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HARASHIM

Editorial

I want to offer some thoughts on what we call A Lodge of Masonic research.

A research lodge has or ought to have a slightly different emphasis from a regularly constituted lodge which has as its main purpose the ordinary business and duties of a Craft Lodge. Its main purpose is to initiate candidates and by its Rituals provide grounds for the lessons contained within the ritual.

A lodge of Research and dare I say Education, on the other hand, is a more specialised group within the Craft. It provides a medium whereby brethren can both share information on and learn more about Freemasonry through study and discussion. I use the word Study as to apply the mind to something in order to acquire knowledge or skill; to scrutinize; to look contemplatively at; to elaborate with self-consciousness; to think about; to meditate; to apply the mind closely to books, science, nature and acquisition of learning or skill.

Unfortunately many relate the word study to what was done at School or college. Shall we say that study is a process that leaves knowledge as its product? *Oxford Living Dictionary*. Do we not seek the light of Masonic Knowledge? There is, therefore, no reason why the two should not be compatible and complimentary.

The word study is derived from the Latin studium meaning zeal, painstaking application, surely this is an attitude? An attitude we can take with us in our quest for knowledge, is this not Research? So what then is research? "It is the systematic investigation into and study of materials and sources in order to establish facts and reach new conclusions" *Oxford Living Dictionary*.

There are individuals within a Research Lodge and they will have various views on what area of Masonic Knowledge they are seeking. For instance, Masonic Origins, History complete and specialised, Symbolology, the Metaphysical, and esoteric to mention just a few. My own interest in Education is another. Whichever way you look at it there are enough areas to whet the appetite of even the most particular member. (See also page 20.)



Inside this issue

Editorial	1
Letters to Editor	2
William Preston.....	6
Time Immemorial.....	7
Video Link 300 years	12
Tour Report.....	13
Symbolism FM.....	15
Presidents Corner.....	19
Masonic ED.....	20
Transgender?.....	23
2018 Conference.....	26
Sandridge Hall	27
2020 Conference NZ.....	29
The way we think about Charity.....	30

Letters to the Editor.

I am pleased to be able to print a letter from a reader. Why? You may ask. It indicates to me that Harashim does get read. Following is my comments on Bro Bob's letter.

Bro Bob asks. Why do I want to know what my readers think? Put yourself in my position. Ignorant of the readers of Harashim but assume they are Freemasons who, maybe, are like me, seeking the Light of Masonic knowledge. In addition to that, asking questions, just maybe a way to get interested people writing and expressing an opinion. With a bit of luck cause a forum to happen.

I will never dismiss an opinion expressed by a reader unless it is clearly not in the interest of the ANZMRC.

I suppose I do express an opinion in my idea of what Freemasonry is (to me) but it does seem pretty universal. I do ask a lot of questions but I have no intention of assessing any answers that may be received. My questions are an invitation to (a), Think and (b), to participate.

I see my job as editor to facilitate this. To publish papers that may assist the reader in his quest for Masonic knowledge. The following question however, if asked and acted on, I do believe could be helpful to a Lodge. **Should we welcome them with generous love when they attend Lodge?** See editorial issue 76.

I ask any reader out there to attempt to answer Bro Bob's questions.

I would hope that the readership of Harashim are men, who belong to a group of Masonic researchers, interested and capable of reading and writing papers of Masonic interest to other like minded men. So why not share your thoughts with our readers?

Bob also mentions the cost of attending and participating in Masonic Conferences. If we can make it interesting enough we will get people attending, well at least those that can afford to. This is a point upon which to ponder.

Editor

For Harashim.

From Bob James, Newcastle 2297.

October, 2017.

'Editorial – A Response'

Harashim's editor has set out his despair at lodge closings and asks readers what they think in response to his questions, which begin with 'Why?' and run to a round dozen in total. His questions are clearly important to him, they are on page one. The questions, asked many times before in various forms, are clearly important to the Craft as well, yes?

Let me ask you, Br Editor: why do you want to know what your readers think?

What will you do with any opinions? Will you assess them? Dismiss them if you disagree with them? If you discuss them will you use your own opinions as counter-weight?

I ask these questions in all seriousness. I am responding to your despair, and, I guess, your frustration – ***'Freemasonry could be so much better, so much more lively and engaging – it could be achieving so much more – will I be one of those having to turn off the lights and close the door?'***

I suspect you will dismiss this response of mine. I'm argumentative, I ask hard questions and I don't appear to be sufficiently respectful of your efforts, or of the Craft. Sometimes I even sound as though I might be anti-Masonry. All I can say to that it's important to me to ask you to consider which responses you will use, and why?

Perhaps you'll begin by asserting that Freemasonry allows all opinions, and that all are equivalent in value. But are they?

You might then say that it's not up to you to assess a response, and anyway you don't know which standard of assessment to use, since Freemasonry doesn't have one. But is that true? We both know that not all human persons can enter lodge, or be initiated, etc. We both know, too, that the exclusions are not universal. As one of your Sept, 2017 writers says 'Freemasonry bears the imprint of the society in which it

exists', so for that to be true, lots of people must have been using their judgement and determining the nature of Freemasonry in their districts.

I wonder about the standards you would use for assessment of responses, and the material in Harashim, for a number of reasons.

Firstly, because you seem deliberately to not provide any clues, secondly, because you do exercise judgement, otherwise you wouldn't be able to do your editorial job, and thirdly, because a major reason, I believe, for lodge closures and therefore for your despair, is that 'Freemasonry' taken as a whole, is awash with opinions, it's drowning in them. Just in the current issue, I find numerous opinions about the role and function of 'Freemasonry':

'Masonry is not a charity, nor a service organisation...The purpose of Masonry is to make its members better.' (p.1)

'The opening of a Lodge in Masonry...(allows) the brethren to freely discuss the Mysteries of the Order' (p.2)

'When we once again fulfil our members, we will fill our lodges'. (p.7)

'fantastic' and 'mystical' (p.8)

'(These two books) are for those who like their Freemasonry to have mysterious Knight Templar origins' (p.11)

'American Freemasonry has remained deeply religious unlike some branches of French Freemasonry ... (which) operate... as philosophical debating societies (p.14)

You have devoted a number of pages to Kant's writing on 'enlightenment', which I admire and support, without saying why. You do, however, emphasise his support for reason and for scientific, not irrational or superstitious, exploration. You devote a number of pages to 'Transcending Yesod – the Third Degree' which discusses myth, history and an individual's capacity to decide 'the truth' for himself. *'In a nutshell, the work is an exploration of Freemasonry and how it relates to the Hermetic tradition, the Kabbalah and various esoteric systems...'*

You may argue that this diversity, I would say wildly contradictory assertions, is the best part of Freemasonry. So, why, then, do you want your readers to supply further opinions? How can more variety serve any purpose, except perhaps to assure you that there are other brothers out there somewhere?

Other organisations are insisting that it is important to listen to and respond to 'the members'. You might say, well, 'Why not Freemasonry?' But how and in what manner is surely important?

You are not alone in your reticence about your own opinions. Br Morse writes at length on his travels, and on Br Belton's work but he discloses very little, just enough to tease. Why 'Alvin Langdon Coburn'? What is the 'August Order of Light'? How does it have copyright and therefore a right to control? He comments 'Apparently the silence...' but provides no context. Why is 'founder' in quote marks? (p.3). Who is Karen Kidd? A 'broadsheet' piqued his interest – why? Why his interest in Ramsay and Begemann? The success of one conference was 'obvious' – how? What is the pic on page 4 about? Who authored the item 'Organisation of Research'? Why is it included? What is 'true research' or 'research proper'? The item about lodge on Page 2 is not 'an original Old Charge', is it?

Everyone has opinions, they just don't agree. What does Br Greg Stewart mean when he speaks of 'Freemasonry' becoming 'relevant to America, again.' Such an idea requires opinions about past and present society, politics, history, economics, and so on. He mentions these in his book review but explains none. Is everyone expected to know what he's not saying? In this same issue, Br Peter Verrall boasts of his Masonic research and his years of lecturing. In one place he limits the range of research to 'the teachings of Freemasonry', while in another he includes 'History, the ritual and the lodge room.' (p.12) Is this diversity the problem, or is it not? I think it is, at least as long as there is no follow up to any of them. These are neither minor issues, nor irrelevant to your purpose, nor I suspect to the ANZMRC. Items of interest to either of you, are probably of interest to your readers. You, and others with the capacity to do what you and the ANZMRC are doing, have to impress, inspire, lead, that is, if you are to get results. Part of the answer is money. Australasia is a huge place and just to get along the east coast of the mainland is

expensive. Money is a necessary lubricant for the travel, and the reading and the transmitting, which are inevitable components of practical answers to your questions.

In brief, then, I would say in response to your original questions that 'Freemasonry' does not take its members seriously, for it has no mechanisms for listening to them or seriously responding. I don't believe that you take yourself seriously enough, nor give yourself enough credit for the work you are doing. It is important, but it isn't just holding the door open for any T, D or H to throw in anything they like. There has to be purpose, structure, and dare I say it, discrimination. Cheers, Bob.

Ed Note. Bro Neil Morse replies to comments by Bro Bob James.

Bro Morse writes at length on his travels, and on Bro Belton's work but he discloses very little, just enough to tease.

Obviously not sufficiently for Bro. Bob to do any work.

Why 'Alvin Langdon Coburn'?

Why not? – a prominent artist who, in his later life, wrote and delivered many presentations on Masonic topics. Did his freemasonry affect his artistic pursuits, and vice-versa? And he's not been significantly written up, so a paper on him would be breaking new ground. And the opportunity to print his papers would be worth grabbing.

What is the 'August Order of Light'?

I leave that to your previously-demonstrated research skills. But to be more of a 'tease', try

<https://sites.google.com/site/augustorderoflight/home>.

How does it have copyright and therefore a right to control?

I've not seen ALC's will. But it was a fellow researcher into ALC's artistic work who told me at Aberystwyth that the AOoL had advised the NLW that they believed the copyright of his masonic writings rested with them and that steps should be taken to prohibit copying of the material without the Order's permission. The NLW quickly placed a copying lien on the papers.

He comments 'Apparently the silence...' but provides no context.

I asked Andrew Prescott whether he had received any feedback from GQS on his Sankey Lecture or the paper delivered to the QC Conference in Cambridge. In this supposed 'tercentenary year' of UGLE, this matter is a 'hot topic'. I would have thought

Why is 'founder' in quote marks? (p.3).

Because RWL made out he was the 'reviver' of the Order. See the paper delivered to QC 2076 in July 2017 – it was available in two parts on the QC website prior to delivery.

Who is Karen Kidd?

I am very disappointed in your question. VWBro Google will help you. Please see also the earlier Harashim item I wrote about the Kidd Collection.

A 'broadsheet' piqued his interest – why?

Because I hadn't seen such a thing before. Because a very quick online search failed to find anything remotely similar. Because I like puzzles, and this certainly was one. Is that sufficient? Or does my 'interest quotient' have a low threshold of piquancy?

Why his interest in Ramsay and Begemann?

Is it necessary that I justify my personal masonic research interests to anyone? Even you. That said

Firstly, Ramsay. I was to attend a workshop in Paris relating to Ramsay's Oration and I didn't want to make more of a fool of myself than I usually do. To that end I requested, and received, a copy of Dr Lisa

Kahler's thesis on Ramsay [now available, with her permission, on the Linford website.] The later Paris conference also had as a major theme the effect of Ramsay on the development of the 'other Orders'. So I think it was appropriate to 'bone up' on Ramsay.

Next, Begemann. In a paper by Alain Bernheim, I found that, prior to the Kaiser's War, Lionel Vibert had translated Begemann's history of English Freemasonry, but that it remains unpublished. I initially read only the text as it related to Ramsay [see above] so as to have a contribution at Paul Rich's workshop. Later, making a little more free time, I read and wrote notes on the whole document. I am interested in material which is unpublished – for whatever reason. Hence my, so far incomplete, project on unearthing Douglas Knoop's 'banned' paper on Anderson. There's another 'tease'.

The success of one conference was 'obvious' – how?

Because the participants told the organisers, in public and en masse, that they wanted another one, run along the same lines. That seems fairly 'obvious' as an indicator of success to me. And the conference in 2019 will be in Bordeaux.

What is the pic on page 4 about?

It shows two Paris restaurants: Num adjacent to Bliss. Maybe an ANZMRC insider jest. Check the surname of the ANZMRC's webmaster. Sorry if it is somewhat oblique to you.

Who authored the item 'Organisation of Research'?

Dunno.

Why is it included?

I provided it to Harvey because of the amazing statement; viz

Pure research would not be practical in Australia except in respect of Australian Lodges and Grand Lodges

This still seems to be a common attitude both in the UK/Europe and the USA. It is, of course, absolute rubbish. I believe that my presentation at the QC America Conference in September next year may assist in dispelling this nonsense.

What is 'true research' or 'research proper'?

I am not prepared to second-guess the author, who was obviously a child of his time.

The item about lodge on Page 2 is not 'an original Old Charge', is it?

The image at the bottom of the page is a partial detail of the broadsheet. Somehow in my production process it was substituted for what I had intended to highlight – a pic of the Lechmere MS., one of four copies of the Old Charges [the Woods Manuscript (1610); the Lechmere Manuscript (late 17th Century); the Indigo Jones Manuscript (dated 1607 but more likely to be circa 1720) and the Woodcock Manuscript (circa 1715)] held in Worcester. Mea culpa



Ed Note. These manuscripts are held at the Worcester Masonic Museum. See link below.

<http://www.worcestermasonicmuseum.co.uk/index.php>

Pic and text from this website.

Our large antiquarian stock includes early editions of nearly all the printed exposures of the mid-18th century and five old manuscripts, three of which are amongst the earliest surviving versions of the Ancient Charges.

Welcome to the website of the Worcestershire Masonic Library and Museum. Our Library and Museum possesses the finest collection of Masonic items in the English constitution, other than that belonging to the United Grand Lodge of England itself, which is housed at the Library and Museum of Freemasonry, Freemasons Hall, London.

In 2009, the Worcestershire Masonic Library and Museum was awarded *Accredited Museum* status by the Museum Library and Archives Council (MLA). We were the first Masonic museum in the country to have achieved this level of recognition. In 2013 and following the abolition of the MLA, the Library and Museum was re-accredited by the Arts Council of England.

William Preston 18th Century Lecturer, Historian, Orator

The great English Masonic Lecturer and Instructor William Preston is best known to Masons the world over for his invaluable work titled "Illustrations of Masonry", the first edition having been published in the year 1772,

William Preston was born in Edinburgh, Scotland, in 1742. At an early age he was apprenticed to a printer, and for the best years of his life he remained as a corrector of the press and as editor of the London Chronicle.

Wherever Masonic instruction could be acquired, thither Preston directed his course, and with the advantage of a retentive memory and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose to become a competent master of the subject of Freemasonry.

He solicited the company and conversation of the experienced Freemasons of Britain and many countries; and after long and exhaustive study he was at last, with the assistance of some zealous friends, able to arrange and digest the whole of his first lecture of Freemasonry. To establish its validity he resolved to submit it to the society at large, and for that purpose he instituted a grand gala at the Crown and Anchor Tavern in 1772, and was honoured with the presence of all the Grand Officers and many other Brethren.



William Preston, from the 1812 edition of *Illustrations of Masonry*

On this occasion he delivered an oration on the Institution which was afterward printed in the first edition of his "Illustrations of Masonry", published by him in the same year.

Preston then proceeded to complete the lectures. He employed a number of skilful Brethren to visit different town and country Lodges for the purpose of gaining information. These Brethren reported their results at weekly meetings. Finally, after long study and application, he issued proposals for a regular course of lectures on all the Degrees of Masonry, and these were publicly delivered by him at the Mitre Tavern, in Fleet Street, in 1774,

Having obtained the sanction of the Grand Lodge, he continued to be a zealous supporter and encourager of all the measures of that assembly. In June, 1774, he was made a member of Antiquity Lodge, and, what was most unusual was elected Master at the same meeting. When he became Master of a constituted Lodge, he at once commenced a thorough study of the Masonic Institution. His own words are interesting.

"When I first had the honour to be elected Lodge Master, I thought it proper to inform myself fully of the general rules of the Society, that I might be able to fulfil my own duty and officially enforce obedience in others. The methods which I adopted with this view excited in some of superficial knowledge an absolute dislike of

what they considered as Innovations, and in others, who were better Informed, a jealousy of pre-eminence which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intentions."

Preston had been Master of Philanthropic Lodge, at Queen's Head, Gray's Inn Gate, Holborn, for over six years, and of several other Lodges before that time, but to the Lodge of Antiquity he began chiefly to confine his attention.

To obtain a complete knowledge of the state of Masonry under the English Constitution, he became an active member of the Grand Lodge, under the Duke of Beaufort as Grand Master. During his term of office he compiled for the benefit of charity a number of important Masonic books, including a history of Freemasonry which was later published in his "Illustrations of Masonry".

The Legend of the Craft given by Preston, which details the origin and early progress of the Institution, is more valuable and more interesting than that of Anderson because, although founded like it on the Legend of the Craft, it treats each detail with an appearance of historical accuracy that almost removes from the narrative the legendary character. In accepting the Legend of the Craft as the basis of his story he rejects all the earlier parts of it and begins with the introduction of Masonry into England.

We know, much to our regret, that the beginnings of Freemasonry are lost in an obscurity that is all the greater because the Masons of 1717 evidently made no attempt to throw even the faintest ray of light on it. The first Masonic historian, the Rev. James Anderson, has bequeathed us an extensive history, but what he wrote can only be regarded as legend, dictated by the desire to make a speculative society appear as venerable as possible.

No other motive can be attributed to him for the fantastic history with which he; endowed the Constitution of the newly-born Grand Lodge based upon the ancient legends of the guilds. However, it has turned out to be a fatal gift to Masonry. There were experts in the eighteenth century who thought that Anderson had not gone back far enough.

Of these, William Preston was one, and in his "Illustrations of Masonry" he has attempted to trace Masonry back to the commencement of the world; and to Dr. George Oliver it seemed clear that the Masonic science existed on older planetary systems before the formation of the earth. These histories were either based on ancient legends or were the outcome of the author's own imagination.

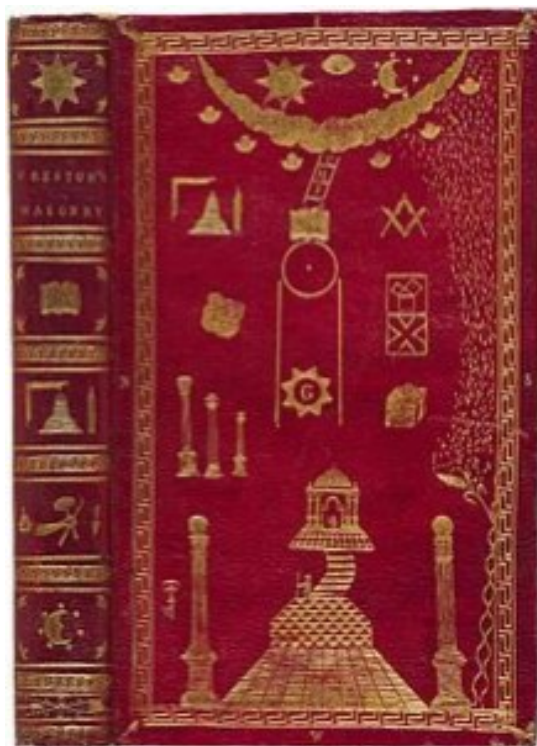
An unfortunate dispute having arisen in the Society in 1777 between the Grand Lodge and the Lodge of Antiquity, in which Preston took the part of the Lodge and of his private friends, his name was ordered to be erased from the Hall Committee, and he was afterward, with other members of the Lodge, expelled.

