and 15 th November 1736
5 th March	1739	Bro Robertson on astronomy.

This list from August 1733 to January 1740 holds 78 months, 29 devoted to lectures and 21 of those subjects related to the hidden mysteries of Nature and Science. Thus 37% of meetings were devoted to lectures and 27% (ie one-quarter) to lectures on the hidden mysteries of Nature and Science. How common was this? Clavert on page 9 of his book writes “The practice of reading papers at lodge meetings (of No 28) was according to Bro H Sadler, **a custom much in vogue at this time amongst the higher class of Lodges.**”

To reiterate - mankind has an underlying drive to know what this complete three-dimensional jigsaw puzzle picture is like, and we strive to conjure the most complete perfectly matched picture we can. The 3D matched puzzles we use today are many times larger than those of the Enlightenment times.

Is it possible to bring the latest scientific and philosophical ideas into freemasonry (as lectures?) without a clash with our traditional landmarks?

Here is one attempt. Your body is evidence of the work of the Great Architect of the Universe. We know that 99% of your body is made up of six elements from the 98 naturally occurring elements (atoms), listed here in order of increasing atomic number (size) hydrogen, carbon, nitrogen, oxygen, phosphorus and calcium. Five more elements, about 0.85%, are necessary for life - sodium, magnesium, sulphur, chlorine, and potassium. About another twelve *trace* elements play a role in good health. The lighter elements (including those eleven above) are the most abundant in the universe. The larger the element, the lower its abundance, with a few exceptions ie lithium, beryllium and boron. Of the neighbouring elements, those with even atomic numbers have somewhat higher abundances than those with odd atomic numbers.

Now these elements in your body are immensely old - some untold billions of years old, as a general trend the larger, the older. The lighter elements are formed in commonplace stars such as our own and are formed by nuclear fusion reactions up to the size of the element iron (atomic number 26) and by neutron capture in a supernova (star implosions) or neutron star collision thereafter. Some elements in your body could be as old as the Universe 1.9×10^{19} years. In summary, you are made of stardust, immensely old stardust and even supernova dust.

However, the elements carbon, nitrogen, iron etc in your body are continually turning over. We excrete them and take in new ones from our food and the air we breathe. Thus the elemental composition of our bodies is in a state of constant interchange with the environment. And yet you and I consider ourselves a single unique ongoing individual. Yet the atoms of our bodies, some of which are unimaginable old,

pass into and out of our bodies at varying rates! Surely we in this atomic/elemental sense, **we are all in intimate contact with God/Great Architect of the Universe?**

Also known as “The Pillars of Creation”



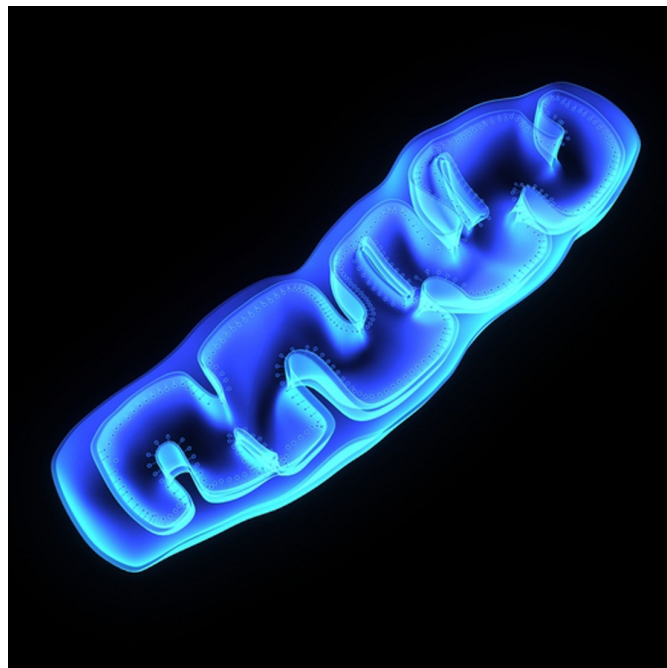
The second update from science is a complete understanding of God/Great Architect of the Universe. Consider the mitochondria in the cells of your body. These are tiny organelles or powerhouses (or batteries if you like) inside the 15 trillion cells of your body. On average there are three to four hundred in each of your body cells, giving ten million billion in your body. They look like bacteria, and appearances are not deceptive, they were once free-living primitive bacteria (single cells) that adapted to life inside a primitive archezoan cell, forming a symbiotic relationship to both their advantages. If you remove your pink colour derived from the iron in your haemoglobin in your red cells, you would, in fact, be a pale blue-green colour, the colour of your mitochondria. An inspiration for the movie Avatar? Complex multicellular bodies such as ourselves became possible because of the abundance of energy this combination created. Therefore all living multicellular organisms (animals plants fungi etc) are CHIMERAS, a living union of two different life forms.

Mitochondria are not just powerhouses, they also control the cell turnover of your body (apoptosis-some 10 billion cells die and are replaced by new cells every day), were responsible for the evolution of the sexes, are implicated in the causation of cancers, somehow involved in the process of ageing.

Your mitochondria produce your energy by respiring

oxygen from the air. If you stop breathing and cease supplying oxygen to your mitochondria, you die very quickly. You are an incredible energy machine. Gramme for gramme, even when just sitting quietly, you are converting **ten thousand** times more energy than the sun every second. Reference - “Power, Sex and Suicide - Mitochondria and the Meaning of Life” by Nick Lane page 67.

In light of this incredible revelation, we should imagine mitochondria as the **DIVINE SPARK** given to us by God/Great Architect of the Universe. And there to inform us further in the quest to answer the eternal question – where do I/we come from?



One Mitochondria

In the age of enlightenment, we have the Old Kings Arms Lodge No 28 regularly discussing the current science of those days. In informal discussions with brethren, on the question of why do we not have similar lectures in lodge today, the comment is **that is way over my head**. Brethren this **SHOULD NOT BE WAY OVER OUR HEADS**. It is a way of breathing life back into our concept of the Great Architect of the Universe.

In the most important words of our ritual – **LET THERE BE LIGHT** in these matters.

Later Note – has this jigsaw puzzle notion of GAOTU a long pedigree?

1998 Gifford lecture Reconstructing Nature: the engagement of Science and Religion by John Brooke and Geoffrey Cantor page 144 in chapter

Natural Theology and the History of Science. "What may be lost in extracting a theistic 'proof' from its context – for example, the ontological argument of Anselm, commonly abstracted as a theistic proof, acquires a different meaning when relocated in its own place and time – the Benedictine community of Bec in the eleventh century. For Anselm, God was a being whose non-existence cannot be conceived. This was not intended as a piece of natural theology, independent of faith. His intention was to guide other monks towards a fuller knowledge of God. This required the recognition that God was not only that-which-nothing-greater-can-be-thought but something **greater than that which can be thought**.

Science 6251 28/8/2015 V349 pages 919 to 922 Lizzie Wade

ED note: *This is a thought provoking paper and I am sure that John would appreciate some feedback. He asks for your, "the readers thoughts". Take up the challenge and send your thoughts to me The Editor. Email harbar88@gmail.com and they will be published in the next Issue of Harashim, this is a challenge.*

%%%%%%%%%

From the Editor.

Reading the above paper by our Brother from Victoria, echo's my own thoughts on **Let there be light, or in Latin, Fiat lux.** Fiat Lux is used as the motto of many academic institutions including, in Melbourne, our own Walter and Elisa Hall Institute.

I have no doubt that you the reader will also have an affinity with this phrase. My Lodge of Research uses the motto "Seeking the Light", that light of Masonic understanding, as against that used by anti-masons seeing something different in the phrase to use against us.

I am an avid reader and at one time sought out books written by Isaac Asimov, as I thought his books were both thought provoking and very readable. One of his short stories is called "The Last Question" and came to mind when reading Johns paper.

Isaac Asimov not only was a writer of science fiction, in academic life he was also a scientist with academic qualifications and Professorships, but he earned more as a writer.

An online exhibit in [West Virginia University Libraries](#) virtually complete Asimov Collection

displays features, visuals, and descriptions of some of his over 600 books, games, audio recordings, videos, and wall charts.

Now back to his story, "**The Last Question**" this is a science fiction short story that first appeared in the November 1956 issue of *Science Fiction Quarterly*. It is reported to be Asimov's favourite short story of his own authorship, and is one of a loosely connected series of stories concerning a fictional computer called **Multivac**. The story overlaps science fiction, theology, and philosophy.

In conceiving Multivac, Asimov was extrapolating the trend towards centralization that characterized computation technology planning in the 1950s to an ultimate centrally managed global computer. After seeing a planetarium adaptation of his work, Asimov "privately" concluded that this story was his best science fiction yet written; he placed it just higher than "The Ugly Little Boy" (September 1958) and "The Bicentennial Man" (1976). "The Last Question" ranks with "Nightfall" (1941) as one of Asimov's best-known and most acclaimed short stories.

The story deals with the development of a series of computers called Multivac and their relationships with humanity through the courses of seven historic settings, beginning in 2061. In each of the first six scenes a different character presents the computer with the same question; namely, how the threat to human existence posed by the heat death of the universe can be averted.

The question was: "How can the net amount of entropy of the universe be massively decreased?" This is equivalent to asking: "Can the workings of the second law of thermodynamics (used in the story as the increase of the entropy of the universe) be reversed?" Multivac's only response after much "thinking" is:

"INSUFFICIENT DATA FOR MEANINGFUL ANSWER."

The story jumps forward in time into later eras of human and scientific development. In each of these eras someone decides to ask the ultimate "last question" regarding the reversal and decrease of entropy. Each time, in each new era, Multivac's descendant is asked this question, and finds itself unable to solve the problem. Each time all it can answer is an (increasingly sophisticated, linguistically):

THERE IS AS YET INSUFFICIENT DATA FOR A MEANINGFUL ANSWER."

In the last scene, the god-like descendant of humanity (the unified mental process of over a trillion, trillion, trillion humans that have spread throughout the universe) watches the stars flicker out, one by one, as matter and energy ends, and with it, space and time. Humanity asks AC, Multivac's ultimate descendant, which exists in hyperspace beyond the bounds of gravity or time, the entropy question one last time, before the last of humanity merges with AC and disappears. AC is still unable to answer, but continues to ponder the question even after space and time cease to exist. Eventually AC discovers the answer, but has nobody to report it to; the universe is already dead. It therefore decides to answer by demonstration. The story ends with AC's pronouncement,

And AC said: "LET THERE BE LIGHT!" And there was light--

Entropy:

a thermodynamic quantity representing the unavailability of a system's thermal energy for conversion into mechanical work, often interpreted as the degree of disorder or randomness in the system.

"the second law of thermodynamics says that entropy always increases with time"

So my Brothers let us continue to "Seek the Light" and you may also ponder the question. Where will our computer technology lead us?

%%%%%%%%%

A recently raised Master Mason applied for a job and knowing his prospective boss to be a prominent Mason he made sure to wear his square and compass cuff links. When he arrived at the interview he approached his interviewer in the regular manner and proceeded to shake hands (yes with THAT handshake). After an hour or so (with the candidate dropping numerous Masonic references) the prospective boss asked if he were to be offered the job, what package would he expect. Our candidate, now feeling very confident said that he would like \$200,000 and five weeks of annual leave.

His interviewer replied, "We'll halve it and you begin.



Ever notice how visionaries talk about "dots?"

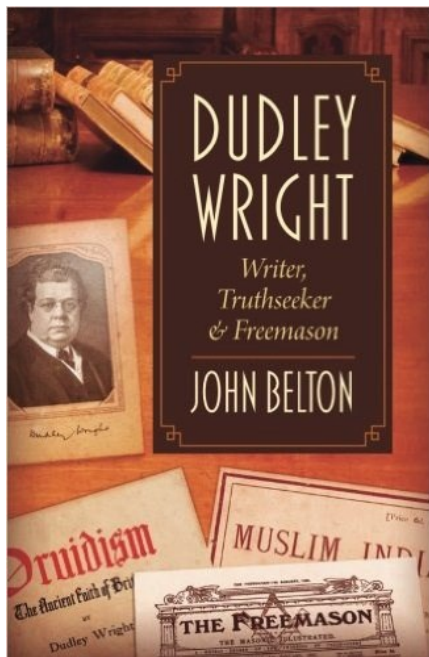
Steve Jobs, for instance, in his commencement speech at Stanford said "You can't connect the dots looking forward, you can only connect them looking backwards. So you have to trust that the dots will somehow connect in your future."

Dots are just ideas—from your life, experiences, mentors, and reading. The more dots you have, the more opportunities you have to connect dots and extract new insights.

But you also want to make sure that the right dots are making it into your matrix. Reading a wide array of content from a diverse group of sources is a great way to gather more dots to inform your work. However, if you aren't making an effort to filter those ideas and voices, you might end up throwing away 7 minutes on a clickbait post. Which articles are actually worth your valuable

"When we once again fulfil our members, they will fill our Lodges"
Robert Herd.

Book Review



Dudley Wright: Writer, Truthseeker & Freemason

John Belton

Westphalia Press, June 2016

pb, 104 pp, 14 x 21.5 cm,

b&w illos, no index.

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Writer, ‘truthseeker’, Freemason—and enthusiast! John Belton paints the picture of an able and intelligent man who lacked the virtue of moderation. Dudley Wright, the name by which he is generally known, was driven to seek for that which was lost, not ‘a word’ but a universal religion concealed beneath many of the world’s religions and mystery traditions. He discovered it several times and each time he found it he published books and articles extolling ‘the truth’ and denigrating other beliefs, particularly those he had previously held and then discarded.

At the age of 40, Wright published a book claiming that Jesus was a member of the Jewish sect of Essenes and not a divine being, and was influenced by eastern religions, including Parseeism and Buddhism. At this time Wright was also exploring occult and other sources, and publishing the results in magazine articles and books. His topics included druidism, poltergeists, ‘psychical science’, ‘the fourth dimension’, theosophy and vampires.

By 1913 he had found the universal religion in Buddhism, declaring it to be: ‘the ultimate of human thought and aspiration, for no religion or philosophy since evolved or propounded has surpassed it either in simplicity or grandeur’.

Two years later it was the turn of Islam to receive his approbation, claiming that the principle tenets of Islam ‘are precisely what they were when propagated by its founder’. Buddhism, he contended, had been corrupted by ‘the intrusion of a priestly caste’, and Christianity had fallen into a state of ‘abominable corruption.’ With his conversion to Islam in 1915 he adopted the name Muhammad Sadiq. In 1917 he was accepted as a preacher and lecturer at a London mosque, and in articles published between 1915 and 1920, he extolled Islam and denigrated orthodox Christianity.

At some point between 1920 and 1924 he became disenchanted with Islam, concluding that it and its texts were as divided and splintered as those of Christianity. He then began to study the Talmud and in 1932 wrote a book on the subject, praising the Talmud as ‘embodying the purest gold’. In turn, Wright’s book was praised by Dr Isadore Epstein, a prominent rabbinic scholar. Until this time, Wright had been particularly critical of Roman Catholicism and its beliefs and practices, but in 1933 he converted to Catholicism and, of course, began to write a book, in which he defended the Spanish Inquisition and endorsed traditional stereotypes of Jewish greed, arrogance and power, and alleged Jewish conspiracies. He did not finish his book, but published articles in which he defended papal edicts against Jews, and suggested that the Talmud—which he had previously praised—had been rightly condemned because of venomous and false statements about Jesus and Mary.

At some time between 1938 and 1944 he abandoned Catholicism and returned to Islam, and for the next five years, until his death in 1949 at the age of 81, he wrote a series of articles for the Islamic Review, signing each with his full name, Muhammad Sadiq Dudley Wright.

In his dalliance with the world's major religions, the 'truthseeker' seems to have gravitated toward the beliefs of fringe sects. The mosque which he joined—and returned to, two decades later—was part of the Ahmadiyya Community, a liberal, non-sectarian, and to this day little known and often persecuted, branch of Islam. And when he converted to Catholicism in 1933, he joined the Catholic Guild of Israel, dedicated to the conversion of Jews and at the same time vilifying Judaism. It is surprising, therefore, that when he was attracted to Freemasonry, early in his search for truth, it was the mainstream variety he chose. Perhaps he had no opportunity to join elsewhere, and even the United Grand Lodge of England had its fringe, who, John Hamill was later to remark, 'had their feet planted firmly in the clouds'.

Dudley Wright was initiated in a London lodge in 1912 and remained an active Freemason for 20 years, through his conversions to Buddhism and Islam, and his interests in Theosophy and Judaism, until he became a Catholic. Of course, he had much to say and write about Freemasonry. It was in his book *The Eleusinian Mysteries and Rites* (1917) that he ventured the opinion that Freemasonry was probably based on these rites, and in his *The Ethics of Freemasonry* (1924) he claimed for Freemasonry: 'It soars far higher than any of the religious systems that have found a home among the dwellers on earth'.

Bro Belton details Bro Wright's prolific literary output, including for Masonic magazines on both sides of the Atlantic, and indicates the precarious living Wright derived from the use of his pen, as author and as magazine editor. His connection with the American magazine, *The Builder*, began with a meeting in London with Joseph Fort Newton in 1916, a gathering which included John Thorp (QC and Leicester Lodge of Research), W J Songhurst (QC), A E Waite and Albert Churchward. Bro Belton provides a brief biography of Bro Newton and the history of *The Builder*, with tantalisingly brief references to the (American) National

Masonic Research Society, the Masonic Service Association and the Phylalethes Society.

Bro Belton notes that, while Wright published a great deal in the United States, he never visited that country, and it was his editorial work for the (English) *Freemason* (1913–1927) and being Masonic correspondent for the *London Times* (1919–1933) which provided his bread and butter. Wright is perhaps best known for his revision of Gould's *History of Freemasonry*, of the UK editions in 1931 and the US editions in 1936. It was when Bro Belton was researching the checkered history of the Gould publications that Wright first came to his attention, but it was Wright's eclectic range of religious interests and choice of publications which caused John Belton to team with Simon Mayers to write 'The Life and Works of Dudley Wright' for *Heredom*, the *Transactions of the Scottish Rite Research Society* (vol 23, 2015), and then to compile the book under review.

It is an attractively designed little book, with some 48 pages of main text, supported by an extensive bibliography of 30 pages, and two appendixes: a biographical note in the *Masonic Secretaries' Journal*, and an 80-year retrospect of his life published in 1948 in the *Islamic Review*. What it sorely lacks, even for such a small book, is an index. More than half the time taken to write this review was spent in flipping back and forth to check and recheck facts, dates, and impressions mentally noted on the first or second reading. From a researcher's point of view, the lack of index halves the value of the work, but if all you want is an interesting read, here it is, thoroughly recommended.

Tony Pope

**If we encounter a man of rare intellect, we should ask him
what books he reads.**

—Ralph Waldo Emerson

Book Review

THE TREASURES OF ENGLISH FREEMASONRY 1717 - 2017

Edited by Richard Gan

The tercentenary of the establishment of the first Grand Lodge, and with it the formal organisation of Freemasonry in England and indeed the world, is celebrated in this easy-to-read and superbly illustrated volume.

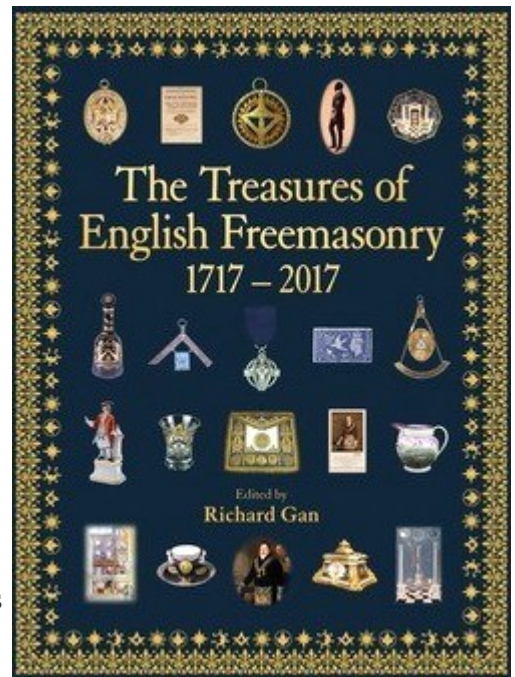
In 1717 four London lodges came together to form the first Grand Lodge. Since then many millions of men have become Freemasons and in England alone over 9,500 lodges have been constituted. Whilst some of these lodges have come and gone, others have survived as long as Grand Lodge itself.

A true collector's item, *The Treasures of English Freemasonry 1717-2017* is a beautiful and unique publication produced in conjunction with the Library and Museum of Freemasonry. It features over 200 items which mark interesting and important aspects of the rich history of Freemasonry.

Many priceless and unique treasures are featured, providing a record of English Freemasonry over the past 300 years. Each one has been carefully selected, professionally photographed, and grouped together into one of ten different themes, each with an introduction written by an acknowledged Masonic scholar.

This volume offers the reader a chance to explore the timeline of English Freemasonry. Each treasure is pictured in glorious detail, alongside a skilful explanation of its historical context and relevance to the Fraternity as a whole.

The Treasures of English Freemasonry 1717-2017 is not only a celebration of 300 years of English Freemasonry, but also a definitive catalogue of its finest treasures.



THEMES AND CONTRIBUTORS INCLUDE:

'The Early Years of Freemasonry' - Professor Aubrey Newman

'The Antients and the Moderns' - Dr David Harrison

'The Formation of the United Grand Lodge of England' - John Belton

'A Cornucopia of Freemasonry' - Diane Clements

'My Cup Runneth Over' - Richard Gan

'The Craft of Symbolism' - Hugh O'Neill

'Freemasons' Hall, London' - Dr James Campbell

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'Royal Freemasons and the Rulers of the Craft' - Dr Paul Calderwood

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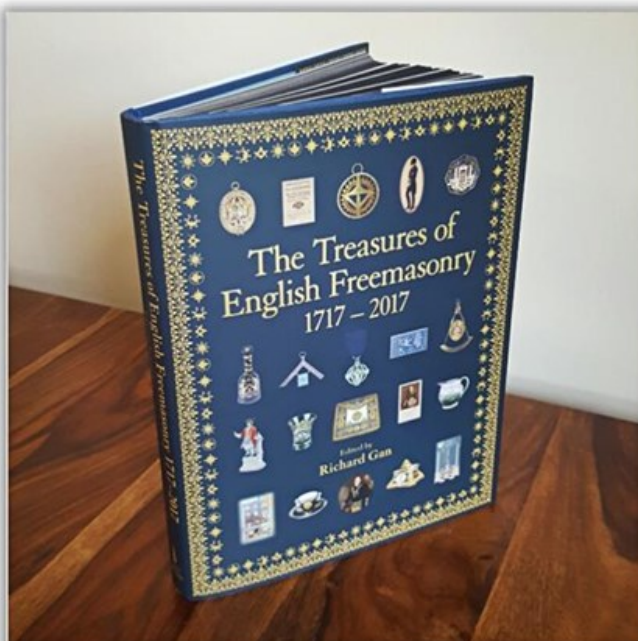
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There is a great deal of difference between an eager man who wants to read a book and the tired man who wants a book to read.

—Gilbert K. Chesterton



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Contents

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

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

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

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

Material submitted for publication must be in a digitized form by e-mail, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to harbar88@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 files and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne
7 Devon Ave Coburg Vic 3058

World news

Police to seize the Freemasons membership lists, from 1990 – 2017.

Posted on March 2, 2017 by The Freemasonry Squared Team

Anti-Masonry is nothing new to the brethren of the fraternity. The forcing of making affiliation is also a matter members of the Craft have had to deal with. This is just the recent turn of events happening in Italy.

The Italian parliamentary **Anti-mafia**

Commission (Italian: *Commissione parlamentare antimafia*) is a bicameral commission of the Italian Parliament, composed of members from the Chamber of Deputies and the Senate. The first commission, formed in 1963, was established as a body of inquiry tasked with investigating the “phenomenon of the [Sicilian] Mafia”. Subsequent commissions expanded their scope to investigate all “organized crime of the Mafia type”, which included other major criminal organizations in Italy such as the Camorra, the ‘Ndrangheta and the Sacra Corona Unita.

The Commission’s goal is to study the phenomenon of organized crime in all its forms and to measure the adequacy of existing anti-crime measures, legislative and administrative, according to their results. The Commission also has judicial powers in that it may instruct the judicial police to carry out investigations, it can ask for copies of court proceedings, and is entitled to request any form of collaboration that it deems necessary. Those who provide testimony to the Commission are obliged by law to tell the truth. The Commission can also submit reports to the Parliament as often as desired, but does so at least on an annual basis.

(ANSA) – Rome, March 1 – The parliamentary anti-mafia commission on Wednesday ordered police to seize the membership lists, from 1990 to today, of freemasons belonging to lodges in Calabria and Sicily. The lodges involved are: Grande Oriente d’Italia; Gran Loggia Regolare d’Italia; Serenissima Gran Loggia d’Italia; Gran Loggia d’Italia degli Antichi Liberi Accettati Muratori. There have been a few recent cases in which some masons have been linked to mafia activities in the two southern Italian regions. The freemasons’ lodges have denied having anything to do with Italy’s mafias: Cosa Nostra in Sicily,

'Ndrangheta in Calabria and the Camorra in Campania.

Let us keep those brothers in Italy in our thoughts and Prayers.

[From Phoenix St John Website](#)

Canterbury Cathedral To Host Service For Freemasons After Receiving £300,000 Donation

James Macintyre 09 February 2017

Canterbury Cathedral is hosting a service to “celebrate” 300 years of Freemasonry after receiving a donation from the Masons of £300,000.

The Duke of Kent, who is the Grand Master of the Freemasons, will be among those attending the special service of thanksgiving on 18 February. The service next Saturday lunch time will last more than three hours during which the Cathedral is expected to be full of Freemasons.

The service comes after freemasons in Kent, Sussex and Surrey sought to raise £200,000 for the Cathedral in an appeal which ended on 31 December.

In fact, the appeal, in aid of the restoration of the North-West Transept in the Cathedral, raised £300,000.

The Duke of Kent, who is also a patron of the Canterbury Cathedral Trust, will be the guest of Very Revd Dr Robert Willis, the Dean of Canterbury, who will be taking the service.

Also in attendance will be the heads of Freemasonry in Kent, Surrey and Sussex.

Asked whether the service was linked to the donation, a spokesperson for the Cathedral said: “Indeed.”

The Cathedral was also open about this in an “invitation on behalf of the Masonic Province of East Kent”, which states: “Freemasonry has been pleased to support Canterbury Cathedral for many years, helping to fund essential repairs to the building, and the training of a number of apprentice stonemasons. To mark this three hundred year celebration, a major donation of £300, 000 has been made jointly by the Freemasons of Sussex, Surrey and Kent, to support the restoration of the Cathedral’s North West Transept. Three hundred thousand, to mark three hundred years.”

The Cathedral added that a “capacity attendance is anticipated”.

The Masonic Province of East Kent has more than six thousand Freemasons and 184 lodges.

A spokesperson for the Archbishop of Canterbury declined to comment and referred queries to the Cathedral.



THE FUTURE OF MASONIC EDUCATION

Found on the website of the Masonic Trowel

This Short Talk is not "a prediction of things to come". Nor is it a suggested program of Masonic education for a constituent or Grand Lodges to adopt. It merely presents a few observations about Masonic education and the future.

Our ideas are like our children. We give them birth; we nurture and develop them carefully. But they have the perfectly natural habit of growing up and leaving home, to change and modify themselves in new environments and unforeseen situations. Only in this vague and seemingly capricious manner may these thoughts have any effect on the future.

Masonic education (in which term are included all our fraternal activities to instruct, to inform, to teach, to stimulate, and to enlighten our brethren) is at present largely in the hands of two principal groups; the@ may conveniently (but not entirely satisfactorily) be referred to as the custodians of the ritual and the committees on Masonic information or education.

Of the two, the custodians of the ritual have a longer tradition of organised efforts to instruct members and officers of the constituent lodges. Their objective has been clear and well-defined, -to see that the language of the ritual is transmitted unimpaired to each succeeding generation. The greatest weakness which has developed in this educational activity is the narrowness with which "Proficiency" has been regarded. The outcome has been, generally speaking, an almost exclusive emphasis on "perfect memorization" and on repetition of movements precisely performed.

Ritualists should be equally concerned with *understanding and interpretation*. The Middle Chamber lecture, for example, is a prodigious feat of memory for the average officer to deliver unassisted. But even when he can do it "letter perfect", it is dull and profitless if he delivers that lecture without understanding its eighteenth-century language and without expressing by means of that understanding his admiration for intellectual attainments and scholarship.

Furthermore, would not some skill with dramatic techniques (phrasing, a variation of pitch and tone, gestures, etc.) help him to put the message across better? A definition of "proficiency" should include such skills as well as perfect memorization. Members of the Scottish Rite have learned the value of *dramatic* presentations of their ritual. They have much to demonstrate to the ritualists of Symbolic Masonry.

One may meet an occasional iconoclast who says that "the ritualists have had their day". There are also some "modernizers", who would have us shorten the ritual and re-write it in language suitable to the Atomic Age. Most of these commentators seem to evade the real issue involved in this problem of Masonic learning - how to present the ritual so that it conveys meaning and helps to inspire moral action by every symbolic seeker after light. This is one area in which Masonic education will broaden its scope and extend its researches in the future. (This, however, is not a prediction; it is merely a personal hope!)

Masonic education in the hands of committees or officers charged with imparting light on the history, symbolism, laws, etc., of the Craft, is a more recent development, although it certainly is *not* new. The 1920's marked the first big wave of organised efforts to educate Masons about their fraternity beyond the actual ritual and lectures of the three degrees.

Masonic periodicals in the early twenties were filled with contributions on this subject: "Masonic Education: What Should It Consist Of?"; "Why Masonic Education?"; "Scope of Masonic Education"; "A Lecture Course in Masonic Education"; "Seeking a Definition of Masonic Education"; "Grand Lodge Endorses Masonic Education"; "The Real Object of Masonic Education"; and many an essay entitled simply "Masonic Education", one such having been written by the famous Joseph Fort Newton, which appeared in the *Masonic News* of Detroit, Michigan, in September 1924.

The 1930's saw the establishment in many Grand Lodges of standing or special committees on Masonic education, information, or culture - or whatever term was chosen to avoid the word *education*. Among the first fruits of the labours of these groups were instructional devices and educational programs for lodge meetings, as well as leaflets and pamphlets on the history and symbolism of the Craft. Candidate instructional booklets were the natural outgrowth of these efforts because the need for individualised instruction was soon apparent. The last decade has seen an accelerating production of handbooks and manuals for officers and committeemen because it has become obvious that in spite of all the Masonic information disseminated in the past four decades, leadership has not been developed sufficiently within the lodges, and without good leaders, no program can be made effective. This sketchy backward look may not seem appropri-

ate to a discourse on the *future* of Masonic education, but it may have this value: an understanding of what has been done will at least suggest what we may build on, what has been achieved, and what need not be repeated, as well as what may have been lacking and to what we might apply our educational efforts in the future. At this point, it seems safe to make one prediction, although it is really only a statement of fact. As long as Freemasonry remains Freemasonry, educational programs such as we have at present will continue because the individual member needs them.

A recent "new development" in Masonic education is the action of the Grand Master of Washington, M.W. Brother George H. Bovingdon. He has called upon every lodge in his jurisdiction to give sincere study and extended consideration, including debate, to the address of the Grand Orator, John D. Blankinship, which was delivered at Grand Lodge in Bellingham last June. "I want this oration", announced the Grand Master, "to be the starting point for an analysis in depth of Masonry in the state of Washington."

All lodges have been asked to plan a meeting at which the oration will be the principal focus of attention. Discussion panels are to be appointed and one member designated to record a full synopsis of the panel's presentations, the subsequent discussions, and a summary of specific recommendations which the lodge may decide to make. All these materials, from every lodge, are to be in the Grand Master's hands by October 30. What is happening in Washington opens up vistas into new activities and objectives for Masonic education.

Concerned over Masonry's declining influence and prestige, Grand Orator Blankinship proposed a number of steps which Freemasonry should take to recapture its vitality and effectiveness. Unfortunately, the least important suggestion will probably receive the greatest attention, because he advocates an extensive shortening and modernization of the ritual.

"This job," he says, "is too important to be delegated to amateurs who would be able to work on it only part-time. It should be turned over to professionals, skilled in the communication of ideas and adult education, who would work at it full time."

The antagonism which such a proposal will probably arouse may draw attention away from more valuable suggestions which should interest every Brother concerned with Masonic education. A few quotations from Brother Blankinship's address reveal these.

"I think men want, and Masonry should give them, an opportunity... for education, particularly in their relations to God, their fellow men, and their institutions; and for a means to decide upon and take re-

sponsible group action on current issues..... Freemasonry does not compete effectively for men's minds and souls."

"We should concentrate on human relations, teaching our members the duties which all men owe to God, to their fellow man (not just to their fellow-Masons), and to their institutions, governmental, religious, educational, fraternal..... Rather than retreating from the problems of mankind, Masonry should advance upon them."

"Our objective should be to assist mankind in solving the problems which beset him... History has demonstrated that groups of men who together think, out responsible answers to human problems wield an influence for good far beyond their numbers."

"Let us make lodge forums for discussions of such questions. . . . Let us bring the community into the lodge and at the same time take the lodge into the community. This will require skill. Lodges . . . should be assisted and advised by professionals employed by Grand Lodge. It will also require hard work, but it will be worth it. Masonry will again play an active role as it did in those colonial days about which we now boast."

Grand Orator Blankinship is really saying that Masonic education should not be limited to Masons. He suggests that if Masonry is an educational institution, it should be educating mankind, not merely Masons. The range of activities suggested by that idea is enormous.

No thoughtful Mason should dismiss this suggestion before giving it careful and extended thought, because one of the most important reasons for the so-called "decline in Masonic influence" must be sought in the statement of one fraternal critic, "Nobody's paying much attention to Freemasonry because it's not saying anything worth listening to."P

Such a commentator is not denying the value of Freemasonry's teachings; he is trying to suggest that the Fraternity is not relating its principles to modern knowledge, modern attitudes, the hopes and fears of modern man. Masons repeat their ideals with zealous determination, but they don't relate them to modern thinking and modern conditions.

This suggests that Masonic educators need to redefine their philosophy of Masonic education in terms that show an awareness of the prevailing intellectual attitudes reflected in the thinking of the articulate voices of our time, in the arts, in religion, in politics, in economic and social situations, in educa-

tion, and especially in the communication enterprises.

Generally speaking, many young people live in a spiritual vacuum. They are encouraged to seek material wealth and luxury; but it is exceptional to find them given conceptions of higher or nobler purposes in life, of genuine patriotism, for example. The love of one's homeland and the love of God are ridiculed far more widely than we realise.

He who endeavours to defend long cherished ideals, morals in politics, literature, and art, or the ideals of a militant faith, is frequently labelled a Fascist or a Nazi, an "enemy of democracy". Too much of the prevailing mood of our time is cynicism and nihilism; many who would speak up against those philosophies are denied access to press, radio, and television.

He who advocates a moral and spiritual re-birth of the world and an ideological march against Russian communism runs the risk of being called a "warmonger", a "mediaeval crusader"! The acceptable crusader must stick to contemporary social programs, some of which are politically motivated and therefore suspect.

Masonic teaching is basically a re-affirmation of the absolute necessity of morality in all the relationships which exist and develop in the processes we call civilisation. Morality is a misunderstood word and is too often limited to the concept of the relationships between sexes. True morality grows out of a recognition that men must commit themselves to some fundamental principles of action and behaviour if the fabric of civilisation is to have any durability and meaning. Change there will be, from time to time, as light is added to light; but without a *commitment* to some standards of rectitude and justice, there can be no faith in the value of cooperative efforts to build a society which will fit a definition of *civilisation*. The spiritual tragedy of modern man lies in his fear that society has discarded such faith.

Freemasonry *obligates* men; it *commits* men to some fundamental moral attitudes and principles. Whether it succeeds in transforming a verbal exercise of commitment into a determined life-long pattern of behaviour aimed at moral steadfastness, impartial truth, and pure justice is a question for Masonic educators to study carefully.

Therein lies the future of Masonic education, in the sense that the "future" is an *opportunity*, an area for service and development. To develop *committed* men is one of the essential purposes of Masonic education because the world needs our re-affirmation as much as we do ourselves.

Contributed by Brendan Kyne March 2017

THE LABYRINTH - One Path To The Centre A Very Different Approach for Consideration and Comment

Chartres Cathedral, also known as the Cathedral of Our Lady of Chartres, is a Gothic Catholic cathedral of the Latin Church located in Chartres, France, about 80 kilometres southwest of Paris.

One of the many beauties of this Cathedral is the Labyrinth set as a pavement inlay within the nave. Labyrinths were once very much a part of European Cathedrals although many were deliberately destroyed in the 1700 and 1800s as they were considered un-Christian.

The Chartres labyrinth is not a maze as such but rather it has only one way into the centre. For the monks walking the path of the labyrinth it was a journey of contemplation in search of a deeper self-knowledge until one arrives "on the centre". It is a journey within ourselves and then back again to the everyday world, a sort of geometrical pathway for personal, psychological and spiritual development. For Freemasons that perhaps sounds a little familiar.

However, the Chartres labyrinth had a couple of extra features that are no longer present, for in the centre there used to be a large 140 centimetre in diameter copper plate. Whilst high above the copper plate was a substantial lodestone of strong magnetic properties.

Laurence Gardner, Freemason and author whose first book "Bloodline of the Holy Grail" was very much in the Da Vinci Code genre, suggests a rather unusual purpose for this particular labyrinth in his book "Lost Secrets of the Sacred Ark."

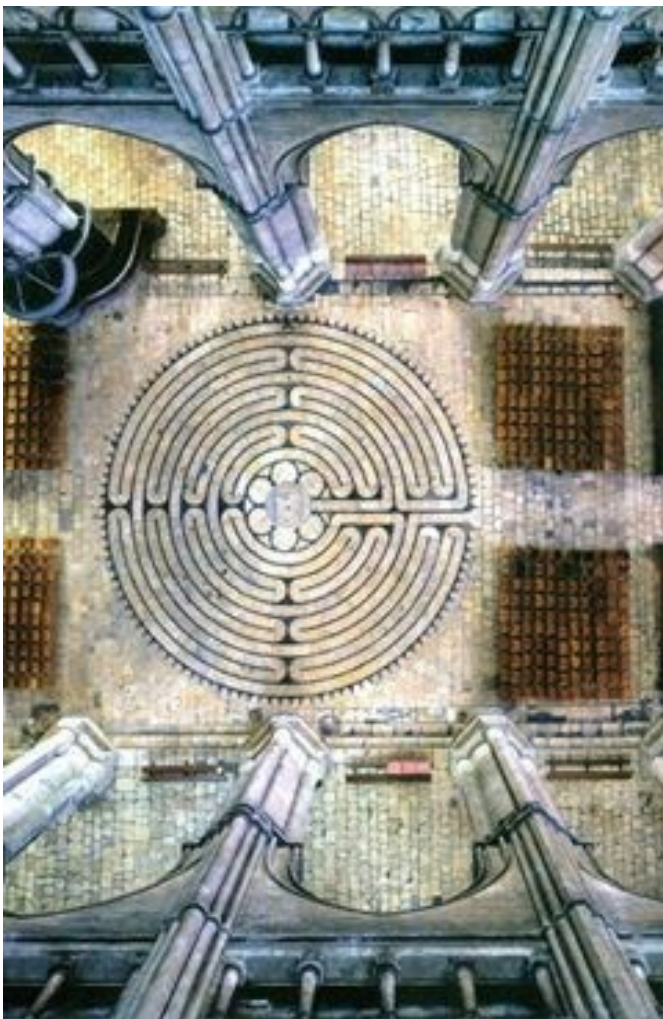
Bro Gardner suggests that the Knights Templar by placing the Ark of the Covenant, a "...capacitorial arcing device...", on the superconducting copper plate beneath the superconducting lodestone that,

"...not only would the Ark levitate, it would begin to defy all known parameters of gravity and space-time, for superconductivity is not about particles and matter; it is about Light and it exists in a world of its own...therefore the Ark of the Covenant is doubtless precisely where it has been since before 1307...it resides majestically within the aura of the labyrinth at Chartres Cathedral, having moved through the superconducting vortex portal of another parallel dimension of space-time..."

Now how is that for a somewhat different view on the Chartres labyrinth, but bear in mind that the first "history" book by Bro Gardner was a slight variant

of the Da Vinci code theme, just minus the Prieure de Sion angle?

(Reference: Laurence Gardner – Lost Secret of The Sacred Ark, 2003, Element, London, pp. 263-271)



Pictures. Labyrinth Seraphim

Labyrinth from above Arc covenant

An International Conference of Masonic Research lodges will be held at Toulon, south of France, from 19 to 21 May 2017, at which ANZMRC will be represented by President Neil Morse and Past President Colin Heyward. There will be a reception and dinner on the Friday, followed by lectures over the weekend.



ICOM 2017 is organized by the Grand Lodge of France.

See the general conditions of use of the site, access and security.

Scientific Committee Louis Trebuchet, President of the Commission of Masonic History and Venerable Master of the National Lodge of the Grand Lodge of France, Marquis de La Fayette, and Alain Bernheim, 33 ° of the Supreme Council of the Southern Jurisdiction of the United States and Honorary Member of the Supreme Council of France, co-chair of the Scientific Committee.

Operational Committee Members of the GLDF Mediterranean Research Lodge, Mare Nostrum, supervise the ICOM 2017 Operations Committee, supported by the skills and availability of the Var's members of the Grande Loge de France, and many other fraternal and caring support, Without which nothing could have been done.

ICOM 2017 program

SATURDAY 20 MAY 2017 9.30 am Opening of the Conference.

Known and less known about the Masonic tradition of the Antients by Louis Trebuchet, National Lodge of Research Marquis de la Fayette, Grand Lodge of France.

Chaired by **Michel Lecour**, Regional Lodge of Research Mare Nostrum, Grand Lodge of France
in French with simultaneous translation in English.

11 am Round Tables 'A' [two lectures in each of three rooms, A1, A2 & A3]

A1 Chaired by Alain Bernheim, Member of Honour of the Supreme Council of France.

Influence of British Freemasonry in America, by Brent Morris 33°, SC of SJ, USA; editor of Heredom, Scottish Rite Research Society *in English with simultaneous translation in French*

Geopolitics of the Antients and Moderns during the independence of the United States by Yves Hivert-Messica, Honorary Professor, Doctor of History, France; *in French with simultaneous translation in English*

A2 Chaired by Gérard Moitrieux, President of the Commission Histoire de l'Aréopage Sources

Who were the first Freemasons? by Aubrey Newman, QC Lodge, emeritus Professor of History, University of Leicester in English

The origins of Freemasonry, by Margaret Jacob, Distinguished Professor of History, University of California, Los Angeles *in English*.

A3 Chaired by Jean-François Variot, Grand Orator of the French National Grand Lodge.

The Irish origins of the Grand Lodge of the Antients by Robert Bashford, Research Lodge CC, of the Grand Lodge of Ireland *in English*

A3 chaired by Louis Trebuchet, National Lodge of Research Marquis de la Fayette, Grand Lodge of France.

Greco-arab Hermeticism and the fabric of Freemasonry by Thierry Zarcone, Director of Research of CNRS, Ecole pratique des hautes études, Paris; *in French*

2.15 pm Round Tables ‘B’ [one lecture in each of four rooms, B1, B2, B3 & B4]

B1 chaired by Brent Morris 33°, SC of SJ, USA; editor of Heredom, Scottish Rite Research Society.

The Union of the Moderns and Antients: How they got there & How things changed, by John Belton, QC Lodge; in English with simultaneous translation in French

B2 chaired by Robert Bashford, Research Lodge CC, of the Grand Lodge of Ireland.

Scottish Freemasonry and lodges in the first half of the 18th century by Iain MacIntosh, Grand Lodge of Scotland; *in English*.

B3 chaired by Neil Morse, President, Australian & New Zealand Masonic Research Council

Freemasonry a Socratic Society? the ‘Relation Apologique’ (1738) revisited, by Andreas Önnerfors, Research Lodge Carl Friedrich Eckleff, Sweden; *in English*

B4 chaired by Klaus Bettag, Frederik Masonic Research Association, Germany

Radiance of the Scottish Mother Lodge of Marseille in the Mediterranean, by Pierre-Yves Beaurepaire, Professor of Modern History, University of Sophia-Antipolis, France; *in French*.

Saturday 20 May continued.

3.45 pm Round Tables ‘C’ [one lecture in each of four rooms, C1, C2, C3 & C4]

C1 chaired by Christine Roux, President of the Commission of History of the Droit Humain, France.

The birth in 1804 of a Grand Lodge of the Ancient Rite in France, by Michel Pelissier, President of the Commission of History of the Supreme Council of France; *in French with simultaneous translation in English*

C2 chaired by ??

The beginning of Freemasonry in Spain: the French connection, by Adrian Mac Liman, Iberian Centre for Masonic Studies (CIEM), Madrid; *in French*.

C3 chaired by Marius Denke, Diogenes of Sinope Lodge of Research, Grand Lodge of Togo.

The origins of African Lodge of Boston and its development in American Freemasonry, by Oscar Alleyne, PM of Wappingers lodge #671, Grand Lodge of New York; *in English*

C4 chaired by Dominique Freymond, President of the Alpina Research Group (GRA), Switzerland.

The Rites of Reception in the Compagnonnage during the second half of the 17th century, by Jean-Michel Mathonière, Study Centre of the Compagnonnage, Avignon; *in French*.

5.15 pm Round Tables D [one lecture in each of three rooms, D1, D2, D3, & two in D4]

D1 chaired by Aubrey Newman, QC Lodge, emeritus Professor of History, University of Leicester

Symbolic (blue) lodges and Scottish ‘High Grades’ at Charleston at the end of the 18th century by Alain Bernheim, Member of Honour of the Supreme Council of France; *in French with simultaneous translation in English*

D2 chaired by Andreas Önnersfors, Research Lodge Carl Friedrich Eckleff, Sweden

The Swedish Rite, origins, history and rituals, by Klaus Bettag, Frederik Masonic Research Association, Germany *in French*

D3 chaired by Gaël de Kerret, National Lodge of Research Gérard de Nerval, Grand Lodge of the French Masonic Alliance (GLAMF)

La Bonne Amitié, a lodge of the Ancient Rite at Namur in 1775 by Henry Mackelbert, Honorary Grand Commander of the Supreme Council of Belgium; *in French*

D4 chaired by Maurice Borsa, Maritime Lodge of Research Rear-Admiral Vence, ASPOMA, France

The beginning of Freemasonry in Australia and New Zealand: the French connection

by Colin Heyward, Past President of ANZMRC and

The Grand Lodge of New Zealand: perspective on its foundation by Michael Kearsley, QC Lodge, editor of The Square; both; *in English*.

8 pm Dinner of the Luminaries,

on the theme of

The responsibility of the historian facing the world and the evolution of civilisation

A grand gala evening presided over by

Philippe Charuel, Grand Master of the Grand Lodge of France

who will receive

Jean-Noël Jeanneney, historian, Past Minister,
Past President of the Bibliothèque nationale de France.

SUNDAY 21 MAY 2017

9.30 am Round Tables ‘E’ [three lectures in E1, and one lecture in each of E2 and E3]

E1 chaired by Michel Pelissier, President of the Commission of History of the Supreme Council of France.

A ritual of the AASR originally from Louisiana, used in California in 1851 by Georges Vieux, Grand Lodge of California
and

Influence of the ritual of the Antients on the rituals of the three first degrees of the AASR: the

American hypothesis, by Christian Mermet, Grand Lodge of the French Masonic Alliance/ Supreme Council for France, secretary of the Latomia Foundation, France

and

Influence of the ritual of the Antients on the rituals according to the ‘Anciens Cahiers de 1829’ [old

documents?] by Jacques Simon, Lieutenant Grand Commander, Supreme Council for France
simultaneous translation of all the above into English/French

E2 chaired by Henry Abel III, WM American Lodge of Research

The rituals created for the United Grand Lodge of England after the union of 1813, Antients or Moderns? by Jan Snoek, Frederik Masonic Research Association, Germany
in English

E3 chaired by Françoise Moreillon, President of the Commission of History of the Feminine Grand Lodge of France

Germain Hacquet and the Grand Lodge of the Ancients of Saint-Domingue (1802–1804) by Pierre Mollier, Director of the library of the Grand Orient of France *in French*.

11 am Closing Lecture.

E3 Chaired by Louis Trebuchet, National Lodge of Research Marquis de la Fayette, Grand Lodge of France

A world panorama of the heritage of the Freemasonry of the Antients by Alain Bernheim, Member of Honour of the Supreme Council of France *simultaneous translation English/French*.

12.15 pm Conclusion of the Conference [Rencontres, literally ‘Meetings’]

ANZMRC and Masonic research in the Pacific. by Neil Morse, President of the Australian & New Zealand Masonic Research Council *simultaneous translation English/French*

Historical research and Masonic Universality, by Philippe Charuel, Grand Master of the Grand Lodge of France: *simultaneous translation English/French*.

3.30 pm

Historical reconstruction of Saint John of Scotland Scottish Mother Lodge of Marseille
simultaneous translation English/French

The Worshipful Lodge No.1 of the Grand Lodge of France, Scottish Mother Lodge of Marseille, presents a Masonic ceremony open to Brothers and Sisters of all Obedience's [Constitutions]. It will reconstruct, in costumes and scenery of the period, an initiation ceremony of the First Degree employing the ritual used in the 18th century.

This ceremony, open to all male and female Freemasons, is not an actual working (n'est pas une tenue). Seuls les officiants porteront des décors. [unable to translate the preceding sentence].

Saturday & Sunday: buffet lunch from 12.30 pm to 2.30 pm.

Contributed by Richard Num. in the English if the time.

1768 Encyclopedia Britannica (First edition) entry for Freemasonry-

“Free and Accepted Masonry, a very ancient society or body of men, so called, either from some extraordinary knowledge of masonry or building which they are supposed to be masters of, or because the first founders of the society were persons of that profession. These are now very considerable, both for number and character, being found in every country in Europe, and consisting principally of persons of merit and consideration. As to antiquity, they lay claim to a standing of some thousand years. What the end of their institution is, seems still in some measure a secret; and they are said to be admitted into the fraternity by being put in possession of a great number of secrets, called the mason's word, which have been religiously kept from age to age, being never divulged.”

A "condensed" version of a paper I delivered to Walter F. Myer Lodge of research in Seattle WA. in 2007 by Bro. Robert W. Bruneau

QUOTE: "The beauty of our ritual and the good fellowship among the members cannot be conserved when the chief aim is to make Masons and money."

It is not the primary purpose of Masonry to initiate candidates or to enlarge its membership. Were it so, there would be no basis for our laws against proselytising.

The ordinary function of a Masonic Lodge indeed, the primary function of our craft, is to train its members to an understanding of the truths which its ritual and its ceremonies are calculated to inculcate, to develop its members as benevolent men, to cultivate the social virtues among men and to propagate the knowledge of the art.

The chief concern of the lodge is with its welfare, the happiness and Masonic development of its members, not with the admission of those who seek entrance to its doors.

Its success as a Masonic lodge cannot be gauged by the length of its membership roll or by the size of its accumulated funds.

The beauty of our ritual and the good fellowship among the members cannot be conserved when the chief aim is to make Masons and money-- For a man consisteth not in the abundance of things he possesseth-- and a lodge's life does not consist in its acquisitions, but in the contributions which it makes to civilization and society through the influence of those whom it has helped to train in what we call Masonic character. Therefore it should be the duty of every Masonic lodge to put into action a plan for the education of its members in Masonic history, symbolism and philosophy, devoting more of its meetings to this much-neglected function.

Freemasonry is and always has been an educational institution. So properly considered, a Masonic lodge is a

Temple of learning or should be.

Masons seek enlightenment by the lessons enshrined in our ritual charges and lectures and in the traditional history of this ancient and honourable Craft. Individual Masons try to extend their personal experience that they might gain a deeper insight and study to expand their knowledge for a fuller understanding of the eternal verities.

So to the point; "What came you here to do?" To improve myself in Masonry. This is susceptible of many interpretations.

What makes me a Mason, the attempt to live a life of purpose, there is no other purpose to life.



HARASHIM



VALE GRAHAM STEAD

It is with great sadness that I report the recent, untimely death of ANZMRC Icon, RWBro Graham Stead, PAGM (Qld), FANZMRC, KL. What can one say about Graham? He was truly one of the nicest of all men, who was universally loved by all who know him.

He was the doyen of the W H Green Lodge of Research in Townsville, and the Secretary of a number of lodges of other Masonic Orders - 'Mr. Freemasonry' in Townsville. He was very senior in most aspects of Freemasonry - holding, for example, the very rarely awarded 'Seventh

Degree' in *The Operatives* (the only such holder in Townsville).

Graham was a founder, with me and others, of the ANZMRC back in 1992. I got to know Graham very well, starting with my attendance as a *Keynote Speaker* at the North Queensland Masonic Conference in May 1994. Graham was then serving as District Grand Master of the District Grand Lodge of North Queensland, which he served with great distinction and enthusiasm.

I visited and stayed with Graham and his wife Helen, in Townsville, many times over subsequent years. We became firm friends. He contributed much to Masonic Research over the years, and of course, to Freemasonry generally. He never missed an ANZMRC Conference. He was constantly in office, and served a term a distinguished term as our President. He was a Kellerman Lecturer, and one of the first elected as a Fellow of the ANZMRC.

Sadly, in more recent years, Graham's health has been indifferent, and his mobility impaired. His death was relatively sudden and, mercifully, painless. I could not get to Townsville for the funeral, but subsequently I spoke on the phone to Helen, his wife of over 50 years - and expressed again my sympathy and that, I am certain, of all ANZMRC brethren who knew him. Over 140 attended Graham's funeral, a testament in itself to a man and a Mason who, without doubt, lived respected and died most regretted.

- Kent Henderson



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Introduction to Freemasonry in Haïti

by Tony Pope

Investigation of Masonic activity in Haïti prior to the formation of the Grand Lodge of Haïti in 1824 has become quite popular recently. In 2015, Bro Jean-Marc Van Hille published *Les premières loges maçonniques de Saint-Domingue* (The first Masonic lodges in Saint-Domingue), by Brother Dr André Kervella, in issue 51 of the *Periodical Letters* of the Thomas Dunckerley Correspondence Circle. Then Bro Neil Morse investigated a little-known 'high degree' originating from the same period and location, which formed the subject of his paper at the Second World Conference on Fraternalism, Freemasonry and History, in Paris in May this year. And in the same month, but at the International Conference of Masonic Research Lodges at Toulon, Bro Pierre Mollier was scheduled to present *Germain Hacquet and the Grand Lodge of the Ancients of Saint-Domingue (1802–1804)*. With a little luck, *Harashim* may be able to provide a copy of all of these papers for its readers.

When Christopher Columbus encountered the islands lying between North and South America, in 1492, he claimed the Island of Hispaniola for the Spanish Crown. French occupation of the western end of the island began in the 1660s, and 1697 Spain ceded the crescent shaped western third of Hispaniola to France, which was then named Saint-Domingue. Initially, Spain had relied on forced labour of the indigenous Taino natives, but the French imported large numbers of Africans as slaves, and developed a profitable cane sugar industry. Between 1789 and 1804 there was a series of bloody uprisings in Saint-Domingue, which spread to the Spanish part of the island, and led to the formation of the Republic of Haïti in 1804 and indirectly to the formation of its eastern neighbour, the Dominican Republic, in 1844. For a detailed summary of the history of Haïti, see *Wikipedia*.

Prior to 1804 there were lodges under the Grand Orient of France and also lodges chartered by the (mainstream) Grand Lodge of Pennsylvania, but it was four English lodges, warranted between 1809 and 1817, which formed the Grand Lodge of Haïti in 1824.

Here is the story of the early French lodges, as told by Bro Kervella and translated by Bro Murray Alford of the Research Lodge of Wellington, by kind permission of the author and original publisher. The translator's comments and explanation are in brackets, [thus].