The circumstances were written up by Preston in a pamphlet and circulated among his friends. But it was never published. Ten years later, upon a reinvestigation, the Grand Lodge was pleased to reinstate Preston, with all the other members of the Lodge of Antiquity, and in the most handsome manner at the Grand Feast in 1790.

An 1804 edition of *Illustrations of Masonry* in a custom binding decorated with Masonic emblems

The expulsion from the Order of such a man as Preston was a disgrace to the Grand Lodge which inflicted it. Briefly related, the story is this:

Members of the Lodge of Antiquity decided on December 17, 1777, that at the Annual Festival on St. John's Day, a procession should be formed to St. Dunstan's Church, a few steps only from the tavern where the Lodge was held. A protest of a few of the members was entered against it on the day of the festival. As a consequence, only ten members attended who, having clothed themselves as Freemasons in the vestry room, sat in the same pew and heard a sermon, after which they crossed the street in their gloves and aprons to return to the Lodge room.



At the next meeting of the Lodge, a motion was made to repudiate this act and, while speaking about it, Preston asserted the inherent privilege of the Lodge of Antiquity, which, not working under a Warrant of the Grand Lodge was, in his opinion, not subject in the matter of processions to the regulations of the Grand Lodge. It was for maintaining this opinion that Preston was, under circumstances which exhibited neither magnanimity nor dignity, expelled from the Order.

One unhappy result of this act was that the Lodge of Antiquity severed itself from the Grand Lodge and

formed a rival body under the style of Grand Lodge of England south of the River Trent. Ten years afterward, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all honours and dignities, and the new Grand Lodge collapsed.

Preston died after a long illness, in Dean Street, Fetter Lane, London, April 1, 1818, at the age of 76, and was buried in St. Paul's Cathedral. He never married, but left behind him only his name as a great Masonic teacher and the memory of his services to the Craft.

"Time Immemorial"

In 2008 I wrote and presented a paper as a Kellerman Lecture on Freemasonry and the Calendar. I have been fascinated of the use by man and Freemasonry of varying time measurements.



There are, within Freemasonry, a number of references to Time and paramount amongst these is the phrase "Time Immemorial". There is also a phrase which comes from the address to the Master on his installation and refers to "when time, with you, shall be no more".

But first, "Time Immemorial"; everyone knows what it means don't you? But few are able to define it. It could mean "within living memory"- "since time began" or even "before time began". It could mean within some legally stipulated period or the beginning of some particular era, organization or

philosophy. Any of these answers could be right.



According to Webster's Dictionary Time immemorial is defined at law as a time beyond legal memory formerly fixed by English Law as the beginning of the reign of Richard the 1st in 1189 so time immemorial is in 2018: 830 years old.

But to have a clearer understanding of time we must first look at the nature of time. Firstly it is the only resource used by man which, at any given moment we can have too much of and not enough of. It is the only resource used by man which can, at any given moment be both used and abused.

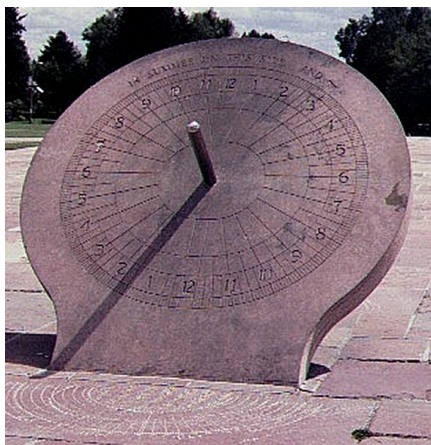
It is the one thing which utterly and totally pervades everything we do and say and everything we are. It has more effects on our everyday lives than anything else.

When we consider the phrase "before time began" the human has some difficulty for we all like to have all things within certain limits. In other words, all things, to maintain balance and normality, must have a beginning and an ending. Try to imagine that if we wound the clock back to where time began we would never get there nor could we imagine that time would or could end but we can define those limits. The solution lies in our conception and measurement of time.

Many thousands of years ago our ancestors had only one reckoning of time; it was either day or it was night and they probably didn't have the words to describe it for all that they could do was a grunt at each other in what would be termed the language of the day.

Their main occupation in life would have been in the killing of each other and the hunting and killing of beasts for food and clothing. But as he progressed towards civilization he began to measure the time by the passage of

the sun, moon, stars and seasons. He learnt to cultivate and harvest crops and he started to migrate across the surface of the Earth in search of better areas where he could both hunt and farm. He probably was not greatly concerned with the passage of time. He certainly had no means of measuring it.



After many years civilization had progressed to the stage where humans could comprehend that there was a definite pattern to the movement of the sun, stars, the moon and planets and the early astronomers were not only able to measure these patterns but also predict their movement. They began to set certain standards to the measurement of time.

The earliest system devised for measuring time was called a gnomon. (Pic on left) Basically it was a stick which was stuck in the ground to measure the shadow cast by the sun.

The Egyptians invented the water clock. This device measured the flow of water through a constricted pipe within a certain period. It was known as a clepsydra.



The latter hourglasses were based on the same principle but used fine sand. The Egyptians were the first to have sundials and they were the first to develop a calendar and the 24 hour day. They were, of course, not the only ones to invent calendars. The Roman Republican calendar was developed under the 2nd King of Rome, Numa Pompilius about 700 BC. (Pic on left)

This calendar had been changed from a lunar calendar of thirteen months to a solar calendar of twelve months. It was this king who gave the months their names after a variety of Roman and Pagan Gods. Two of these names were later changed.

There were great difficulties with the early calendars because the earth revolves around the sun every 365.25 days or thereabouts. It was Julius Caesar who decreed that an extra day be added every four years and this has come

down to us as a leap year. This calendar was known as the Julian calendar and the month of Quintilus was renamed July as a memorial to these reforms in 44 BC.

In 7 BC emperor Augustus made some adjustments by changing the length of some of the months and renamed the month of Sextillus to August in his memory. Two other Emperors, Caligula and Domitian changed the names of September and October but after their deaths, they reverted to their original names.

The months of September, (7) October, (8) November (9) and December (10) indicate that a ten month year was once in vogue.

For the next 1600 years, there was even greater confusion regarding calendars because it was all getting out of kilter. Enter Pope Gregory the 13th and the Gregorian Calendar. The root of the problem was this; the year began, or it was supposed to, at the time of the Spring Equinox, March 21 st. The earth does not travel around the sun every 365.25 days. It's actually 11 minutes short of that period so by 1582 the year began 11 days ahead of the equinox. To solve the problem they simply removed 11 days and changed the beginning of the year to the 1st of January.

This causes all sorts of problems within the science of Genealogy, not everybody liked it, especially the English but eventually all the European States and Kingdoms adopted it. It took another 150 years before England adopted the Gregorian calendar in 1752 and it was in that year the system of changing the date was altered from mid-day to midnight. Astronomers, however, maintained this midday change of date until 1925. But they still hadn't got their sums right and further adjustments were needed. Leap year was the problem. Every 400 years they had to drop one out so it was decided that any century which could not be divided by four should not be a leap year.

Hence the years 1700, 1800 and 1900 were not leap years but the year 2000 was. Even this needs to be adjusted every 4000 years. The development of the measurement of time, however, was progressing. No one knows when the first clock appeared but the oldest clock in existence is in Salisbury Cathedral and dates from 1385 although there may have been others as early as 1290.

In 1582 Galileo noted the characteristic timekeeping properties of the pendulum and attempted to apply it to clock mechanism. It was, however, Dutch astronomer Christiaan Huygens who was responsible for its application as a timing controller in 1656.

Time was, in those days, really not of the essence except to astronomers and navigators. For many years prior to this navigators could easily determine their latitude but longitude was a major problem because the measurement of time was not accurate enough.

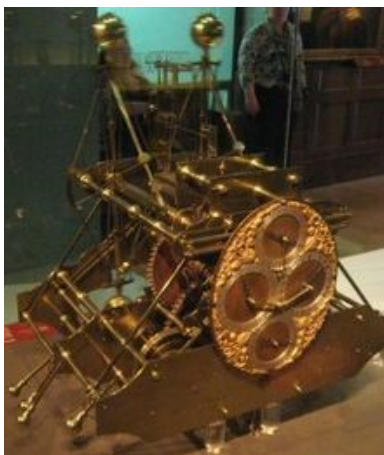
On 22/10/1704 old calendar 2/11/1704 new calendar whilst attempting to get his fleet home, the English Admiral Sir Cloudisley Shovell was heading in the Atlantic with a fleet of 21 ships from Gibraltar after having given the ships of the French fleet a bit of stick. The autumn overcast made the determination of the fleet's position very difficult.

One sailor carried out his own brand of navigation and for the sake of saving the fleet told the Admiral where he was. He knew that this was a capital offence and the sailor was hanged from the yard-arm that same day. (This may also be a myth, but partly true) During the night the fleet ran aground on the Scilly Islands and four of the ships sank. No one was able to say to the admiral "I told you so" for there were only two survivors from the admiral's ship. Altogether about 1647 sailors and troops drowned. One of those who survived was the admiral who was washed up on a beach in southern England.

A woman scavenger admired the emerald ring on the admiral's finger. She couldn't get it off so she cut off his finger and he bled to death right there on the beach. (Probably also a myth but makes for good reading apparent death bed confession by the woman concerned)

To find his position by celestial observation the navigator used certain formulae as they apply to spherical trigonometry. It involved the solving of problems of the PZX triangle which was a triangle with curved sides. To do this the navigator required a nautical almanack, a sextant and the exact time. Many types of clock were tried, even pendulums, but they all proved to be worthless on board a ship. See Video PZX.

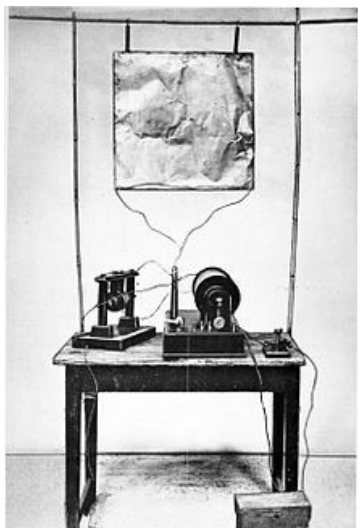
<https://www.youtube.com/watch?v=sM5hSb5zZ20>



In 1714 a clockmaker by the name of John Harrison (His first clock, pic left) was awarded £20,000 for his invention of the chronometer even though it took nearly his whole life to get the money. He made four chronometers, one of which still works, and they are all in the Greenwich Observatory in London. They were all about the size of a small refrigerator. Later early chronometers were much smaller and were the wind-up variety.

Occasionally these early chronometers would stop and the navigator, to reset the time required an almanack, a number of days and nights with clear skies and his exact geographical position. By observing the transits of selected stars as well as the sun and moon he could then determine the time.

In port, this was not too much of a problem because a cannon was usually fired from the local garrison at noon. In some places, a time-ball or flag was used. A time ball exists on Observatory Hill in Sydney and ceased operations in 1984. It was reactivated in the Bi-Centenary Year, 1988 when the observatory became an astronomical museum. This time-ball was raised to the top of a pole at five minutes to one each day and is dropped at exactly 1:00 PM every day.



Back in the 1890s an Italian physicist, inventor and senator by the name of Guglielmo Marconi invented the transmission and reception of radio waves, called in English terminology, Wireless. (Left Marconi's first transmitter)

From this developed, at least for the navigator, the greatest invention of its time. I refer, of course, to the radio time signal. For many years thousands of ships in every ocean of the world would tune in to this signal and thus check their chronometers.

The church did not need strict adherence to time. They measured time by the hours of the day and each period had a name starting with matins, then prime, terce, sext, none, vespers and compline. Minutes were of no account.

To appreciate further the nature of time we can look at some parts of the VSL (KJV) and in particular Ecclesiastes. Whilst the language is dramatic it's somewhat cynical, depressing and fatalistic. It starts off with the words 'Vanity, Vanity, all is Vanity. A little further on we read that there is nothing new under the sun and the author states that everything, but everything is pre-ordained and there is nothing that anyone can do about it.

From Ecclesiastes comes part of the Masonic funeral service and that passage which implores us to remember our creator in the days of our youth. But through this book of gloom and doom, there are some rather beautiful passages and one of them refers to time.

This story differs in the Bible translation chosen, this is from KJV. It is in Chapter 3.

For everything there is a season and a time for every matter under heaven;
A time to be born, and a time to die;
A time to plant, and a time to pluck up what is planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;
A time to seek, and a time to lose;
A time to keep, and a time to cast away;
A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time for war, and a time for peace.

The word 'time' is mentioned in the VSL (KJV) on around 623 occasions and the word 'times' on 145 occasions. The words calendar and clock are absent and time was not something of concern to the peoples then. There is an occasion when Isiah is said to have moved the shadow of a sun dial backwards, this shows the naivety and ignorance of the people at this time. Catastrophe would have been the result of the earth spinning backwards. Many different organizations and philosophies have their own reckoning of time. None more so than Freemasons.

The year 2018, Masonically speaking, is:

A.L. The Year of Light 6018 (Anno Lucis)
A.I. The Year of the discovery 2548 (Anno Inventionis - Royal Arch)
A.O. The Year of the Order 900 (Anno Ordinis - Knights Templar)
A.D. The Year of the Deposit 3018 (Anno Depositinis - Royal and Select Masters.)
A.E. The Egyptian Year 7063 (Anno Egyptaico - Hermetics)
A.H. The Hebrew Year 5778 (Anno Hebraico) or
A.M. The Year of the World. 5778 will change September (Anno Mundi)
A.B. The Year of the Blessing 3932 (Anno Benedictus)
5778 is the date used by the Ancient and Accepted Rite.
The year 1675 according to the Order of the Red Cross of Constantine.
The year 704 according to the Royal Order of Scotland.
The year 4366 according to the Royal Ark Mariners.
The year in the Hebrew calendar begins in September and not January.
The year in the French Rite begins on the 1 st of March and the months are numbered, never named.

The year 2018 is;
2014 according to Christ's actual birth (4 BC)
2771 according to the old Roman Calendar
2767 according to the ancient Babylonian calendar
6254 according to the first Egyptian calendar
5778 according to the Jewish calendar
1438 according to the Moslem calendar
1396 according to the Persian calendar

1734 according to the Coptic calendar
2562 according to the Buddhist calendar
226 according to the French revolution calendar
5137 in the Maya Great Cycle
The year of the Dog according to the Chinese calendar.

We must not forget that the Chinese measured the time and had a calendar based on Luni-Solar systems. The beginnings of the Chinese calendar can be traced back to the **14th century B.C.E.** Legend has it that the Emperor Huangdi invented the calendar in **2637 B.C.E.** The Chinese calendar is based on exact astronomical observations of the longitude of the sun and the phases of the moon.

There are many different types of time. We have Solar Time, Lunar Time, Sidereal Time, Cosmic Time, Equinoctial Time, Ephemeris Time, Atomic Time and Rotational Time.

The reason we have so many different types of time is that the movement in our Solar System is not as perfect or regular as we might imagine. For instance, we assume that the earth spins on its axis once in every 24 hours. It doesn't. It wobbles. The effect is not unlike a child's spinning top when it slows down. This effect is called nutation.

The earth does not go round the sun in a purely elliptical orbit but follows a somewhat erratic path and this effect is called precession. The sun itself spins on its own axis about once every twenty-eight days, about the same time as it takes the moon to go around the earth. These gravitational effects of pushing and pulling on each other cause some deviations from what we might consider normal. It is not only the moon and sun but the influences of Saturn and Jupiter as well. The effect on the earth is very noticeable and is manifested by the rising and falling of the sea level. We refer to these manifestations as tides.

When we consider that other phrase "When time shall be no more", we again come back to that paradox, that inconceivable situation that time could not cease. Just like "Before time began", it is not something that the human mind could readily accept. It is similar in trying to imagine that space has no limits. That simply does not end.

The Sun is, at present, a little more than halfway through its existence. In about 4000 million years from now, it will have burned up all its hydrogen fuel which will then be converted to helium. It will have swallowed Mercury, Venus and the Earth and may remain as it is or it will implode very quickly and shrink to a size somewhere between a football or football field but have the same mass as the entire Solar System. It will then be so dense that it cannot be seen because its gravitational pull would be so great that nothing can escape its influence. Not even light or radio waves. It is then a black hole.

What about time then? Human beings will by then if they haven't destroyed themselves, be travelling around in space in some sort of sophisticated space vehicles and living in some far distant galaxies. They will have, by then, overcome the problem of travelling faster than the speed of light.

His understanding of the measurement of time will be totally different from ours. How will he measure time? Will he refer to epochs, warps, astras and some of the terms popular among science fiction writers? We do not know but one thing is certain. Our comprehension of time, our measurement of time, our use of time will have changed or disappeared altogether. The clock will have stopped.

Perhaps the best way to explain this paradox, at least in the Masonic sense is this way: when our future brethren can no longer recognize or appreciate their immediate surroundings and environment -- when our future brethren can no longer distinguish between good and evil or between darkness and light -- when our future brethren no longer have any feelings of compassion, understanding and tolerance -- then, indeed, brethren

time shall be no more.

Tercentenary celebrations

The full recording of the Tercentenary celebrations at the Royal Albert Hall on Tuesday 31st October 2017 is now available on the UGLE2017 site – and can be viewed at this link . <http://ugle2017.org.uk/screening>
Please note that due to licencing agreements, you will need to complete a short form before you gain access to the screening.

Tour Report 2017 by Bro John Belton

John Belton: Travelling Lecturer, ANZMRC Tour 2017

One cannot start such an expedition as the ANZMRC Travelling Lecturer Tour without some trepidation. Thanks to Fred & Libby Shade for getting me through the jetlag period. I have to express my thanks to all the brothers and their wives who opened their houses to me, provided beds and washing machines and a generous welcome. Needless to say every welcome was different, but that was also part of the surprise that awaited at every stop. In passing through, and when taking a day or two out I stopped in motels, and went to Countdown, Pack-n-Save, IGA to provision myself. I am pleased to report that a roadside purchase of new season's asparagus was successfully cooked in a microwave oven in a motel.

Recipe. Break the asparagus into five centimetre pieces, wet with water (draining off any excess) and place in a cereal bowl, place a plate on top and microwave on full power for around 4 minutes. Serve with a knob of butter and some crusty bread. Marvellous!