The First Masonic Lodges in Saint-Domingue

by André Kervella, Docteur en Histoire

translated by Murray Alford

Ed Note. Many thanks for the work done by Murray Alford and for the effort he has put into this translation.

This paper sets out to examine the circumstances under which the first lodges appeared in Saint-Domingue. Immediately, one piece of evidence leaps to the attention. In order that these lodges might appear, there would definitely have to have been exchanges between the metropolis and this island, which would have to have involved merchants, ship-owners and marine personnel, under conditions of war or trade. Therefore one can discern a sort of networking from the early years. Even then, one has to be confident of the shape of such a network and, above all, of the possibility of identifying a sufficient number of involved persons to be sure of recreating as faithfully as possible the circumstances which led them to act as forerunners.

The available records are patchy, but a careful reading, coupled with research into outside documents, such as parish registers, documents collected in individual dossiers in different archives, beginning with those of the colonial service, enables one to put together from small touches, step by step, a picture of the period. Social organisation on an island, compared to that on the continent of Europe, is different in that it plays out in a sort of microcosm of which one can quickly perceive the shape. Thus it is possible to build for oneself quite a precise idea of the stage on which the action begins.

Many sources converge in the same way to point out the appearance of three Domingan lodges between 1738 and 1740. They were situated at The Cape, at Léogane and at The Cayes. Determining which was the very first is a delicate exercise. It seems that this may have been the one at The Cayes, but this detail remains subordinate in the light of the outline we can sketch of the personalities involved and the interpretation of the circumstances. At least, we are assured that this short period effectively knew a liveliness favourable to the work of an avant-garde group, Before 1750, a fourth lodge appeared elsewhere at Petit-Goave, by breaking off from the one at Léogane.

The following map, published by Médéric-Louis-Élie Moreau de Saint-Méry, shows the geographical position of these groupings. The Cape, also called The French Cape, is found at the extreme North, and Léogane in the area approximately below it. The Cayes are in the South (originally Caye Saint-Louis) on the edge of the plain called “Cattle End of the Island”. This separation of the lodges, which in hindsight one could judge to be balanced, doubtless does not represent an explicit design, a concerted programme. It is quite simply that the distances and the extreme difficulty of getting about on land, because of the mountainous landscape, imposed it. Nevertheless, one will note that, if the teams [of Brethren?] opened in each area over a very short period, it is because they were already staffed. Certainly, ill-regulated usages still allowed a Freemason to open a lodge himself by initiating and bringing together the locals who resided there but, to be able to function correctly, the minimum number of seven was required. However it may be, the activity at these three sites [in Masonic

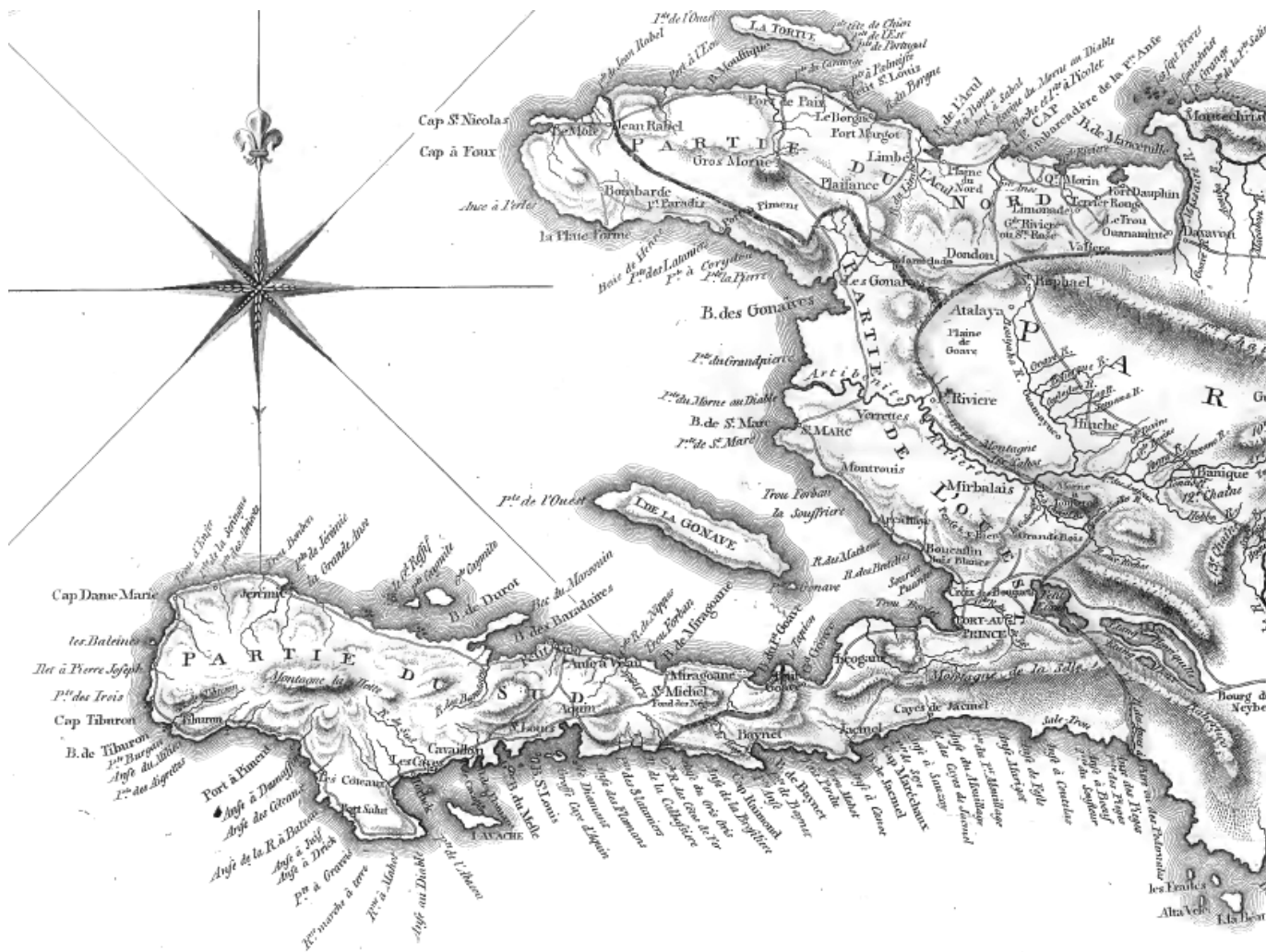
parlance, of these three orients] is thus attested [as follows].

[See map below]

Map of the French part of Santo Domingo (1791).

In MOREAU DE SAINTMERY,
Médéric-Louis-Élie, Collection of views of the
principal sites of the French colony
Of St. Domingo, engraved by the care of M.
Ponce, Paris, 1791, Plate 16.

At The Cayes so called because the reefs are close to the coast, as one can confirm by observing the important number of rocky islets which border the narrow channel leading to the port, a settlement which experienced a considerable growth in a short time. When he passed through in 1701, the Dominican priest Jean-Baptiste Labat found it to be cramped, though enlivened by a great number of naval officers, clerks and fishermen. The excursions he undertook into the Plain were not delightful, for he complained of the insects and not



meeting up with civilised society. By the end of the 1730s, the situation had changed considerably. What we may call a more civil population was to be found there. The settled introduction of complete families had taken over from that of more or less isolated single men.

According to an exchange of letters of the 1770s, the *Frères Réunis* [Reunited Brethren] Lodge was founded there in 1738 by an Englishman named Penn. The description “English” should be accepted in this context with caution. It was often used when Frenchmen had dealings with a stranger who spoke the English language. The distinction between the nations which made up Great Britain was not automatically made clear. But, no matter. The fact is that an important contingent of British came to occupy the Cattle End of the Island and its surrounding areas in the first half of the century. Thus they fulfilled a vow expressed by the governor, Jean-Baptiste Ducasse who, in 1699, deplored that the southern part of the colony was so sparsely inhabited and considered it opportune to attract jacobites there, particularly Irishmen. The presence of Penn in 1738 can thus be explained. Family or commercial affairs led him to stay long enough to carry out the inaugural Masonic action.

Apart from this individual, it is impossible to identify those who made up his circle at the moment he became involved. In order to put forward acceptable suggestions, one should refer to the report of the meeting on 28 December 1747, of which there is a certified copy from 1777 when this lodge sought affiliation to the Grand Orient of France. It consists of the first page of the second register opened after that of 1738. There, one learns that the principal officers of the lodge are named Mercent, La Faucheur, Moulié, Skerret, La Turbollière, and Guérineau. If one trusts the observable usages of the archives of this period, these would refer to the Worshipful Master (otherwise called the president), those two assistants functioning as Wardens, the Orator, the Keeper of the Seals and the Secretary. It is difficult however to know who did what, with the exception of Guérineau, who was probably the Secretary, since it was he who was given the responsibility for the summonses. Everything even leads one to believe that there had been an interruption to the workings, since Mercent was affiliated (to the Lodge) on the day of this assembly, coming from another lodge, and he would not have had office so quickly if there were sufficient (other) active Brethren. Even more, the group proceeded to initiate three candidates that same 28 December, which suggests an effort to quickly make up an effective strength.

However it may have been, one can already put together an idea of the civil standing and professional occupation of each of them. Jean Guérineau was one of the descendants of Pierre

Guérineau (arrived on the island in 1678 and later managed a plantation). Born before 1700, he [Jean] took over the family concession, at the same time devoting himself to commercial affairs. Germain Mercent, Deputy Royal Prosecutor at The Cayes and notary for the Plain, was born at Sedan on 15 January 1712. He eventually acquired a plantation and became owner of a sugar refinery. Nicolas Le Faucheur was similarly a notary but in the neighbouring parish of Torbeck. One is less informed about Le Turbollière and Moulié (or Monlien). As for Jacques Skerrett, he calls up several details.

Born about 1712 at Loughrea, County Galway in Ireland, he seem to have arrived quite early in Saint-Domingue to devote himself to trade. Within his immediate circle were other colonists such as the Macnamaras and the Stapletons which confirms, if not the decisive influence of the jacobites in this case quite precise, then at least the interests they brought to the Masonic fraternity adopted by their French hosts. They were besides in frequent correspondence with Nantes where they had family. Now, Freemasonry was equally active in that great Breton port. For example, we know that the trader Guy-Marie Bonnet was reprimanded by the seneschal in 1742 for having founded a lodge. His son Guy-Francois would himself later be counted among the Brethren at Léogane, along with another Irishman, Jacques Sheridan, future Marquis d’Etiau, a long-time trading associate of Robert Shée.

Skerrett died on 5 October 1767, ill and bed-ridden at the house of Denis Macnamara, a ship’s captain who had acquired a plantation at Torbeck. In the will which he would have dictated several months previously to Le Faucheur, he declared himself to be the owner of two small dwellings and to be in business with Alexandre Laville. Leaving his goods to the same Macnamara and to Arthur French, his friend and neighbour, he reserved an annual sum of 500 livres to the young daughter whom he had had by one of his servants — described in the text as a slave — which daughter was educated at Nantes within the Macnamara family. This bequest would then be contested by royal officials seeking to exercise *le droit d’aubaine* [a right to seize the property of a deceased foreigner], but the heirs protested, alleging the he had obtained French naturalisation in 1763.

In so far as Laville and French were two additional Brethren, from these bits of information one can deduce that our subject freely cultivated the society of those around him. Was this also the case with his contemporaries? As one can see from the frequent groups of signatures, followed by three dots in a triangle, in parish registers and notarised documents - although not all initiates distinguished themselves in this way, far from it - there was a tendency to

create stable and homogenous centres of common interests during this period. The development towards a lesser cohesion would be quite slow up to the end of the century and sometimes not achieved by some. Outside family ties, it may have been the attendance at the same lodge which brought about social solidarity in other spheres, or it may have been the social solidarity which encouraged membership of one lodge – they invited each other to the same entertainments, the same parties and events of a more serious nature.

Originally from Galway in Ireland, husband of Marguerite Lynch and one-time churchwarden of The Cayes parish, the trader Arthur Lynch was sufficiently intimate with the local Jacobites on the plain to be, on 1 October 1766, proxy godfather to Marthe-Antoinette Shiell, daughter of residents of the Cattle End of the Island, Barnaby and Louise-Thérèse Coustard. The titular godfather was none other than Antony Walsh, involved for a long time in the support of banished exiles, notably at the time of Prince Charles-Edward's attempted invasion in 1745. As for the Coustards, they were allied to several prominent Domingan families, among them the Serceys and the Duviviers de La Mahautière, of whom there will be more to say later.

Léogane

There, a certain feverishness could be noted in the summer of 1740. On 25 July, the Marquis Charles de Brunier de Larnage and Simon-Pierre Maillart, respectively Governor of the Island and Quarter-Master, reported feedback which had sounded ill to their ears. They had learnt that some Freemasons had just set up a lodge there, as elsewhere at The Cape. They then warned their Minister in the capital that they had not failed to take strong measures by issuing a ban on this. They even pushed their zeal so far as to claim that the wives of these audacious fellows had anticipated the ban by a declaration denying them conjugal rights. A farce?

An extensive plain where sugar refineries of well-known productivity were established. A town built between two rivers, half a league from the sea. For many years, the first High Council of the southern part of the island sat there. "There were at the time I was at Léogane a considerable number of coaches and sedan-chairs, and I have no doubt whatsoever that the number of them may have increased greatly since my departure. There were hardly more of the lesser residents who went about on horseback; for not much, in order that one might be at one's ease, one went by sedan-chair". Labat expressed himself thus. In fact, since his departure, comfort had increased, at least among the well-to-do. One would believe one was in the capital of the Antilles. So, when Larnage, seconded by Maillart, ventured to

express their anger, their targets were not small fry.

Who were they then? Sometimes a name is mentioned, sometimes the official office. Thanks to these elements, it is easy to identify them. First there was the police superintendent of the area, Pierre-César Binau; then the public prosecutor, Honoré-Louis Viau de La Roche; finally, four judges of the Council: Claude Branda, Jean-Jacques Borna, Jean-Baptiste Ferron, François-Robert Caignet. Some of them would consequently be the subject of complimentary references in official files. Sufficient to say that the 1740 episode would not have caused them any concern.

Ferron was the link with Skerret. Originally from Bourgoin in the Isère region, a lawyer by training, he began his career as Clerk of the High Council, all the while having a residence in the Verettes parish, then he gained the post of Assessor. His sister Adrienne, it seems, had married a Skerret, whose widow she swiftly became. Bornat and Branda were similarly lawyers. The first, a witness at Ferron's marriage in 1733, maintained close relationships with the most prominent families, such as the Santo-Domingo. The second was originally from the Saint-Remi parish in the diocese of Amiens, but he had resided for a long time at Bordeaux where his father was director-general of feudal exemption taxes. For his part, Caignet, born in the Saint-Pierre-de-Bat parish in Benauges, held more than one subsidiary position until his nomination to the High Council on 12 October 1722. Several months previously, on 16 February, he had married Barbe-Victoire Ducasse, perhaps a relation of the former Governor. Later, he assiduously acquitted his duties as a member of the Council.

It is quaintly amusing to note that, when legal proceedings had to settle conflicts of interest among the great local families, for instance, these four judges might have been brought to sit together on either side of Maillart who had denounced them. Such was the case some twelve days or so after the letter which raised their standing [as Freemasons], it may have been 6 August 1740, when, by a bizarre coincidence, they had to give judgement precisely on disputes concerning the Binau family. One would have to be expert in judicial quibbles to discern today the true motives of the submissions that were put to them, particularly in this case. All the same, for an official who, in such a manner, had denigrated the private sympathies of the judges with whom he collaborated daily, the experience must have been rather disagreeable. Unless he did not have much belief in the grounds of complaint put forward.

Binau — or Bineau, Binault according to certificates — without doubt occupied the Master's chair. Born at Petit-Goave, son of a resident of

Baradères who was a captain of militia, and himself a captain, he served the functions of an auxiliary major. Like his brother Jean-Claude, he had married a Mademoiselle Haran, daughter of a former senior member of the High Council. He bore the title of “squire” and apparently held this position of [minor] nobility justly. Vassière said of him that in June 1741 he was mocked by the militia troops he was charge with training. “Down with Binau!” That caused no obstacle to his advancement, since he was promoted major a few months later. Another of his brothers, René-François, carried out the same duties at The Cayes. His mother, Renée Giet, once she was widowed, had as a second marriage wed Count Gédéon Novilos de La Bardenne, military commander of the Western District, who died in August 1732.

Like Caignet, Binau would transmit his flame to at least two generations of descendants. In the meantime his intimacy with other notables of the town was so narrow, many of them being in their turn shown to be Brethren in later documents, that the picture one can draw up around his person is one of a clear social elitism. It was, in a word, the real top rankers who practiced Masonry at Léogane. From this point of view, the comparison with The Cayes is flattering. This can be understood in so far as, for some time to come, the town concentrated within its area the smartest families on the island. It is this that confirms Viau’s situation.

Viau, having arrived from Nantes in 1724, took up the duties of public prosecutor in different parts of the colony and found himself a dozen years later in the position of Marshal of Léogane. If, purely as a hypothesis, we have to give any credit whatever to the suggestions of Larnage and Maillart concerning the wives incensed to see their husbands going to lodge, his [Viau’s] wife would have been involved, so much did he complain of her erratic behaviour. It was not a harmonious household, far from it. The problems he faced even provoked drawing-room tantrum outbursts. However, skimming through the dossier which has survived from then, in which he requested in 1755 authorisation to have the disgraced woman discreetly shut up in a convent, and even if he ensured at that date that his own merits were not recognised at their just value by the authorities at Versailles — not having been able to retain the office of public prosecutor which devolved on him in 1751 — one sees clearly that membership of the highest social group of the town fed his pride, in so far as he also claimed to have the protection of several leading figures of the kingdom, such as the Minister Jean-Frédéric Phélippeaux de Maurepas, also a Freemason.

One would be wrong if one considered that distance brought isolation and withdrawal into oneself. Outside Freemasonry, there existed other social

orders founded on the old continent, which attracted the colonists and so allowed them to ride the wave of novelties without any great lagging behind. Such was the Order of the Cognée [Hard Knock], which had been set up in Paris in 1744 and which, before the end of the decade had recruited such notables as Pierre Fournier de Belleville, cavalry captain, commandant of the Limonade district from 1743, Marie-François Lhuillier de Marigny, royal prosecutor at Fort-Dauphin, or Claude Guillouet d’Orvilliers de La Troncai, who began his military career at Cayenne in 1728, passed in 1744 to Saint-Domingue with the rank of infantry lieutenant and became commandant of Port-de-Paix in 1748. It is even possible to look upon them in their turn as *Brethren*, since the Cognée recruited the majority of its members from lodges. In the three cases mentioned, it is possible that it may have been trips to Paris which had pushed them toward that merry society.

Let us add to this that a list of 1743 points out as well a certain Duplessis as Master of a Domingan lodge. Two possible identifications are plausible. The first leads us to Pierre Fleuriau-Duplessis, lord of Villegomblain, squire, son of a former captain at Petit-Goave. A report of 1742 names him as proprietor of estates over which a river passed driving water-mills. Among signatures to this report are to be found Macnamaras [plural] and Stapleton. On 1 February 1743, [witnessed by] Pierre-Louis Thibault de Paty notary at Petit-Goave, he acquired a plantation in the dismal areas of the south. He went off to France quickly, for he was a Councillor on the financial tribunal at Blois. But his son stayed.

The second suggestion leads us to Antoine-Louis de Bréhan, chevalier Duplessis. An officer of naval troops, he lived for a long time at Léogane. A member of a noble Breton family whose many matrimonial alliances extended as far as the aristocracy at Versailles, he justly numbered among his close companions several Binaus, Bizoton de la Motte and others already very active as Brethren. Nothing therefore contradicts the suggestion that he presided over the destiny of Lodge Saint-Esprit. If that was the case, one would point out that that the lodge at Léogane was the first in the Antilles to worry about registration on a general list that the Grand Master called for in Paris.

Petit Goave

In spite of administrative reprimands, Lodge Léogane had doubled in numbers by 1746. Masons speak of *swarming*, as a metaphor for a swarm of bees which, having become too large, breaks itself in two and provokes the migration of one part. Exactly so, it was at Petit-Goave that the second group, consisting of nine members in total, established itself in 1746. On 22 June, under the

direction of the Master of Saint-Esprit, Jacques-Nicolas Le Franc du Cormier, by profession clerk of the courts and admiralty, a discussion took place with a view to setting up L'Union Lodge. Other than Le Franc, there were present at this decisive meeting such persons as the chevalier Antoine de Nadal whose standing is difficult to figure out, Anne-François-Gatien Le Bretton des Chapelles, a civil and criminal inspector of police to the royal headquarters, after having filled several vacant positions, owner of a sugar-cane plantation at Arcahaye, François-Robert Caignet whom we have already met, Charles-François-Antoine Saillenfest de Fontenelle recently appointed to two positions as Royal Judge and Lieutenant-General of the Admiralty at Port-au-Prince, Olivier de Vieux Châtel, a resident on the great plain, Louis Drouin, an officer on merchant ships before smartly setting himself up as a trader at Saint-Marc, and finally Jacques Chartier, surgeon-major to the garrison troops

The port of Petit-Goave had been in existence since 1654. Having quickly gained a reputation for its trade in tobaccos and leathers, besides the fact that buccaneers off-loaded the booty taken from Spanish ships there, in 1685 it was chosen by royal proclamation to be the seat of the first High Council on the island. Scarcely two years later, the development of Léogane had the effect of attracting the Council to its locality. But in 1723 a new proclamation obliged it to return to Petit-Goave. The legal officials effectively revolted to express their irritation loud and strong, [but] they had to comply. Their patience was put to the proof finally in 1738, when another swing of the pendulum took then back to their preferred location. By an irony of fate, it turned out that the chief administrator, as far as he was concerned, remained stuck at Petit-Goave, and it was almost under his windows that the Brethren came to set themselves up. It is true that the finicky Maillart no longer really had the taste for reacting to this. The governor, at that time the Marquis de Larnage, with whom it was said he had a perfect understanding, being in a state of declining health, on the one side, and news from Paris reporting that police actions against Freemasonry [there] were all likely to fail, on the other side, so much so that at Saint-Domingue it was not possible to hope to do any better.

The following 11 August, young Armand-Robert Caignet de Lester, twenty-two years old, son of the Caignet mentioned above, and a naval correspondence secretary, was elected Master of L'Union Lodge. The turn of the principal officers

came on 17 September. As they were provided from Saint-Esprit lodge, it is possible to fill out the list given above. Let us not speak [further] of Vieux Châtel who has just been mentioned. Born at Grenoble in 1714, Joseph-Gabriel Loménie de Marmé, a former captain of an unattached naval force, had been auxiliary adjutant of the Saint-Louis fort since 1735, and a resident of the plain of the Baradères. François-Marie Le Gardeur de Repentigny, born at Montreal in Canada, had come to rejoin his uncles, Nicolas and Louis-Marie Le Gardeur de Tilly, installed at Nippes, where they were rich property-owners, and on 22 February 1751 he would marry his first cousin, Marie-Madeleine, daughter of Louis-Marie. Born in 1712 at Saint-Mary in Charente, Count François Regnault de La Soudière was a captain of naval troops. He was so intimate with the Le Gardeurs that, on 3 July 1747, he had married Elisabeth-Madeleine, daughter of Nicolas and, having become a widower not long afterwards, he would remain in the family by taking Madeleine-Françoise, daughter of Louis-Marie, as his second wife.

Joseph-Honoré Élias was a naval official. After having been occupied as a correspondence secretary at Toulon and Marseille, he went to Saint-Domingue in 1733, with a promotion to principal correspondence secretary, carrying out the functions of police superintendent at Petit-Goave and provided with a position at the High Council. Dubourg was probably François-Guillaume Dubourg, a trader and ship's captain, born at Bordeaux in 1715. The husband of Jeanne Rateau, he frequently travelled to the colonies and would come to establish himself at the Cape after a second marriage contracted in 1760. Auguste-Taurin de Longle was Clerk to the Commissariat. Finally, Guillaume was secretary to the Governor-General, but his christian name remains unknown for the time being.

This group was quite homogeneous. It not only reveals once more the links between the legal officials or those in similar positions, the military personnel and the local well-to-do, but it illustrates a phenomenon which kept up for a long time, to make one realise that the resources of family connections contributed greatly to Masonic recruitment. In the present case, let us add for example that the Chevalier de Marmé would marry his daughter in November 1766 to Étienne-Simon Le Gardeur de Tilly, brother-in-law to Count de La Soudière.

**“When we once again fulfil our members, they will fill our Lodges”
Robert Herd.**

The Cape

“The countryside is beautiful and pleasant” – so Labat affirmed at the beginning of the century. “The air is good there. In the surrounding areas, cultivation produces sugar and indigo.” By 1740, some slight amendment would be necessary. The little town had become a noisy port city, welcoming rapidly multiplying ship-yards for both naval and merchant vessels. Every day poured out its jackpot of sailors and officers seeking to get stewed in the cafés. Trade flourished. Wealth, when it raised the lucky up the social ladder, spread itself out openly. Like elsewhere on the island, the tendency was to seek to bring in as much money as possible, so as to send it back to France, and to live on it for the rest of one’s life, without neglecting an inheritance for one’s children.

When Larnage and Maillart complained about the Freemasons of Léogane, they included with them those at the Cape. For them, nothing was going on down there. It came about that a surveyor, who arrived shortly afterward, joined up with some insolent Brethren to hold a lodge. Despite the scolding of the womenfolk, they plunged themselves into the fashionable swim of things. This reckless fellow was named Vianney. It is difficult to know more of him, for lack of first-hand documentation. It seems however one can only [link him] with the Jean-Baptiste Vianey — with a single *n* — who died in 1770 at the home of Sieur Page at Mirebalais, aged seventy. He would therefore have been forty in 1740.

François Lamarque places the creation of this lodge before that of the lodge at The Cayes. He proposes the date 1749, unconvincingly, since that date corresponds rather to its entry into the Scottish Rite. The fact that the Lodge declared itself to be of “St. John of Jerusalem” truly is not of much help to us since, in this context, it is not a distinct title but an introductory one. Certainly, it is possible that Vianey did not consider himself to be of sufficient standing to oppose the governor and the quartermaster. It is possible that his automatic reflex was to withdraw into inactivity. But one has to admit that this withdrawal could not have been long, for the Scottish Rite, in so far as it developed the high Masonic degrees, built itself around Brethren already possessing the first three degrees of the initiatory progression, which are described as “blue” or “symbolic”. In other words, the year 1749 did not mark a new invention but a further development. Which is what earlier sources allow us to understand [happened] elsewhere.

At the end of 1747, the renowned Étienne Morin

was on the island. He stayed at the Cape on business and, as he always did when the opportunity presented itself, he visited the local lodge Brethren, who had their premises below the Capuchins’ [monastery] “on the eastern side of rue Penhièvre”. He had the advantage of being ahead of them in knowledge of Freemasonry, for he had been Scottish Master for three or four years and he wished to communicate this degree to others who would be able in their turn to guarantee its spread, as he had done at Bordeaux in 1745. The first lucky ones were three in number: Pierre-Bernard de Laville, a trader who arrived from La Rochelle around twenty-five years previously and who was getting ready to return to France, having made his fortune; Jean-Baptiste Trutié, a wealthy owner of plantations; [and] Joseph Raby, a trader originally from the Dauphiné area, whose leisure time was often taken up in reading Celsus and Spinoza.

When one sets up a Scottish Rite lodge, it is not necessary that the foundation members should belong to the same symbolic (Craft) Lodge; they can be provided by several. But it is nonetheless on a lodge of this type that the Scottish Rite lodge – also called “the Chapter” – must raise itself, become rooted. If possible, it should be authenticated – constituted – by an older such lodge from which it would await a duly-signed Warrant, and in this case it was the one at Bordeaux, carrying the title *Élus Parfait* [Perfect Elect] that Morin solicited. To carry out the operation, he associated himself with two Brethren already made [Scottish Masters] elsewhere, both being ship’s captains: Isaac-Antoine Montuy, originally from Saint-Pierre in Martinique, where his father was a trader, and Louis Berton whose home-port was Marseille. The first had been initiated many years previously, before 1740, for his signature appears in that year in the admiralty register at Grenoble with a triangle of three dots. There is less information about the second, except the he was already a member of the “mother-lodge” at Bordeaux.

Once bonded together, Laville, Trutié and Raby had to continue recruiting without taking the easy path, for elitism remained a requirement, with a recruitment ceiling of fifteen. Thus, in several weeks, the effective number was brought up to seven. First of all Gilles de Meyère was brought in, an occasional correspondence secretary “recognised as orthodox” although his background was not set out, then Berton. Next, Laviviau, a resident of Limonade, and the trader François-Guillaume Papillon. A drafted letter of 1748 sets out the brief sequence given above. Morin in person took on the job of delivering it to Bordeaux, as another letter from Trutié, dated 29 June, suggests, by which he

hoped to receive quickly by the same channel, from Morin in France, the Warrant of Constitution.

From this one can deduce that there were indeed Brethren holding the symbolic degrees who were active at the Cape before 1747. They got involved in the wake of Vianey. Most of them had their activities linked to transatlantic trade. This was a change from Léogane. Let us pause for a moment merely on Papillon. Having arrived from le Havre around 1743, he fitted up ships for the slave trade. Married to Catherine-Elisabeth Cabeuil, from a powerful Rouen family, he was associated with her relation Jacob-Charlemagne, doubtless an elder brother, who opened up to him an entry into this trade, so specific to the Cape, and [then] did not delay returning to le Havre to carry it on. For many years, Papillon would be one of the colony's principal dealers in slaves seized from the coasts of Guinea. His son Auguste, naval treasurer and captain of militia in the battalion at the Cape, would himself be a Brother.

This Scottish Rite Lodge aspired to be the only one of its kind "for the entire continent" (*sic*) of Saint-Domingue. This was an ambition to be flaunted before all the others, thus cultivating a paradox. On the pretext that the degrees it delivered were superior to that of the simple Master Mason, and conceived to honour only a restricted elite, it considered itself to be an entity superior to other lodges and capable of exercising a power of control over them. This pattern was already observable in the stratification of the great metropolitan cities, where superior "groups" appeared with pretensions of setting the rules for their "inferiors". At that time, the Grand Lodge which sat at Paris did not yet have influence over the whole kingdom. Even if it tended that way in theory, it was not sufficiently strong to achieve it in practice. Many years would be necessary for a centralised administration to function more or less efficiently. In the meantime, the Scottish Rite lodges sought to impose themselves as the holders of local authority.

To return to the protests of the Marquis de Larnage and de Maillart, they really lacked originality and spontaneity. They reproduced those known in Paris since 1737, when the First Minister, Cardinal André-Hercule de Fleury, decided to prohibit lodges without giving any clear reason. All at once, police raids [in France] were organised on several taverns where meetings had been held; police chiefs searched and recorded details [of their findings]. But the resulting tumult did not rein in anyone's enthusiasm. On the contrary, spurred on by Brethren of the high nobility, having access to the Court and even to the palace, the Parisians involved in defying the Cardinal were numerous, and thus

were amusing to the authors of gazettes and other public broadsheets.

In the spring of 1740, arrests were still taking place. They were limited to secondary figures. The Marquis René-Louis d'Argenson and the Duke Charles Philippe d'Albert de Luynes made note of it, each in his private diary, and the registers of the Bastille confirm that the incarcerations were of short duration, without any damaging consequences for anyone. Argenson was even vexed to record that certain associates of Count Louis-Alexandre de Mailly were worried, as well as the Count himself, notoriously known as a Brother, whose wife was certainly the King's mistress. "The high standing of C(uckold) of the King had not exempted him from this proscription" No-one knew what exactly had motivated Cardinal de Fleury. Everything was mixed up and tangled in [peoples'] minds. As for the women, one can only affirm that they employed their charms with the aim of overhearing the secret of the Brethren in the households of their husbands or lovers, but they [husbands and lovers] did not let themselves be so careless. In July, Larnage and Maillart only took up the farce being played out in Paris. The conscientiousness they employed was not enough to dissuade their fellow-citizens.

The Maritime Network

In 1742, certain provincial towns were, in their turn, swept up by the zeal of some authorities as to wish to clamp down. At Nantes, as I pointed out above, Guy-Marie Bonnet was advised by the seneschal, on the orders of the Minister Louis Phélippeaux de Saint-Florentin, to close the lodge he had founded. It was like a sword-thrust into water. At Brest, an order coming from the Minister of Naval Affairs, Maurepas, enjoined the chief of the naval squadron, César-Gabriel de Vimeur, to prevent those officers who had formed a lodge from carrying on. They didn't do anything about it. Three years later, five lodges in total would have been opened in this capital of Ponant [Brest] headed by a "generale" [? a Scottish Rite lodge?], without which those [earlier] officers might otherwise be considered the [Masonic] precursors in the town, since local bourgeois had made the first move. At Bordeaux it was Jacques Amelot, Secretary of State for Foreign Affairs, who ordered Claude Boucher, quarter-master of Guyenne, to similarly shut down the meetings. In vain. The last straw was that, like Maurepas, Florentin and Amelot were themselves Brethren.

These three examples of Brest, Nantes and Bordeaux are interesting for they were the ports in continuous communication with Saint-Domingue, the first by means of the naval forces, the two others by the merchant marine. In other words, the

sea-going personnel were in a particularly advantageous position to transmit from each side of the ocean the latest news that came to their knowledge.

On the island, what could be more natural if the representatives of the royal authority should feel they had to clamp down. The opinion was voiced in Paris that Fleury was acting on the orders of the King. If nobody had any material proof of this, since Louis XV had never signed any document whatever to that effect, it was convenient to believe it. Certainly, the suggestion that the King was amusing himself in this situation could not be excluded, since it was known that he occasionally had a dig at the Count de Mailly, husband of his recognised mistress, and that he also had to put off the scent a body of opinion which imagined perversities were committed behind closed doors in the lodges. However, the fact that the police raids were very limited in number, without ever preventing the Brethren from continuing their meetings, must have encouraged the over-zealous minor officials to hold back. As the Duke de Luynes wrote, it seemed they were playing at being “drawing-room rascals”.

In summary, it always seems that at least four symbolic lodges were created in Saint-Domingue between 1738 and 1748. In terms of sociological characteristics, one can see that the one at The Cayes was mainly for planters, those at Léogane and Petit Goave mainly for the civil administrators, and the one at The Cape mainly for merchants and large traders involved in exporting overseas by ship. Whether one of them took the role of mother-lodge is difficult to establish, except in the relationship between Léogane and Petit Goave. Probability inclines one to think that influences worked separately in the different locations at very much the same time, from the fact of multiple exchanges with Europe. In a quick analysis, one might also envisage contact with nearby Jamaica, where the British were active. But no evidence sustains this hypothesis. Even when it is a question of an “Englishman” at The Cayes, it is clear that one must mistrust this, for the foreigners who set themselves up there were actually jacobites, political opponents of the Hanoverian government and, in the case of Freemasons, enthusiasts for a system which owed nothing to the one promoted by the Grand Lodge of London.

[Sources and footnotes not translated, therefore omitted. These (in French) are available upon request to Tony Pope. Email: tonypope@internode.on.net.

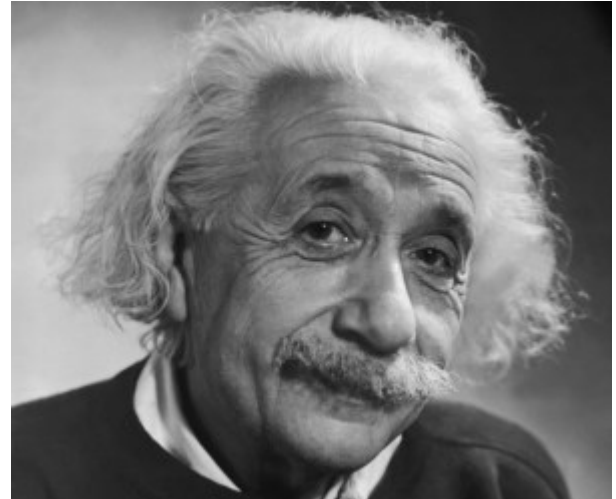
World news

Failing to Act

JUNE 13, 2017 BY TIM BRYCE

FREEMASON INFORMATION

It goes well beyond insanity.



One of my favourite quotes from Albert Einstein is his definition of insanity:

“doing the same thing over and over again and expecting different results.”

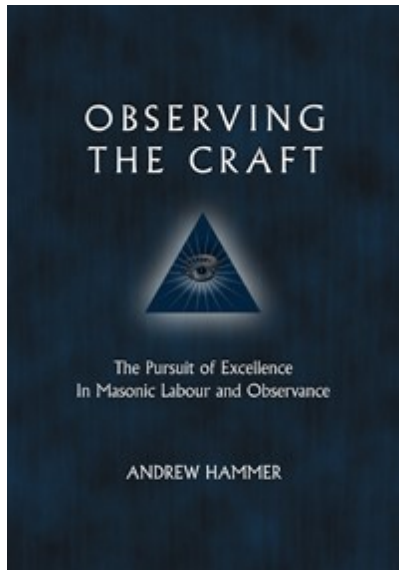
I’m afraid we see this too often, be it in companies, government or the general public. In other words, there is a tendency for people to maintain the status quo even if it doesn’t produce beneficial results, or even if it is counter productive.

In Europe, following a terrorist attack, we commonly see a government official say afterwards what a hideous crime this was, that security levels are being heightened, and the public should remain calm and not pass judgement on any cultural group. It has become a common script, but for some reason it doesn’t seem to deter terrorists. In other words, nothing changes.

Like so many nonprofit organizations these days, I know of a local group who year after year has been losing membership at a rate of about 1,500 members a year. Over the last fifteen years, it has declined a whopping 37%. Members are seeking answers to reverse this, but the leadership of the group has yet to properly address the problem. Instead, they keep asking for more money from its dwindling membership. Again, nothing changes.

In the world of Information Technology, companies commonly rush off to program a solution before they even understand the business systems problem. Consequently, (continued page 20)

Book Review



Observing the Craft is a manifesto of sorts for the observant Mason, who seeks quality over quantity in every aspect of Masonry. It is a stringent argument for the Symbolic (Blue) Lodge as the *ne plus ultra* of the Craft, asking that Masons put actions behind their statements that 'nothing is higher than the third degree.'

It is a book that calls for nothing but the utmost personal effort and commitment to be put into the operation of a Masonic Lodge, and the experience of a Masonic meeting, in search of the transformational experience which Masons define as 'making good men better'.

Praise for *Observing the Craft*:

'In an engaging and balanced style, Andrew Hammer presents a compelling rationale for a more thorough observance of Masonry's best traditions within today's lodges. At a time when Freemasons are clamouring for education and quality events, *Observing the Craft* is an ideal sourcebook for lodge leaders who desire to realise positive and lasting change.'

—Shawn Eyer, Editor, *Philaethes: The Journal of Masonic Research &*

Letters

'The greatest value of this book is that it stimulates thought along lines I have found nowhere else in writing, and reinforces much of my own thinking that has been stimulated by Masonic philosophy over [my] 50 years [in the Craft]. I encourage its reading especially by newly made Master Masons, so that their journey through the Craft is with a greater gained understanding of what it is and why, and not clouded by the extemporaneous. It is a defining explanation of what we are and why we are today.'

—R.:W.:Thomas W. Jackson, Executive Secretary, World Conference of Masonic Grand Lodges

'Without a doubt, *Observing the Craft* is the most important Masonic book of the last 100 years, and probably the next 100 years as well... Andrew Hammer will be mentioned in the same breath as Mackey, Wilmshurst and Macoy for generations.'

—M.:W: Michael Halleran, Grand Master, Grand Lodge of Kansas; Editor, *Journal of the Masonic Society*

'Andrew Hammer's new book *Observing The Craft – The Pursuit of Excellence In Masonic Labor and Observance* is a celebration of the pre-eminence of Craft Masonry. This book describes the elements of an Observant Lodge and how implementing those elements yield a transformer experience for each of its members. Observant Masonry has its distractions and Brother Hammer points out that Freemasonry is diminished when the emphasis is focused away from its mission of promoting self-awareness and self-improvement. *Observing The Craft* is a must read for those men who value Craft Masonry and are seeking a method to restore its greatness.'

—M: W: John 'Bo' Cline, Past Grand Master of Alaska; Past President, *The Masonic Society*

'This treatise, written with passion and conviction, leads the reader back onto the true Masonic path, one from which he will never again be tempted to stray. Every Lodge should read it, and have a copy available for study. The results could lead to regeneration of the Craft, and to richer and more meaningful Masonic pursuits for all.'

—Julian Rees, Past Junior Grand Deacon, United Grand Lodge of England; Contributing Editor, *Freemasonry Today*; Author, *So You Want To Be A Freemason?*

'If "blessed are the peacemakers", there is surely also a blessing for those who nudge us out of our zone of comfort and encourage us to think and re-evaluate. Such a one is Worshipful Brother Hammer. This book is edgy in some ways, controversial in others; but no one can doubt the pure and bright sincerity which shines through its pages. It is well written, thoughtful, and even genteel in its tone. Above all, it fulfils the highest challenge of a book. It makes you ponder.'

—Jim Tresner 33°, Grand Cross; Book Review Editor, *The Scottish Rite Journal*

Observing the Craft is available from [Amazon.com](https://www.amazon.com) and [Mindhive Books](https://www.mindhivebooks.com).



SUMMER 2017 INTERNATIONAL MASONIC WORKSHOP

ANNOUNCEMENT - INVITATION

You are most welcome to attend the **Third Summer International Masonic Workshop** that will be held in **Athens, Greece**, between **Wednesday, August 23rd and Sunday, August 27th, 2017**.

The event is a unique opportunity for Freemasons around the world, as well as for anyone interested in Freemasonry, and their families to meet, get acquainted and discuss options and opinions on Freemasonry, while they **enjoy a summer break next to an idyllic beach**. Participants sharing an interest in the Craft will have the chance, in a casual laid-back atmosphere, to communicate, exchange ideas and thoughts, to see old friends and to make new ones.

The aim of this Workshop is to provide an **overview of the most recent topics concerning the Masonic Fraternity**, such as the role of Freemasonry in the 21st century, Regularity, recognition and fraternal relations, Masonic research etc. The Workshop, which **is not affiliated to any Masonic or academic body**, focuses to host important discussions, to present different perspectives in modern Freemasonry, to offer options for expression, to bridge the fields of tradition and research, to expose participants to new ideas, to create a transfer of knowledge.

The Workshop is not in any way a tyled event nor is there going to be any associated tyled meetings. Participation to the Third Summer International Masonic Workshop does not require affiliation to any Masonic or academic body, nor does it confer any Masonic membership.

The organisers have established a list of panels and have invited several distinguished guest speakers, who will deliver papers and lectures:

Dr Susan Mitchell Sommers, Professor of History at Saint Vincent College in Latrobe, Pennsylvania, USA: "James Anderson and the Myth of 1717".

Dr David Harrison, Masonic historian and archaeologist who has written eight books on the history of Freemasonry: "Byron, Freemasonry and the Carbonari".

Dr Remzi Sanver, Past Grand Master of the Grand Lodge of Turkey: "Sufism at the crossroad of two traditions: thoughts on initiation and Islam".

Robert Bashford, Leading Masonic researcher and lecturer, Past Grand Officer of the Grand Lodge of Ireland, and editor of the renowned masonic website www.irishfreemasonry.com: "The origins of The Grand Council of Knight Masons in the year 2553 of Knight Masonry".

Philippa Faulks, Author, ghostwriter, editor and journalist: "Count Cagliostro's 'Egyptian Rite of Freemasonry' - the product of a miracle worker or man of straw?".

Prof. Valdis Pirags, Past Grand Master of the Grand Lodge of Latvia: “Freemasonry as the method of attaining Enlightenment”.

Note: During the sessions of the conference several attendees, from various countries, will present short papers. Call for papers deadline: May 31st, 2017

The program of the conference, besides keynote lectures and short papers presentation, includes a welcome cocktail reception, a sightseeing tour, a film viewing and open discussion about masonic references in cinema, and a farewell dinner on the beach.

Further information:

3rd Summer International Masonic Workshop, August 23-27, 2017 www.freemasonry2017.org

Philotecton Society www.philotecton.org

Contact:

Conference enquiries: info@freemasonry2017.org

General enquiries: philotecton@gmail.com



**If we encounter a man of rare intellect, we should ask him
what books he reads.**

—Ralph Waldo Emerson

MASONIC EDUCATION

Masonic Education has been a subject explored by many readers including myself. The following article can be found in Lodge Devotion Newsletter. From this I went to the author's web site. I include it here for information and possible comment.

Though I must admit very few comments are ever received by me. While this is written for Texas Freemasons and many have commented on this paper, much is common to Freemasons in other jurisdictions. I personally see a trend here in Australia to ape society as expressed in America. ED

<http://lancekennedy.com/2017/06/09/10-propositions-for-texas-freemasonry/>

9th June 10 Propositions for Texas Freemasonry. By Lance Kennedy

I am reticent to write this article because I know that it will cause immediate backlash and consternation among some Brethren. However given the current state of Freemasonry in Texas, with a rapidly declining membership that is less and less influential in civic life, I must write. As Mencken said, "Every normal man must be tempted, at times, to spit on his hands, hoist the black flag, and begin slitting throats."

Texas Freemasons may boast that every President and Vice-President of the Republic of Texas was a Brother as were many heroes of the Alamo such as Bowie, Crocket, and Travis, yet as it stands today we may claim a half-dozen member of the Texas Legislature, maybe. Immediately I hear the retort, "You can't judge the Craft's health based on the number of legislators it claims as members!" Well, yes, I can. If we cannot claim a healthy membership in our seats of power then we cannot claim to be a relevant and influential organization. This is one of many metrics by which we can judge the health of our Fraternity.

I have been a Mason for almost ten years. I love the Fraternity and because I love it I must work towards rectifying the internal issues that have harmed its chances of succeeding in our post-modern world. I believe Freemasonry should not only improve the lives of its members but also be an agent of change in wider society. We once founded nations, now we have a hard time filling our lodge rooms. But I digress.

Thinking about the state of Freemasonry in Texas, I drafted a list of ten propositions that I believe would help shore up the internal cohesiveness of the Craft and prevent any further drift into the graveyard of

fraternal orders (i.e. Knights of Pythias, Elks Lodges, Moose Lodges, Kiwanis Clubs, Rotary Clubs, etc.). While drafting this list I stumbled upon an excellent essay by Andrew Hammer of Alexandria-Washington Lodge No 22 entitled *Eight Steps to Excellence*.

Hammer's essay lists eight ways to enhance the experience in our lodges through the adoption of the forms of observant Masonry. Some of Hammer's propositions are closely approximated or identical to my own, especially numbers one, two, four, five, eight, and ten. In instances where our proposals are the same, I will defer to Hammer and quote extensively from his essay. Full credit will be given and quotation marks will note this attribution. Additionally, Brother Hammer gave me written permission to use his essay in this manner. I thank him for this courtesy.

I am reticent to write this article because I know that it will cause immediate backlash and consternation among some Brethren

Before I dive into my prescriptions for Texas Freemasonry I will name the chief culprit responsible for the demise of Freemasonry and other fraternal organizations in the latter-half of the 20th century: the Greatest or G.I. Generation. You may balk at any suggestion that the generation that defeated the Axis powers could be responsible for Masonry's demise, however, I believe this group unwittingly created the environment where the Fraternity would atrophy.

In the late 1940s, millions of G.I.s fresh out of the theatres of World War II returned home craving the camaraderie of their former military units. They found this connection in the halls of various fraternal orders such as the Freemasons. Unlike other fraternal orders, Freemasonry had a reputation for being secretive, occultic, dark, and arcane. These new Masons downplayed the emblems of death, restricted the more aristocratic elements of our enterprise,

and made Freemasonry “family friendly” by promoting women’s and children’s auxiliary organizations. While membership swelled the seeds of the Craft’s demise had been sown. Once the men of the Boomer and X Generations came of age they rejected the fraternal organizations of their fathers. Freemasonry like many other organizations was left to waste away.

What went wrong? In my opinion, it was the revisionists in our ranks that sought to make Freemasonry conform to middle-class sensibilities, the same sensibilities the Boomers and Gen Xers rejected. What can correct our downward trend? Like Brother Hammer, I believe that by embracing traditional forms of initiation, high standard for potential members, and an indifference to the outside world in regards to the use of symbols such as the skull and crossbones. The same elements the G.I. Generation rejected (i.e. *memento mori*, esotericism, selectivity, secrecy, etc.) are the same features that attract members of the Millennial generation. What follows are my propositions for Freemasonry in Texas with the aforementioned additions by Brother Hammer. I believe that if they are ruthlessly implemented we will cull the Fraternity of its dead weight and establish ourselves on a firm foundation for growth and longevity.

1. Guard the West Gate

Declining numbers should not necessitate lower standards. I have seen some lodges so desperate for members that they will sign the petition of virtually any man seeking admission to the degrees of Freemasonry. In fact, I have been chastised (or worse, attacked personally) for suggesting that extrinsic characteristics should be considered when admitting a man into the Fraternity.

I understand the desire to see our lodge rooms filled as in yesteryear; we may never see the Craft reach the numbers of the post-WWII period. But is that an inherently bad thing? I do not think so. Freemasonry was never a mass movement. It was always a selective if not elitist organization aimed at reforming society from the top down. Masonry in most of the world is highly patrician; only in the US do we see Freemasonry take on a plebeian character.

My advice: Seek quality over quantity. Do not be afraid to refuse to sign petitions. Do not be afraid to blackball candidates. We do not make turn bad men into good men but make good men better.

“[W]e are nothing more or less than who we let into our fraternity. Not every man should be a Mason and not every man who should be a Mason belongs in just any Lodge. The brethren have a right and responsibility to determine the standards for their own

Lodge and to ask incisive questions of those men who knock on their door. Lodges should take the time to first get to know the men who knock at their doors, and not simply sign any petition just because a man has an interest. Brothers who sign a petition for a man need to know who they are signing for, and more important, need to be willing to serve as his mentor. This is a fundamental point of responsibility for all brethren. Do not ask a brother in your Lodge to do the job of mentoring for you. If you are not willing to give that petitioner your time, how can you ask your Lodge to give theirs?”

2. Aristocrats of the Soul

Julius Evola, the author of *Revolt Against the Modern World* once wrote:

“The American mind has limited horizons, one constricted to everything which is immediate and simplistic, with the inevitable consequence that everything is made banal, basic and levelled down until it is deprived of all spiritual life. Life itself in American terms is entirely mechanistic.”

I believe Evola’s sentiment is expressed in many ways, one of which is the casual manner that many Texan Masons approach Freemasonry and its meetings. More specifically, many Masons in Texas choose to wear extremely casual clothing to lodge meetings. Very rarely do lodge officers correct these brothers and remind them of the sacred nature of the Craft. I rarely see actual dress codes spoken of or enforced. Perhaps the levelling nature of American society has rendered all dress codes “judgmental.” They affront the “come as you are” narrative proffered by many in our society.

A basic dress code that would require a coat and tie (at a minimum) would reintroduce the aristocratic and manly virtues that Masons are supposed to inculcate. It would help our members take pride in being Masons. It would signal to the outside world, and more especially potential initiates, that we are engaged in serious business.

“How one appears before the Lodge is a sign of how much you value both the brethren and the Craft. In most lodges in the world, a dark suit and tie is the minimum required to gain admittance. It’s what the brethren expect from each other in an observant Lodge, and it certainly adds to the notion that a Masonic meeting is not just another night out, but a special event, worthy of being considered as special as each of us should believe Masonry to be. Additionally, dignity expressed outwardly through dress, serves as a superstructure, helping to enhance that dignity that can only be created from within.”

3. Leave the Gavel Be

My next proposal relates to the governmental structure of the Grand Lodge of Texas. I believe the current power dynamic has the unintended consequence of weakening the office of the Grand Master, making any long-term strategic plan untenable, and creating a permanent power base in the Grand Secretary, which in my estimation, runs afoul the Ancient Landmarks.

Under the current arrangement of the Grand Lodge of Texas, the seat of power in the Texas Grand Lodge is the Grand Secretary, not the Grand Master. While the Grand Master is the de jure centre of power in Grand Lodge the Grand Secretary is the de facto power nexus. This situation is caused by the annual rotation of the Grand Master and the virtual lifetime tenure of the Grand Secretary. I suspect that this arrangement is not only related to the annual rotation of Blue Lodge officers but is also reflected in the unique arrangement of the executive of the State of Texas.

Following the War Between the States, Radical Republicans elected Union General E. J. Davis as Governor of Texas. Under the Reconstruction constitution, the governor wielded incredible power and controlled a virtual secret police force. Davis has been oft described as the most tyrannical governor in US history. In 1874 Davis was forcibly removed from office and the Texas constitution was revised so that the governor would never be able to become a tyrant again.

Under the revised constitution the governor was stripped of many of his powers; the lieutenant governor would not only be the second highest office in the executive branch but would control the Texas Senate and the state's budgeting process. Many commentators suggest that the lieutenant governor's position in both the executive and legislative branches, more especially as the leader of the Legislative Budget Board, makes him the most powerful figure in Texas government. The governor's office may come with more prestige, but it does not necessarily come with more power. This situation is familiar to many Texas Masons that study the politics of Grand Lodge.

One may contend that Texas' post-Civil War history has little to do with the current arrangement between the Grand Master and Grand Secretary and that this situation reflects Masonic tradition (i.e. the annual rotation of lodge officers). I would respond that while it is a common arrangement it is not necessarily the only arrangement or the most productive one. For instance, the Grand Lodge of Massachusetts elects its Grand Master annually but traditionally allows one man to govern for three years before

he is replaced. Likewise, the Grand Master of the United Grand Lodge of England often sits in the Grand East for decades.

If the Grand Lodge of Texas is going to implement strategic plans to stave off financial and membership collapse it must accordingly allow one man to the office of Grand Master for more than one year at a time. He would be able to see a plan to fruition instead of passing it off to the next occupant of the office who may not hold his views, talents, or priorities.

4. Academia

This proposal is the most needed addition to the family of Texas Freemasonry: Academic lodges. Academic lodges are lodges that are nominally affiliated with a college or university and limit its members to those that are students, alumni, faculty or staff of their respective universities. Such lodges have not only the common affinity found between all Masons but also the added cement of collegiate pride. Not only that, having a Masonic lodge actively involved in university life and in close proximity to the student body creates a conduit for young men to be exposed to Freemasonry and become Masons.

Firstly, I will address a common objection to the creation of academic lodges in Texas. I have heard it said on numerous occasions that academic lodges will stem the flow of college-aged men into nearby Blue Lodges. My response is simple: this concern is based on a poverty mentality and not grounded in fact. Lodges surrounding college campuses may attract college students but their doors are not being broken down by a stampede of students seeking our Degrees. I would also mention that the vast majority of college students leave their respective collegiate communities and move elsewhere; why would traditional Blue Lodges want to create Masons that simply move away?

Academic lodges are not as concerned with this fact since their broad geographic character is an integral part of their appeal. In short, there are plenty of young men on our college campuses to fill each and every Blue Lodge, however most Blue Lodges are not tapping into that source.

I tried to form two separate academic lodges in Texas, one for UT-Austin and another for Southern Methodist University. Both ideas were shut down by the then-Grand Secretary for being "elitist" like "The Harvard Lodge." Chance had it that I attended Harvard and became a member of The Harvard Lodge, which is an exemplar of not only academic lodges but also a model for any lodge wishing to attract successful Millennials into their ranks.

While Texas' Masonic leadership may not see any benefit or need of academic lodges, many grand

lodes do. The United Grand Lodge of England's Apollo Lodge at Oxford and Isaac Newton Lodge at Cambridge have been extremely successful in attracting young men into Freemasonry and retaining them as they depart their respective campuses. The Grand Lodge of Massachusetts founded the first academic lodges in the US such as my own The Harvard Lodge, MIT Lodge, and Boston University Lodge. Other academic lodges have been founded in the US and other nations: Patriot Lodge (George Mason University), Colonial Lodge (The George Washington University), University of Washington Lodge (University of Washington), and University Lodge (University of Toronto).