I endeavoured to break the mould of only talking to research lodges and for that my special thanks go to Lodge Garibaldi in Melbourne and Lodge Galileo in Sydney for their large audiences, good food, many questions and a lovely warm feeling in Lodge. After all if masonic research cannot be fascinating when presented – does it have a future, does it even deserve one?

Melbourne JB + WM of Lodge Garibaldi (Dom Donato) and Italian flag



On a couple of occasions there were aspirant masons present, and I was able to address some words to them, either as part of my talk, or at the table afterwards. The feedback was that at least a couple signed up to join. I also discovered as I travelled round several kindred spirits with similar research interests, in digital resources, giving knowledge to newly made and curious brothers, and in libraries. I sort of felt at the end that it was those supplementary discussion outside the official venue that probably added at least as much value as the lectures. But who is to know, but I did enjoy those discussions greatly.

While in Canberra I did manage to get out to meet up with Tony Pope who now lives at Yass Junction (Tony why do you choose railway junctions as place to live, in 2003 it was at Tailem Bend, now Yass). It turned out we were a day early, but that was a good thing because there was a vast amount of food for the family barbeque. We all had a marvellous day of celebration of just being all together once more. [and I managed to catch up with all my friends down under

as the tour progressed, and that really added value for me].

There always has to be some time out and for me it was flying into Queenstown, grabbing a rental car and driving to Milford Sound. The drive in after Te Anau just got better and better, and every turn offered a new vista, and the Homer Tunnel an added spectacle. I booked two nights at Milford Sound Lodge and that was really rewarding, albeit expensive. In the North Island I left New Plymouth and took the Forgotten World Highway (H43), slept in Taupo, and then the length of Highway 38, the Waikaremoana road. Marvellous drives on all counts, even though I received numerous warnings from Brothers about risks, questioning my sanity is doing these things; but the cars were all returned to the rental company intact!



Keas at Milford Sound.

Anyway I survived the lands of vegemite and white sliced bread and was well lunched at the Australian Club in Melbourne by my old friend Kent Henderson and Brendan Kyne in old club style; in the furthest south a very social evening of researchers and wives at Buster Crabbe's in Invercargill.

Well not quite furthest south because it was fish and chips at Bluff, eaten at a picnic bench and the spare chips thrown to the politely waiting seagulls, that qualifies for most southerly experience.

The culinary west was a day touring the Hunter Valley and doing three wine tastings with Richard Num. I sort of planned to visit various vineyards over the tour but it all seemed to get crammed into the last week. That does not mean that I didn't enjoy the local

beverages while I travelled round.

The tour finished in Perth at the Western Australia Lodge of Research, we met at the Masonic Hall in Subiaco which was a nice hall in the suburbs. It seemed a shame to finish the last talk and simply slink off into the night, so I arranged for a cake with 20 candles (one for each lecture, one for each host) and some bubbly and we toasted the completion of The Tour, thanked the ANZMRC, and Peter Verall responded.



PIC of cake, J.B & Peter Verall - WA LOR for pics



I am sure every tour is different, it was interesting to hear memories of Michel Jaccard's Tour of two years before. I tried to bring my own interests and skills and talk to whoever wanted to listen. I have missed out so many moments that are still with me from every place I halted at, I cannot mention everyone so I give just a few highlights. Thank you one, thank you all. Till our next merry meeting!

PS. At the end of November 2017 Michel Jaccard is speaking at the Manchester Association for Masonic Research, and the day after I am taking him to the Sheffield Masonic Study Circle to listen to Jim Daniel deliver his Prestonian Lecture. There will be

three past ANZMRC Tour Lecturers present, Jim Daniel (2007), Michel Jaccard (2015), and myself (2017)

The following is from Albert Mackey's 1882 book "**The Symbolism of Freemasonry**" This is taken from the website [Sacred Texts](#). There is a Link at the end of this piece. This is only the preliminary chapter of the book. If there is any interest I am willing to reproduce a chapter in each of the forthcoming issues of Harashim.

Preliminary.

The Origin and Progress of Freemasonry.

Any inquiry into the symbolism and philosophy of Freemasonry must necessarily be preceded by a brief investigation of the origin and history of the institution. Ancient and universal as it is, whence did it arise? What were the accidents connected with its birth? From what kindred or similar association did it spring? Or was it original and autochthonic, independent, in its inception, of any external influences, and unconnected with any other institution? These are questions which an intelligent investigator will be disposed to propound in the very commencement of the inquiry; and they are questions which must be distinctly answered before he can be expected to comprehend its true character as a symbolic institution. He must know something of its antecedents, before he can appreciate its character.

But he who expects to arrive at a satisfactory solution of this inquiry must first--as a preliminary absolutely necessary to success--release himself from the influence of an error into which novices in Masonic philosophy are too apt to fall. He must not confound the doctrine of Freemasonry with its outward and extrinsic form. He must not suppose that certain usages and ceremonies, which exist at this day, but which, even now, are subject to extensive variations in different countries, constitute the sum and substance of Freemasonry. "Prudent antiquity," says Lord Coke, "did for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies." But it must be always remembered that the ceremony is not the substance. It is but the outer garment which covers and perhaps adorns it, as clothing does the human figure. But divest man of that outward apparel, and you still have the microcosm, the wondrous creation, with all his nerves, and bones, and muscles, and, above all, with his brain, and thoughts, and feelings. And so take from Masonry these external ceremonies, and you still have remaining its philosophy and science. These have, of course, always continued the same, while the ceremonies have varied in different ages, and still vary in different countries.

The definition of Freemasonry that it is "a science of morality, veiled in allegory, and illustrated by symbols," has been so often quoted, that, were it not for its beauty, it would become wearisome. But this

definition contains the exact principle that has just been enunciated. Freemasonry is a science--a philosophy--a system of doctrines which is taught, in a manner peculiar to itself, by allegories and symbols.

This is its internal character. Its ceremonies are external additions, which affect not its substance.

Now, when we are about to institute an inquiry into the origin of Freemasonry, it is of this peculiar system of philosophy that we are to inquire, and not of the ceremonies which have been foisted on it. If we pursue any other course we shall assuredly fall into error.

Thus, if we seek the origin and first beginning of the Masonic philosophy, we must go away back into the ages of remote antiquity, when we shall find this beginning in the bosom of kindred associations, where the same philosophy was maintained and taught. But if we confound the ceremonies of Masonry with the philosophy of Masonry, and seek the origin of the institution, moulded into outward form as it is to-day, we can scarcely be required to look farther back than the beginning of the eighteenth century, and, indeed, not quite so far. For many important modifications have been made in its rituals since that period.

Having, then, arrived at the conclusion that it is not the Masonic ritual, but the Masonic philosophy, whose origin we are to investigate, the next question naturally relates to the peculiar nature of that philosophy.

Now, then, I contend that the philosophy of Freemasonry is engaged in the contemplation of the divine and human character; of GOD as one eternal, self-existent being, in contradiction to the mythology of the ancient peoples, which was burdened with a multitude of gods and goddesses, of demigods and heroes; of MAN as an immortal being, preparing in the present life for an eternal future, in like contradiction to the ancient philosophy, which circumscribed the existence of man to the present life.

These two doctrines, then, of the unity of God and the immortality of the soul, constitute the philosophy of Freemasonry. When we wish to define it succinctly, we say that it is an ancient system of philosophy which teaches these two dogmas. And hence, if, amid the intellectual darkness and debasement of the old polytheistic religions, we find interspersed here and there, in all ages, certain institutions or associations which taught these truths, and that, in a particular way, allegorically and symbolically, then we have a right to say that such institutions or associations were the incunabula--the predecessors--of the Masonic institution as it now exists.

With these preliminary remarks the reader will be enabled to enter upon the consideration of that theo-

ry of the origin of Freemasonry which I advance in the following propositions:--

1. In the first place, I contend that in the very earliest ages of the world there were existent certain truths of vast importance to the welfare and happiness of humanity, which had been communicated,--no matter how, but,--most probably, by direct inspiration from God to man.

2. These truths principally consisted in the abstract propositions of the unity of God and the immortality of the soul. Of the truth of these two propositions there cannot be a reasonable doubt. The belief in these truths is a necessary consequence of that religious sentiment which has always formed an essential feature of human nature. Man is, emphatically, and in distinction from all other creatures, a religious animal. Gross commences his interesting work on "The Heathen Religion in its Popular and Symbolical Development" by the statement that "one of the most remarkable phenomena of the human race is the universal existence of religious ideas--a belief in something supernatural and divine, and a worship corresponding to it." As nature had implanted the religious sentiment, the same nature must have directed it in a proper channel. The belief and the worship must at first have been as pure as the fountain whence they flowed, although, in subsequent times, and before the advent of Christian light, they may both have been corrupted by the influence of the priests and the poets over an ignorant and superstitious people. The first and second propositions of my theory refer only to that primeval period which was antecedent to these corruptions, of which I shall hereafter speak.

3. These truths of God and immortality were most probably handed down through the line of patriarchs of the race of Seth, but were, at all events, known to Noah, and were by him communicated to his immediate descendants.

4. In consequence of this communication, the true worship of God continued, for some time after the subsidence of the deluge, to be cultivated by the Noachidae, the Noachites, or the descendants of Noah.

5. At a subsequent period (no matter when, but the biblical record places it at the attempted building of the tower of Babel), there was a secession of a large number of the human race from the Noachites.

6. These seceders rapidly lost sight of the divine truths which had been communicated to them from their common ancestor, and fell into the most

grievous theological errors, corrupting the purity of the worship and the orthodoxy of the religious faith which they had primarily received.

7. These truths were preserved in their integrity by but a very few in the patriarchal line, while still fewer were enabled to retain only dim and glimmering portions of the true light.

8. The first class was confined to the direct descendants of Noah, and the second was to be found among the priests and philosophers, and, perhaps, still later, among the poets of the heathen nations, and among those whom they initiated into the secrets of these truths. Of the prevalence of these religious truths among the patriarchal descendants of Noah, we have ample evidence in the sacred records. As to their existence among a body of learned heathens, we have the testimony of many intelligent writers who have devoted their energies to this subject. Thus the learned Grote, in his "History of Greece," says, "The allegorical interpretation of the myths has been, by several learned investigators, especially by Creuzer, connected with the hypothesis of *an ancient and highly instructed body of priests*, having their origin either in Egypt or in the East, and communicating to the rude and barbarous Greeks religious, physical, and historical knowledge, *under the veil of symbols*." What is here said only of the Greeks is equally applicable to every other intellectual nation of antiquity.

9. The system or doctrine of the former class has been called by Masonic writers the "Pure or Primitive Freemasonry" of antiquity, and that of the latter class the "Spurious Freemasonry" of the same period. These terms were first used, if I mistake not, by Dr. Oliver, and are intended to refer--the word *pure* to the doctrines taught by the descendants of Noah in the Jewish line and the word *spurious* to his descendants in the heathen or Gentile line.

10. The masses of the people, among the Gentiles especially, were totally unacquainted with this divine truth, which was the foundation stone of both species of Freemasonry, the pure and the spurious, and were deeply immersed in the errors and falsities of heathen belief and worship.

11. These errors of the heathen religions were not the voluntary inventions of the peoples who cultivated them, but were gradual and almost unavoidable corruptions of the truths which had been at first taught by Noah; and, indeed, so palpable are these corruptions, that they can be readily detected and traced to the original form from which, however much they might vary among different peo-

ples, they had, at one time or another, deviated. Thus, in the life and achievements of Bacchus or Dionysus, we find the travestied counterpart of the career of Moses, and in the name of Vulcan, the blacksmith god, we evidently see an etymological corruption of the appellation of Tubal Cain, the first artificer in metals. For *Vul-can* is but a modified form of *Baal-Cain*, the god Cain.

12. But those among the masses--and there were some--who were made acquainted with the truth, received their knowledge by means of an initiation into certain sacred Mysteries, in the bosom of which it was concealed from the public gaze.

13. These Mysteries existed in every country of heathendom, in each under a different name, and to some extent under a different form, but always and everywhere with the same design of inculcating, by allegorical and symbolic teachings, the great Masonic doctrines of the unity of God and the immortality of the soul. This is an important proposition, and the fact which it enunciates must never be lost sight of in any inquiry into the origin of Freemasonry; for the pagan Mysteries were to the spurious Freemasonry of antiquity precisely what the Masters' lodges are to the Freemasonry of the present day. It is needless to offer any proof of their existence, since this is admitted and continually referred to by all historians, ancient and modern; and to discuss minutely their character and organization would occupy a distinct treatise. The Baron de Sainte Croix has written two large volumes on the subject, and yet left it unexhausted.

14. These two divisions of the Masonic Institution which were defined in the 9th proposition, namely, the pure or primitive Freemasonry among the Jewish descendants of the patriarchs, who are called, by way of distinction, the Noachites, or descendants of Noah, because they had not forgotten nor abandoned the teachings of their great ancestor, and the spurious Freemasonry practised among the pagan nations, flowed down the stream of time in parallel currents, often near together, but never commingling.

15. But these two currents were not always to be kept apart, for, springing, in the long anterior ages, from one common fountain--that ancient priesthood of whom I have already spoken in the 8th proposition,--and then dividing into the pure and spurious Freemasonry of antiquity, and remaining separated for centuries upon centuries, they at length met at the building of the great temple of Jerusalem, and were united, in the instance of the Israelites under King Solomon, and the Tyrians under Hiram, King of Tyre, and Hiram Abif. The spurious Freemasonry, it is true, did not then and there cease to exist. On the contrary, it lasted for centuries subsequent to this period; for it was not until long after, and in the reign of the Emperor Theo-

dosius, that the pagan Mysteries were finally and totally abolished. But by the union of the Jewish or pure Freemasons and the Tyrian or spurious Freemasons at Jerusalem, there was a mutual infusion of their respective doctrines and ceremonies, which eventually terminated in the abolition of the two distinctive systems and the establishment of a new one, that may be considered as the immediate prototype of the present institution.

Hence many Masonic students, going no farther back in their investigations than the facts announced in this 15th proposition, are content to find the origin of Freemasonry at the temple of Solomon. But if my theory be correct, the truth is, that it there received, not its birth, but only a new modification of its character.

The legend of the third degree--the golden legend, the *legenda aurea*--of Masonry was there adopted by pure Freemasonry, which before had no such legend, from spurious Freemasonry. But the legend had existed under other names and forms, in all the Mysteries, for ages before. The doctrine of immortality, which had hitherto been taught by the Noachites simply as an abstract proposition, was thenceforth to be inculcated by a symbolic lesson--the symbol of Hiram the Builder was to become forever after the distinctive feature of Freemasonry.

16. But another important modification was effected in the Masonic system at the building of the temple. Previous to the union which then took place, the pure Freemasonry of the Noachites had always been speculative, but resembled the present organization in no other way than in the cultivation of the same abstract principles of divine truth.

17. The Tyrians, on the contrary, were architects by profession, and, as their leaders were disciples of the school of the spurious Freemasonry, they, for the first time, at the temple of Solomon, when they united with their Jewish contemporaries, infused into the speculative science, which was practised by the latter, the elements of an operative art.

18. Therefore the system continued thenceforward, for ages, to present the commingled elements of operative and speculative Masonry. We see this in the *Collegia Fabrorum*, or Colleges of Artificers, first established at Rome by Numa, and which were certainly of a Masonic form in their organization; in the Jewish sect of the Essenes, who wrought as well as prayed, and who are claimed to have been the descendants of the temple builders, and also, and still more prominently, in the Travelling Freemasons of the middle ages, who identify themselves by their very name with their modern successors, and whose societies were composed of learned men who thought and wrote, and of workmen who labored and built. And so for a long

time Freemasonry continued to be both operative and speculative.

19. But another change was to be effected in the institution to make it precisely what it now is, and, therefore, at a very recent period (comparatively speaking), the operative feature was abandoned, and Freemasonry became wholly speculative. The exact time of this change is not left to conjecture. It took place in the reign of Queen Anne, of England, in the beginning of the eighteenth century. Preston gives us the very words of the decree which established this change, for he says that at that time it was agreed to "that the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the order."

The nineteen propositions here announced contain a brief but succinct view of the progress of Freemasonry from its origin in the early ages of the world, simply as a system of religious philosophy, through all the modifications to which it was submitted in the Jewish and Gentile races, until at length it was developed in its present perfected form.

During all this time it preserved unchangeably certain features that may hence be considered as its specific characteristics, by which it has always been distinguished from every other contemporaneous association, however such association may have simulated it in outward form. These characteristics are, first, the doctrines which it has constantly taught, namely, that of the unity of God and that of the immortality of the soul; and, secondly, the manner in which these doctrines have been taught, namely, by symbols and allegories.

Taking these characteristics as the exponents of what Freemasonry is, we cannot help arriving at the conclusion that the speculative Masonry of the present day exhibits abundant evidence of the identity of its origin with the spurious Freemasonry of the ante-Solomonic period, both systems coming from the same pure source, but the one always preserving, and the other continually corrupting, the purity of the common fountain. This is also the necessary conclusion as a corollary from the propositions advanced in this essay.

There is also abundant evidence in the history, of which these propositions are but a meagre outline, that a manifest influence was exerted on the pure or primitive Freemasonry of the Noachites by the Tyrian branch of the spurious system, in the symbols, myths, and legends which the former received from the latter, but which it so modified and interpreted as to make them consistent with its own religious system. One

thing, at least, is incapable of refutation; and that is, that we are indebted to the Tyrian Masons for the introduction of the symbol of Hiram Abif. The idea of the symbol, although modified by the Jewish Masons, is not Jewish in its inception. It was evidently borrowed from the pagan mysteries, where Bacchus, Adonis, Proserpine, and a host of other apotheosized beings play the same role that Hiram does in the Masonic mysteries.

And lastly, we find in the technical terms of Masonry, in its working tools, in the names of its grades, and in a large majority of its symbols, ample testimony of the strong infusion into its religious philosophy of the elements of an operative art. And history again explains this fact by referring to the connection of the institution with the Dionysiac Fraternity of Artificers, who were engaged in building the temple of Solomon, with the Workmen's Colleges of Numa, and with the Travelling Freemasons of the middle ages, who constructed all the great buildings of that period.

These nineteen propositions, which have been submitted in the present essay, constitute a brief summary or outline of a theory of the true origin of Freemasonry, which long and patient investigation has led me to adopt. To attempt to prove the truth of each of these propositions in its order by logical demonstration, or by historical evidence, would involve the writing of an elaborate treatise. They are now offered simply as suggestions on which the Masonic student may ponder. They are but intended as guide-posts, which may direct him in his journey should he undertake the pleasant although difficult task of instituting an inquiry into the origin and progress of Freemasonry from its birth to its present state of full-grown manhood.

But even in this abridged form they are absolutely necessary as preliminary to any true understanding of the symbolism of Freemasonry.

Link to Sacred Texts

<http://www.sacred-texts.com/mas/sof/sof03.htm#01>

The Symbolism of Freemasonry:

By

Albert G. Mackey, M.D., 1882

"Ea enim quae scribuntur tria habere decent, utilitatem praesentem, certum finem, inexpugnabile fundamentum. Cardanus.