I believe that the success of academic lodges such as The Harvard Lodge and other should dispense with any arguments offered against their founding in Texas. Any suggestion that a Masonic lodge should not limit its members to those of a particular collegiate affiliation is not in line with the long Masonic history of specialty lodges. If Aggie brothers want to form a lodge and limit their membership to those who graduated from Texas A&M you will not find this Longhorn complaining.

5. Enter the Mysteries

The initiatory experience should be a pivotal event in a man's life.

The initiatory experience should be a pivotal event in a man's life. We cheapen it by performing a substandard ritual. If we cannot perform a ritual well we should find someone who can do so for us. I have seen a conferring officer laugh during a raising of a Master Mason. I have often seen officers joke during the opening and closing of lodges. This sort of behaviour is unacceptable. All ritual work must be undertaken in a serious and reverent manner reflecting the ancient and honourable nature of our Order.

"Proficiency is an essential function of any observant Lodge because we must know both what we are doing, and why, if we seek to uphold the highest standards of our respective Grand Lodges. It does no good to claim the mantle of excellence if your Lodge is not well versed in the ritual and the Masonic law of your jurisdiction. Masonry is a thing of order, not anarchy. If you wish to keep that order, as well as harmony between your Lodge and the Grand Lodge, you must learn and follow the rules that each brother has obligated himself to observe. An observant Lodge is not a renegade Lodge. It seeks to be an exemplary one."

6. Memento Mori

Masons have always embraced the emblems of death, however, these images have been largely purged from Texas Freemasonry for a variety of reasons. For example, when visiting the Grand Lodge of Texas' building in Waco you may notice the seal on the wall that bears

the skull and crossbones. This emblem is never used by the Grand Lodge in any publication or proceeding. I have to ask myself why? I would venture to say it has to do with the broader movement to strip Masonry of anything "dark" or "sinister."

There may be another explanation, but given the opposition to Chambers of Reflection or any trapping that may offend bourgeoisie sensibilities, I conclude this must be the case. I did not become a Mason so I could explain it away to others. I have never cared what my co-workers may or may not think about my affiliation. I do not care what the pearl-clutching ladies at the nearest church think about the Craft. Our symbols are our own and we should embrace the darkness because therein lies the Light.

"We should bring back those things that once were found in our lodges, and which helped create a very unique, contemplative atmosphere for both the candidate and the Lodge. Among these is the use of music, the manipulation of light and darkness, the Chamber of Reflection, and the closing charge which forms what is known as the Chain of Union. Consider that the candidate preparation room is not and was never meant to be a mere dressing room. Consider that the notion of a 'sacred band of brothers' might allude to a physical manifestation of that sacredness. Consider that music has always been a part of our ceremonies and that the Book of Constitutions ends with a collection of songs. All these things are part of who we are; they are not innovations from later jurisdictions or borrowings from European Masonry. Even the use of incense is ritually alluded to in early exposures of the Craft. The idea is to stimulate and manage the sensory experience of the brethren, in the endeavour to create the sense of uniqueness one expects from a Masonic experience. Here again, there is nothing strange about employing the senses in a Masonic meeting. Our rituals teach the importance of each of those senses extensively; to not employ them in our meetings is the greater neglect and error. To refuse the restoration of awe to our rituals is to refuse to acknowledge our own heritage and history, and to deny the proper place and application of the pillar of Beauty to the Lodge."

7. Tacere

Masonry has thrived in times of persecution. It did not need to advertise to attract members. Proximity was enough to draw the attention of worthy seekers. Its secrecy was the attractor, not its incessant declarations to be a somewhat quirky club that has secret handshakes.

I have often heard it said that Freemasonry is not a "secret society" but a "society with secrets." If you wish to construct a definition of "secret society" that requires some nefarious motive such as world domination then sure, Freemasonry does not fit the bill. However, if one accepts a more straightforward definition and does not engage in semantical gymnastics, it is easy to conclude

that we are, in fact, a secret society.

Personally, I do not mind this description. Our secrecy is our greatest asset, particularly when dealing with Millennials. Millennials exist in a world where every action is public. Every private act is proclaimed on social media; they crave secrecy, exclusivity, a hidden world.

Then give it to them!

We have a ready-made secretive Fraternity bolstered by popular culture (e.g. National Treasure, etc.). Instead of running from what is the Fraternity, embrace it. Being more “open” is not the answer.

8. Männerbund Metaphysics

Masons are a group of men engaged in alchemy. Social functions are extremely important to what we do, however, if we do not yearn for esoteric knowledge, the sort of knowledge that is only grasped through inference and applied study, we might as well join Lion’s Club or Rotary. My concern is that many Masons do not actively engage in esoteric study. While there is a great disparity between the abilities of one brother to another, we can all take it upon ourselves to be better educated, more well-read, and knowledgeable.

I find the Masonic educational portion of our meetings to be highly important and beneficial. To make it even more beneficial we should try to have a different brother give a presentation each week. Not only would it relieve the burden of one brother to produce and give an educational talk it would force brothers to study and present what they have learned to the lodge.

Furthermore, and this suggestion deserves its own plank, I advocate a change to Grand Lodge policy whereby meeting minutes may be emailed to the brethren prior to each meeting and entered without needing to be read aloud. If no one objects to their form in the email they may be entered into the record. This proposal would save untold amounts of time at each meeting and give more opportunity for Masonic education.

I find the Masonic educational portion of our meetings to be highly important and beneficial.

“The very origin of Freemasonry itself is in education. Whether it be the practical education in stone-cutting found in the operative craft of masonry, or the search for inner knowledge and science presented to us by the speculative Craft, the foundation of the art is inexorably based in teaching and learning. Without it, there is simply no Freemasonry taking place in a Lodge. Therefore, every meeting of the Lodge should offer some amount of Masonic education, be it through the degrees, or through presentations on the various lessons of the Craft. Even a ten-minute talk focused on the symbolic meaning of a single working tool is far better than a

meeting where nothing but donations, dinners, and dues are on the agenda. An observant Lodge values the educational function of Freemasonry in its full bloom; the observant Mason holds the fraternity accountable to its promise to him to bestow light, and he means to receive it from the Craft in every sense: spiritual, literal, and intellectual. Numerous monitors and manuals from our Grand Lodges, spanning over at least the last two centuries, make plain the injunction to all Masons to seek knowledge. That same injunction extends by the natural progression to each Lodge, and as a result, a Lodge without Masonic education cannot be an observant Lodge and is arguably not any kind of Lodge at all. The search for more light is at the heart of Masonry. The observance is impossible without it.”

9. Remove the Dying Appendages

A wise man once said that when an organization is in decline it must reduce itself back to its most fundamental purpose. Freemasonry is in decline and a large part of the decline may be attributed to misspent resources. Like the Fraternity as a whole, appendant bodies multiplied in the fertile soil of the post-WWII period. Groups for girls, boys, and women abounded. Social orders popped up or grew in popularity. Along with these organizations rose any number of charitable enterprises requiring their own staffs, facilities, and budgets. With our rapidly declining membership, these organizations and the infrastructure supporting them have become a burden to the Fraternity. Not only that, they misrepresent what Freemasonry is really. It is not a social club. It is not a family activity. It is an organization for men and men alone.

My suggestion is to do the unthinkable and cut off the dead weight. Job’s Daughters, Rainbow Girls, DeMolay, Eastern Star, anything but the Blue Lodge, Scottish Rite, York Rite, and possibly the Shriners, must go. I would say “sorry” but I am not apologetic.

Each time I hear someone in a lodge meeting talk about attending a Job’s Daughters event or helping with the Eastern Star’s monthly fundraiser I think to myself “where does all this spare time and money come from”? Angry responses will abound. Many will hurl ad hominem attacks at me or construct straw men to flagellate. I know full well that the sacred cows of Rainbow Girls, DeMolay, etc. cannot be approached by any but the bravest soul. Let alone the Masonic Retirement Center or the costly Grand Lodge building.

My point is to highlight a critical issue: We are in decline. We cannot continue to maintain an infrastructure built for a million Masons with a hundred thousand members. And why should we?

10. Put your money where your heart is.

“The dues of a Lodge should be set at a level which allows the Lodge to not only support and sustain itself, but enjoy a quality of experience which

tells the brethren that their assemblies are opportunities to rise above the ordinary. Good meals, served at proper festive boards, are essential. The festive board conveys the sense of conviviality that helps build true brotherhood, and it is historically established in the Craft as not merely a simple dinner, but quite honestly the second half of a Lodge meeting. An observant Lodge cannot forego it. A Lodge must decide that Masonry is a thing of value, and properly determine that value in such a way that it allows the Lodge to work and assemble in a manner that clearly establishes that value.

Our dining and social events should reflect the worth we place on ourselves. Excess is not the objective; quality is. The problem is that so many of us have forgotten what quality is to the extent that we consider any expenditure on ourselves to be pretentious. But if Masons are to be men of inner distinction, then we are fully justified in treating ourselves to the best we can afford in life. We cannot expect less from the Craft or ourselves.”

From President Neil Morse



The recent past has been a period of both anticipation and appreciation for me.

The anticipation mainly relates to the forthcoming tour of John Belton. I was able to spend time with him at both Paris and Toulon at masonic research conferences in May. And now, with four weeks before the tour commences, I look forward eagerly to the pleasure of meeting up again, and hearing his papers.

The appreciation is on several levels. First and foremost is the appreciation by the Council and myself for the life and work of **Graham Stead**, (pic above) not only in his official capacities as President, Treasurer and Councillor, but also as a supporter of Masonic research both locally and nationally. And he was such a nice bloke.

I also appreciated the support and companionship of Colin Haywood in both Toulon and Paris, but also for the extra workload he took on during my recent encounter with cancer. The timing could not have been worse as there was much planning for the Belton tour to be organised. As I was *hors de combat* Colin and Brendan had to take on that significant workload. I appreciate their assistance greatly.

The reaction to my presentation about the history and operations of ANZMRC at Toulon, besides raising the profile of the Council, was basically ‘Why can’t we have something similar?’. In the years the Council has been operating [happy birthday to us], the concept has been proven. We can all appreciate the tenacity, wisdom and enthusiasm of Kent Henderson, Tony Pope and all the other researchers, like Graham, who have laboured so hard and for so long over those 25 years

Neil.

Legal stuff About *Harashim*

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

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Contents

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

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

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

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

Material submitted for publication must be in a digitized form by e-mail, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to harbar88@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 files and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne
7 Devon Ave Coburg Vic 3058

World news

(from page 10)

developers devise a quick and dirty solution to the wrong program, projects are late and over budget, and end-users lose confidence in I.T.

If we built bridges the same way we build systems in this country, this would be a nation run by ferryboats. Interestingly, developers are aware this approach doesn't work but lament, "We never have enough time to do things right." Translation: "We have plenty of time to do things wrong."

Once again, nothing changes.

I'm sure we can all think of some similar scenarios from our walks through life, be it in school, on the ball fields, our place of work, in stores, in our neighbourhoods, just about everywhere.

I tend to believe a lot of this occurs simply because we have trouble focusing on the proper problem, that it is less painful to take the easiest way out. Instead of going for a touchdown, we settle for a field goal instead.

Repeating the same mistake in the face of reality confirms Einstein's definition. It's more than insanity though, it is reckless and irresponsible behavior on the part of management. Changing the status quo is a difficult task, something that should only be charged to someone sensitive to problems and realize it is time to change.

What is needed is political courage to make the hard decision, which will likely be unpopular until proven successful. I am certainly not someone who believes in change for the sake of change, but if there is undeniable evidence the status quo is not producing positive results, by God, somebody better get off their duff and do something about it before it results in irreparable harm.

Somehow I am reminded of another quote I am fond of, this from President (and PGM) Andrew Jackson,

"Take time to deliberate; but when the time for action arrives, stop thinking and go in."

Keep the Faith!

As reported in Freemasonry Today.

14 JUNE 2017

AN ADDRESS BY VW BRO JOHN HAMILL, PGSWDB, DEPUTY GRAND CHANCELLOR



MW Pro Grand Master and brethren, at a dinner party last year the conversation turned to the idea of time travel and, were it to become possible, which period we would like to go back to. I said that, for something I was involved in professionally, I would like to go back to a specific day and location in London to meet and ask questions of a particular group of people and that I would like to bring some of them to our time to see what they had given birth to on that day.

It will not surprise you to learn that the date I selected was St John's Day in summer, the 24th June, in the year 1717 and the location was the Goose and Gridiron tavern in St Paul's Churchyard. As we know, on that day representatives of four London lodges came together, elected a Grand Master and Grand Wardens and resolved to "revive" the Annual Feast and Quarterly Communications which it was claimed had fallen into desuetude due to the neglect of Sir Christopher Wren when Grand Master. As we also know today, that resolution was based on a pious fiction as there is no evidence for there having been any Grand Lodge or Grand Master before 1717.

To us, with the benefit of hindsight, the meeting on 24 June 1717 was a momentous and historical event – but put into the context of the time a different picture emerges. One of the problems of dealing with 1717 and the first few years of the Grand Lodge is the lack of

hard facts to work with. It was not until 1723 and the appointment of William Cowper, Clerk of the Parliaments, as Secretary to the Grand Lodge that minutes began to be kept. Of the four lodges which came together to elect a Grand Master in 1717 three are still working today – the Lodge of Antiquity, the Royal Somerset House and Inverness Lodge and the Lodge of Fortitude and Old Cumberland – but their early minutes have long been lost so that, with the exception of those elected to the offices of Grand Master and Grand Wardens we have no records of whom their members were in the years 1717–1725, when the Grand Lodge first called for lodges to submit lists of their members, or who attended the meeting on 24 June 1717. What we can deduce from secondary evidence is that the meeting was not a huge assembly. The Goose and Gridiron survived until the 1890s and just before it was demolished an enterprising masonic historian drew sketches of its exterior and measured the room in which the Grand Lodge was formed. The room would have held less than a hundred people who would have had to stand very close to each other to fit into the room!

Our primary source for what happened in those early years is the history of the Craft with which Rev Dr James Anderson prefaced the Rules governing Freemasonry in the second edition of the Book of Constitutions he published on behalf of Grand Lodge in 1738. Because Anderson's history of the Craft pre-1717 is more than somewhat suspect, some historians have cast doubts on his description of the events in Grand Lodge from 1717–1738. What they forget is that he compiled it on behalf of the Grand Lodge and that it was vetted by a Committee of the

Grand Lodge before it went into print. Although writing 20 years after the events of 1717 there would still have been brethren around who were involved in those early years, not least Rev Dr John Theophilus Desaguliers Grand Master in 1719 and Deputy Grand Master in 1722, 1723 and 1725, who would have been very quick to point out any errors of fact in Anderson's comments on the Grand Lodge.

From Anderson's account in its first years the Grand Lodge met only for the Annual Assembly and Grand Feast to elect the Grand Master and Grand Wardens. From two other sources we can deduce that the Grand Lodge began to act as a regulatory body in 1720. Both the 1723 and 1738 editions of the Book of Constitutions include a postscript describing the ancient manner of constituting a new lodge as practised by the Grand Master George Payne in 1720. A very rare masonic book entitled "The Book M or Masonry Triumphant" published by a brother Leonard Umphreville in Newcastle upon Tyne in 1736 includes a report of a meeting of Grand Lodge in 1720 in which a Code of Rules for the government of the Craft compiled by the then Grand Master, George Payne, was adopted. The report was followed by the list of 39 Rules, which formed the basis of the Rules printed in the first edition of the Book of Constitutions published in 1723.

Some have questioned why there were no press reports of the event in 1717, but they have been looking at the past with the eyes of the present. In 1717 Freemasonry was largely unknown. The late 17th and 18th centuries were a great age of societies and clubs many of them meeting in taverns and the growing network of fashionable coffee houses in the Cities of London and Westminster. If noticed at all, the formation of Grand Lodge would have been seen as just another society. It was not until the early 1720s when Past Grand Masters George Payne and Dr Desaguliers began to attract members of the nobility and the Royal Society into Freemasonry that the press of the day began to notice Freemasonry, reporting on the initiations of prominent men of the day and the annual Grand Feasts of the Grand Lodge.

It was not until 1723 that the Grand Lodge became fully established as the regulatory body we know today. By that year, in addition to the keeping of minutes of Quarterly Communications and the publication of the first Book of Constitutions, the Grand Lodge had extended its authority outside the Cities of London and Westminster, issuing deputations to constitute lodges in the Provinces and bringing into the fold some independent lodges that had been meeting quietly in the northern provinces. The Rules compiled by Payne in 1720 and published in the Book of Constitutions in 1723 introduced the concept of regularity, stating that no new lodge would be countenanced as regular unless it had been personally constituted by the Grand Master or a brother deputed by the Grand Master to act for him.

At a conference sponsored by our premier lodge of research, Quatuor Coronati Lodge No. 2076, at the Queen's College, Cambridge, last September two academics gave a paper suggesting that we were celebrating four years too early and casting doubts on the meeting in 1717. Having carefully studied their paper my response is that old fashioned polite English expletive: balderdash! Their thesis seems to boil down to an academic semantic argument as to what constitutes a Grand Lodge. They appear to think that we were not a Grand Lodge until 1721 because there is no evidence for any attempt at regulation before that date. It is beyond doubt that at the meeting on 24 June 1717 Anthony Sayer, Capt John Elliot and Jacob Lamball were, respectively, elected Grand Master and Senior and Junior Grand Wardens – officers of a Grand Lodge. The academics appear to believe that, like Athene springing fully armed from the head of Zeus, for the meeting in 1717 to be accepted as the formation of a Grand Lodge it should have immediately acted as a regulatory body. Life rarely works that way!

In talking of time travel I said I would like to bring back from 1717 some of those involved in the meeting on 24 June. In their wildest imaginings they could not have envisaged what their simple and small meeting would give birth to: a worldwide fraternity of regular Freemasonry spread over the whole world. They would find some things that they would recognise from their practice of Freemasonry but would also find much that was very different. Over the last 300 years Freemasonry has developed and expanded in ways they could not have imagined. What English Freemasonry has demonstrated over the last 300 years is that it is a living organisation capable of changing its outward forms and adapting itself to the society in which it currently exists. It has had a wonderful knack of making those changes without in any way changing those fundamental and inalienable principles and tenets on which Freemasonry was founded and which would certainly be recognised by those who met in 1717. The more I study our ancient Craft the more I am convinced that whatever problems we may face from time to time, provided that we maintain that delicate balance between managed change and not altering our basic principles and tenets, Freemasonry will ride over those problems and future generations will be able to enjoy its fellowship and privileges as we and the many generations that have gone before us have done since that happy day in 1717 on which Grand Lodge was born.

25th April 2017. Ceremony at UGLE Great Queen street



One in 10 of all Victoria Cross medals awarded during The First World War were awarded to Freemasons and today the actions of these brothers in arms were honoured with a special memorial, unveiled by HRH The Duke of Kent.

The Duke is the Grand Master of the United Grand Lodge of England, and the event formed the highlight of the Grand Lodge's Tercentenary celebrations.

Six Before Breakfast

The 64 included three of the famous 'Six Before Breakfast' VCs awarded to members of the 1st Battalion, The Lancashire Fusiliers during their capture of 'W Beach' at Gallipoli on 25 April 1915.

The unimaginable courage of these and the other 61 Freemasons who were awarded Great War VCs is now permanently recognised by new commemorative stones that bear their names and which have been laid so all can see them outside the iconic Freemasons' Hall in Covent Garden, London.

The new memorial will act as a reminder of the principles of Freemasonry: Brotherly Love, Truth and Relief - The United Grand Lodge of England is one of the largest contributors to charitable causes in the UK after the National Lottery. These founding principles were demonstrated in great abundance by the 64 'Brothers in Arms' VC holder Freemasons who hailed from all four corners of the globe.

The Victoria Cross is the highest award within the UK honours system that recognises 'conspicuous bravery in the presence of the enemy'. It can be awarded to anyone serving with the Armed Forces with no distinction of rank or class, a value shared by Freemasons who come from all backgrounds and walks of life.

HRH The Duke of Kent said: "Over the last three hundred years English Freemasonry has welcomed into membership many of those who served their country in the Armed Forces and the Volunteer Reserve. Some of them achieved great distinction but all of them served to protect their country and communities, particularly in times of war and conflict.

"It is fitting that this permanent memorial to those 64 gallant servicemen who were awarded the highest accolade should become part of Freemasons' Hall, which itself is a permanent memorial to the over three thousand of our Brethren who gave their lives on active service during the First World War."

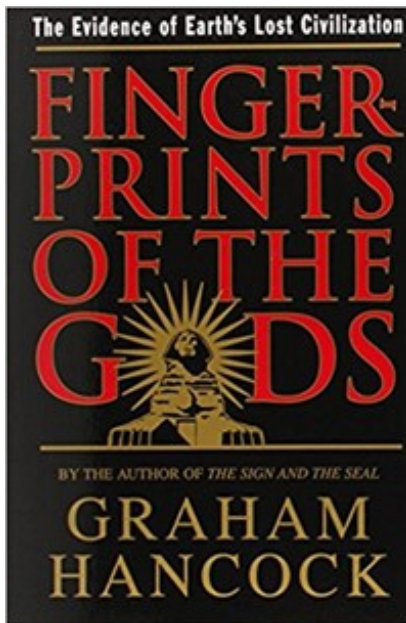
Found on the British Army Website.

Book Review

Taken from Freemason Information Web site

JUNE 2, 2017 BY GREG STEWART

Having just finished Graham Hancock's *Fingerprints of the Gods* and *Magicians of the Gods*, I feel as though I've been walking in the footsteps of the gods, and it's made me a believer.



Seldom do I binge watch more than a few TV episodes at a time. When I do, it feels like an information overload that makes the whole thing hard to process and nearly impossible to enjoy. The same could be said for books and reading. When I finish one book on a particular subject I like to move on to another, to cleanse the mental palate and process what I just read.

I thought about this when I picked up Graham Hancock's *Fingerprints of the Gods*. Fingerprints was one of those books I'd spent the better part of 30 years avoiding just out of sheer will because, I had thought, it was an alt-history cavalcade and the well-spring of countless conspiracy, cryptozoology and pre-history anecdotes. This hesitancy in picking up *Fingerprints* was on the heels of an Art Bell fascination and right around the time I became a Freemason.

Still, like the mantra emblazoned on Fox Mulder's poster — I wanted to believe.

The idea of a pre-history has always fascinated me. I had my own theories from history courses in college. Early on, I considered a minor in Greek and Roman art history, but sufficed myself on being an armchair historian consuming academic and literary explorations of ancient history. Field work on the subject, however, wasn't in the cards.

But all the while, nagging at the back of my brain (along with *Fingerprints* maybe) was the notion that

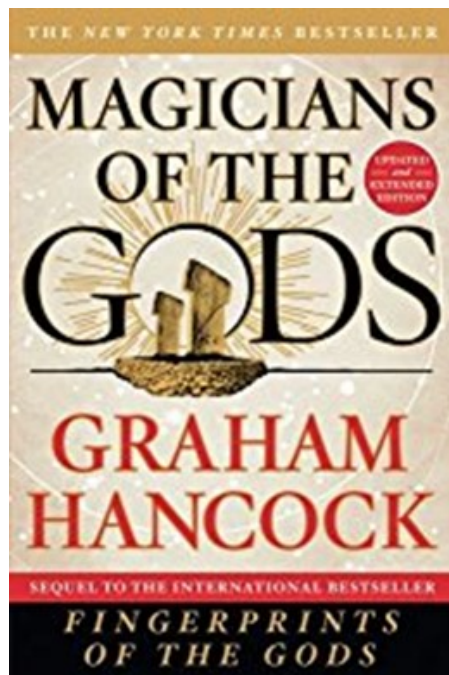
the timeline of history couldn't possibly be sufficient to achieve some of the marvels that spawned out of a few short centuries only to go so silently quiet.

So, I'd passed on Fingerprints... and waited. I waited so long I had, for the most part, forgotten about it and lost myself in studying Freemasonry. *Fingerprints of the Gods* had receded so far in my head that when I caught a YouTube video with Graham Hancock presenting his ideas and theories, it all came back to me such that, within a week I was out at my local book seller buying a new copy to start reading on the spot.

So, in the span of a few weeks, I consumed *Fingerprints of the Gods*, feeling as though I was right there with Graham climbing the steps of the Giza pyramid and digging around in the water worn stone of the Sphinx. Reading it slowly, I measured every word of every chapter and gave considerable thought to the ideas he put forth — ideas, I'll add, that while on the fringe of academic study, are not outside the philosophical reality as they intersect the realms of the history before history. Isn't that part of the great mysteries of the human species? How did we build the pyramids? Why did we build them?

In *Fingerprints of the Gods*, Hancock sets the theoretical stage for a cataclysmic event at about the period of Younger Dryas (about 14,500 years ago) that wiped out a civilization more advanced than its contemporary hunter-gatherer counterparts. His theory is that this civilization, in collapse, struck out across the globe establishing megalithic monuments and reorganizing the hunter-gathers enclaves they encountered into proto-civilizations turning them into agricultural-societies. Hancock's theory in Fingerprints was an earth crust displacement that moved and sizable landmass from a habitable zone into an inhospitable one — destroying in an instant an ancient advanced civilization. Upon its demise, this great civilization fled the disaster zone and seeded themselves around the globe erecting megalithic monuments to memorialize the event and warn subsequent generations of the cataclysm that happened to them and it's recurrence in the future.

Immediately I was sucked into the text with the mention of an ancient map accurately depicting the coastline of Antarctica. It was compelling, and took me down the rabbit hole I'd so long resisted — loving every word of it. While some of the conclusions were broad in their scope, I had to admit that the conclusions were plausible and worth greater consideration. Why couldn't a species that's been on the planet only have created a "modern" society in barely the last 7,000 years. Personally, I don't take this to mean there were flying machines in antiquity or weapons of mass destruction that wiped out society. But, notion of history before history was just as intoxicating to think about in consideration of the imaginings from the sun-



dry religious texts Hancock sites as parallels to his theories.

Finishing *Fingerprints*, I was compelled to immediately start reading his follow up book *Magicians of the Gods*.

Written in the same mesmerizing fashion as his earlier work, *Magicians* was different. Published 22 years after *Fingerprints*, *Magicians of the Gods* felt in one hand a *mia culpa* (on

the earth crust displacement and link to the Mayan calendar 2012 debacle) and in the other a substantiation on the cataclysm of the Younger Dryas period, illiterate across the globe in the surviving (and reachable) megalithic structures, in particular the nascent discovery of Gobekli Tepe in the Anatolia region of Turkey. As in his earlier work, Hancock paints an even greater detailed picture of the province of ancient antediluvian culture.

In *Magicians of the Gods*, with the aid of science and observational inputs, Hancock adds further mass to his scaffold of an ancient civilization being wiped from the memory of time. I don't want to give too much away but Hancock's arguments are compelling and worthy of deep consideration and, dare I say, exploration further.

Embed from Getty Images

A point in the work I did find of great interest was a reference in the text to the esteemed Masonic author Timothy Hogan and his observational analysis of marks in Temple of Bacchus in Lebanese megalithic structure at Baalbeck.

Another was, much to my surprise, was a broad weaving in of the Hermetic texts, expounding the very oft mentioned "as above, so below" but with great consequence in his meaning. In a very brief encapsulation, resting on *Hermetica*, the thrust of his hermetic connection is that the universe affects life on Earth, and the Earth reflects the effect of the universe upon it. This reflection is encoded in the megalithic monuments of that share uncanny similarities in their construction and in the sheer mass of their existence from a time before recorded history.

In a general reference, Hancock writes of the cataclysmic

events that they were, ...embedded in myths and legends and in mathematical and architectural precepts that would be passed on and renewed again and again by the different cultures that received them, thus boosting the signal and allowing it to remain intact for thousands of years. Even if those through whose hands and minds the signal passed no longer understood its meaning, the weight of sacred tradition, hoary with age would ensure that they were continued to transmit it and would do their utmost to keep it free from interference.

Throughout *Magicians*, Hancock seems reflective of what on what he's discovered — different than the tone of the *Fingerprints* when the reporter turned author was carving out a Hyperborean like view of humankind emerging out of the era of hunter-gathers in the prehistoric Clovis period. Maybe the reflectiveness comes at the realization of what he's proposing is very real and, again, set in a framework of a very clear and present danger in the annual passing through the Taurid meteor showers.

Yet, the cycle of the universe moves slowly, and the mysteries of processional time and the rise and fall of the human species is forgetful — it's an informational overload at a glacial pace. Hancock's declaration may be a solitary voice in the wilderness with the message of *Fingerprints of the Gods* and *Magicians of the Gods*. But science, it seems, is teasing points of validation to both works, if even in validating ancient comet strikes or finding ancient megalithic sites bedecked in astronomical corollaries dating to near the period of the Younger Dryas event. Hancock made me a believer, or at least validates my suspicions of ancient history and the history before history, whether upon the shores of Antarctica or the now underwater regions submerged in the great flood, a point Hancock brings into full focus with the mystery of Atlantis.

Yes, it's extraordinary. Yes, it's a lot to take in. And, no, it isn't a scientific treatise. *Fingerprints of the Gods*, and it's follow up *Magicians of the Gods*, are fantastical works about the fluid history past, present and future of humankind. And, just as *Hermetica* (and Hancock in the conclusion) reminds us,

The forces do not work upward from below, but downward from above...All the world which lies below has been set in order and filled with contents by the things which are placed above... The source of all earthly things are on high: those sources pour forth upon us by fixed measure and weight; and there is nothing that that has not come down from above. Graham Hancock knows it, his *Fingerprints of the Gods* and *Magicians of the Gods* illustrates the points. You should probably know it, too. Even if you have to binge read it like I did.

An extract from VWBro Colin Heyward's Kellerman Lecture (2008)

THE AUSTRALIAN CONNECTION IN THE DEVELOPMENT OF FREEMASONRY IN NEW ZEALAND

Freemasonry Down Under (The French):

In September 1802 two French naval vessels, *Le Geographe* and *Le Naturaliste*, were anchored in Port Jackson and whilst there held a "lodge" meeting at which a "colonist", Anthony Fenn Kemp, was initiated. A certificate issued to "Bro" Kemp, now held in Sydney's Mitchell Library, states in hand written French that the lodge was *not regularly constituted, but properly assembled* with the *presiding* brother being a member of the *Metropolitan Chapter of Paris* which was then the ruling body for the *Rite of Perfection* (25 degrees) which included the Entered Apprentice, Fellowcraft and Master Mason degrees.

It is interesting to note that, as stated by MWBro Clarke in his Blaikie Lecture, Anthony Kemp was a Captain attached to the New South Wales Corps stationed at Port Jackson and that the Artillery Officer (and therefore a senior officer) of the Port Jackson battery was Bro George Bridges Bellasis. The war between France and England had ended only months before with the signing of the Treaty of Amiens on 21 March 1802 but these two French ships, on a scientific expedition under the control of Commodore Nicholas Baudin of the *Le Geographe*, had been sailing in Australian waters for nearly a year before they came into Sydney in June for replenishment stores. They did not sail again until November, so the crews had five months to fraternise with the settlers and the military personnel ashore.

Captain Kemp was heavily involved in a trade bringing spirits into the colony much to Governor King's disgust. When the *Atlas* arrived with a cargo of brandy in September 1802, King forbade it being landed ashore but he did allow eight hundred gallons of the shipment to be sold to Baudin to replenish his ships. Kemp was furious and accused some of the French officers of on-selling the brandy to settlers. King ordered an investigation and, finding the complaint unfounded, directed Kemp to officially apologise to the French officers concerned.

Kemp's subsequent "raising" as a Master Mason on board one of the French ships, with Bro Bellasis acting as Tyler, on the 17th September shows that the apology had been accepted. RWBro Linford contends that Governor King knew of the Masonic meeting but was probably well satisfied that the Freemasons involved posed no threat to his administration, a different story than that with Bro Hayes, as reported above.

It is also recorded that Lodge *Rameau d'Or d'Eleus* (The Legend of the Golden Acacia) was formed by

French gold miners at Ballarat (Victoria) in 1856 and that it had applied for recognition by the English Constitution lodge already in existence in the same town. Recently (1992) a French language lodge was constituted in Sydney with a NSW Charter.

In New Zealand the French are also credited with holding the first Masonic meeting in the new colony. RWBro George Barclay, PDepGM, and the Grand Secretary of the Grand Lodge of New Zealand (1921 – 1932) quotes in his paper

Freemasonry on Banks Peninsula as printed in *The Extinct Lodges of New Zealand*, that in a letter VWBro A H Julius, PGC, wrote to him he states *In 1837 (month not known) four whalers anchored in Port Levy. They were "full" ships and called in to fill their water casks for the home voyage. I cannot ascertain the names of the ships but the captain of one of them was named L'Anglais. He was a Frenchman and a Freemason under the Grand Orient of France. There were other Freemasons aboard the ships and while at anchor in Port Levy, Captain L'Anglais got the Freemasons together on his own ship and a meeting was held on board. The tyler at this meeting was the father of WBro E X LeLiever, now residing in Akaroa and at one time a member of Lodge Akaroa No 1666 (EC). What took place at the meeting we do not know? Captain L'Anglais and Mr LeLiever Senior returned to New Zealand later in the French emigrant ship "Comte de Paris" and settled in Akaroa.*

In an article published in the *New Zealand Masonic Journal* of 1st September 1888 it is stated that three persons were initiated at this meeting held on board the whaler, but the authority for verifying this statement is not mentioned. Also, in a slightly contradictory report given by RWBro F G Northern, PDepGM and Grand Secretary, GLNZ (1952 – 1967) in his *History of Grand Lodge of A, F & A Masons of New Zealand 1890 – 1970* he states *the captain of a whaling ship, Captain L'Anglois (note different spelling), a Freemason under the Grand Orient of France, gathered together all the Freemasons on the ships then in port, and held a meeting on the vessel "Comte de Paris"*.

From the *ancestry.com* website we learn that the *Comte de Paris* was a 550 ton ship chartered by the Nant-Bordelaise Company (with L'Anglois as captain) to bring the first French settlers from Bordeaux to Akaroa. They limped into the shelter of Banks Peninsula on the 9th August 1840 under a jury-set mast and sail in the middle of a severe winter and after a difficult five-month journey. The hopes of establishing a French colony on New Zealand soil were soon dashed when they arrived to find the British flag flying, none-the-less they disembarked and got started in building the settlement at Akaroa. So successful were they that even today Akaroa promotes itself as a French village with many of the inhabitants being descendants of those first settlers. Of the

sixty-three settlers who embarked in France, two died during the voyage and one baby was born. Amongst the settlers was Francois Lelievre, listed as a “sailor” on the passenger list. Was he the *Mr Le Liever Senior* mentioned in the “Julius letter”? A son was born to Emeri and Rose Malmanchie two months after landing in New Zealand. He was the second pakeha child born in the South Island. Captain L’Anglois came back later and settled in Akaroa on the land he had purchased from the Maori owners on an earlier voyage. *Captain J Langlois of the ship “Cachelot”, whose purchase in August that year (1838) of land from the Maoris led to the attempt to found a French colony in Akaroa ... was one of three members of the Craft who played an important part in the French colonising project* (Hewland).

The New Zealand Pacific Lodge No 517 (EC) passed a resolution at its May 1843 meeting in Port Nicholson (Wellington) to elect Messieurs de la Perrotierre, Danger and Guyon (all crew on the warship *L’Rhin* that may have been in port at that time) as honorary members. In return de la Perrotierre stated that he would arrange for the new French Lodge in Akaroa to elect three members of New Zealand Pacific Lodge as honorary members (*refer Barclay*). The short-lived Lodge *Francaise Primitive Antipodienne* (or *Primitive Antipodienne Francaise Loge d’Akaroa No 86* – warrant dated 19 August 1843 from the Supreme Council of the Antient and Accepted Scottish Rite, Paris) did not include L’Anglois nor Lelievre amongst its list of members.

Viscount de la Perrotierre, the surgeon on board one of the two French frigates, *L’Rhin* and *L’Aube*, which had arrived at Akaroa before or soon after the *Comte de Paris*, was named as principal officer along with four other ship’s officers (Danger, Guyon, Tonerre and Chevin), two French “colonists” (Gendron and Francois), the resident British “sheriff” (Charles Robinson) and the Collector of Customs (Cooper). Robinson was a lawyer sent by Governor Hobson on *HMS Britomart* to raise the flag and proclaim the South Island as a British possession. He was fluent in French and remained as the Akaroa Magistrate until he returned to England in 1846. Cooper later transferred to Timaru as Collector of Customs at that settlement.

Although it gained support from the new English Constitution lodge in Wellington, it did not survive. It appears that with the departure of the frigates, membership lapsed and the lodge ceased to operate.

An attempt to establish a French lodge in Wellington in 1890 also failed. Up until the Grand Lodge of New Zealand was formed in 1890, New Zealand was masonically a no-mans-land – any Constitution could consecrate a lodge in the territory. Two previous attempts to form a Grand Lodge of New Zealand had failed and a third attempt was mounted after both South Australia and New South Wales had successfully established themselves as Grand Lodges. One of the most vociferous opponents of

the formation was the English Constitution’s WBro Sir Robert Stout, Past Assistant Grand Director of Ceremonies, Deputy District Grand Master (Otago and Southland) and Past Master of Lodge Dunedin No 931, as well as being a Member of Parliament. *Sometime between 1887 and 1889, he (Sir Robert Stout) had applied for and been granted a Commission from the Grand Orient of France for a lodge to meet in Wellington* (Vialoux). Stout announced the formation of *Lodge L’Armour de la Verite* (Love and Truth) and held its first meeting in Wellington on Sunday, 30th June 1890. After the Grand Orient of France had removed all reference to a Supreme Being from its ritual in 1877, it was not recognised by the three “home” Grand Lodges, hence Stout’s lodge was not received favourably by the English, Irish and Scottish lodges. A complaint from English Constitution brethren to the United Grand Lodge of England about WBro Stout’s actions was upheld and his Grand Lodge ranking as PASstGDC was removed, but he was allowed to remain as DepDistGM and a member of Lodge Dunedin. Stout then resigned as DepDistGM and from Lodge Dunedin. Nothing masonically heard from him or the French lodge from then on.

This attempt by the French had a direct bearing on NSW’s recognition of the Grand Lodge of New Zealand in 1890. RWBro Remington, PGW, speaking to the motion before the Grand Lodge of New South Wales to formally recognise the new Grand Lodge of New Zealand, stated ... *if any argument was needed to prove that the establishment of a supreme governing body had become absolutely necessary it would be found in the news cabled from New Zealand that a warrant for the opening of a Lodge under the Grand Orient of France had been received in the capital city of Wellington. If ... a British Colony was liable to be also invaded by a foreign Grand Orient in this way, it was high time that Supreme Jurisdiction ... should be claimed* (Vialoux).

Addendum:

Since the presentation of this paper as a Kellerman Lecture in 2008, the author has had his attention drawn to a paper entitled “Australia’s Oldest Masonic Document - A Factual Interpretation” by Bro Allan M. Sharp - AQC Vol 104 p 150-165 (1991) - which states that Bro Kemp was “made an Entered Apprentice, Fellow Craft and Master Mason” ... “in the presence and with the assistance of a ‘triangle’, formed by Bro’s St Cricq, Bellasis and Bellefin”. A ‘triangle’ is defined as “a provisional Masonic meeting where no lodge exists and where there is an insufficient number of brethren to constitute a lodge” (Page 164 of AQC Vol 104). This is a custom still in use in French Freemasonry.

Colin Heyward
May 2016



HARASHIM

I sometimes despair on where Freemasonry is going as so many Lodges are closing.

If your lodge were to close tomorrow, who would know, would anyone care?

I suggest that the overwhelming response to this question would be very few, possibly only those directly involved. We could then ask, Why? Why would a lodge that has been there, in some cases for over a century, suddenly not be missed? Questions that come to mind. Are there enough members to hold stated meetings? What happens at those meetings? Is it sufficient to entice a man away from the telly? Are the ideals of Freemasonry being practised? To make a good man better. To learn from the lessons of the Ritual. To delve into the meanings of our symbols.

Masonry is not a charity, nor is it a service organization, it has never been. The purpose of Masonry is to make its members better than they were. Our rituals are pretty specific in what we as Freemasons are obliged to do. Help, aid and assist poor distressed worthy brothers, their widows and orphans, treat others as you would want to be treated. What about our tenants of Brotherly Love Truth and Relief? Is relief charity? But charity has an original meaning of Love generous love. So, masonic charity is to promote love, to all mankind, but more especially a brother Freemason. Charitable giving, is important, and we as masons should give as much as we are able, but, and this is important, charity is not the purpose of masonry, charity is the result of masonry. The teachings of masonry and the type of men it attracts, make charitable giving a natural extension of our fraternity. Should we seek enlightenment?

Should we then apply the above to our members, Should we welcome them with generous love when they attend Lodge? Should we programme our meetings to provide interest and learning? Should we make the keeping of our members a priority? Should we not provide information on what we do and more importantly why we do it? Should we not provide a social outlet for them and their family?

What do you think? ED



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WONDROUS: FOUR MASONIC COLLECTIONS AND TWO CONFERENCES BY NEIL MORSE

In May I was scheduled to address ICOM, the first international Conference of Lodges of Research in Toulon. The opportunity arose to use the time both before and after the Conference to undertake some further masonic research.

The day after I arrived in London I attended the unveiling of the memorial stones commemorating the 64 freemasons awarded the Victoria Cross during the Great War. This ceremony was highly organized [the poms do this sort of thing well] but, to me, lacked a level of involvement. But it was an opportunity to meet Bro Granville Angell, the author of *Volume of Valor*, a large tome listing all the VCs who were freemasons since the inception of the award in 1856. This volume is the result of research, nay almost obsession, over 50 years. Bro Angell will be visiting Australia and New Zealand shortly and hopes to give his 2006 Prestonian Lecture to any Lodge who elicits an interest.



I then travelled to Aberystwyth to consult the Alvin Langdon Coburn papers in the National Library of Wales. Coburn was a noted photographer and an ardent mason, who delivered papers all over the west of the UK, mainly of an esoteric bent. I searched the collection, but was advised that The August Order of Light had been there the day before and was claiming copyright on much of the collection. My proposed project died before it got off the ground! Happily I was able to meet up with Professor Andrew Prescott in the NLW and he gave the up-to-date versions of his, and Professor Susan Sommers's, papers on the dodgy 1717 date and Anderson. Apparently the silence over his Sankey Lecture and the paper delivered at Cambridge from Great Queen Street had been deafening!

I then meandered back to London stopping at Chester, Leicester and Worcester. At the first I visited Crafting regalia suppliers and was shown a Scottish Craft apron which had a WWII NZEFMA jewel pinned to a tassel. (Pic left)

FIRST DEGREE IN MASONRY.

A CONCISE ACCOUNT OF THE CEREMONIES, &c. OF INITIATING AN ENTERED APPRENTICE.

THE opening of a Lodge in Masonry, signifies that it is then allowed among the Brethren, to converse freely of the Mysteries of the Order; therefore, as soon as some preliminary Ceremonies with the Wardens, Tyler, &c. at the opening of the Lodge, are gone through, the Master gives three knocks upon the table with a wooden hammer, and putting on his hat (the Brethren being uncovered,) he enquires if the Gentleman proposed last Lodge Night is ready to be made? and on being answered in the affirmative, he orders the Wardens to go out and prepare the person, who is generally waiting in a room at some distance from the Lodge Room, by himself; being left there by his friend who proposed him. He is conducted into another room which is totally dark, and then asked—Whether he is conscious of having the vocation necessary to be received? on answering yes, he is asked his name, sir-name, and profession; when he has answered these questions, whatever he has about him made of metal is taken away, as buckles, buttons, rings, &c. and even the money in his pocket—They then uncover his right knee, and put his left foot with his shoe on into a slipper, (or else slip the heel of the right shoe down) tie a handkerchief closely over his eyes, and leave him to his reflections for about half an hour; the chamber is also guarded by some of the Brethren. During the silence, and while the Candidate is preparing, the Brethren in the Lodge are putting every thing in order for his reception: such as drawing on the floor the emblematical design, which is generally done with chalk and charcoal intermixed. It is drawn East and West, the Master is placed in the East, with the square hanging at his breast, the three lighted tapers are placed triangularly with the drawing on the floor.

The proposer then goes and knocks three times at the door of the grand apartment in which the Ceremony is to be performed; the Master answers within by three strokes with the hammer, and the junior Warden asks—Who comes there? the Candidate answers (after another who prompts him) “one who begs to receive part of the benefit of the Right Worshipful Lodge, dedicated to St. John, as many Brethren and Fellows have done before me.”

ciety, which is more serious and important than you imagine. It admits of nothing contrary to Law, Religion, or Morality.—Nor does it allow any thing inconsistent with the allegiance due to his Majesty.”

He is then desired to place his left knee, which is bare, upon the Stool, the shoe of his right foot being slipped down at the heel, to represent a slipper; and being in this posture, the Right Worshipful Master addresses him to the following effect: Do you promise never to tell, write, or disclose, in any manner whatever, the Secrets of Freemasonry and Freemasons, except to a Brother, at the Lodge, &c. &c. to which he answers, “I do.” His bosom is then laid bare (which is done lest a Woman should offer herself) and the point of a pair of compasses placed upon his naked left breast, he himself holding them with his left hand, his right hand being laid upon the Gospel, opened at St. John, when the following Oath is administered, he repeating it after the Master:

The Oath.

I ————, do of my own free will and accord, and in the presence of Almighty God, and this Right Worshipful Lodge, dedicated to St. John, do hereby and herein most solemnly and sincerely swear, that I will always Hail, Conceal, and never Reveal, any of the Secrets or Mysteries of Freemasonry that shall be delivered to me now, or at any time hereafter; except it be to a true and lawful Brother, or in a just and lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such, after just trial and due examination. I furthermore do swear, that I will not write it, print it, cut it, paint it, stink it, mark it, stain or engrave it, or cause it so to be done, upon any thing moveable or immoveable under the canopy of heaven, whereby it may become legible or intelligible, or the least appearance of the character of a Letter, whereby the Secret Art may be unlawfully obtained.—All this I swear, with a strong and steady resolution to perform the same, without any hesitation, mental reservation, or self-evasion or mind in me whatsoever; under no less a penalty than to have my tongue torn out by the root,

which he puts on; and a List of the Lodges is likewise given to him.

The Brethren now congratulate the new made Member; when the Master proposes the Health of the young Brother, which is drunk with the greatest applause by the whole body—the new Mason sitting all the while.—After which he, (instructed by a Brother,) takes a Bumper and drinks.—“To the Right Worshipful Master, the Senior and Junior Wardens, the rest of the Officers and Members of the Lodge, wishing them Success in all their Public and Private Undertakings, to Masonry in general, and this Lodge in particular, craving their assistance.”—“To which they Answer—“they will assist him.”—After he has drunk, he throws his glass from him, and brings it back three times, and then sets it down on the table, the rest doing the same in exact order; this they call Firing.—They then Clap their Hands Nine Times, divided into Three, and stop between each, keeping true Time.

The entered Apprentice's Lectures, as delivered in the Primitive time, but the Modern Masons leave out at least an half.

Master, Brother, is there any thing between you and me?

Ans. There is, right worshipful.

Master, What is it, brother, pray?

Ans. What is that secret, brother?

Ans. Masonry.

Master, Then I presume you are a mason?

Ans. I am so taken and accepted amongst brothers and follows.

Master, Pray what sort of a man ought a mason to be?

Ans. A man that is born of a free woman.

Master, Where was you first prepared to be made a mason?

Ans. In my heart.

Master, Where was you next prepared?

Ans. In a room adjoining to the lodge.

Master, How was you prepared, brother?

Ans. I was neither naked nor clothed, bare-foot nor shod; deprived of all metal; hoodwinked, where I was led to the door of the lodge, in a halting moving posture, by the hand of a friend, whom I afterwards found to be a brother.

Master, How do you know it to be a door, you being blinded?

Ans. By finding a stoppage, and afterwards an entrance or admittance.

Master, You have told me how you was received; pray who received you?

Ans. The junior warden.

Master, How did he dispose of you?

Ans. He delivered me to the master, who ordered me to kneel down and receive the benefit of a prayer.

Brothers, let us pray.

O Lord God, thou great and universal mason of the world, and first builder of man, as it were a temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy name, thou wilt be in the midst of them; be with us, O Lord, and bless all our undertakings, and grant that this our friend may become a faithful brother.

Let grace and peace be multiplied unto him, through the knowledge of our Lord Jesus Christ; and grant, O Lord, as he putteth forth his hand to thy holy word, that he may also put forth his hand to serve a brother, but not to hurt himself or his family; that whereby may be given to us great and precious promises, that by this we may be partakers of thy divine nature, having escaped the corruption that is in the world through lust.

O Lord God, add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly love, and to brotherly love charity; and grant, O Lord, that masonry may be blessed throughout the world, and thy peace be upon us, O Lord; and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. Amen.

Master, I hear this prayer, what was said to you?

Ans. I was asked who I put my trust in.

Master, Your answer, brother?

Ans. In God.

Master, What was the next thing said to you?

Ans. I was taken by the right hand, and a brother said, rise up and follow your leader, and fear no danger.

Master, After all this how was you disposed of?

Ans. I was led three times round the lodge.

Master, Where did you meet with the first opposition?

Ans. At the back of the junior warden in the south, where I gave the same three knocks as at the door.

Master, What answer did he give you?

Ans. He said, who comes there?

Master, Your answer?

Ans. The same as at the door, one who begs to have and receive, &c.

Master, Where did you meet with the second opposition?

Ans. At the back of the senior warden in the west, where I made the same recitation as at the door. He said, Who

Bro MacDonald of Craftings also asked for my assistance in identifying a sash [see separate item].

At Leicester I was given access to the Museum and Library and spent two days reading and viewing. It is one of the best in the UK – contact them before you show up. The Worcester Museum and Library has a terrific display put together by Granville Angell of his personal collection of VC related items. I was also able to examine their several original Old Charges, which may form a distinct possibility for a future joint project. (Pic bottom pre page)

Back in London I attended the May meeting of Lodge Quatuor Coronati 2076 where Bro David Harrison read his paper [with minor omissions] about masonic activities in Warrington. You should be aware that QC put the papers up on their website before delivery, which makes consideration of potential questions much easier. Maybe we should do that with Kellerman Lectures.

As I write this the important paper about Robert Wentworth Little, ‘founder’ of the Order of the Red Cross of Constantine, is still available through the QC site. I recommend it to your perusal.

I also visited Michael White, a bookseller who trades as Great Masonic Books. I had bought a few things from him in the past and came away with several things, mainly proceedings of research bodies, to complete my set of MAMR Transactions and plug holes in other sets I collect.

Whilst there he showed me a double-sided broadsheet he had purchased at the Rosebury’s auction in 2014. It piqued my interest and I have started work on its background and provenence.

After some days in the Library and Museum of Freemasonry, looking particularly at references regarding Chevalier Ramsay and Begemann’s history of English freemasonry [as yet unfortunately published], I caught the train to Toulon, via Paris

There I was met at the station by one of more than 130 volunteers who provided support to ICOM. The organisation was amazing; dare one say almost un-masonic in their professionalism. Not only were they good at their jobs, they were very pleasant with it. Bro Louis Traberchet initiated the project and, with considerable local assistance, brought it to fruition. *Photo below courtesy Br Karen Kidd Neil, Karen Kidd, Colin,*



The Conference was a delight, although I still hate making choices within sessions. It was terrific to have Colin Heywood there as wingman.



Just before the Conference wrapped up I gave an address about the history and operations of ANZMRC. I have to acknowledge the considerable assistance of Tony Pope in providing a platform on which to build my presentation.

The success of the Conference was obvious, and it was understandable that there will be an ICOM II in 2019; this time the place of honour will be Africa.

After Toulon I trained to Paris and spent some days in the Bibliothèque Nationale [Richleau] with an early 19thc collection of rituals, one of which I intend to speak about next year. I also attended a workshop regarding Chevalier Ramsay at the Grand Orient in Rue Cadet as a precursor to the second World Conference on Fraternalism, Freemasonry, and History (WCFFH)

That Conference, held at the Bibliothèque Nationale [Mitterand], was also successful, although I found that the facilities sometimes worked against the presenters. The equipment often was not up to the task. That said, the Conference provided opportunities to discuss issues and topics of mutual interest. Both in Paris and Toulon the presence of antipodeans was of interest and the idea of touring the region as an ANZMRC lecturer was spoken about with [almost] awe and longing.

Then I came home.



ORGANIZATION OF RESEARCH

QUESTION:

Do you think that there is a call for organization of Research Lodges that research may be systemized?

ANSWER:

I think Research Lodges the world over have two aims: (1) Discovery, (2) Instruction.

Discovery is achieved through a thorough investigation of a subject or part thereof. That is research proper. An example would be a careful study of 17th and early 18th century writings to unfold, say, the emergence of the trigadal system of degrees. Another might be to study closely what ancient writings may have to reveal about the similarities between the Gild System of mediaeval England and the Roman Collegia operating in England and both vis-a-vis masonry and Freemasonry. Another example of research proper would be "The Mediaeval Mason" which was undertaken by Knoop & Jones and "The Mason and the Burgh" by Harry Carr.

However, it is likely that such could be undertaken only in countries like England or Scotland where some such old writings have been preserved. Pure research would not be practicable in Australia except in respect of Australian Lodges and Grand Lodges.

Instruction is achieved when a Brother reads what is known and available about a subject or aspect of a subject, and makes a digest thereof and presents same. To achieve this all that is necessary is a good library that records the discoveries of others and also the accumulated learning of other Masons. For example, when I wished recently to prepare a paper on "The Emergence and Development of th Royal Arch Degree" I consulted over 800 library references. The niformation so gleaned was presented in the form that I thought best. Except for the introduction of a few personal observations relating to items in the text, the form of presenting the knowledge gained was about all that was original in that paper. Listeners and those who read the paper doubtless were advanced in knowledge in some measure; if so that achieved the true purpose of the paper.

Organization of Research Lodges would, I think, do little to advance the instructional side of their work. If the purpose of such organization was, say, to draw up a list of areas where knowledge is deficient and to establish a plan of study to yield enlightenment in such dark areas (as occurs in medical research) then I think benefit would result. But such an attack may need to be on a professional basis supervised by, say, a well-endowed foundation. However, as long as such a foundation does not exist and all true research must be undertaken on individual and voluntary bases I see no point in world-wide organization of Masonic research.

**REFLECTIONS ON THE
INTERNATIONAL CONFERENCE of MASONRY (ICOM)
HELD IN TOULON, FRANCE
19th – 21st MAY 2017**

The Conference was organised for research lodges throughout the world by a committee headed by WBro Louis Trebuchet, a Past Master of one of the French research lodges, the Loge de Recherche Marquis de la Fayette. He had support from the Grand Master of the Grande Loge de France (GLDF).

Toulon, the home of the French Navy's Mediterranean Fleet and one of the centres of French rugby, was a good choice for this first ever world conference of Masonic research which was attended by 300+ freemasons of both sexes and by invited university professors and Masonic research students and authors who were not members of the fraternity. The venue, the Palais Neptune, was excellent with three floors available for exhibits, displays and the four conference theatres, plus a spacious banquet room on the top floor.

The ANZMRC received an invitation to provide two guest speakers with the request to highlight Freemasonry in the Pacific region as part of the conference theme "*Freemasonry: The Ancients' Tradition*" to show how freemasonry spread throughout the world during the last three hundred years. A total of twenty-five papers were presented by lecturers from Belgium, England, France, Germany, Ireland, Scotland, Spain, Sweden, USA, and, of course, Australia and New Zealand, over the three days of the conference. With four different lectures being presented at any one time the listening audience had to make a choice of which to attend. A translation service was provided in both English and French via headphones supplied by the organisers.

Neil Morse, the President of ANZMRC, was the final speaker at the conclusion ceremony on the Sunday which was hosted by MWBro Philippe Charuel, the Grand Master of the GLNF. Neil outlined the history of the formation of the ANZMRC and the role of the research lodges in Australasia. His presentation was well received and may have sparked an interest in visits to our biennial conferences. My invitation as Immediate Past President, allowed me to speak in a Saturday afternoon session about the French connection with early freemasonry in both Australia and New Zealand. It too was well received.