Translation: For those things which are written the three to have a fitting for a, the advantage of the present life, a fixed end, the impregnable foundation of love.

From President Neil Morse



I am somewhat amazed how in the ‘the olden days’ Masonic researchers were able to undertake anything at all of significance. By ‘the olden days’ I mean before access to Trove and VWBro Google®.

This was brought home to me when reading a recent review of ‘British Freemasonry 1717-1813’. Writing in *Eighteenth-Century Studies*, Paul Monad wrote:-

‘In making available many scarce sources that cannot be found in online databases or websites, the editors have performed a great service to scholarship.’

Could this be another manifestation of the approach which runs ‘Everything is online, and if it isn’t, it doesn’t matter.’?

Along the same lines, I am frequently concerned that an increasing number of Masonic ‘research’ papers footnote Wikipedia entries as if they contained an increased amount of veracity over primary sources. I mentally take ‘one mark off’ for every such reference.

Recently Bro Granville Angell published his ‘Volume of Valour’ in which he lists many of the Freemasons who were awarded the Victoria Cross. It is a prodigious work, the culmination of 53 years of study. Using contacts within the ANZMRC network, opportunities were taken which were of assistance to Bro Granville but it was not an ‘authorised’ tour. Many thanks to those who assisted Granville on his way around.

I usually have no reticence in speaking about my research doings in general, except what I am working on presently, in case some unscrupulous ‘brother’ tries to ‘white-ant’ my efforts. However, this column should reflect my thoughts as President of ANZMRC, rather than as an individual Masonic researcher. Accordingly I have responded to the comments made by Bro Bob James outside the confines of this column.

But back to the Monad review. He perpetuates the myth of the ‘breakaway “Grand Lodge of the Antients”’, dispelled by Sadler in *Masonic Facts and Fictions* in 1887. It is always a cause for concern when a reviewer is not up-to-date with current scholarship.

And for those who are interested, the Lechmere MS was first described in the *Masonic Monthly* in December 1882, and can be read in facsimile in *QCA VI* [1895]. The first 20 *AQCs* and all but the last two of the *QCAs* can be found at the QCCC website at <https://www.quatuorcoronati.com/research-resources/>.

As the festive season approaches rapidly, please accept my hearty good wishes and I look forward to meeting with you in Melbourne in 2018.

MASONIC EDUCATION: NOT JUST AN ADAPTATION OF EXISTING THOUGHT-FORMS & PARADIGMS

By ©D. McClymont, PM The Century Lodge of Research, #1745 SC

“Enlightenment is an individual goal. Studying with others is fine, doing charitable service is more than admirable, but the search is interior and unique to each person. There is no one way to the Peace. I’m sure you know what I mean, even though the dancers [you saw] moved and sang in unison.” – Katie Waitman, “The Merro tree.”

Introductory:

The above quote, from one of my favourite SF works, succinctly says what I have been trying (unsuccessfully) to articulate for the ten years I’ve been a Freemason. It also explains why *Masonic Education* is such a frustrating concept to pin down.

Freemasonry is the original Zen paradox. It is the ultimate expression of Brotherly fellowship and unity, but all that (including beautiful Workings in which we all act and speak as One) is the external pretext for the Great Work – every brother’s **personal** Walk. We walk alone, but we do it in the company of the best people in the world – our Brothers in the Craft.

The so-called educational aspects mentioned in our rituals are to be found *passim* in the Obligations and Charges. In the First Degree, having induced him to ask for the Light of Enlightenment, we show him where they can be found – nothing more; it’s a huge field of study. The emphasis is on the spiritual and on the ethics of good conduct within and outside of the Lodge.

In the Second Degree, we tell him to study the hidden mysteries of science and nature, especially (harking back to the First Degree charge) “such of the liberal arts and sciences as may lie within the compass of your attainment” : The liberal arts and sciences are now named. This degree is about the Masonic Work ethic, and the just reward for conscientious labour, in our careers and our Masonic progress.

Then, having raised our Brother, we tell him to go and teach and enforce the morals and values he has learnt.

Two things stand out in all this:

The absence of a formal curriculum means Freemasonry refuses to place shackles on its members’ consciences;

By merely showing a Candidate the source of Enlightenment, we leave it to him to decide which route to take, and how far he wishes to travel along that route. A quote from today’s *Citizen* (December 10th, 2010) is perhaps timely: “*Giving others the freedom to be stupid is one of the hardest steps to take in spiritual progress. Conveniently, the opportunity to take that step is around us every day.*” – Thaddeus Golas (1924-1997) *American author [so he should know!]*

When we initiate a new Bro., we take a huge step of faith – as does he. We are conferring a lot of freedom: to grow to great heights, or to be a disappointment to his proposer and the Brethren. of his Mother Lodge. We nonetheless place our trust in him unreservedly.

These facts mean that *Masonic Education* has to be as unique as the Science for which it prepares its sons. *Masonic Education* means that what is appropriate for one Bro. is not necessarily useful to any other – like a bespoke garment.

Point of departure

Taking the First Degree Explanation of the Tracing Board is as good a place as anywhere. The opening remark should be taken seriously: “The usages and customs of Freemasonry have ever borne a near affinity with those of the ancient Egyptians.” Well, the ancient Egyptians had two sets of initiatory rituals, the so-called Lesser Mysteries of Isis, and the Greater Mysteries of Osiris.

Two of the patrons of Freemasonry’s seven liberal arts and sciences were taught in both sets of Mysteries: Pythagoras and Euclid (historical fact, not just a Masonic Legend). According to Mackey and the sources Mozart used to

create the Magic Flute, the Lesser Mysteries were conducted within a temple after a long period of instruction and testing, and only after the candidate proved himself worthy of initiation. This much is written by Lucius Apuleius in the second Century CE.

(aside: No initiate of the cult of Isis was ever allowed to describe the ceremony through which he was passed, so I am currently at a loss as to where Mackey et al. got their information.)

So, in short, the Lesser Mysteries involved a specific curriculum, set of tests and an initiation ceremony – all within the temple under the close supervision of a priestess.

The Greater Mysteries were totally different. They apparently involved a journey of pilgrimage from one “Cleopatra’s needle” to the other: from upper to lower Egypt. The hallmark of these mysteries was that the candidate was more or less on his own, and had to learn whatever from trying to live out the mysteries in the hustle and bustle of the secular world.

That much is paralleled by the final charge at the end of the 3rd Degree. The new Master Mason is now charged to apply, and even enforce his Masonic character in everyday life, at work and in Lodge. There is no syllabus; no more readily-provided tutor. As a spiritual adult, you have to decide what your path is, and choose companionship, teachers and literature accordingly. The problem is, once we have been raised as Master Masons, we soon realise that we have only just arrived at the foot of the learning curve.

As far as *Masonic Education* is concerned, the usages and customs of Freemasonry really are in close affinity with those of the ancient Egyptian mysteries. Of course, this raises another question: does this mean that there are many Freemasonries?

How many Freemasonries are there?

If we list all the types of Freemasonry (Social, Jurisprudential, Charitable, Esoteric, Research, etc.) we will be led into the trap of asking which is the **right** Freemasonry.

As we mature, we will perhaps come to realise that each of us has to specialise to some extent. Those of us who enjoy fundraising and do it well, might not have the time and inclination to get into Masonic historical research. That’s OK, because there are plenty of Brethren. who enjoy that sort of thing, and who are willing to share what they have learned.

In reality, each of us reflects an individualised hotch-potch of various aspects of Freemasonry: research nerds who love a good Masonic knees-up; fundraisers who are good ritualists; Masonic recruiters who prefer the trestle board to the ritual book ... Thank God. We all contribute to the beautiful tapestry which is Freemasonry. We all need each other; (not the same as “like each other”)

Freemasonry gives us a chance to enrich the lives of our Brn. by sharing what we are each able to do well. Again the First Degree Charge: ... “thereby enabling you to employ the talents wherewith God has blessed you, both to His glory, and to the welfare of your fellow creatures.”

Yes, there are many kinds of Freemasonry – all necessary, all beautiful – but in reality, there is only one: **YOUR OWN** Freemasonry.

Summary of *Masonic Education* in the light of the above:

Other than short courses sponsored (and approved) by Grand and District Grand Lodges, there is no formal *Masonic Education* beyond the 3rd Degree. Also, the old precept which existed before formal *Masonic Education* courses became popular, is still valid and in force: read whatever you like, but you are honour-bound not to go poking around to find information pertaining to superior degrees. Not only will it spoil your Workings for you, but you are expressly charged not to in the 1st Degree final charge: ...” never attempting to extort or otherwise unduly obtain the secrets of a superior degree ...”

So, as an adult, you are given *carte blanche* to study what you like, how you like, at whatever rate you prefer, whether in books or discourses with more experienced Masons.

But freedom always comes with a price – an accompanying obligation. Be selective, listen and read **very** critically, and follow your conscience. Have the humility to pay attention to your chosen role models, but remember that they are fallible human beings, and have to right and capacity to be wrong. Realise that in *Masonic Education*, there is nothing which you can call Gospel; that’s what being “adult” is all about.

What *Masonic Education* is not

We tend to think in analogies. Most times it is a good *modus operandi*. It helps us organise the chaos around us so that we can make sense of it.

But some of the biggest mistakes in history have been caused by rigidly sticking to this methodology. It wouldn't be a huge stretch to attribute the extermination of whole races in South America to Slavery, disease and, above all, the ecclesiastical establishment's insistence on a one-size-fits-all worldview.

When we think of *Masonic Education* two of these analogies spring immediately to mind: the word *education* immediately reminds us of schooldays, and because, Freemasonry centres round the VSL and symbolic ceremonies, we think of parallels with our Faith backgrounds. In other words, we think of Masonic Education as if it is an analogy of Confirmation Classes.

There are various problems with this.

Towards an understanding of *Masonic* and *Education*:

- The paradigm of South African formal education is that of a chalk-and-talk system where Teechah's word is law, and no subject knowledge exists outside of the syllabus and the textbook. That is the complete opposite of what is intended by *Masonic Education*.
- Freemasons are adults; you just don't teach adults as if they are adolescents. For one thing, you must allow them to challenge and question what you say. For another, they have finally bought into the idea of a teacher's fallibility – so, in presenting your ideas, you must allow and encourage them to seek out different points of view – and then defend your standpoint to them in an acceptable manner.
- There is so much in Freemasonry that no single syllabus could contain it all. Similarly, your purpose as an instructor or study leader is to push your students to look beyond boundaries and limitations and to find their own individual path; to get out in the world and teach themselves what they want to learn.
- Instruction isn't education. Teaching Brethren ritual is instruction, and an essential task for every Lodge – but knowing how to do perambulations and do word-perfect investitures isn't the same as understanding *why* the ritual requires certain words and actions.
- Like formal education, the great three Faiths have a formal set of teachings. It's logical: schools have set syllabi, because there are public exams at the end of the year. Confirmation classes are about ensuring that new Church members are absolutely clear on what they are supposed to believe. There are standard doctrines and dogma; if you don't subscribe to them, you cannot remain a member of that particular denomination.
- We must be very clear on one thing, at this point. Freemasonry does not have any doctrines. We have Ancient Landmarks, it is true. It is also true that each Grand Lodge has laws and regulations which bind all members of that constitution. But those laws do not relate to any personal creed. Grand Lodges steer clear of the individual consciences of Brethren.
- Put it the other way around, for clarity's sake: no-one speaks for Freemasonry as a whole. Outside of matters of law and policy relating to a grand lodge and its relations with daughter districts, provinces and lodges, a Grand Master does not speak for Freemasonry. His word is only law within his own Grand Lodge (and then only in so far as he has the support and approval of those he rules). On matters of personal conscience, belief and interpretation (up to a point) Freemasons are free to speak on behalf of themselves – for they **only** represent themselves. And when speaking, a Freemason should make sure that all present understand that he is expressing his personal views only – even when he is stating what the mainstream of Freemasonry accepts.

There is therefore no clear-cut right or wrong syllabus for Masonic education. What is taught is always a matter of negotiation between the instructor and the new brethren – and, of course, they are perfectly free to accept or reject what is taught. In fact, it is their personal obligation to themselves to listen *critically* and intelligently to what is said.

Masonic Education as it is usually understood

There are, in fact, formal courses in Masonic education. Here are just a few URL's:

http://www.freemasons-freemasonry.com/masonic_education.html - a comprehensive text-book and syllabus, prepared under the auspices of the GL of Victoria, Australia. It seems that the Australian GL's are well ahead of the game in Masonic Education. Excellent source; please respect our Brn's copyright if you want to use this course.

A while ago, a study group called “The Way Forward” developed a course in Masonic Education for the PGL South Africa North. It was based, by permission, on a course developed by the GL Western Australia (I think). It is worthwhile contacting our Irish Brn. to find out whether it is still running.

<http://www.whatsamason.org/> - an online course, presented under the auspices of the GL of California.

<http://www.freemasonrysaust.org.au/dipmased.html> - registration page for a four-year diploma by correspondence, offered by the GL South Australia.

<http://www.freemasons-freemasonry.com/VanSlyck.html> - This article is well worth the read: it is more like a series of notes *about* the art of educating Masons, and so will help an instructor get his head right before presenting a course.

<http://www.masonicinfo.com/education.htm> - useful site, with links to reading lists, book reviews and sources of information. Useful for self-development.

http://www.themasonictrowel.com/education/education_files/masonic_education_try_it.htm - This article is brilliant for summarising the state of play in Masonic Education. It makes a few very important points: “ritual is not Masonic Education”. It goes on to say that the purpose of ritual is to imprint upon the memory. I would go on to say that teaching new Masons to perform ritual perfectly is an **absolutely essential task** for each Lodge – but a good ritualist is not necessarily an educated Mason. It’s the most important step towards getting a Mason to realise that he has a lot to learn – the truths underlying the rituals, for a start.

Concluding remarks

Masonic Education is essential to the making of strong new brethren, able to take the Craft into the new era which is dawning. But this new generation of candidates is very different from ours, in its world-view. Masonic educators therefore need to be sensitive and flexible.

We should review our priorities, asking what should actually be non-negotiable, and where we should lighten up. New Masons don’t automatically respect authority figures; that respect needs to be **earned**.

But once we have earned that respect, we will have won over the new generation: a new generation who will have the will and ability to take Freemasonry to greater heights than we have ever dreamed possible. *Provided we don’t try to micro-manage their learning.*

Thanks to Kerry Nichols from NZ for this contribution and the following.

Will we have to take this into consideration?

BEING TRANSGENDER IN THE MASONIC COMMUNITY

Posted on July 29, 2015 by The Mason's Lady

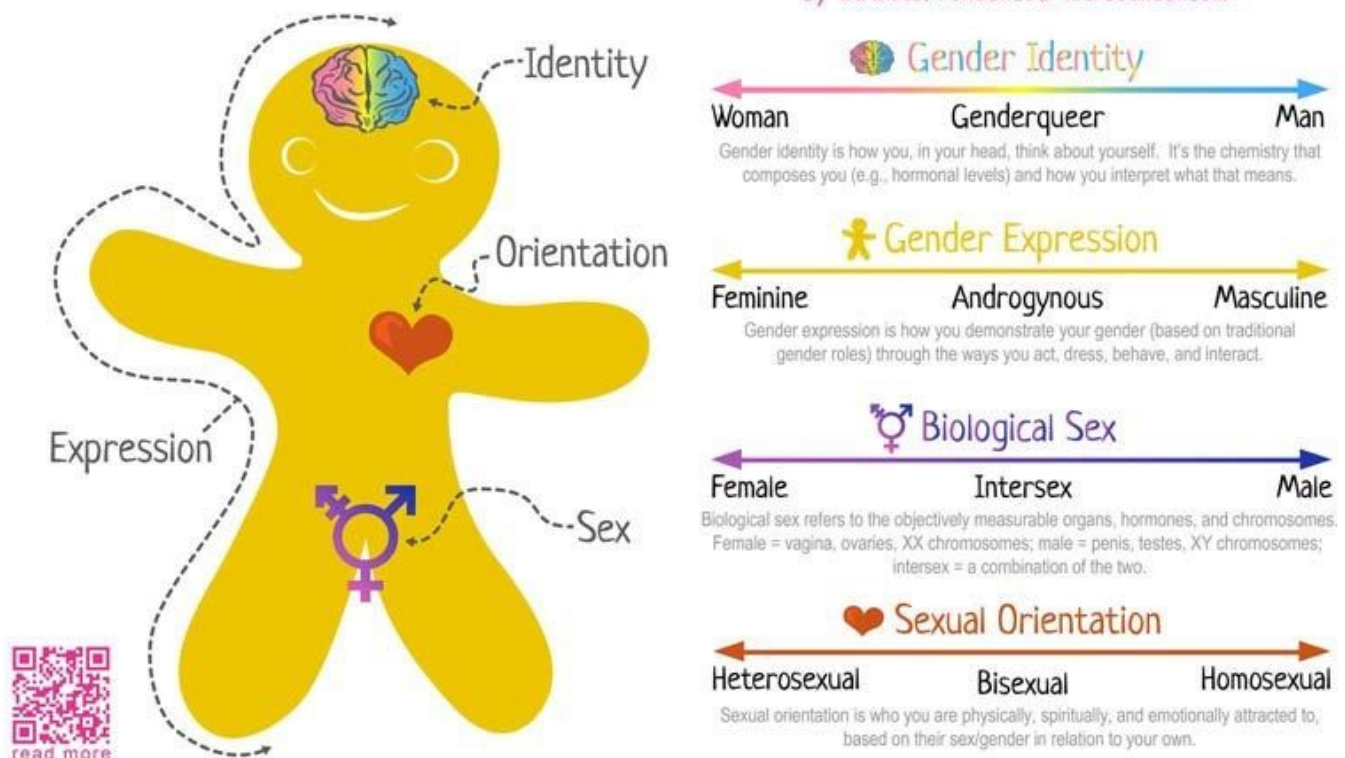
So, this week, I will be discussing an extremely controversial topic, arguably more so than the topic of women becoming Masons. I ask everyone reading this to please keep an open mind, and remember that we are all human beings with feelings and emotions of our own. If you have any questions about *anything* covered this week, please do not hesitate to ask.

Recently, something was brought to my attention that caused me to look further into the policies and relationships regarding transgender folk and the Masonic community. It was met with a lot of ignorance, and I hope for this post to help educate everyone out there in hopes that we can get on the same page and make a better Masonic community for everyone.

Alright. Let’s back up, and go over some definitions that you may or may not be familiar with. If you are more of a visual learner, check out the gingerbread man below. Think of these things as more of being on a spectrum, than hard and fast rules.

The Genderbread Person

by www.ItsPronouncedMetrosexual.com



Gender Identity– How you, in your head, see yourself as far as your gender. This includes influences of hormones and how you may interpret them. Common gender identities include woman/female, man/male, bi-gendered (both male and female), genderless, and genderqueer (some mixture of male, female, both, or neither).