The organisation and hospitality was excellent with the invited guest speakers well looked after with hotel accommodation and transport to and from the airport or rail station. The lecture programme was well planned with the choices easy to make. In all, it was a very good conference that was a pleasure to attend as a contributor. I learnt a lot!

Colin Heyward



WHAT IS IT?

Recently, when visiting Craftings Regalia in Chester, Bro Chris MacDonald asked if I knew what Order the pictured sash belonged to.

I have no idea.

Surely somebody of *Harashim's* far-flung readership will recognize it.

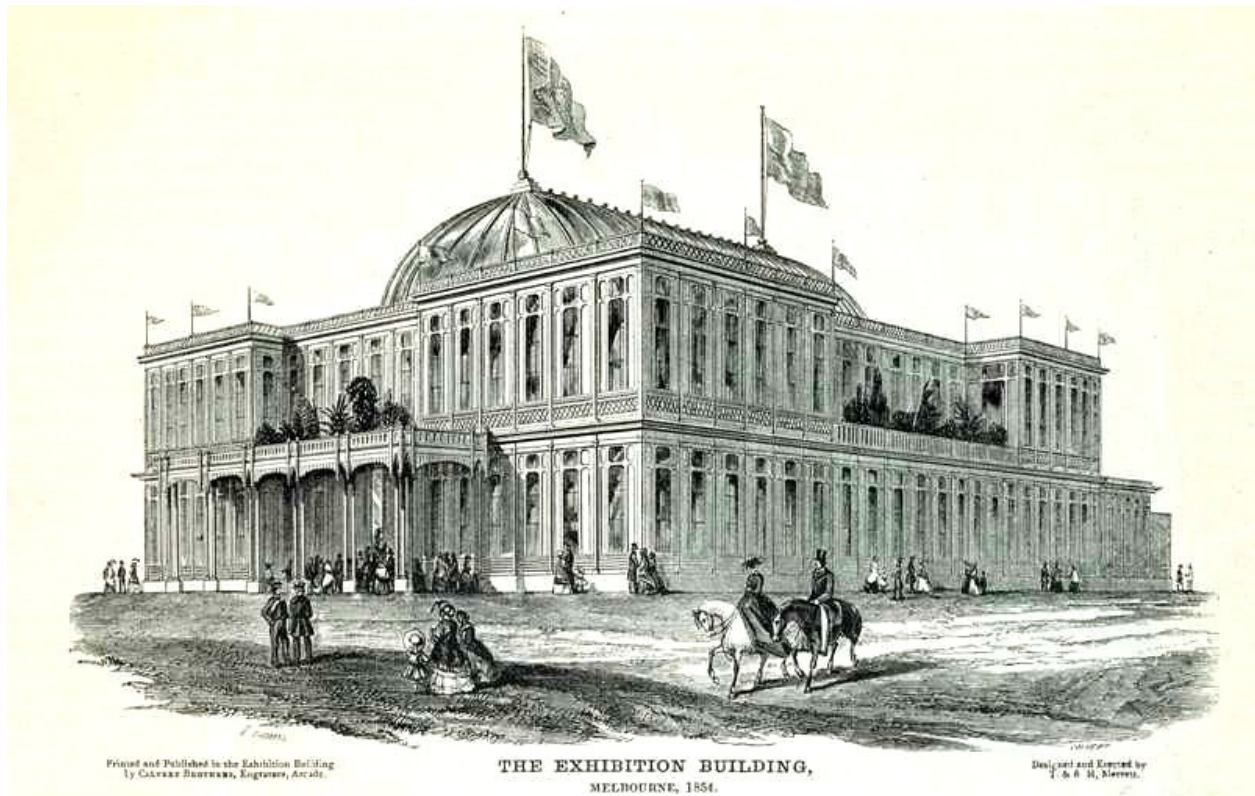
Please address any thoughts to the editor.

Neil Morse

The following excerpt is taken, with permission from a paper by WBro Dennis Middendorp titled “Some Pipe Organs in Melbourne and their Masonic Connections” ED

FIRST EXHIBITION BUILDING MELBOURNE AND MASONIC CONNECTIONS.

Melbourne's first Exhibition Building was constructed in 1854 on the present site of the Royal Mint in William St. (Cnr. Latrobe St.) and exhibitions were held there in 1854, 1861 and 1866. It was 257 ft. long, 90 ft. wide and 50 ft. high, and the interior was filled with light coming from 200 large windows and a roof largely made of glass. By 1869, it was in a decrepit state and demolished in that year.



1854 sketch of the original Exhibition Building, demolished 1869

THE MASONIC BALL OF 1866 OLD EXHIBITION BUILDING.

Reported by the Illustrated Melbourne Post (page 367) :

“Formerly, in those days when Mayors of Melbourne were not given to treating their citizen constituents to fancy balls as they are just now, when there were no volunteers in the land to organise a “ hop “ a la militaire and when the dancing mania, so far as it manifested itself in public, was placed under restraint by the terms of a very stringent publicans' law, the annual ball given under the auspices of the masonic body was undoubtedly the greatest salutatory effect of the year. Even at a very early day in the life of the colony, the Freemasons were a numerous and important section, their lodges multiplied rapidly, and the “ mystic tie “ was soon acknowledged by thousands in the land.”

A description of the ball follows: “ the company numbering some 400 and including His Excellency the Governor and the ladies of his family, and nearly all the principal officers of the fraternity in the colony.

**“When we once again fulfil our members, they will fill our Lodges”
Robert Herd.**

The ball room was handsomely decorated with the emblems and insignia of masonry and with the elegant dresses of the ladies and glittering regalia worn by their partners, produced a very striking, though to the outsider perhaps, a fantastic “ coup d'oeil “. Our illustration represents the reception of His Excellency and party by the brothers of the Rose Croix and Knights Templars under the mystical “ arch of steel “ composed by the drawn swords of the initiated. “



Illustrated Melbourne Post – “Our illustration represents the reception of His Excellency and party by the brothers of the Rose Croix and Knights Templars under the mystical “ arch of steel “. Old Exhibition building 1866

This building housed an organ built by Smith & Co. Bristol in 1854 which had been purchased by the Melbourne Philharmonic Society. It would seem to have been moved to the hall of the new Public Library, where exhibitions were held from 1866 onwards.

The Argus, Monday 12 April 1869, (page 4) describes the following scene :

“ The Art Treasures Exhibition at the hall of the Public Library about 1500 persons were present when Mr. J.A. Edwards the accomplished organist at All Saints Church, St. Kilda, presided at the Exhibition organ, whose wretched condition and elevated position effectively prevented the proper effect. This is not the magnificent one erected by Mr. Fincham for the Intercolonial Exhibition, but the old organ of the Melbourne Philharmonic Society, and its' most important stops are unworkable. “

This organ went to Holy Trinity Church, East Melbourne in 1869, where it served until 1905 when it was destroyed by fire.

The “ magnificent “ organ built by Fincham referred to, was built in 1866 for the Intercolonial Exhibition, also known as the Third Melbourne Exhibition of Natural Products and Works of Art, where it was described by The Argus, Saturday 27 Oct. 1866 (page 2): *Mr D. Lee presided at the organ built by Mr. Fincham of Richmond. When completed, it will be the largest in the colony. At present only the Swell organ is constructed, the Great and Choir organs being wanting. “* This is our first mention of Brother David Lee, who became Melbourne's first City Organist. More about him later. This organ was never finished and was eventually installed in St. Jude's Anglican Church, Carlton, where it survived until recent times when it was badly damaged in an arson attack.

The Illustrated Melbourne Post of 1866 shows the interior of the hall entitled “ *Intercolonial Exhibition: Interior of the Centre Hall – Reid and Barnes, Architects.* ” An organ is clearly visible at one end but bears no resemblance to that of 1854 or 1866. Perhaps it was a case of “ artistic license “?

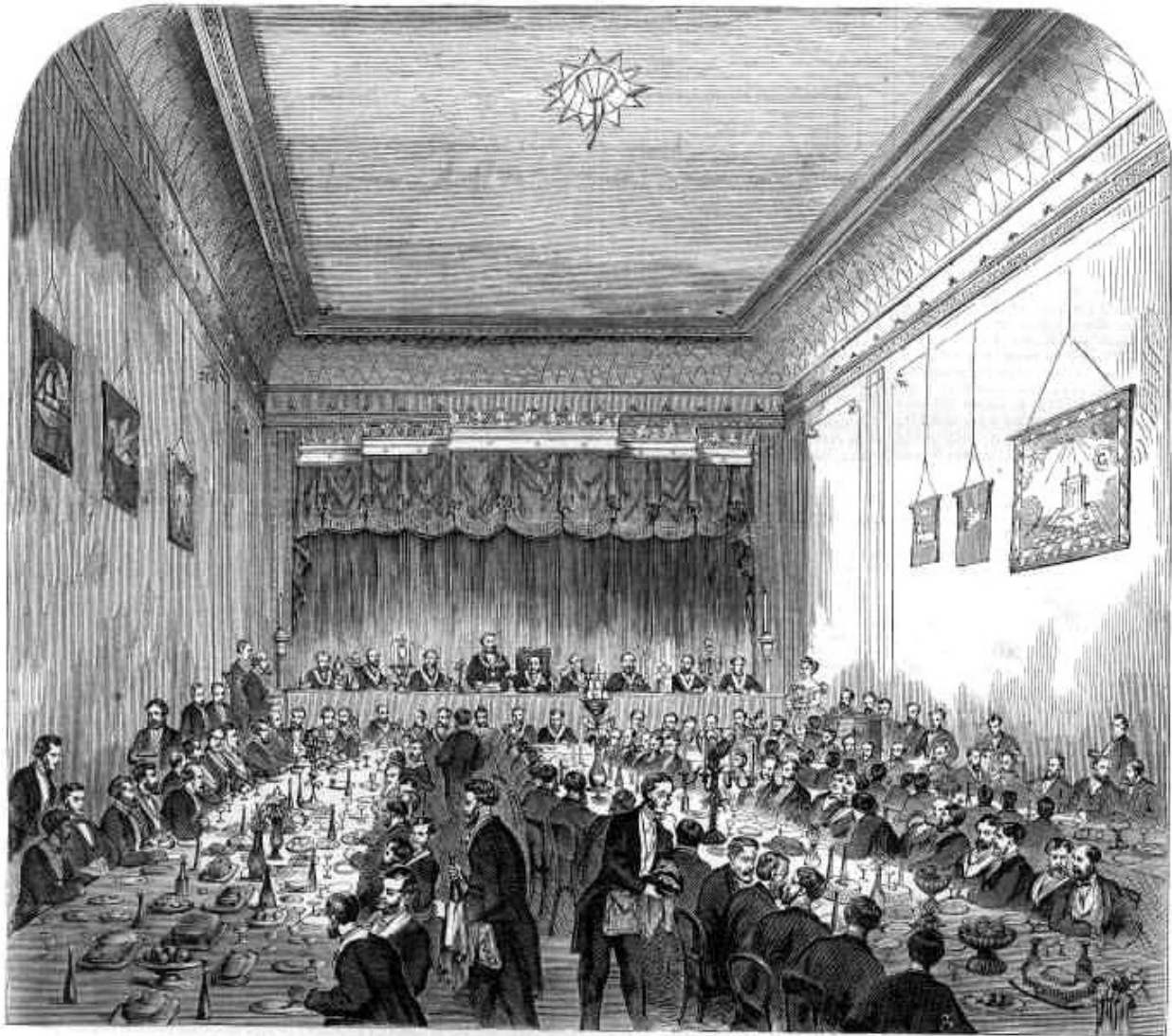
MELBOURNE'S FIRST MASONIC HALL

As was the usual custom in the early days of the colony, Freemasons met in private rooms of hotels. The first Masonic Hall in the city of Melbourne was in Lonsdale St. The Illustrated Australian News for Home Readers

Mon. 5 Oct. 1868 (page 4) reported :

“ BANQUET AT THE NEW MASONIC HALL The Masonic Hall Company, having recently purchased the premises situated in Lonsdale street, formerly occupied as the Insolvent Court, have entirely renovated and fitted them up into offices for the use of the order. The principal feature in the building is the grand hall, which formerly served for the public business of the court. Its' dimensions are in length 50 feet, in breadth 26 feet, and in height 24 feet. On the evening of Monday the 14th September, the new hall was inaugurated by a complimentary banquet given by the Lodge of Australia

Felix (No.474) the impressiveness of the ceremony being materially enhanced by the performances on the harmonium by Brother Schott. “



BANQUET AT THE INAUGURATION OF THE NEW MASONIC HALL.

Photo from the page of the Illustrated Australian News, of 5 Oct 1868 giving an account of the Inauguration banquet of the first Masonic Hall in the city of Melbourne in Lonsdale St. Mon. 5 Oct. 1868

FIRST PIPE ORGAN

On Fri. 17 May 1872, the North Eastern Ensign (Benalla) (page 2) gave this account :

“ MUSIC IN MELBOURNE “

“ The usual monthly meeting of the first constituted lodge of Freemasons in the colony of Victoria, Lodge Australia Felix, took place on the 13th inst. at the Freemasons Hall, Lonsdale St. “

“ The brother who presided at the harmonium on this occasion, was not that great composer, Henry Benjamin (more of him later) who, it appears, is the official harmonium grinder of this lodge. On the same date and place, the Duke of Sussex Lodge met in the upper room for business purposes and a similar ceremony took place; the harmonium being very efficiently played by a member of the lodge, Bro. I. Mayall. “

The toast given to the musical brethren and those connected with music, was “ responded to by Bros. Kilner (also more of him later), Fincham, Myall and Blazey. In the course of Bro. Fincham's remarks, he said that the cost of an organ suitable for lodge purposes would, comparatively speaking, be trivial. Now Bro. Fincham, being a professional organ builder, his remarks should have weight and consideration. The present appliances in the Masonic hall for carrying out the beautiful ritual connected with Freemasonry – musically speaking – is simply a disgrace.

The two instruments presently in use are simply instruments of torture to anyone possessing the slightest idea of musical sound, and I am not surprised at professional brethren not caring to play upon them.

There is certainly some “ talk “ about counteracting the evil complaint. ”

Brother Fincham duly obliged by building an organ for the hall in 1873.

The Age, Tues. 28 Oct., 1873 (page 2) carried this item : *“ A very excellent organ which has been built by Mr. George Fincham of Richmond for Lodge Combermere, No.752, E.C. and erected in the upper room of the Freemasons Hall, Lonsdale street, was last night opened with all due ceremony in a full lodge meeting. Brother Brain fairly tested the instrument, which combines ample power with great sweetness of tone. Technically, it may be described as containing 10 sounding stops, 3 couplers and 3 combinations, affording an abundant variety of tone and giving scope for the performer to display a vast amount of skill. “*

In another account of the organ, in The Ovens and Murray Valley Advertiser (Beechworth) Thurs. 30 Oct., 1873 (page 3), it mentions :

“The tone of the organ has been aptly subdued in quality to suit the purposes for which it has been erected. “

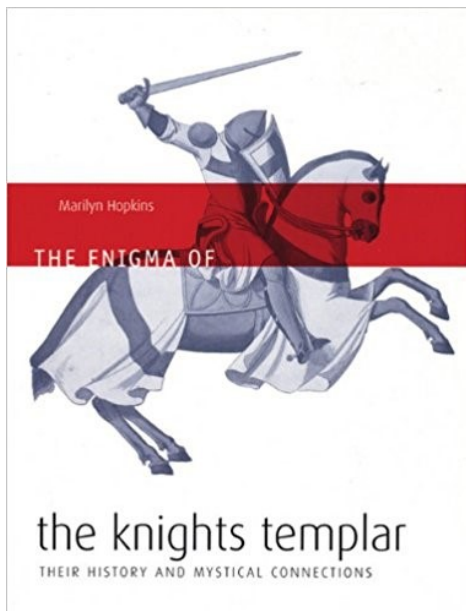
This organ had a relatively short tenure, being sold to St. Silas' Anglican Church, Albert Park in 1885, possibly due to the imminent move of the Brethren to the new Grand Lodge building in Collins St. It was in use until around 1972, when it was removed and broken up, being used as parts for other organs. Unfortunately, no photograph of this organ has been found.

The paper from which this excerpt has been taken can be seen at the link below:-

<http://www.lodgedevotion.net/system/app/pages/search?scope=search-site&q=pipe+organ>

Book Review

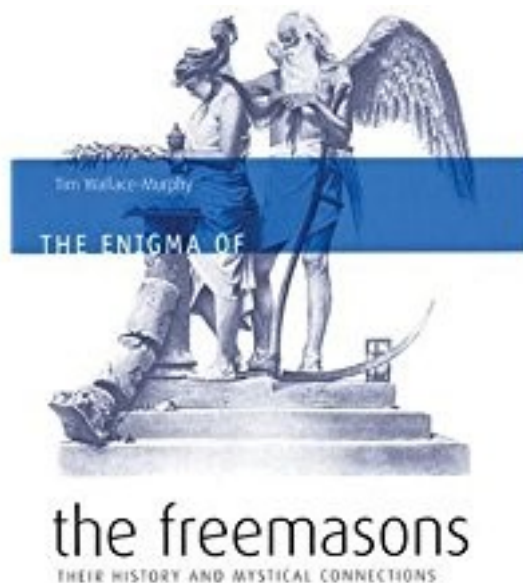
From the Library with RWBro Jim Spreadborough - book reviews
(Compiled in conjunction with WBro Brendan Kyne – The Victorian Lodge of Research)



The Enigma of the Knights Templar by Marilyn Hopkins

The Enigma of the Freemasons by Tim Wallace-Murphy

The Enigma of the Knights Templar, Their Historical and Mystical Connections, by Marilyn Hopkins and The Enigma of the Freemasons, Their Historical and Mystical



Connections, by Tim Wallace-Murphy are two companion books now currently available in the Grand Lodge Library. The books are companion works in that both authors follow a similar theme in crediting the Knights Templar with the foundation of modern Freemasonry.

These books are an entertaining read and are very much in the same vein as The De Vinci Code or National Treasure, replete with secret documents, heretical mystical secrets and grand plans formulated by powerful families. Also, both books are full of wonderful colour prints to accompany the texts. The authors use a blend of historical facts and fictional elements to create some interesting storylines, and viewed from this perspective these works are enjoyable reading.

However words of caution as these two books are very much of the Alternative History genera, an approach that relies heavily on the use of myths as primary source material and the selective use of sources to reinforce such myths.

Nonetheless books of this genus, and the mythologies they create, although looked upon with distain by historians, have a value in that they help maintain some of the mystique of Freemasonry. A certain curiosity and mystique that is current again due to the inclusion of Masonic and Templar themes in PC and on-line games.

The basic thesis to the books is that after the failure of the Jewish revolt against Roman rule in 70 CE, the families of the 24 hereditary high priests of the Temple of Jerusalem, which included the Desposyni, the direct descendants of Jesus Christ, fled to Western Europe preserving their secret beliefs. These families were influential in propagating many mystical stream of thought, were behind the first crusade in 1099, the formation of the Knights Templars, the Cistercians, St Bernard of Clairvaux, the Grail legends, Freemasonry and much, much more.

You would not be mistaken in thinking that it all sounds like a variant of the De Vinci Code - Priory of Si-on story. These books reference the same families, conspiracies and events that were indeed utilised by Pierre Plantard de Saint-Clair and Philippe de Chérisey in manufacturing their now widely discredited Pri-ory of Si-on hoax, which Dan Brown used as the basis for his novel the De Vinci Code.

The Enigma of the Knights Templar and the Enigma of the Freemasons are books for those Freemasons who like their Freemasonry to have mysterious Knight Templar origins.

**A Book for All Freemasons by
Peter Verall KL F**

**A BETTER UNDERSTANDING OF FREE-
MASONRY**

In the Constitutions and Regulations of the Grand Lodge of Western Australia Regulation No. 8.84 Lodges of Research states that it “shall have for its object the study and research of the teachings of Freemasonry by means of lectures, discussions and papers”. The Grand Lodge of New Zealand in its Book of Constitution Section 114 “Objects and Powers” states “that the Objects include the dissemination of Masonic Knowledge amongst the members of the Lodge and other brethren”.

At my Inaugural Address as Foundation Master of the Waikato Lodge of Research, at its Constitution and Dedication at Rotorua in New Zealand in November 1980, I quoted the above clause and went on to say that “Our major task is the dissemination of knowledge to the brethren in our District by getting down to the grass roots of our organisation and informing as many brethren as possible about the basics of Freemasonry”

Over the intermediate 35 years, I have tried to follow this philosophy in my lecture writing by constantly visiting Craft Lodges to spread this information and to give the brethren “A Better Understanding of Freemasonry” by delivering 328 illustrated and staged presentations and lectures.

There have been many occasions when, at the completion of my presentation or lecture, brethren have come up to me and said that they had been a Freemason for 10, 20 or 30 years and had learnt more about Freemasonry that evening than all their many years in the craft. A presentation that is appropriate for those brethren who have taken the time to learn about the Craft, is not necessarily suitable for delivery to a Craft Lodge. In fact, the opposite can be the case and more harm is done when the recipient does not understand what the presenter is talking about.

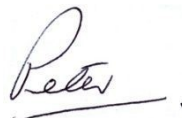
I remember a similar situation soon after I joined Freemasonry in the 1960's, when the Grand Lecturer at that time gave a dissertation which did not mean anything to me at all. My presentation “The Entered Apprentice at Work” has been delivered over 75 times and has been regularly performed since 2007 in the annual programme of “Their First Steps” at the Western Australian Lodge of Research when invitations are sent to Lodges to bring their Entered Apprentices, Fellowcrafts and newly raised Master Masons to sit and watch the performance

rather than being involved again.

The advent of the computer and the digital projector has been a godsend in the dissemination of Masonic information to brethren, who have got accustomed to watching illustrations - many animated - added to the spoken word. In Western Australia, more presentations are being given out of the Lodge Rooms in the Festive Board where there is a more relaxed atmosphere and where acclamation and general discussion is more acceptable.

Over the fifty years that I have been in Freemasonry, I have tried to get down to the ‘grass roots of Freemasonry’, to speak clearly in simple terms so that everyone in my audience has understood every word. The purpose of this book is to provide a cross section of information about our Craft not only for the new Initiates, Fellowcrafts and Master Masons but also the average Freemason who has not had the opportunity to gain this information. I have written or adapted a total of thirty three different presentations including fifteen illustrated PowerPoints, nine lectures and nine staged performances

This book contains fourteen of those illustrated presentations and lectures that contain information relating to History, the Ritual and the Lodge Room. I hope that as you read the presentations and lectures in this book, you will continue to learn more about our Craft of Freemasonry.
Fraternally



Peter Verrall was born in Croydon, England in 1927 and, after two years, went with his parents, Harry and Gladys Verrall, to Gibraltar for three years and Bombay, India for four years, before going to Boarding School in England from 1936 to 1944. He trained as an Architect at the Architectural Association in London, becoming an Associate of the Royal Institute of British Architects in 1948. After working in London for several years, he emigrated to New Zealand in 1952 as an Architect with the New Zealand Railways where he was responsible for upgrading the Royal Train for the visit of Queen Elizabeth and Prince Philip in 1953.

In 1954 he moved to Rotorua, where he became the managing partner in an architectural practice with offices in both Auckland and Rotorua. In 1963, he took over the office in Rotorua with a partner, Garth Hocking. His office designed many different types

of building but in 1968 he personally became involved in the specialist design of Dairy Factory buildings for a number of Dairy Companies, culminating as Architect and Project Manager for a \$30 Million Cheese

Factory in 1984. In 1975 he became a Fellow of the New Zealand Institute of Architects and practiced till his retirement in 1987.

Peter was initiated into Lodge Matakana in Rotorua, New Zealand in 1964, becoming the WM in 1978. He was instrumental in forming the Waikato Lodge of Research, being the Foundation Master in 1980 and 1981, and then Secretary till his departure for Perth in 1990 when he received a Secretary's Jewel. The Lodge's prestigious annual presentation, 'The Verrall Lecture', was named after him and inaugurated in 1988. In 1990 on his arrival in Perth, Western Australia, he joined Shenton Park-Bedford Lodge in Inglewood and The Western Australian Lodge of Research where he was Worshipful Master from 1993 to 1994 and held the offices of Secretary and Lecture Master for several years.

He has lectured extensively on behalf of the Research Lodges, delivering a total of 328 lectures and other presentations. His service was recognised when he was made an Honorary Member of the Western Australian Lodge of Research and the rank of Past Junior Grand Warden was conferred on him in 2008. He delivered the Robin Hewitt Memorial Lecture at the Lodge of Research in 2007, 2011 and 2013 and has written, produced and acted in a num-

ber of costumed Masonic stage presentations which are included in his book 'Freemasonry Upstaged' He has been active in the Australian and New Zealand Masonic Research Council as Vice President and as President for four years and was a Kellerman Lecturer in 1996, 2004 and 2006 In 2009, he was the ANZMRC Joint Travelling Lecturer and delivered twelve presentations to eleven Research Lodges and the Research Chapter in New Zealand. He presided at the 10th ANZMRC Biennial Conference held in Mandurah, Western Australia in 2010 and was elected a Fellow of the organization. In 2010, he was invited to lecture at the Research Lodge Mt Faber No.1825 (SC) in Singapore.

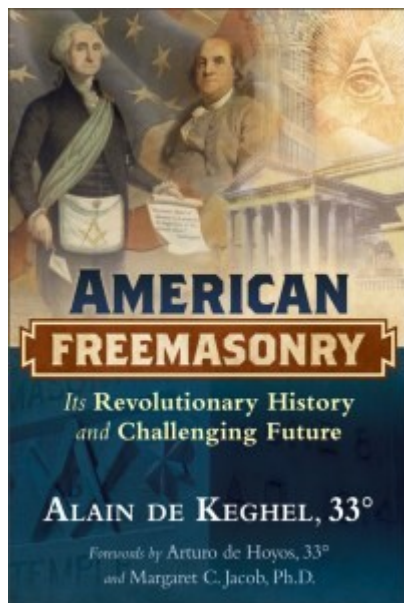
Peter was 90 in July 2017.

The book is printed in excellent colour and is selling for AU\$20.00 plus postage and available from the WA Lodge of Research email. duncanfurphy@iinet.net.au

Picture below.

My presentation 'An Entered Apprentice at Work' which has been delivered more than ninety times and is a regular annual programme in 'Their First Steps' when Entered Apprentices, Fellowcrafts and new Master Masons are specially invited to attend. As you would know, our Lodge went into recess for a year and the first meeting was this programme when complimentary copies of my new book were presented to all the new Entered Apprentices present. .





New Book Explores the American Masonic System, its Strengths and Failings

SEPTEMBER 10, 2017 BY GREG STEWART

Taken from the website Freemason Information.

*American Freemasonry
Its Revolutionary History and Challenging Future
By Alain De Keghel.*

New book coming in October, *American Freemasonry: Its Revolutionary History and Challenging Future* __, by Alain de Keghel with forwards by Arturo De Hoyos and Margaret C. Jacob.

Freemasonry bears the imprint of the society in which it exists, and Freemasonry in North America is no exception. While keeping close ties to French lodges until 1913, American Freemasonry was also deeply influenced by the experiences of many early American political leaders, leading to distinctive differences from European lodges.

Offering an unobstructed view of the American system and its strengths and failings, Alain de Keghel, an elder of the Grand Orient de France and, since 1999, a lifetime member of the Scottish Rite Research Society (Southern U.S. jurisdiction), examines the history of Freemasonry in the United States from the colonial era to the Revolutionary War to the rise of the Scottish branch onward. He reveals the special relationship between the French Masonic hero, the Marquis de Lafayette, and the Founding Fathers, especially George Washington and Benjamin Franklin, including French Freemasonry's role in the American Revolution. He also explores Franklin's Masonic membership, including how he was Elder of the lodge of the Nine Sisters in Paris.