Gender expression- How you, in your everyday life, choose to express your gender to others. Common gender expressions include masculine, feminine, and androgynous. Ways to express your gender include clothes, the way you act and behave, the social rules you choose to follow or break, and the way that you interact with others.

Biological Sex- What's in-between your legs. A measurable characteristic that includes sex organs, chromosomes, hormone levels and other related things. Biological sexes include male, female, and intersex (a medical condition where a child has a mixture of male and female sex organs)

Sexual Orientation- What's in your heart. That is, who you're attracted to. Common sexual orientations include straight, gay, lesbian, bisexual, and asexual (not attracted to anyone). Please know that these four identities (gender identity, gender expression, biological sex, and sexual orientation) can vary wildly from one another.

Transgender- Literally "across gender". Someone who is transgender feels that their biological sex does not match their gender identity. Transgender is an umbrella term that encompasses anyone who crosses over or challenges their societies traditional gender roles or expressions. Some transgender folk may change their gender expression or biological sex to match their gender identity, some may not. Some transgender identities include Male to Female (someone born male and became female, MtF), Female to Male (someone born female who became male, FtM), agender (without gender), bi-gender (both genders) and genderqueer ("weird" gender, usually some mix of gender identities. Often shortened to trans.

Cisgender- The opposite of transgender. This describes most people. Your gender identity matches the one assigned at birth ("It's a boy!"). Cisgender includes male and female. Often shortened to cis.

Transition(ing)- When someone who identifies as trans, chooses to change their outward appearance and gender expression to match their gender identity. This may include going by a new name, wearing clothing of their chosen gender, and using different bathrooms. Not everyone who is transgender chooses to transition.

Preferred pronouns- Often, someone who is transgender may have different pronouns (he, him, she, her, they, them) than what you may be used to using. For instance, you might meet someone that you see as male, but they identify as female. If you aren't sure, ask. It may seem a little rude, but it's less rude than referring to someone the wrong way (think of it a bit like calling someone the wrong name). When in doubt, use they/them/their, or avoid using pronouns by simply always using the person's name. **Never refer to a transgender person, or someone's gender you are not sure of as "it".** This is incredibly dehumanizing. Using a person's preferred pronouns shows that you see them as a fellow human being, worthy of your respect.

What do I do if I met a transgender person?

Treat them like you would any other fellow human being. No, seriously. You'd be surprised. This video has an awesome narrative, is hilarious, and is a reminder, they are no less human than we are.

Transgender Rights: Last Week Tonight with John Oliver (HBO)

What in the world does this have to do with Freemasonry?

Actually, a lot. Think about it. Freemasonry is a very "male oriented" society. The Masonic community is sexist by nature. This does not need to be a bad thing, and never says anything like "women are better than men", more like "men and women should have their own separate spaces". They are exclusionary based on gender identity. If they get upset about women joining, think about how many of them would react to finding a trans person among their ranks.

There have been a few cases that I know of. Most often, the ones that we hear about is after someone becomes a brother, and then decides to transition to female. Usually the person explains the situation to the Worshipful Master, and quietly leaves the organization before any transitioning actually occurs. This method helps keep the integrity of both the organization, and the person themselves. Unfortunately, there have been a few cases where a brother transitions to female, and has to be removed from the fraternity forcefully.

So, if the question is, "Can someone who was born male, becomes a Mason, then transitions to female, remain a Mason?" The answer is no. However, someone in this case may be able to join Order of the Eastern Star, or possibly even Masonic women's only groups. Co-Masonry may also be an option, as this issue seems to stem from the "male only" rule.

The opposite case, however, is not quite so cut and dry. If we are to ask, "Can someone who was born female, but has transitioned to male, become a Mason?" The answer is, it depends. In many jurisdictions, as long as someone is legally male, that is, they have the M gender marker on their driver's license, that is the only requirement for membership.

If a transman (FtM) passes (appears male enough that a unknowing person would assume they are male), there may be no question at all, and he may be made a Mason with many members none the wiser. However, some jurisdictions, including the Grand Lodge of Virginia, have barred transmen from petitioning. On the state's petition, it asks if you were born male. Lying on the petition is not a great way to start a Masonic career.

In the state of California, however, something like this is illegal. If you are a transgender male who is interested in pursuing becoming a Mason, I highly recommend that you speak with the Worshipful Master in private. Often, Lodge email addresses will go directly to the Lodge secretary. I would recommend that you send an initial email asking for the WM's information, and then speak only from him from there on. I wouldn't worry too much about being outed, Masons are good at keeping secrets.

The scenarios and questions don't stop there. "If a female was a member of OES, and then transitioned to male, could they become a Mason?" Depends on where they live, and how many Lodges are in their area. Someone in this position may find themselves blackballed very quickly. The Order of the Eastern Star is really kind of an interesting situation. "Could a female member of OES who transitions to male still be a member of OES? What about a male OES member transitioning to female?" Remember that there are different requirements for membership depending on your gender. Male members must be Master Masons, and female members must be related to a Mason in some way. "I think a member of my Lodge is transgender, what do I do?" Nothing. Chances are, someone has already worked out this situation. Please love and treat them like any other brother, and don't speak ill of them. If you find yourself too uncomfortable, consider switching Lodges. Unfortunately, a lot of the questions out there will go unanswered, probably for years. As with many other topics in the Masonic community,

there tends to be very much a “this is the way things have always been” and “I don’t like change” mentality. In addition to this, the topic of transgender members is a bit of a political one, which is something usually frowned upon in Lodge. It tends to be a very heated topic, and can bring out an ugly side of many members. For now, the best thing to say is that everything will vary from jurisdiction to jurisdiction, Lodge to Lodge, and situation to situation.

What does the future hold?

As I said previously, this is very much a “new” issue. As the years go on, I would imagine that many Grand Lodges and administrations for other Masonic organizations will develop policies as far as transgender folk are concerned, for better or for worse. These rulings will help greatly with these situations, though I’d imagine they will vary wildly from jurisdiction to jurisdiction. As far as your own rulings on these situations, I would recommend that everyone keep an open mind and an open heart. Often we lash out against those that we do not understand. Please remember that just because someone is different from you, that they are any less human. If you are a transgender person, currently a Mason or considering joining Masonry, I recommend that you do not take the hate you will find on the internet to heart. User skipearth said it best on the Freemasonry subreddit, “We are made to love all and accept all without any hate both as Humans and as Masons.”

2018 ANZMRC Conference Venue

By Brendan Kyne.



The Australian & New Zealand Masonic Research Council (ANZMRC) 2018 conference will be held at the historic Brunswick Masonic Centre in Davies Street, Brunswick, Melbourne, Australia between the 23 and 26 of August 2018.

Brunswick is named after Caroline, Duchess of Brunswick, and wife of King George IV of England. The suburb was founded in 1846 by Thomas Wilkinson who built a house in the area. The Melbourne suburb of Brunswick is currently known for its local bohemian culture, strong arts community and large student population, owing to its proximity to the University of Melbourne and RMIT University, the latter of which’s Brunswick campus is located within the suburb. Brunswick’s main thoroughfare and commercial strip is Sydney Road, which runs north-south as the continuation of Royal Parade and which several kilometres north of Brunswick becomes the Hume Freeway.

The Foundation Stone of the Brunswick Masonic Centre's was laid on the 7 July 1923 by MWBr E. T. Hickford, Pro Grand Master. The construction of this lodge building was during a period when Freemasonry in Victoria had the largest increase in membership and lodges, in the years following the First World War, when in 1918 there were 231 lodges with a total membership of 18,000, and in 1927 there was over 400 lodges with a total membership of 44,000 – over 100% increase in membership in ten years.

It was during this period that an enormous number of suburban Melbourne lodge buildings were built, with the suburb of Brunswick alone having three Masonic Temples constructed in the 1920s. The Davies Street Temple was built by the St John the Baptist Lodge. St John the Baptist Lodge was founded in Melbourne under the English Constitution (No.1518 E.C.) with its warranted dated as 21 November 1874. Within two years of the founding of the Lodge it was laying the foundation stone to its own Freemasons Hall in Sydney Road Brunswick. The local press carried notifications on the day of the Freemasons ceremony that was to take place that afternoon.

“...Preparations have been made for laying the foundation stone of a Masonic Hall in Brunswick to-day, at twelve o'clock. The site is a very valuable one, and very centrally situated, having been presented to the lodge of St. John the Baptist, E.C., by Mr, W. Dods, who is the W. M. of the lodge, and who will perform the ceremony, assisted by his officers and distinguished members of the craft...” (The Age - Fri 28 Apr 1876, Page 2)

The Master of the St John the Baptist Lodge WBro W. Dods appears to have generously gifted the land to the Lodge for the Brunswick Freemasons Hall. On Friday 28 April 1876 with much ceremony and pageantry the foundation stone for the Brunswick Freemasons Hall was laid.

“...The foundation stone of a new Masonic Hall was laid at Brunswick yesterday, by Bro. Wm. Dods, W.M. of the Lodge of St. John the Baptist, assisted by his officers and a large number of brethren, many of whom held high positions in the craft. The ceremony was performed with all the imposing ritual peculiar to the craft, and was witnessed by a crowded assemblage, of the lay public...” (The Age, Sat 29 Apr 1876, Page 5)

Again, we get an impression of the position that Freemasonry held within the Colony when we read about local preparations for the event;

“...The town wore quite a gala appearance, bunting being displayed in all the principal streets, and the afternoon being observed as a holiday by many. The stone having been declared duly laid, the members of the lodge returned to the lodge-room in procession, and the closing service having been performed, the party sat down to a banquet, which terminated the day's proceedings in a most agreeable manner...” (The Age, Sat 29 Apr 1876, Page 5) Similarly, a few months later the lodge building was consecrated with a large number of brethren present for the ceremony. Naturally the newspapers at the time reported the Freemasons' meeting;

“...The ceremony of consecrating the Masonic Hall which has recently been erected by the lodge of St. John the Baptist, at Brunswick, took place on Monday evening. The services were conducted in a very impressive manner by Bro W. Dods, P.M. Upwards of one hundred brethren were present, many of the visitors being officers of city and suburban lodges...” (The Age, Thu 5, Oct 1876, Page 3)

The St John the Baptist Lodge continued to meet in their Sydney Road building until the 1920s when they built a new Freemasons Hall in Davies Street Brunswick.

Brendan Kyne.

The Australian & New Zealand Masonic Research Council (ANZMRC) 2018 conference
August 23 and 26 of August 2018.

Brunswick Masonic Centre
6 Davies Street,
Brunswick, 3056
Melbourne, Australia
<http://anzmrc2018.com.au/>

Freemason Halls and Temples in early Melbourne pre-1889 Sandridge Masonic Hall - 1858

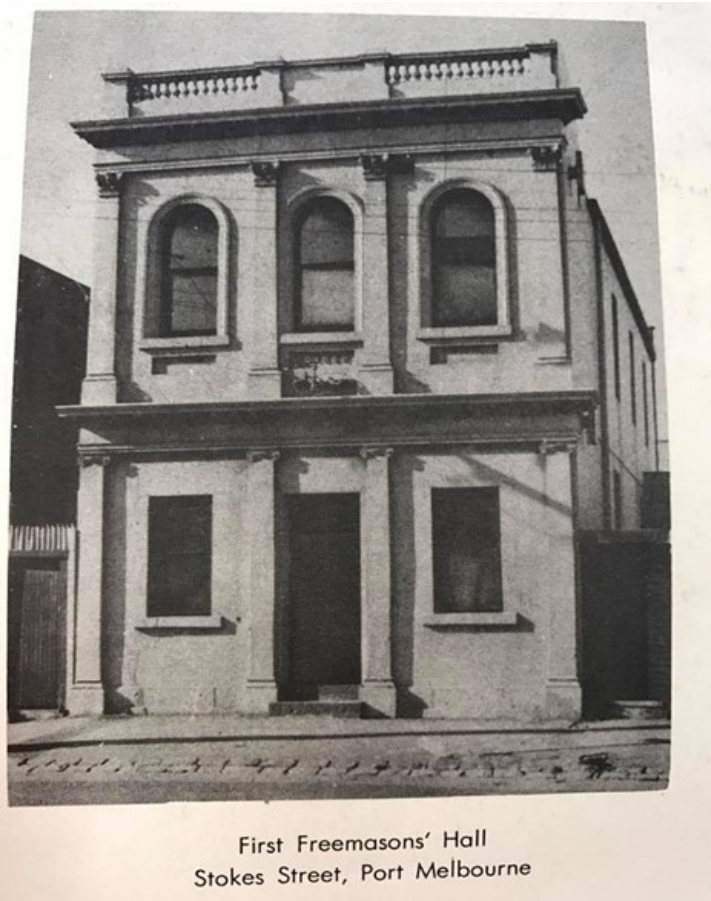
This laying of foundation stones took on a whole new perspective once Freemasons in Victoria started to build their own purpose-built lodge buildings, firstly in rural Victoria with such fine examples as the imposing Bendigo Masonic building in 1873, and later in metropolitan Melbourne.

The first know purpose built Masonic Hall in Melbourne was at 18 Stokes St Sandridge (later known as Port Melbourne) built by Bro Charles Gregory in 1858. The Lodge Hall was situated on the block of land bounded by Beach Street, Stokes Street, Rouse Street and Nott Street, which formed Block 1 in the Sandridge Township Plan and was among the first to be offered for sale.

The Gregory family were early residents in the Port Philip District for we find references in *The Port Philip Herald* for a R. K. Gregory, shop in Collins Street and Burgess in Lonsdale Ward (*The Port Phillip Herald* Fri 8 Sep 1843), and Samuel Gregory resident shop Collins Street and also a Burgess in Lonsdale Ward, sworn in as a Special Constable before His Worship the Mayor 21 Oct 1845 (*Port Phillip Herald* 23 Oct 1845).

This may explain why The Crown Grantees for most of the Sandridge Township Plan Block 1 were S. (Samuel) & R.K. Gregory, and possibly why Charles Gregory, presumably a relative, built the first Freemasons' Lodge building in Melbourne at on part of Block I, whilst in 1859 Samuel Gregory built the Freemasons' (later Sandridge) Hotel on the adjoining site. Meanwhile, fellow Freemason, Thomas Swallow was setting-up across the road the Swallow & Ariell Biscuit Company.

The Lodge that met in the Sandridge Masonic Hall was the Sandridge Marine Lodge founded also in 1858, with an English Constitution warrant, No 768, dated 21 December 1858. In a "Masonic Directory 1866", for Victoria, the Sandridge Lodge building is the only Masonic Hall listed in Melbourne at that time. The Sandridge Marine Lodge continued to meet in the Stokes Street Hall until 1917, when it moved around the corner to the then new Masonic Hall in Liardet Street Port Melbourne. The first purpose built Masonic Hall in Melbourne was a few years ago, converted into an apartment block with the front façade incorporated into the design.



10 O'CLOCK TOAST

"Our Brethren at the Front" Refers to WWI

Tune—"Eternal Father, Strong to Save"

God of our Fathers, at whose call
We now before Thy footsteps fall,
Whose grace can make our order strong
Through love of right and hate of wrong,
We pray Thee in Thy pity shield
Our Brethren on the battlefield.

Asleep beneath Thine ample dome
With many a tender dream of home,
Or charging in the dust of glare,
With bullets hurtling through the air;
We pray Thee in Thy pity shield
Our Brethren on the battlefield.

The Hymn "Eternal Father Strong to Save" is known as the Navy Hymn sung at ceremonies performed by the royal Navy the words were written by William Whiting in 1860 and refer to the dangers faced by Mariners and the music by John B Dykes 1861.

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 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

News

2020 ANZMRC Conference.

Here is a note from NZ by Glenn R. Summerhayes. Research Lodge of Otago No. 161 will be putting in a bid to host the 2020 ANZMRC conference in Dunedin.

W Bros Glenn Summerhayes and Grant Watson are setting up a committee to work out the logistics and planning for the Conference. Summerhayes will present Dunedin's bid to the 2018 ANZMRC conference in Melbourne.

The conference theme to be proposed is:-
'Freemasonry: Beyond the Craft'.

Freemasonry in Dunedin has a long history with the first Lodge being set up in 1860 (English Constitution) followed by a Scottish Lodge a year later. Today Dunedin is the home to Lodges from three Craft Constitutions (New Zealand, Scottish and Irish), and Royal Arch Chapters from both the New Zealand and Scottish Constitutions.

It also has a number of other Masonic Orders, many with lengthy histories, including the Allied Masonic Degrees, KT's, Constantine, ROS, Rose Croix (both Scottish and NZ Constitutions), with the KTPs and OSM found within the region.

As a city Dunedin is located next to a beautiful harbour and with many beaches nearby. The world famous Otago Peninsula with its breath-taking scenery and wildlife is minutes away. The city is also the gateway to Central Otago, famous for its scenery and wines. Dunedin is a vibrant university town with the University of Otago being the largest employee. The mixture on students, good fine, breath taking scenery, and a great Masonic history makes Dunedin an attractive place to hold the 2020 ANZMRC.



This is a Transcript of a talk given by Dan Pallota at TED 2013

For clarity, I have removed times etc from it.

Like the article on Transgender Masons here is food for thought. One of Freemasonry's landmarks is Charity (see Editorial Harashim 77). Whilst Dan is talking about the USA can we learn anything from this talk?

The way we think about charity is dead wrong.

I want to talk about social innovation and social entrepreneurship. I happen to have triplets. They're little. They're five years old. Sometimes I tell people I have triplets. They say, "Really? How many?"

Here's a picture of the kids -- that's Sage, and Annalisa and Rider. Now, I also happen to be gay. Being gay and fathering triplets is by far the most socially innovative, socially entrepreneurial thing I have ever done.

The real social innovation I want to talk about involves charity. I want to talk about how the things we've been taught to think about giving and about charity and about the non-profit sector, are actually undermining the causes we love, and our profound yearning to change the world.

But before I do that, I want to ask if we even believe that the non-profit sector has any serious role to play in changing the world. A lot of people say now that business will lift up the developing economies, and social business will take care of the rest. And I do believe that business will move the great mass of humanity forward. But it always leaves behind that 10 percent or more that is most disadvantaged or unlucky. And social business needs markets, and there are some issues for which you just can't develop the kind of money measures that you need for a market.

I sit on the board of a centre for the developmentally disabled, and these people want laughter and compassion and they want love. How do you monetize that? And that's where the non-profit sector and philanthropy come in. Philanthropy is the market for love. It is the market for all those people for whom there is no other market coming. And so if we really want, like Buckminster Fuller said, a world that works for everyone, with no one and nothing left out, then the non-profit sector has to be a serious part of the conversation.

But it doesn't seem to be working. Why have our breast cancer charities not come close to finding a cure for breast cancer, or our homeless charities not come close to ending homelessness in any major city? Why has poverty remained stuck at 12 percent of the U.S. population for 40 years?

And the answer is, these social problems are massive in scale, our organizations are tiny up against them, and we have a belief system that keeps them tiny. We have two rulebooks. We have one for the non-profit sector, and one for the rest of the economic world. It's an apartheid, and it discriminates against the non-profit sector in five different areas, the first being compensation.