The author investigates the racial split in American Freemasonry between black lodges and white and how, unlike French lodges, women are ineligible to become Masons in the U.S. He examines how American Freemasonry has remained deeply religious across the centuries and forbids discussion of religious or social issues in its lodges, unlike some branches of French Freemasonry, which removed belief in God as a prerequisite for membership in 1877 and whose lodges operate in some respects as philosophical debating societies. Revealing the factors that have resulted in shrinking Masonic enrollment in America, the author explores the revitalization work done by the Grand Lodge of California and sounds the call to make Freemasonry and its principles relevant to America once again.

Alain de Keghel served as chair of the Supreme Council of the Grand Orient of France from 2002 to 2008. In 1994 he became a lifetime member of the Scottish Rite Research Society (Southern U.S. jurisdiction). The chair of an independent European Masonic Research Society, he has worked with the Philalethes Society in North America and with the research lodge Quatuor Coronati no. 8 in Germany. He is the former Consul General of France in Tokyo and Washington, D.C., and lives in Paris.

American Freemasonry: Its Revolutionary History and Challenging Future is published by Inner Traditions – Bear & Company.

Immanuel Kant 1784

An Answer to the Question: What is Enlightenment?

Written: 30th September 1784;

First Published: 1798

Source: Immanuel Kant. Practical Philosophy, Cambridge University Press, translated and edited by Mary J. Gregor, 1996;

Transcribed: by Andy Blunden.

Enlightenment is the human being's emergence from his self-incurred minority. Minority is the inability to make use of one's own understanding without direction from another. This minority is self-incurred when its cause lies not in lack of understanding but in lack of resolution and courage to use it without direction from another. Sapere aude! [dare to be wise] Have the courage to make use of your own understanding! is thus the motto of enlightenment.

It is because of laziness and cowardice that so great a part of humankind, after nature has long since emancipated them from other people's direction (naturaliter maiorennes), nevertheless gladly remains minors for life, and that it becomes so easy for others to set themselves up as their guardians. It is so comfortable to be a minor! If I have a book that understands for me, a spiritual advisor who has a conscience for me, a doctor who decides upon a regimen for me, and so forth, I need not trouble myself at all. I need not think if only I can pay; others will readily undertake the irksome business for me. That by far the greatest part of humankind (including the entire fair sex) should hold the step toward majority to be not only troublesome but also highly dangerous will soon be seen to by those guardians who have kindly taken it upon themselves to supervise them; after they have made their domesticated animals dumb and carefully prevented these placid creatures from daring to take a single step without the walking cart in which they have confined them, they then show them the danger that threatens them if they try to walk alone. Now this danger is not in fact so great, for by a few falls they would eventually learn to walk; but an example of this kind makes them timid and usually frightens them away from any further attempt.

Thus it is difficult for any single individual to extricate himself from the minority that has become almost nature to him. He has even grown fond of it and is really unable for the time being to make use of his own understanding because he was never allowed to make the attempt. Precepts and formulas, those mechanical instruments of a rational use, or rather misuse, of his natural endowments, are the ball and chain of an everlasting minority. And any-

one who did throw them off would still make only an uncertain leap over even the narrowest ditch since he would not be accustomed to the free movement of this kind. Hence there are only a few who have succeeded, by their own cultivation of their spirit, in extricating themselves from minority and yet walking confidently.

But that a public should enlighten itself is more possible; indeed this is almost inevitable if only it is left its freedom. For there will always be a few independent thinkers, even among the established guardians of the great masses, who, after having themselves cast off the yoke of the minority, will disseminate the spirit of a rational valuing of one's own worth and of the calling of each individual to think for himself. What should be noted here is that the public, which was previously put under this yoke by the guardians, may subsequently itself compel them to remain under it, if the public is suitably stirred up by some of its guardians who are themselves incapable of any enlightenment; so harmful is it to implant prejudices, because they finally take their revenge on the very people who, or whose predecessors, were their authors. Thus a public can achieve enlightenment only slowly. A revolution may well bring about a falling off of personal despotism and of avaricious or tyrannical oppression, but never a true reform in one's way of thinking; instead new prejudices will serve just as well as old ones to harness the great unthinking masses.

For this enlightenment, however, nothing is required but freedom, and indeed the least harmful of anything that could even be called freedom: namely, freedom to make public use of one's reason in all matters. But I hear from all sides the cry: Do not argue! The officer says: Do not argue but drill! The tax official: Do not argue but pay! The clergyman: Do not argue but believe! (Only one ruler in the world says: Argue as much as you will and about whatever you will, but obey!) Everywhere there are restrictions on freedom. But what sort of restriction hinders enlightenment, and what sort does not hinder but instead promotes it? – I reply: The public use of one's reason must always be free, and it alone can bring about enlightenment among human beings; the private use of one's reason may, however, often be very narrowly restricted without this particularly hindering the progress of enlightenment. But by the public use of one's own reason I understand that use which someone makes of it as a scholar before the entire public of the world of readers.

What I call the private use of reason is that which one may make of it in a certain civil post or office with which he is entrusted. Now, for many affairs conducted in the interest of a commonwealth a certain mechanism is necessary, by means of which

some members of the commonwealth must behave merely passively, so as to be directed by the government, through an artful unanimity, to public ends (or at least prevented from destroying such ends). Here it is, certainly, impermissible to argue; instead, one must obey. But insofar as this part of the machine also regards himself as a member of a whole commonwealth, even of the society of citizens of the world, and so in his capacity of a scholar who by his writings addresses a public in the proper sense of the word, he can certainly argue without thereby harming the affairs assigned to him in part as a passive member. Thus it would be ruinous if an officer, receiving an order from his superiors, wanted while on duty to engage openly in subtle reasoning about its appropriateness or utility; he must obey. But he cannot fairly be prevented, as a scholar, from making remarks about errors in the military service and from putting these before his public for appraisal.

A citizen cannot refuse to pay the taxes imposed upon him; an impertinent censure of such levies when he is to pay them may even be punished as a scandal (which could occasion general insubordination). But the same citizen does not act against the duty of a citizen when, as a scholar, he publicly expresses his thoughts about the inappropriateness or even injustice of such decrees. So too, a clergyman is bound to deliver his discourse to the pupils in his catechism class and to his congregation in accordance with the creed of the church he serves, for he was employed by it on that condition.

But as a scholar he has complete freedom and is even called upon to communicate to the public all his carefully examined and well-intentioned thoughts about what is erroneous in that creed and his suggestions for a better arrangement of the religious and ecclesiastical body. And there is nothing in this that could be laid as a burden on his conscience. For what he teaches in consequence of his office as carrying out the business of the church, he represents as something with respect to which he does not have free power to teach as he thinks best, but which he is appointed to deliver as prescribed and in the name of another. He will say: Our church teaches this or that; here are the arguments it uses.

He then extracts all practical uses for his congregation from precepts to which he would not himself subscribe with full conviction but which he can nevertheless undertake to deliver because it is still not altogether impossible that truth may lie concealed in them, and in any case there is at least nothing contradictory to inner religion present in them. For if he believed he had found the latter in them, he could not in conscience hold his office; he would have to resign from it. Thus the use that an appointed teacher makes of his reason before his congregation is merely a private use; for a congregation, however

large a gathering it may be, is still only a domestic gathering; and with respect to it he, as a priest, is not and cannot be free, since he is carrying out another's commission. On the other hand as a scholar, who by his writings speaks to the public in the strict sense, that is, the world – hence a clergyman in the public use of his reason – he enjoys an unrestricted freedom to make use of his own reason and to speak in his own person. For that the guardians of the people (in spiritual matters) should themselves be minors is an absurdity that amounts to the perpetuation of absurdities.

But should not a society of clergymen, such as an ecclesiastical synod or a venerable classis (as it calls itself among the Dutch), be authorized to bind itself by oath to a certain unalterable creed, in order to carry on an unceasing guardianship over each of its members and by means of them over the people, and even to perpetuate this? I say that this is quite impossible. Such a contract, concluded to keep all further enlightenment away from the human race forever, is absolutely null and void, even if it were ratified by the supreme power, by imperial diets and by the most solemn peace treaties. One age cannot bind itself and conspire to put the following one into such a condition that it would be impossible for it to enlarge its cognitions (especially in such urgent matters) and to purify them of errors, and generally to make further progress in enlightenment. This would be a crime against human nature, whose original vocation lies precisely in such progress; and succeeding generations are therefore perfectly authorized to reject such decisions as unauthorized and made sacrilegiously.

The touchstone of whatever can be decided upon as law for a people lies in the question: whether a people could impose such a law upon itself. Now this might indeed be possible for a determinate short time, in expectation as it were of a better one, in order to introduce a certain order; during that time each citizen, particularly a clergyman, would be left free, in his capacity as a scholar, to make his remarks publicly, that is, through writings, about defects in the present institution; meanwhile, the order introduced would last until public insight into the nature of these things had become so widespread and confirmed that by the union of their voices (even if not all of them) it could submit a proposal to the crown, to take under its protection those congregations that have, perhaps in accordance with their concepts of better insight, agreed to an altered religious institution, but without hindering those that wanted to acquiesce in the old one. But it is absolutely impermissible to agree, even for a single lifetime, to a permanent religious constitution not to be doubted publicly by anyone and thereby, as it were, to nullify a period of time in the progress of humani-

ty toward improvement and make it fruitless and hence detrimental to posterity. One can indeed, for his own person and even then only for some time, postpone enlightenment in what it is incumbent upon him to know; but to renounce enlightenment, whether for his own person or even more so for posterity, is to violate the sacred right of humanity and trample it underfoot. But what a people may never decide upon for itself, a monarch may still less decide upon for a people; for his legislative authority rests precisely on this, that he unites in his will the collective will of the people. As long as he sees to it that any true or supposed improvement is consistent with civil order, he can for the rest leave it to his subjects to do what they find it necessary to do for the sake of their salvation; that is no concern of his, but it is indeed his concern to prevent any one of them from forcibly hindering others from working to the best of their ability to determine and promote their salvation. It even infringes upon his majesty if he meddles in these affairs by honouring with governmental inspection the writings in which his subjects attempt to clarify their insight, as well as if he does this from his own supreme insight, in which case he exposes himself to the reproach Caesar non est super grammaticos, [Caesar is not above the grammarians] but much more so if he demeans his supreme authority so far as to support the spiritual despotism of a few tyrants within his state against the rest of his subjects.

If it is now asked whether we at present live in an enlightened age, the answer is: No, but we do live in an age of enlightenment. As matters now stand, a good deal more is required for people on the whole to be in the position, or even able to be put into the position, of using their own understanding confidently and well in religious matters, without another's guidance. But we do have distinct intimations that the field is now being opened for them to work freely in this direction and that the hindrances to universal enlightenment or to humankind's emergence from its self-incurred minority are gradually becoming fewer. In this regard this age is the age of enlightenment or the century of Frederick.

A prince who does not find it beneath himself to say that he considers it his duty not to prescribe anything to human beings in religious matters but to leave them complete freedom, who thus even declines the arrogant name of tolerance, is himself enlightened and deserves to be praised by a grateful world and by posterity as the one who first released the human race from minority, at least from the side of government, and left each free to make use of his own reason in all matters of conscience. Under him, venerable clergymen, notwithstanding their official duties, may in their capacity as scholars freely and publicly lay before the world for examination their judgments and insights deviating here and there from the creed adopted, and still more may any other who is not restricted by any official duties. This spirit of freedom is also spreading abroad, even where it has to

struggle with external obstacles of a government which misunderstands itself. For it shines as an example to such a government that in freedom there is not the least cause for anxiety about public concord and the unity of the commonwealth. People gradually work their way out of barbarism of their own accord if only one does not intentionally contrive to keep them in it.

I have put the main point of enlightenment, of people's emergence from their self-incurred minority, chiefly in matters of religion because our rulers have no interest in playing guardian over their subjects with respect to the arts and sciences and also because that minority being the most harmful, is also the most disgraceful of all. But the frame of mind of a head of state who favors the first goes still further and sees that even with respect to his legislation there is no danger in allowing his subjects to make public use of their own reason and to publish to the world their thoughts about a better way of formulating it, even with candid criticism of that already given; we have a shining example of this, in which no monarch has yet surpassed the one whom we honour.

But only one who, himself enlightened, is not afraid of phantoms, but at the same time has a well-disciplined and numerous army ready to guarantee public peace, can say what a free state may not dare to say: Argue as much as you will and about what you will; only obey! Here a strange, unexpected course is revealed in human affairs, as happens elsewhere too if it is considered in the large, where almost everything is paradoxical. A greater degree of civil freedom seems advantageous to a people's freedom of spirit and nevertheless puts up insurmountable barriers to it; a lesser degree of the former, on the other hand, provides a space for the latter to expand to its full capacity. Thus when nature has unwrapped, from under this hard shell, the seed for which she cares most tenderly, namely the propensity and calling to think freely, the latter gradually works back upon the mentality of the people (which thereby gradually becomes capable of freedom in acting) and eventually even upon the principles of government, which finds it profitable to itself to treat the human being, who is now more than a machine, in keeping with his dignity.

Königsberg in Prussia, 30th September, 1784

Quotes!

Science is organized knowledge. Wisdom is organized life.

All our knowledge begins with the senses, proceeds then to the understanding, and ends with reason. There is nothing higher than reason.

From President Neil Morse



This image is from a recent publication from the Museum of Freemasonry in Sydney entitled either *The Craftsman's Treasure* or *Collections of the Museum of Freemasonry*. It appears to be a jewel from 'Giuseppe Garibaldi Lodge No 114' – from somewhere. Any thoughts?

As I write this Bro John Belton is about to complete his first three weeks of his tour. So far he has spoken in Melbourne, Launceston, Hobart, Canberra and Sydney [twice]. I hope that news of his travels will be posted on the ANZMRC Facebook page so we can track his movements and receive timely notice of his activities. Bro John told me after the second meeting in Sydney that he was pleased with the tour 'so far'. Whilst I had hoped to accompany him further, he didn't want that, and my current health won't allow it. So there we go. So far, so good.

Even before he arrived in Australia, John had expressed a strong desire to catch up with Tony Pope. I was able to facilitate a visit. It doesn't seem to be common knowledge that Tony and Barbara have moved from Queanbeyan to Yass. The buggerance factor is that there has been no landline to their new premises for more than half a century, and there is only one qualified cable layer in Yass. Tony hopes to have a landline, and NBN access, by Christmas! So until then all contact must be in person, or by post. We were pleased to see that Tony is now enjoying better health than he has for some time.

I was surprised when John told me that his piece on 'Build your own inexpensive Masonic library' had not been chosen for delivery on the tour. It was mentioned to me by several new brethren in both Canberra and Sydney, after they bought the book, as the kind of guide they were seeking.

Times is, as ever, creeping on towards the 2018 Conference in Melbourne – it's now less than a year away! Please contribute to the success of the Conference by encouraging brethren to submit KL proposals. The more the merrier.

Recently I found that Bro Laurence Price had compiled "from the Proceedings of the Grand Lodge with permission of the Board of General Purposes" a volume entitled "The Completion Of One Hundred Years Of The Grand Lodge Of Western Australia: From 1950 -2000". This was published last year. It has an interesting inclusion, a list of all the Grand Officers of that Grand Lodge since its inception.

The report of the masonic activities in the 3rd Australian General Hospital in WWI mentioned that a Bro Butler was initiated in Egypt during his time with the AIF. It stated:

Through the kindness of the WM of Lord Kitchener Lodge a member of this Unit was initiated, Brother A Butler became a MM while in England and has proved himself a worthy Mason in every way.

A recent search of membership records held by UGLE elicited the following:

Allen Butler Aged 39

I: 16.viii.16

P: 15.iii.17

R: 19.iv.17

Certificate issued 13.viii.17

Excluded [NPD] 31.xii.20

Bro Allan Butler was a tram driver from Mosman when he enlisted and it would appear that he went back to Mosman. I wonder if he continued with the Craft.

I was pleased to learn that several NZ brethren are taking pro-active steps regarding the 2020 Conference. Remember it is only about three years away! If the present planning is brought to fruition, I will be happy to meet up with you all in Dunedin."



John Belton and Neil Morse in Canberra

John Belton with the Worshipful Master of Lodge Galileo WB Dominic Cosoleto.



Legal stuff About *Harashim*

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

It is supplied to Affiliates and Associates electronically in PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Editor at harbar88@gmail.com *Harashim* may be read online at <https://issuu.com/harashimed>

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Contents

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

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

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

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

Material submitted for publication must be in a digitized form in MS Word or other text, by e-mail, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to harbar88@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 files and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne

World news

Found on the website of the Westmorland Gazette

September 2017

A BRAND new, life-saving motorcycle has been presented to Blood Bikes Cumbria by the Freemasons of Cumberland and Westmorland.

The gift was made to volunteers from the charity during a "fantastic celebration" of 300 years of Freemasonry at Kendal Leisure Centre, which saw £120,000 donated to a dozen charities across Cumbria by the brethren.

As communications officer Peter Clark explained, the liveried motorbike was bought by the Province of Cumberland and Westmorland Freemasons to transport emergency supplies of blood, tissue and drugs to hospitals across Cumbria, 365 days a year.

The fleet's drivers and riders are all volunteers, and they also supply the Great North Air Ambulance with fresh blood every day of the week, regardless of weather conditions.

The air ambulance was also given a £1,000 cheque by 94-year-old Jim Wise, who became a Freemason back in 1947. The money was raised at Mr Wise's celebrations for his 70th year in Freemasonry.

As well as presenting the new motorbike, provincial grand master Norman James Thomson and the Marquess of Northampton presented cheques for £10,000 each to six charities chosen by local Freemasons -

Charitable Foundation has given out £3 million during the 300th year.

The evening also saw £1,000 given to Kendal Museum, which hosted an exhibition about Freemasonry over the summer.

Keith Beattie, compere for the event, described it as "a fabulous evening for Freemasonry in our Province of Cumberland and Westmorland". He told the audience: "To give away £120,000 makes us tremendously proud of our organisation."

Transcending Yesod-The Third Degree of Freemasonry

SEPTEMBER 3, 2017 BY [GREG STEWART](#)

The following is an adjusted version of the introduction for a new book I've been working on, The Master Mason. This work is the culmination of nearly a decade of consideration and contemplation over the complexities of what it means to become a master in the masonic system of initiation. It is not the complete work and serves as an introduction to the broader themes explored in its subsequent pages. In a nut-shell, the work is an exploration of Freemasonry and how it relates to the Hermetic tradition, the Kabbalah and other esoteric systems that have at various intersections crossed paths with what we know as Freemasonry today
So, with that in mind, I present to you,

Transcending Yesod – The Third Degree of Freemasonry

“To be or not to be” are the immortal words written by the eminent bard of Avon, William Shakespeare. His question appears in the story of Hamlet made by a lost son striving to find answers to what would, by most, be an unfathomable question which is the essence of the third degree. “To be” is perhaps the oldest of the *New Age* paradigms stirring echoes across theologies of all cultures said best in the application of the *Golden Rule* as to do unto others which is *Being* itself. Like the *Golden Rule*, in order to do unto others, we must first understand ourselves, the innerness of our being such that we can *Be* in the first place. This lesson is not something that is wholesale unique to the fraternity of Freemasonry, or this degree, as we find the idea of the *Golden Rule* transcribed across millennia and within every theological system.

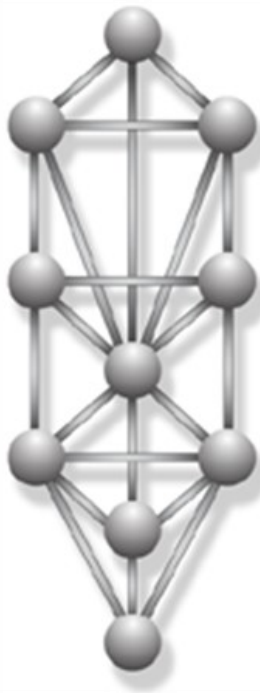


Third Degree Masonic Tracing Board

So too do we find the testament as a personal gospel of finding *our* truth. For most, truth is mythology whose philosophical lessons are lost in the dogmas of its authority – its commentaries on the philosophies become more valuable than the philosophies themselves and the value of what was said is lost to the dominion of those who hold authority over them. We must interpret the truths for ourselves so as to find their resonance within us. This is the entirety of the lesson of the third degree, the marrow in the bones of antiquity within which the truth spans all landscapes if the seeker looks deeply enough into its composition. But, as with any concept, truth is itself mutable as generations add or redact its communication creating ever fluctuating permutations and confluences of its principle concepts. Truth is truth, no matter how others dictate its interpretation. It is our own internal mechanisms that decide it for ourselves.

For the Mason reading, we, as Hiram, perish in custody of our virtue which in turn is the vehicle of our metaphoric resurrection in being made perpendicular again, a zenith we find in the number three as the union between one and two, duality itself made whole. By reading the degree, whether in the Scottish or York Rite telling, the overtones are distinctly Christian but like the Christian Church itself, the tradition existed well before the consummation of the Gospels and illustrate the depth of antiquity for what they seek to convey.

As with every symbolic story, we must look at it with filters and adjudge the entirety by the description of the pieces to achieve a level of perspective over the totality within which it exists. Freemasonry is, if anything else, a conglomerate of ideas, culled together from a variety of sources. So then, to understand its summation we need to look at the Kabalistic connections of this degree as it relates to our Tree of Life progression as the degree of the



Master Mason resides within the Sephirot of Yesod on the pillar of mercy giving several meanings and parallels. So too will we do well in finding its corresponding relations in the Tarot as Yesod relates to the card of the Four Nines, which is also a source of its symbolic origin. But, our greatest understanding will come as we look at the degree itself to try and make sense of why the master mason is arranged the way it is, given its discordant portrayal when compared with the two that preceded it in both presentation and tone.

No longer is the degree about simply the teaching of ideas and social principles, nor is it an indoctrination meant to introduce foreign concepts to the newcomer.

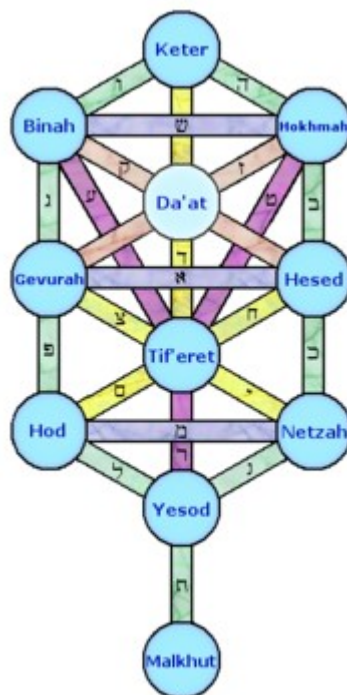
No, this degree is about the inner journey, the making of the “transcendent transparent” which it does by introducing, in its present-day conduct, an aspect of itself that strives to teach its lesson through theatrics so as to convey its lesson in a manner reminiscent of a morality play with antecedent’s common at the time of its ritual organization. “To be...or not to be,” that is the challenge that faces each of us as we confront our own inner Hiram. And is the question which will open the door of the future of Masonry in the pursuit of the higher degrees.

The esoteric writer Eliphas Lévi says, in his book *The History of Magic*, “Ordeal is the great word of life, and life itself is a serpent which brings forth and devours unceasingly.” Man, is born into chaos to seek light from that which he was created which, the great tradition of *Hermetica* tells us, is but merely a reflection, as the moon reflects the

light of the sun — an aspect of this tradition we find in the parallel with Yesod. So then, we need a place to begin our study and where best to begin than with the number of the degree itself so as to construct an understanding of the significance of the number three and its relationship to many other traditions as the unifying force of division.

Ed Note:- From Wiki.

Yesod (Hebrew: יסוד "foundation") is a sephirah or node in the Kabbalistic Tree of Life, a system of Jewish philosophy. Yesod, located near the base of the Tree, is the sephirah below Hod and NetZach, and above Makut (the kingdom). It is seen as a vehicle allowing movement from one thing or condition to another (the power of connection). Yesod, Kabbalah, & the Tree of Life are Jewish concepts adopted by various philosophical systems including Christianity, New Age Eastern-based mysticism, & Western esoteric practices.



Quatuor Coronati 2018 Conference

'Freemasons in the Transatlantic World'

AT THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL

14-16 September 2018

How to Get There

By Car

The George Washington Masonic National Memorial is in Alexandria, VA, just over the river from Washington DC. Take the Telegraph Road exit off of the Capital Beltway (1-495). Daytime parking is free on a first-come, first-served basis. Up to 200 parking spaces are available.

Via the DC Metro system

The King Street Metro Station is within walking distance of the Memorial. The Yellow and Blue lines come to the station providing easy access from DC. The King Street Metro has connections to the free King Street Trolley as well as several WMATA and DASH bus lines. There is also a direct link - two stops on the Yellow line - from Ronald Reagan International Airport to King Street.

By Amtrak

Take Amtrak to Alexandria Union Station. The Memorial is across the street to the west.

How to Book

Booking could not be easier: go to the QC website and click link to the in-house QC ticketing page under 2018 conference. You can book using a credit card or PayPal.

www.quatuorcoronati.com/meetings/2018-conference/book-tickets/

How much does it cost?

Conference Registration Fee The current early bird rates are:

Whole conference (3days)	US\$119 for QCCC members. US\$149 for non-members
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Friday only:	US\$85 for QCCC members US\$ 115 for non-members
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Saturday/Sunday (2 days):	US\$105 for QCCC members US\$125 for non-members
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Demonstration & Talk, GWMNM Friday Evening US\$5 per person

The fee covers incidental costs specific to the event

Celebration Dinner Saturday Evening US\$87 per person

Guests and wives are welcome to attend Please book asap so that we can finalize numbers.

Guided Tour of Washington: Sunday afternoon US\$25 per person.

Program

Friday 14 September - Day One George Washington Masonic National Memorial

- 09:00 - 09:45 Registration
09:45-10:30 Welcome & Introduction, plus Highlights of the Tercentenary Event at the Royal Albert Hall, part I
10:30-11:15 Paul Monod: The Conflicted Identity of Early 18th Century English Freemasonry
11:15-12:15 1st Panel: Scottish-American Freemasonry in the Eighteenth Century
Bob Cooper and Mark Wallace
12:15-13:15 Lunch
13:15-14:30: 2nd Panel: Freemasonry in the Caribbean Neil Wynes Morse, Susan Snell & Andreas Onnefors
14:30-14:45 Coffee.
14:45-16:15 3rd Panel: Freemasonry in North America John Laurence Busch, Jeffrey Croteau & Ric Berman
16:15-17:15 4th Panel: French Lodges and Connections in the Americas.
Eric Saunier & Jeffrey Kaplan
18:00-19:00 Demonstration Lodge and talk on Masonic symbolism in the capital, a personal view, by Akram R. Elias, PGM of DC. North Lodge Room, GWMNM, Followed by an evening in Alexandria

Mark Tabbert will be conducting guided tours of the GWMNM Throughout the Conference

Saturday 15 September – Day Two.

George Washington Masonic National Memorial.

- 09:15 Welcome
09:45-10:45 Jackie Ranston: The Multifaceted Freemasons of Jamaica
10:56-11:00 Coffee
11:00-12:30 5th Panel: Freemasonry in North America. David Bell, Eric Morgan Huhn & Shawn Eyer.
12:30-13:15 Lunch
13:15-14:30 6th Panel: Religion & Freemasonry: Lucio Artini, Roberto Pertocucci. Fenando Gill Gonzalez & John Acaster.
14:30-14:45 Coffee
14:45-16:00 7th Panel: Material & Print Culture: Felipe Corte Real de Camargo, Hilary Anderson & John Slifko.
16:00-17:00 8th Panel: Transatlantic and Back Again. Marsha Keith Schuchard & Hans Schwartz.
18:45 Celebration Dinner. Followed by an evening in Alexandria.

Sunday 16 September- Day Three.

George Washington Masonic National Memorial.

- 9:30 Welcome
09:45-10:45 Ric Berman: Over the Hills and Far Away—The Irish & Antients Freemasonry in Pennsylvania and the Sothern Colonies.
10:45-11:15 Dominic Selwood introduces: Highlights of the Tercentenary Celebrations at the Royal Albert Hall part II.
11:15-11:30 Conclusions: Ric Berman, Mark Tabbert. Susan Mitchell Sommers.
14:00 Guided Tour of Washington. Depart from GWMNM.

Please note that certain events, panels and speakers may be subject to change.