So in the for-profit sector, the more value you produce, the more money you can make. But we don't like non-profits to use money to incentivize people to produce more in social service. We have a visceral reaction to the idea that anyone would make very much money helping other people. Interestingly, we don't have a visceral reaction to the notion that people would make a lot of money not helping other people. You know, you want to make 50 million dollars selling violent video games to kids, go for it. We'll put you on the cover of Wired magazine. But you want to make half a million dollars trying to cure kids of malaria, and you're considered a parasite yourself.

And we think of this as our system of ethics, but what we don't realize is that this system has a powerful side effect, which is: It gives a really stark, mutually exclusive choice between doing very well for yourself and your family or doing good for the world, to the brightest minds coming out of our best universities, and sends tens of thousands of people who could make a huge difference in the non-profit sector, marching every year directly into the for-profit sector because they're not willing to make that kind of lifelong economic sacrifice. Businessweek did a survey, looked at the compensation packages for MBAs 10 years out of business school. And the median compensation for a Stanford MBA, with bonus, at the age of 38, was 400,000 dol-

lars. Meanwhile, for the same year, the average salary for the CEO of a \$5 million-plus medical charity in the U.S. was 232,000 dollars, and for a hunger charity, 84,000 dollars. Now, there's no way you're going to get a lot of people with \$400,000 talent to make a \$316,000 sacrifice every year to become the CEO of a hunger charity.

Some people say, "Well, that's just because those MBA types are greedy." Not necessarily. They might be smart. It's cheaper for that person to donate 100,000 dollars every year to the hunger charity; save 50,000 dollars on their taxes -- so still be roughly 270,000 dollars a year ahead of the game -- now be called a philanthropist because they donated 100,000 dollars to charity; probably sit on the board of the hunger charity; indeed, probably supervise the poor SOB who decided to become the CEO of the hunger charity; and have a lifetime of this kind of power and influence and popular praise still ahead of them.

The second area of discrimination is advertising and marketing. So we tell the for-profit sector, "Spend, spend, spend on advertising, until the last dollar no longer produces a penny of value." But we don't like to see our donations spent on advertising in charity. Our attitude is, "Well, look, if you can get the advertising donated, you know, to air at four o'clock in the morning, I'm okay with that. But I don't want my donation spent on advertising, I want it go to the needy." As if the money invested in advertising could not bring in dramatically greater sums of money to serve the needy.

In the 1990s, my company created the long-distance AIDS Ride bicycle journeys, and the 60 mile-long breast cancer three-day walks, and over the course of nine years, we had 182,000 ordinary heroes participate, and they raised a total of 581 million dollars.

They raised more money more quickly for these causes than any events in history, all based on the idea that people are weary of being asked to do the least they can possibly do. People are yearning to measure the full distance of their potential on behalf of the causes that they care about deeply. But they have to be asked. We got that many people to participate by buying full-page ads in The New York Times, in The Boston Globe, in prime time radio and TV advertising. Do you know how many people we would've gotten if we put up fliers in the laundromat?

Charitable giving has remained stuck in the U.S., at two percent of GDP, ever since we started measuring it in the 1970s. That's an important fact, because it tells us that in 40 years, the non-profit sector has not been able to wrestle any market share away from the for-profit sector. And if you think about it, how could one sector possibly take market share away from another sector if it isn't really allowed to market? And if we tell the consumer brands, "You may advertise all the benefits of your product," but we tell charities, "You cannot advertise all the good that you do," where do we think the consumer dollars are going to flow?

The third area of discrimination is the taking of risk in pursuit of new ideas for generating revenue. So Disney can make a new \$200 million movie that flops, and nobody calls the attorney general. But you do a little \$1 million community fundraiser for the poor, and it doesn't produce a 75 percent profit to the cause in the first 12 months, and your character is called into question. So non-profits are really reluctant to attempt any brave, daring, giant-scale new fundraising endeavours, for fear that if the thing fails, their reputations will be dragged through the mud. Well, you and I know when you prohibit failure, you kill innovation. If you kill innovation in fundraising, you can't raise more revenue; if you can't raise more revenue, you can't grow; and if you can't grow, you can't possibly solve large social problems.

The fourth area is time. So Amazon went for six years without returning any profit to investors, and people had patience. They knew that there was a long-term objective down the line, of building market dominance. But if a non-profit organization ever had a dream of building magnificent scale that required that for six years, no money was going to go to the needy, it was all going to be invested in building this scale, we would expect a crucifixion.

The last area is profit itself. So the for-profit sector can pay people profits in order to attract their capital for their new ideas, but you can't pay profits in a non-profit sector, so the for-profit sector has a lock on the multi-trillion-dollar capital markets, and the non-profit sector is starved for growth and risk and idea capital.

Well, you put those five things together -- you can't use money to lure talent away from the for-profit sector; you can't advertise on anywhere near the scale the for-profit sector does for new customers; you can't take the kinds of

risks in pursuit of those customers that the for-profit sector takes; you don't have the same amount of time to find them as the for-profit sector; and you don't have a stock market with which to fund any of this, even if you could do it in the first place -- and you've just put the non-profit sector at an extreme disadvantage to the for-profit sector, on every level. If we have any doubts about the effects of this separate rule book, this statistic is sobering: From 1970 to 2009, the number of non-profits that really grew, that crossed the \$50 million annual revenue barrier, is 144. In the same time, the number of for-profits that crossed it is 46,136. So we're dealing with social problems that are massive in scale, and our organizations can't generate any scale. All of the scale goes to Coca-Cola and Burger King.

So why do we think this way? Well, like most fanatical dogma in America, these ideas come from old Puritan beliefs. The Puritans came here for religious reasons, or so they said, but they also came here because they wanted to make a lot of money. They were pious people, but they were also really aggressive capitalists, and they were accused of extreme forms of profit-making tendencies, compared to the other colonists. But at the same time, the Puritans were Calvinists, so they were taught literally to hate themselves. They were taught that self-interest was a raging sea that was a sure path to eternal damnation. This created a real problem for these people. Here they've come all the way across the Atlantic to make all this money, but making all this money will get you sent directly to Hell. What were they to do about this?

Well, charity became their answer. It became this economic sanctuary, where they could do penance for their profit-making tendencies -- at five cents on the dollar. So of course, how could you make money in charity if charity was your penance for making money? Financial incentive was exiled from the realm of helping others, so that it could thrive in the area of making money for yourself, and in 400 years, nothing has intervened to say, "That's counterproductive and that's unfair."

Now, this ideology gets policed by this one very dangerous question, which is, "What percentage of my donation goes to the cause versus overhead?" There are a lot of problems with this question. I'm going to just focus on two. First, it makes us think that overhead is a negative, that it is somehow not part of the cause. But it absolutely is, especially if it's being used for growth. Now, this idea that overhead is somehow an enemy of the cause creates this second, much larger problem, which is, it forces organizations to go without the overhead things they really need to grow, in the interest of keeping overhead low.

So we've all been taught that charities should spend as little as possible on overhead things like fundraising under the theory that, well, the less money you spend on fundraising, the more money there is available for the cause. Well, that's true if it's a depressing world in which this pie cannot be made any bigger. But if it's a logical world in which investment in fundraising actually raises more funds and makes the pie bigger, then we have it precisely backwards, and we should be investing more money, not less, in fundraising, because fundraising is the one thing that has the potential to multiply the amount of money available for the cause that we care about so deeply.

I'll give you two examples. We launched the AIDS Rides with an initial investment of 50,000 dollars in risk capital. Within nine years, we had multiplied that 1,982 times, into 108 million dollars after all expenses, for AIDS services. We launched the breast cancer three-days with an initial investment of 350,000 dollars in risk capital. Within just five years, we had multiplied that 554 times, into 194 million dollars after all expenses, for breast cancer research. Now, if you were a philanthropist really interested in breast cancer, what would make more sense: go out and find the most innovative researcher in the world and give her 350,000 dollars for research, or give her fundraising department the 350,000 dollars to multiply it into 194 million dollars for breast cancer research? 2002 was our most successful year ever. We netted for breast cancer alone, that year alone, 71 million dollars after all expenses. And then we went out of business, suddenly and traumatically.

Why? Well, the short story is, our sponsors split on us. They wanted to distance themselves from us because we were being crucified in the media for investing 40 percent of the gross in recruitment and customer service and the magic of the experience, and there is no accounting terminology to describe that kind of investment in growth and in the future, other than this demonic label of "overhead." So on one day, all 350 of our great employees lost their jobs ... because they were labelled "overhead." Our sponsor went and tried the events on their own. The overhead went up. Net income for breast cancer research went down by 84 percent, or 60 million dollars, in one year.

This is what happens when we confuse morality with frugality. We've all been taught that the bake sale with five

percent overhead is morally superior to the professional fundraising enterprise with 40 percent overhead, but we're missing the most important piece of information, which is: What is the actual size of these pies? Who cares if the bake sale only has five percent overhead if it's tiny? What if the bake sale only netted 71 dollars for charity because it made no investment in its scale and the professional fundraising enterprise netted 71 million dollars because it did? Now which pie would we prefer, and which pie do we think people who are hungry would prefer?

Here's how all of this impacts the big picture. I said that charitable giving is two percent of GDP in the United States. That's about 300 billion dollars a year. But only about 20 percent of that, or 60 billion dollars, goes to health and human services causes. The rest goes to religion and higher education and hospitals, and that 60 billion dollars is not nearly enough to tackle these problems. But if we could move charitable giving from two percent of GDP, up just one step to three percent of GDP, by investing in that growth, that would be an extra 150 billion dollars a year in contributions, and if that money could go disproportionately to health and human services charities, because those were the ones we encouraged to invest in their growth, that would represent a tripling of contributions to that sector. Now we're talking scale. Now we're talking the potential for real change. But it's never going to happen by forcing these organizations to lower their horizons to the demoralizing objective of keeping their overhead low.

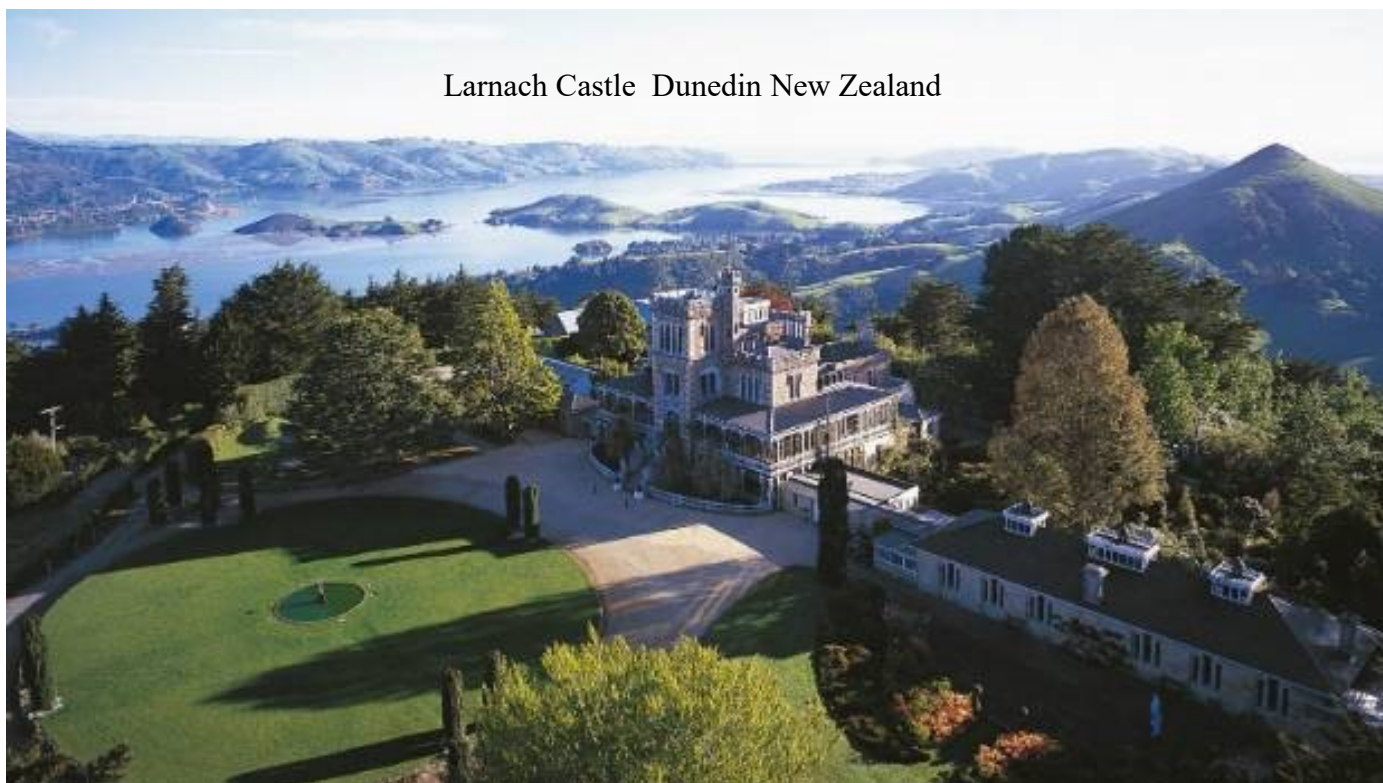
Our generation does not want its epitaph to read, "We kept charity overhead low."

We want it to read that we changed the world, and that part of the way we did that was by changing the way we think about these things.

So the next time you're looking at a charity, don't ask about the rate of their overhead. Ask about the scale of their dreams, their Apple-, Google-, Amazon-scale dreams, how they measure their progress toward those dreams, and what resources they need to make them come true, regardless of what the overhead is. Who cares what the overhead is if these problems are actually getting solved?

If we can have that kind of generosity -- a generosity of thought -- then the non-profit sector can play a massive role in changing the world for all those citizens most desperately in need of it to change. And if that can be our generation's enduring legacy -- that we took responsibility for the thinking that had been handed down to us, that we revisited it, we revised it, and we reinvented the whole way humanity thinks about changing things, forever, for everyone. That would be a real social innovation. Thank you. Dan Pallota

Larnach Castle Dunedin New Zealand



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חרשים



HARASHIM

G'day

March is always a significant month in terms of masonic research. Both the Victorian Lodge of Research [218VC] and the Discovery Lodge of Research [971NSW&ACT] have their installations.

And then, in the same month, was the release of the QC debate held at 2076 in London.

I believe you should read the paper presented last September in Cambridge and then watch the video of the various presentations in London and the question time.

I'm not sure about you, but I'm now keenly anticipating the Melbourne Conference. Unlike Launceston, there doesn't seem to be a 'core' motel, but I'm sure that we'll survive. I've been booked into the Vibe.

With the election of MW Bro Derek Robson PGM as MW GM elect for the UGL of NSW and the ACT last weekend, I was asked by several brethren whether this was the first time that a GM had done the job twice.

Using Bro Henderson's *The Masonic Grand Masters of Australia* as a source document, I find that there have been several GM who have served twice, viz:

Sir Samuel Way,
Sir Mellis Napier,
A D Young,
F A Maguire,
C E Davies,
Archbishop Riley,
Sir Charles Gairdner,
Justice Stumm, and
W H Green.

There's probably a useful research paper just in that little list.

I look forward to meeting up in Melbourne.

Neil Morse President



From the President	1
Letters	2
Vale Stephen Hawking	4
Whither our Course	5
A Critical Look	11
The Ghastly tale of the Grand Chaplain	20
The Trust Tree	23
Freemasonry and Fitba	26
QCCC	29
QC 2018 Conference	30
Enough is Enough	31

Letters.

Greetings Bro Harvey,

Your Editorial in Harashim issue 77 revives a number of issues about Masonic research and education.

Firstly I am most impressed with the article by D. McClymont on “Masonic Education: not just an adaptation of existing thought-forms & paradigms”. It presents quite a comprehensive picture of the many issues associated with Masonic education, and In my view this article should be obligatory reading matter for every newly installed Master.

However, the ‘untamed beast’ in this domain is the so-called “Lodge of Masonic Research” and from the concluding remarks in the above-mentioned article, I deduce that we have a long, long way to go before we achieve those visions of ‘taking Freemasonry to greater heights than we have ever dreamed possible’.

Nevertheless in today’s enlightened environment, I consider we have the necessary skills and resources to advance this cause, and I am thus optimistic that collectively we can ‘tame this beast’ with consequential benefits to the Craft as a whole.

Fraternal regards,

Tony Tabrett KL (Barron Barnett Qld)

RE. Harashim Issue 77 January 2018:

Thanks Harvey for publicising my questions and encouraging comment on them.

I want to start this time with Neil’s very defensive responses, which don’t adequately reflect his personal integrity or enthusiasm. Perhaps his ‘*not sufficiently for Bro Bob to do any work*’ is a suggestion that I could answer some of the questions I directed to him by doing some research. True enough, but my question is about his report, and why it/he doesn’t explain what he’s talking about, a task usually undertaken by someone writing a report. I’ve never heard of ‘Alvin Langdon Coburn’ but even if I had, a reporter normally backgrounds his/her audience so that they can travel with him/her through the story. Similarly, with ‘Karen Kidd’, and with ‘August Order of Light’, and all the other topics Neil mentioned in passing but didn’t explain. It’s your article Neil, not mine or anyone else’s. If you’re afraid of disclosure because ‘*some unscrupulous brother might white-ant your efforts*’, I think you’re in the wrong organisation...or perhaps not.

To my mind, the Brendan Kyne article on the ‘2018 ANZMRC Conference Venue’ is a good example of an informative report which takes the audience along for the ride. It tells its story, easily, briefly then makes its announcement.

At the other extreme to Neil’s efforts are the contributions by Mackey, McClymont and Pellota. Far longer than they need to be, they would have served their authors’ purposes better if they had been extensively edited. Harvey is Harashim’s editor and he has emphasised in this issue his belief that Research is ‘*the systematic investigation into a study of materials and sources in order to establish facts and reach new conclusions.*’ Seriously, Harvey, did you apply your own criteria to these articles? Harashim is yours, let it reflect your beliefs.

The chapter from Albert Mackey claims that it is ‘*a brief investigation of the origin and history of the institution.*’. Not of an idea or a philosophy but the institution!!!, which, however, quickly becomes an investigation of ‘*this peculiar system of philosophy*’ since the ‘*ceremonies are external additions which affect not its substance.*’ This is either, deliberate sleight-of-hand, or delusional. Then comes 19 propositions which Mackey advances as ‘*his theory of the origin of Freemasonry*’ [NB the capital ‘F’] which in his second last paragraph become ‘mere suggestions’ but in his last ‘absolutely necessary.’ Mackey was quite convinced he knew with absolute certainty ‘what Freemasonry is’ (p.18) and that there was only one such

‘institution.’ No-where is it mentioned that he’s writing of the Scottish Rite which didn’t exist in any form before 1766 and was described by its own late-19th century brethren as having been in 1801 ‘*full of grotesque and incongruous things, of contradictions and fantastic extravagances.*’

McClymont’s article title ‘Masonic Education’ touched very sensitive nerves. But I needn’t have worried, it’s not about ‘education’ as I understand the word but is another joust with ill-digested ideas. Apparently ‘Freemasonry’ is ‘*the original Zen paradox*’ because ‘*it is the ultimate expression of fellowship and unity*’ but ‘*is the external pretext for the Great Work – every brother’s personal Walk*’ which isn’t a paradox, has nothing to do with Zen and is certainly neither interesting nor original. Again, Harvey, did you apply those criteria? And so on, and on – ‘*the usages and customs of Freemasonry really are in close affinity with those of the ancient Egyptian mysteries*’ (p.19); ... ‘*in Masonic education, there is nothing which you can call Gospel, that’s what being ‘adult’ is all about.*’ (p.21) ... ‘*It wouldn’t be a huge stretch to attribute the extermination of whole races in South America to Slavery, disease and above all the ecclesiastical establishment’s insistence on a one-size fits-all world view...*’ (p.22). And this from a South African!!!

Further to being long-winded and chaotically organised, the anonymous [Harvey?] article ‘Time Immemorial’ is silly – not because I don’t agree with its sentiments but because as a contribution to Harashim it’s very ignorant, sexist and makes little sense. The stuff about ‘our ancestors’ would today not be acceptable in any primary school. The hodge-podge of clichés, mis-statements and half-truths which follow – eg ‘*The church did not need strict adherence to time...etc, etc*’ – is no better. The switch from ill-digested encyclopedias to the Bible – ‘*To appreciate further the nature of time...*’ is a joke, surely. ‘*The word “time” is mentioned in the VSL on around 623 occasions...*’ concluding with ‘*Perhaps the best way to explain this paradox...then, indeed, brethren time shall be no more*’ left me open-mouthed and perplexed.

Before anyone gets abusive about my blunt language, I suggest they get out a bit more. I’m working on ‘Masonic and Jewish Conspiracy Theories’ at present, and unlike Neil, I’m quite happy to share. Among other things I’m reading Albert Pike’s description of Masonic competitors as ‘swashbucklers and braggarts’ who were ‘deliberately falsifying history’; and I’m reading critics of ‘Prince Hall Freemasons’ who were, they said ‘*minds inflamed to an extraordinary degree of madness, hatred and dislike.*’ These ‘*ignoramus and peddlars of Masonic falsehood*’ had founded the African Grand Lodge of Modern Masons of Massachusetts which became the Prince Hall Grand Lodge of Massachusetts and thereby introduced ‘*the blackest page in masonic history.*’ (I’m sure the bigoted Freemason didn’t intend the irony)

Whether the masonic idea, if ever it can be agreed upon, was present at the dawn of time, is irrelevant to me. I am an historian who believes that the definition of ‘enlightenment’ begins with ‘rational, secular and scientific’ and ends with ‘non-superstitious’ and ‘non-religious.’ Historically, Freemasonry is a man-made organisation, and Freemasons are a bunch of people engaged in a struggle to survive, to understand and to do ‘the right thing’. The institution, known as ‘Freemasonry’ has had good days and bad days. It is subject to the same rules of evidence as any other phenomenon like steam-engines or computers. Editor Harvey has agreed to accept regular book reviews from me. I await responses to these comments of mine to assess whether the weight of Harashim’s readers are happy with Mackey and McClymont, etc, or would like to see material closer to reality.

Cheers, Bob James. Newcastle.

Editors comment.

It is always nice to receive comment and criticism on what I put into Harashim. However, destructive and cynical criticism is of no help whatsoever.

First of all Harashim is not mine!

It belongs to ANZMRC members and I put it together for them. My beliefs have no place here (except in my own work) and nor should they. The papers published here are those ideas and beliefs of the authors. It is not my place to change or alter their words, other than mundane spelling etc. So no, I did not apply any criteria to the work trusted to me to publish as works written by others.

RE Time immemorial “is Silly”. Anonymous? Read the blurb on page 20 which states that unless the author is identified it is by the Editor. You say that “Our ancestors” would not be acceptable in any primary school, is unclear. Should I have said our forefathers or maybe early mankind? Incidentally curriculum from Primary School term two grade four *“Then we’ll move on to our main inquiry topic where students will investigate events throughout Australia’s history including our ancestors and early explorers.*

I do say that the Church had no strict adherence to time, i.e. Clock time, but I also say that it was the Pope under pressure from the Councils of Constance, Basle, Lateran and Trent who wanted it straightened out when measured time did not line up with ecclesiastical time. As for the Bible; many Freemasons do respect their VSL.

This piece was written as a talk on the subject, slightly tongue in cheek, not as an academic exercise. Many writers much cleverer than I, have written extensively on time, I have Stephen Hawking’s book here beside me. (Sadly since this was first written the world has lost a great mind.) This piece was purely an act of informing about time as expressed and measured by Freemasons and their concordant orders and a small amount of history. I have had many emails with positive comments on it, so, maybe others found something of interest. I understand that this subject is irrelevant to you. That, believe it or not is not relevant to me or other readers. Harashim is for ANZMRC members all. Many have varying opinions, likes and dislikes and varying degrees of knowledge and attitudes.

Bob. Please write a positive paper that may interest our members and it will be published. Your thoughts on books are also welcome. Harvey. Editor.

Vale Stephen Hawkins.

Ed Note: I write this small piece because Stephen Hawking was elected to the Royal Society in 1974. We remember that many of the original members of this Royal Society were Freemasons and at their Masonic meetings they discussed papers dealing with the arts and sciences, an object we seem to have forgotten. I am looking forward to the Conference which has a paper that discusses this very subject

Stephen W. Hawking, was a Cambridge University physicist and author who conducted his science while unable to speak or walk but who had a will to succeed second to none. He died at his home this month, March 2018. He was 76 and lasted 50 years longer than his Doctors predicted.

A university spokesman confirmed his death and said of him.

“Not since Albert Einstein has a scientist so captured the public imagination and endeared himself to tens of millions of people around the world,”

Michio Kaku, a professor of theoretical physics at the City University of New York, said in an interview. Dr. Hawking did that largely through his book “A Brief History of Time: From the Big Bang to Black Holes,” published in 1988. I mentioned this book earlier.

It has sold more than 10 million copies and inspired a documentary film by Errol Morris. His own story was the basis of an award-winning 2014 feature film, “The Theory of Everything.” (Eddie Redmayne played Dr. Hawking and won an Academy Award.)

What is amazing is that he had a career at all. As a graduate student in 1963, he learned he had amyotrophic lateral sclerosis, a neuromuscular wasting disease also known as Lou Gehrig’s disease. He was given only a few years to live. The disease reduced his bodily control to the flexing of a finger and voluntary eye movements but left his mental faculties untouched.

He became his generation’s leader in exploring gravity and the properties of black holes, the bottomless gravitational pits so deep and dense that not even light can escape them. It seems however that The Theory of Everything is still to be found.

Ed Note: I found this paper on line, supposedly from www.cornerstonesociety.com. When trying to access this site I found that it is not operating but available for sale for \$2000+. Whilst this was written several years ago I am sure that the content is as relevant today as when written. I also wonder if the changes suggested have been acted upon and any results. The problems are familiar, It was written by Lord Northampton. It would also appear that there are many Cornerstone Societies whose main aim is to raise money.

"Lord Northampton," writes the Editor of The Official Journal of the United Grand Lodge of England, "has been a much admired ruler and charismatic leader of English Freemasonry for fourteen years, first as Assistant Grand Master from 1995 and since 2001 as Pro Grand Master. He has worked tirelessly and travelled extensively throughout the Provinces and our Districts and lodges overseas as well as to other Grand Lodges on behalf of the Craft. He has been a great ambassador for English Freemasonry all over the world. It was then, with a sense of loss and sadness that we learned of his decision to retire next March [2009]. "The Craft is now going through a time of consolidation," he explains, "and I will have been in high office for fourteen years. It is time to give someone else a chance."

"Lord Northampton," continues the Editor, "has helped usher in a new way of defending and advancing Freemasonry with the introduction of changes to its corporate structure and augmenting the experience of its ritual and the understanding of its profound philosophical side which arise from the deepest meaning of those central Masonic principles, Brotherly Love, Relief and Truth."

WHITHER DIRECTING OUR COURSE?

Pro Grand Master, Lord Northampton.

I start with the disclaimer that the views in this paper are my own and not necessarily those of Grand Lodge. As Pro Grand Master of the United Grand Lodge of England, and therefore the most senior representative of the Grand Master, I am conscious that one of my responsibilities is to try and steer the Craft during my tenure of office in a direction which I hope will be beneficial for its future -hence the title of this paper.

I begin with the premise that with nearly three hundred years of experience under our belt we must be doing something right, so why should freemasonry in, say, twenty five years be any different from the model we have today. Well we may be by far the biggest Grand Lodge in the world with a membership of 272,000 individuals spread over the four quarters of the globe, but something is wrong with Anglo Saxon freemasonry. Having said that, I know an enormous amount of effort has been invested in our future both in London, our Provinces and Districts, and many brethren are working hard to recruit, retrieve and retain our members with various schemes designed for that purpose. But the overall picture is not a satisfactory one as the following figures will show.

Although statistics were not available before and during the 80's, it is clear we have lost at least 40% of our membership in as little as thirty years. Our recent losses are often blamed on the fact that we consecrated 1000 lodges in the five years following the second World War to accommodate men returning from active service and wanting to join a fraternity. But that is not the whole story as most of those brethren have long since passed to the Grand Lodge above and we have continued to shrink at the rate of between 2-3% every year. While the decline has lessened in the past two years we are by no means out of the wood and with an aging membership we face an uncertain future. It is interesting to note that while our membership numbers have shrunk so dramatically, the number of our lodges has actually increased. The result is that we now have a very large number of lodges that are struggling to survive with very few members. The situation is made even worse when you factor in low attendance figures. It is not easy to see how we can correct this situation except by encouraging lodges to consider closing or amalgamating when their numbers drop below a viable level.

The danger of having too few members in a lodge is that in their desperation to survive, brethren may accept candidates regardless of whether or not they fulfil the conditions for initiation laid down in the ritual. Worse still, because at best they only manage to attract one new member each year, they rush the poor candidate through the three degrees without giving him any time to pause and contemplate what it all means. Candidates are often stewards before they are master masons and on the officer's ladder as soon as they are raised. Six years later they are either in the Master's chair or have made some excuse to drop out, never to return. A recent survey in Buckinghamshire showed that 30% of all master masons ceased attending their lodges within three years of being raised. I don't blame them. The pressure of having to learn so much ritual in such a short time, before you have bonded fully with your peers and without any real understanding of its meaning, must test even our most committed candidates.

This is not freemasonry as it should be practised, and only slightly better than the mass one day classes we all deplore in America. If lodges start to initiate men regardless of their suitability because they are desperate to increase their numbers, then we should be worried about any long term future for the Order. I have often said that the quality of our members is more important than their quantity, but it is of course possible and preferable to have both. There are plenty of 'just, upright and free men of mature age, sound judgment, and strict morals' in society, if we could only attract them to join us. So until we can find ways of increasing the size of our lodges, thereby giving more time for progression to the chair and more time to learn and understand the rituals, we must make do with encouraging lodges to share out much of the work among the master masons and past masters. In fact it often makes for more variety and therefore more enjoyment, and involves many more of the lodge members at every meeting. No brother should be made to feel he has let the side down by not doing as much as the past masters did when they were in the chair. A good mason does not necessarily have to be a good ritualist as long as he participates in the affairs of his lodge and his heart is in the right place.

The final statistic we must add into the equation is the number of certificates issued by Grand Lodge. In the past ten years alone the number of men we initiate annually has fallen by 30% from just under 12,000 to 8,400. It does not take a rocket scientist to work out that within the next twenty five years English Freemasonry could well have shrunk to as little as half its present size. This means one in every two lodges will have disappeared and even then we will not have increased the low numbers we may have in the remaining ones. The extra financial pressures on our members will become intolerable and there will be a corresponding knock on effect on our masonic charities and the 800 or so masonic halls we have in England and Wales. It is clear, therefore, that doing nothing now is not an option, but knowing what to do and how to do it is something on which we should all concentrate our minds.

I believe that in order to plan for the future we must first look back at our roots and examine the reasons we were formed and have survived 'the wreck of mighty empires'. We spend too much time worrying about 'when' rather than 'why' we were created. What was in the minds of those men who started Freemasonry and what was the purpose behind it?

Of course we know that some form of what we call Freemasonry was being practised in the late 16C in England long before our first recorded initiate, Elias Ashmole, was introduced to a lodge in Warrington by Henry Mainwaring in 1646. I have brought this chair from my house in Warwickshire which was originally in Canonbury Tower. Situated in Islington, the Tower, was built in the early 16th century and inherited by my family in 1608. The two panelled rooms at Canonbury were carved in oak in 1599. There are many symbols depicted in the carvings including levels and compasses. They are almost certainly connected to this chair, which is dated 1595. The initials, EM, which are visible on either side at the top are likely to be

those of Edward Mainwaring, two generations before Henry, as the crest between them is that of the Mainwaring family.

This was a period when certain men of great intellect were planning a future society as an utopian ideal. Francis Bacon's book 'the New Atlantis' is full of masonic symbolism and describes an island where just such a perfect society existed. Unfortunately such a vision could not be grounded in Europe, with its political intrigue and religious intolerance, hence the attempt to do so in America through the Virginia Company – named after the virgin soil on the other side of the world which they believed would provide the perfect conditions for just such a society. Whether Freemasonry was influenced by this ideal of perfection is difficult to prove but it is certainly one of the main themes running through our rituals.

So we can say with certainty that some form of philosophical fraternity existed in the late 16th century and part of its ethos was to counter political and religious intolerance. Freemasonry has retained that as part of its ethos to this day as it refuses still to allow any member, whether in lodge or in his capacity as a Freemason, to discuss or to advance his views on theological or political questions. This fraternity, which stood for freedom of expression and thought, had to be kept secret at a time when men were beheaded for holding different views to the Church and Monarch. Since that time the Order has gone through varying periods of openness and intense privacy but even in its early days the rituals were widely known through exposures of one kind or another. Nowadays we are just coming out of a period of privacy and are developing a more open approach with the popular world.

For too long English freemasons have been criticised for their actions, based on ignorance and prejudice; the perception in some quarters is that we are a secret society who practise strange rituals behind closed doors. It is perceived that we only look after our own, and in a way which encourages profitable deals between masons from which non-masons are excluded. We have also been accused of protecting our members even when they break the law. Over the past twenty years or so we have tried hard to rid the Craft of those who do not live up to the high standards we set ourselves. Every organisation as large as ours is bound to have some rotten apples in its membership but it is quite wrong to blame Freemasonry for the failings of a few of its members. It would be equally wrong to blame the whole judiciary for one crooked judge or the whole medical profession for the failings of a single doctor. Nevertheless we promote ourselves as an organisation which teaches the importance of a high moral code of behaviour and we must expect to be criticised when our members transgress. The fact is that this is a brotherhood which was designed for the improvement of the soul of man, but however hard we try to show ourselves in a true light we are always faced with two questions – who are you and what do you do in your lodges? The answer has traditionally been that our members feel they will be discriminated against if it is known that they are masons, and what we do is private and nobody else's business. Of course there are brethren who genuinely fear they will be discriminated against if their membership becomes known, but society now expects transparency in everything that it perceives may affect it adversely. We cannot hope to change our member's fear of discrimination unless we change the perceptions which cause it and to do that we have to explain to the popular world the good things that Freemasonry stands for, and talk openly about the lessons that are taught in our rituals.

It is now generally acknowledged that the 'secrets' of masonry are only the modes of recognition without which you cannot witness our ceremonies – the grips, tokens and words of the three degrees. They have been exposed on numerous occasions but all masons promise not to reveal them to the uninitiated, in part to keep cowans and intruders out of our ceremonies but also to show that we can be trusted to keep a promise. The 'mysteries', which we also promise not to disclose, are something completely different. Any member of the public can buy a copy of the emulation ritual book and tens of thousands of lady masons have done so over many years. The vast majority of the ceremonies are there in full for all to read, the main ex-

ception being those words which relate to the modes of recognition and the preparation of the candidate. So if anyone wants to know what we get up to in our ceremonies why not suggest they buy the ritual book and read it for themselves. Before anyone accuses me of betraying the brotherhood let me stress that you cannot discover the mysteries of Freemasonry by reading the ritual book. You have to go through the process of initiation to realise and unlock the mystery, because it is a felt experience. You can not understand it in any other way than by doing it; just as you cannot learn to swim by reading a manual of how to do it.

We are the inheritors of an important initiatic system containing universal truths, some form of which has probably been in existence for thousands of years. During that time it has been a beneficial guiding influence on the evolution of humanity and our present day Freemasonry is no exception. The three degrees of masonry are like symbolic rehearsals for those major initiations that we must all take on our journey of Self discovery. Thus Freemasonry is a system which guides man in his search for the sacred. The three degrees equate to body, mind and spirit, the three essential parts of man. In the first degree the emphasis is on the physical and its objective is 'from darkness to light'. It is symbolised by the rough ashlar and the working tools are those implements needed to work on the unshapen stones brought to light from the darkness of the quarries. The consciousness of the first degree is at the level of instinct and its pillar represents physical strength and is therefore crowned with the terrestrial globe.

In the second degree the emphasis is on the powers of the mind and its objective is 'from ignorance to knowledge'. It is symbolised by the smooth ashlar and the working tools are designed to perfect and prove the stone after rude matter has been brought into due form. The consciousness of this degree is at the level of intellect and its pillar represents wisdom and is therefore crowned with the celestial globe. In the third degree the emphasis is on spirit and the objective is to build the Temple, not made with human hands, eternal in the Heavens. Its symbol is the blazing star, its consciousness is at the level of intuition, the voice of Nature, and its pillar is that of Beauty. Beauty depends on balance and harmony. The objectives of the three degrees – illumination through the search for light, wisdom through the increase in knowledge, and transformation through the process of death and renewal – portray the story of the evolution of human consciousness leading ultimately to enlightenment.

For most people enlightenment is a process of imparting or acquiring information or knowledge about something, like 'That was an enlightening speech you made'. Historians call the 'Enlightenment' that period in 18thC Europe when a group of philosophers promoted a rational and non theological approach to the problems of philosophy and society. This is not however the meaning of enlightenment in the Eastern and Western mystery traditions, where light is not an abstract symbol but a living experience that is felt in the heart, the mind and the body. Enlightenment is not just a metaphor but rather an experience of ones own inner essence, and the realisation of the Self with a capital 's'. When defined as the rational acquisition of knowledge it deals with a very limited aspect of human transformation. The enlightenment we are dealing with in Freemasonry is that of ancient teachings. It is a process of seeing more clearly and having a more lucid awareness. This aspect of transformation, through which Freemasonry guides us, is a gradual process of moving from a state of unknowing to an ever increasing knowledge of one's Self and ones true potential. Enlightenment plays a central role in the sacred literature and art of most religious and spiritual traditions. God's invocation for creation was 'Let there be light', and science believes that the beginning of the Universe was an explosion of inconceivable force and radiance. The Christ is seen as the 'light of the world', and the vision of the Lord in the Bhagavad Gita is of a cosmic being 'brighter than a thousand suns'. Solar deities of light and fire, like the Indian Agni, the Iranian Mazda, the Egyptian Ra, and the Greek Apollo play key roles in all the sacred mythologies. Jung called light 'the central mystery of philosophical alchemy'.

Ken Wilber reminds us in his book 'Eye to Eye' that medieval philosophers made a distinction between three kinds of light and three kinds of eyes. We have eyes of flesh which see with exterior light -lumen exterior -the physical world of sense objects and matter. Then we have an eye of reason, which sees with interior light -lumen interior -the truths of reason, mind, and knowledge. Finally, we have an eye of contemplation, which sees with higher or transcendent light – lumen superius -the ultimate reality of oneness, the ground of Being. It is these three lights that we need to consider in Freemasonry and the rituals clearly differentiate between them. The exterior light of the body equates to the light of Nature, described in the first degree with the words 'restored to the blessing of material light'. This is distinct from the inner light of the mind which in the second degree is that of intellect. Emmanuel Swedenborg wrote 'it has often been granted me to perceive and also to see that there is a true light that enlightens the mind, wholly distinct from the light that is called natural light. I have been raised up into that light by degrees; and as I was raised up my understanding became so enlightened as to enable me to perceive what I did not perceive before, and finally such things as I could not even comprehend by thought from natural light.' Finally in the third degree the light of contemplation is described as that 'Light which is from above'. The experience of enlightenment appears to be the sensing, feeling and knowing that the body, heart and mind are being infused, usually from 'above' with inner light of a spiritual nature. When talking about this illumination it is called 'light from above' as a way of describing the process by which it appears to come from a part of our being that is 'higher' than body or mind. Sri Aurobindo describes the process: 'Into the consciousness with a fiery ardour of realisation comes a downpour of inwardly visible light. There is also in this descent the arrival of a greater dynamic, a luminous 'enthusiasmos' of inner force and power which replaces the comparatively slow and deliberate process of the mind by a swift, sometimes vehement, almost a violent impetus of rapid transformation'.

With the coming of this inner light the recipient is initiated into a new and higher level of realisation. The light experienced in the different degrees of freemasonry is one and the same, only at different levels of the spectrum of consciousness. The experience of enlightenment often comes after an intense inner struggle, like a breakthrough between the opposites of good and evil; it brings an understanding which embraces both the polar opposites. It is often a struggle between fear and love. When the power of love finally prevails and light dawns in the heart, then the walls of fear dissolve and the heart opens. To lose any sense of fear, particularly that of dying, is to be free, and that of course is one important teaching in the third degree of Freemasonry. As Walt Whitman wrote in *Leaves of Grass*, 'Not I, not any one else can travel that road for you. You must travel it for yourself. It is not far, it is within reach. Perhaps you have been on it since you were born and did not know.'

It is self evident that this is what the writers of our rituals had in mind when they developed the Freemasonry we know and love as a progressive science leading from darkness and ignorance to light and knowledge and culminating in wisdom and enlightenment.

So how does any of this help Anglo Saxon Freemasonry in its present decline?

The reasons why men persevere and enjoy their masonry are complex and will be different for each of us. At one end of the scale there are those brethren who are looking for companionship alone and Freemasonry provides them with a friendly and trusting environment; then there are those who value the contribution the Craft makes to charity, and are motivated by a desire to help those less fortunate than themselves, both masons and non-masons alike; some like the chance to perform the rituals and work hard to ensure high standards are maintained in our ceremonies; others make a study of freemasonry from an historical or social perspective; then there are those who choose to explore the inner and more esoteric aspects of the ritual in order to discover more about Freemasonry and themselves.

It is for the latter that we need to give a better understanding of the inner meanings of the Craft; partly to encourage a better study of Freemasonry and partly to increase the amount of revealed light in the Order as a whole. The success of such a venture will only be judged by the effect it has on those who are interested in the mysteries, and want to deepen their knowledge of the true nature of the Order.

Anglo Saxon masonry has strayed from its original purpose and no longer teaches its candidates the fundamental truths which underpin the Craft. That is why I support the initiative to start an Orator scheme to provide well written papers describing this masonic journey for delivery in lodges. *Educating our members about the purpose of masonry should be a priority regardless of whether or not they wish to deepen their understanding of it. (my emphasis ED)* Much continental masonry, which continues to thrive, and Latin American masonry, which is the fastest growing masonry in the world, insists on the candidates becoming proficient in and having an understanding of any degree they have taken before allowing them to progress further. They have to write papers and answer questions on the ceremony they have experienced before they are allowed to move to the next degree.

Do we consider the questions our candidates have to answer before being passed and raised really give 'proofs of proficiency' in the former degree? I think not. However, as well as educating our members I believe it is important also that we educate the public at large. We need to explain ourselves and what we do to non masons who show a genuine interest in us. We must explain in layman's language the lessons we are taught in our lodges. As I have explained previously I do not believe we will be betraying any trust by doing so, nor can we be exposing the mysteries to the eyes of the profane. What we will be doing is encouraging men to join us in order to experience the transformatory process for which freemasonry was created.

So to summarise, I strongly believe that the way forward for Anglo Saxon masonry is for its members to be encouraged positively to talk about the rituals. There are many men who would join us if they only realised what freemasonry was really about and it is up to us to tell them. Our teachings contain universal truths which need to be promulgated to all those who are interested. The days of reserving knowledge for the benefit of a few are over. I was invited two years ago to address some of the senior boys and monks at Downside, the Roman Catholic boarding school. I spoke for nearly an hour on Freemasonry, its symbols and its principles. I quoted passages from the charge after initiation to give an idea of what a candidate is taught in the rituals. I explained the working tools and how we moralise their uses in building our temple, not made with human hands. I stressed that freemasonry was just a system without dogma and doctrine which leads us through its three ceremonies on a progressive path from ignorance to enlightenment. I pointed out the benefits of the psychological changes that happen to a man as he passes from being an entered apprentice through the various offices to the Master's chair -how he develops his intellect, leadership qualities, self confidence, tolerance, kindness, compassion, service to others, open heartedness, social responsibility, temperance and above all self awareness. By the time I had finished and taken questions I left them in no doubt that Freemasonry is a force for good in the world. Even the headmaster remarked how different my version of the Craft was from what he had been led to believe it was like.

The only way we are going to dispel ignorance is through education. (my emphasis ED) If we all made the effort to explain masonry to laymen in suitable terms we could really make a difference to the way we are perceived. Above all we must stress how enjoyable it is. The brotherhood will surely come to an end if it ceases to be fun.

I have read many booklets which have been produced by different Provinces to explain freemasonry to their candidates. So many of them, however, deal with the form and etiquette of the Craft and do not give

any real explanation of its purpose and content. As a result they convey knowledge but do not inspire the reader to want to explore further. As Michael Walker, Past Grand Secretary of Ireland, said in his address to our Grand Lodge last year, there is nothing wrong with the content of freemasonry but there is definitely something wrong with the way we package our product.

We keep hearing that men today are searching for ‘spirituality’ in their lives free from dogma and doctrine. Freemasonry undoubtedly has an answer to that search because it is one of the reasons it was founded, but it fails to sell itself on the back of its excellent credentials. The truth is that the packaging of our product has become jaded. Society is very different to what it was even a generation ago but freemasonry has changed hardly at all. Is it any wonder that we appear irrelevant to our young candidates and so many of them subsequently leave us? I repeat my conviction that the time has come to talk openly and freely about our rituals with anyone who is interested, the only caveat being that we take care not to dilute the effect the ceremonies will have on future candidates. If as a result we inspire our members to make a daily advancement in masonic knowledge and attract men to join us because of its exciting message, we will be able slowly to turn the Craft in the direction for which it was founded.

I would like to end by quoting some words I wrote for an after dinner speech during my recent visit to the Grand Lodge of Chile in Santiago. ‘We are all brothers on this same journey, a journey leading to self knowledge and ultimately perfection. The American poet, Emerson, described it as a journey of ‘ascending effort’. And as we climb higher on the path we are helped by those brethren who are ahead of us and in turn encourage those who are behind.

Freemasonry is a system without dogma or doctrine which signposts, through the interpretation of its symbols, the journey we must all make. It is a template for the evolution of human consciousness and as such is a progressive science of becoming – becoming something greater than we are now. It has various set stages for our development. A high moral code of ethical behaviour is the essential condition on which our journey is founded, and that includes the need to be in control of our emotions, our passions and desires. This is followed by the importance of education and the training of our reason and intellect as a force for good in the world. When these conditions are fulfilled and we are truly centred as human beings, our hearts open to the great potential which is at once the birthright and destiny of the human race. For as we climb higher we become wiser and can see further and more clearly what is the purpose of our life, and what the Great Architect has planned for us. That is the great mystery of Freemasonry which all of us are destined to rediscover.

Brethren, it is those inner spiritual realities underlying the outer symbolic forms which this Cornerstone Society was created to promote in our lodges, and long may it continue its good work for the future health of the Craft.

A Critical Look at

The Temple and the Lodge By Michael Baigent and Richard Leigh

(The Hiram Key by Robert Lomas Born in Blood, By John J Robinson)

By A. W. Wood. United Masters Lodge No. 167, Lodge of Masonic Research Auckland NZ

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I have undertaken this paper because of the number of masons who have asserted to me that at least the

first two are the most important book on the Craft that has been written this century.

All three attempts to show that the true beginnings of Freemasonry are to be found in the Knights Templar. This is not a new theory. Over the years various writers have claimed that Freemasonry is derived from the Templars, that it was a Jacobite Order to oust the Hanoverians, a Hanoverian conspiracy to catch Jacobites, a device by Oliver Cromwell to defeat King Charles I, etc. No evidence has ever been put forward to support any of these theories or even to render them remotely credible. I do not think that any of these books has changed that position. Each book takes a different path to arrive at the supposed descent and this has posed difficulties of time and space because to understand the authors' conclusions, it is necessary to have at least some knowledge of the history of the Templars, the Peasant Revolt of 1381, Scotland, Egypt, the Exodus and the building of the Temple at Jerusalem. I cannot compress this into one evening or one paper and I have chosen to deal only with *The Temple and the Lodge* by Michael Baigent and Richard Leigh, leaving the others for another occasion should they prove of sufficient interest. I am quoting from the 1995 Corgi edition.

The Author's Methodology: My first difficulty is with the authors' methods and outlook to which they give a clue on p. 127, et seq. They argue that all history is to some extent myth. A chronicle of, say, the Peasant Revolt is written out of the thought patterns of a 14th-century man. To some extent this is true but the fact that history may be myth does not mean that myth is history. I am concerned that they quote as authorities (p. 129) several modern novelists who insist 'that history consists not only in the external and provable facts but also in the mental context in which the facts are embedded.' Ivo Andrić is quoted as asserting that the exaggeration, even outright invention and falsification of legendary accounts reflect underlying needs, wants and dreams of the people concerned. The needs, wants and dreams of a people are as much fact as the Battle of Hastings, and may perhaps be deduced from myths but that does not mean that the myths state facts.

This is a very dangerous attitude for a historian. The author of Genesis 6:4 says 'There were giants in the earth in those days'. No doubt he believed it. We can possibly deduce from it the amazement of a desert and nomadic people when they saw the massive stone walls of Canaanite towns. They could not comprehend how they were built and assumed giants had built them. However, it does not prove the giants existed. It seems to me that much of the argument in this book is based on the assumption that any myth or legend proves facts. It does not. Using this technique the myth can mean whatever the writer wants it to mean.

The Author's Theories: The book is based on the assumption that the Templars survived as a functioning organization in Scotland after the Order was suppressed in 1312; that a number of Scottish aristocratic families were Templars; that Bannockburn was won by Templar intervention; that the Scots Guards in France was a 'neo Templar group', whatever that may mean; that masonry was always associated with the Stuarts and the Grand Lodge group formed an imitation Order to counter the Jacobite influence in masonry; that the true form of Masonry is in the continental system based on the Temple legends, and that there is a regular succession of Templar Grand Masters. I cannot agree with any of these statements.

The Templars: The order was formed in or about 1118 to protect pilgrims on the road to Jerusalem. During the almost two hundred years of its existence, it was, with the Hospitallers, the most effective fighting force in the Holy Land. With the fall of Acre in 1291, Europe's foothold in the country was lost and the Templars' reason for existence went with it. The Hospitallers continued to fight a war at sea against piracy. The Templars stayed in Cyprus and the last Master, Jacques de Molay, dreamed of a new crusade. He was lured to France by Philip IV, grandson of the crusading king, Louis IX, and all members of the Order in France were arrested on Friday, 13th October 1307.

They were treated with shocking brutality and many confessed to various crimes, including de Molay himself. Those who confessed were reconciled to the church and went into some form of captivity either in prison or in a Hospital Priory or a Cistercian Abbey. Those who didn't usually ended up being burnt alive. De Molay eventually retracted his confession and in revenge Philip had him roasted to death over a slow charcoal fire.

Only in places where the pope's authority was absolute were they handed over to the Inquisition. In many places, they were acquitted. In England they arrived at a face-saving compromise, asserting that they were so defamed they could no longer operate and going into what one might call voluntary liquidation. In 1312 the pope dissolved the Order and handed its land and goods, apart from those in the Iberian Peninsula which he kept for himself, to the Hospitallers. In England, they got what the king didn't want. In Scotland, their fate is not documented. Perhaps a brief look at Scottish history may indicate why.

Scotland: The early races in Scotland include the Neolithic men who covered most of Europe, the megalithic group who erected the standing stones such as Stonehenge and the Beaker People, known for their distinctive pottery. The Goidelic Celts arrived in the 10th century BCE and settled in the West. They were joined in about the 4th century BCE by Brythonic Celts. The early Celtic settlers appear to have had a sufficient political system to exact obedience over large parts of the country.

Norse attacks began in about the 8th century of the current era. By then there were separate groups consisting of Picts, Scots, Britons and Angles and they were unable to offer a concerted defence. The Norse successfully colonized the Orkneys and the Shetlands and had some settlements on the mainland. From 1069 onwards, Norman influence increased but Gaelic was still the language of the people, French that of their rulers. A form of English began to be spoken and during the first half of the 12th century, a feudal system like the English was introduced. However Scotland suffered from the usual defect of the system, powerful lords owing only nominal loyalty to the crown.

The 1200s were the golden age of medieval Scotland. Prosperity increased, the kingdom enjoyed reasonable relations with England and on the whole, peace and security so far as that was possible in the Middle Ages, prevailed. All this ended with the death of Alexander III in 1286. When his daughter died aged three, he had no direct heir. Edward, I was asked to arbitrate between two candidates and did so on the understanding that Scotland became a fief of England. This led to the long wars between England and Scotland, culminating in Bannockburn. From then on Scotland virtually descended into anarchy with short periods of reasonably effective rule.

Scottish Survival of the Templars: The authors' claim of Templar survival appears to be based on the supposed discovery of 'ranked graves in Kilmartin' bearing Templar and Masonic emblems. According to the note in AQC 105, p. 247, this is a gross exaggeration. There are about half a dozen stones which may be so interpreted. The armour depicted on one is more probably 13th or even 12th century rather than 14th or 15th which it would need to be to support the authors' conclusions. The supposed Masonic emblems are doubtful, to say the least.

It is perfectly true that suppressing the Templars was not particularly an issue in the kingdom of Robert the Bruce who had much more pressing things on his mind. In any event, his kingdom was already under papal interdict and he had no reason to be concerned about causing the pope further irritation. This is a far cry from asserting that the Templars did, in fact, remain a functioning organization and anything so unlikely needs better evidence than a few enigmatic graves.

Origins of Freemasonry: On p. 29, the authors' suggest that here may lie the solution to 'one of the most

perplexing questions of European history — the origin and development of Freemasonry itself.' I do not think there is in fact much doubt about the origins. Few scholars today would claim that we are directly descended from operative masonry; that is that versions of our ceremonies are taken from operative practice. We know from Elias Ashmole's diary and Dr Robert Plot's Natural History of Staffordshire that lodges of non-operatives existed in England at least as early as 1646, and from Dr Plot that they had some form of traditional history, means of recognition and rules. They considered that they needed a copy of the old manuscript charges as a prerequisite to holding a lodge and therefore presumably were working something like the operative ceremony. By the early 1700s Solomon's Temple begins to be important and during the next hundred years, they developed the system we now know. In that development the learning of the Enlightenment was important and many associated with the Enlightenment were members of the Order. We know that there were at least four lodges of this early kind in London in 1717 and that many from the rest of England joined in the next few years.

I am a great believer in the KISS principle.

Where there are two explanations, prefer the simplest, it is more likely to be right. I do not see any need to postulate lost Templars, invisible lodges, or Mystical Rosicrucians to explain Freemasonry.

Robert the Bruce, the Celtic Kingdom and Bannockburn: At p. 41, the authors assert that Bruce wanted to re-establish the old Celtic kingdom with Celtic customs and possibly human sacrifice! They quote Duncan saying that Scotland was the 'only Celtic realm with well-formed and independent political institutions at the beginning of the 'high middle ages.' I am not sure what period this is supposed to be but it is certainly incorrect by the time of Robert the Bruce. By then most of the Lowlands of Scotland were inhabited by a mixed Celtic, Norse, Angle and Norman population with many Germans and Flemings permanently resident. Bruce was a Norman with Norman ideas and the only political institutions in the area were Norman. The Celtic principalities were virtually restricted to the north where the highland tribes still maintained a rude independence. None of the Highland tribes ever owned more than nominal allegiance to the Scottish crown.

Templar History: The account of the Templars and their end in Chapter 3 is not supported by any references. In the main it is factual but probably puts too much faith in the supposed escapes of French Templars where the main strength of the Order lay. Phillip IV of France was a ruthless and efficient ruler and is unlikely to have missed many in his swoop on 13th October 1307. The figure usually given for the number arrested is 5000. There are unlikely to have been many more than that in France at the time. The authors themselves say that there were no more than 265 men in the Order in England and the number in Scotland, though unknown, is unlikely to have been greater. The maximum number of fighting men in the English Templars is about 106 and again the number in Scotland would not be more and was probably less. Neither England nor Scotland were important Templar areas and many of the knights would have been semi-retired. It is unlikely that they included many Palestinian veterans.

Bannockburn: The story of the Templar intervention at Bannockburn is a pure myth. The victory was determined largely by superior generalship coupled with some lack of skill on the part of the English commanders. The English army had a huge superiority in armoured men, the tank corps of the time, and also in firepower. The longbow and the English and Welsh archers were far in advance of anything possessed by the Scots. The English army consisted of about 20,000 men of whom probably about 2,500 were knights, i.e. heavy cavalry. Many of those making up the army were seasoned troops from Edward I's campaigns on the Continent and in Scotland, with a large company of highly skilled archers from Wales and the Welsh Marches. Bruce had about six to ten thousand men including about 500 mounted men lightly armed and armoured.

Bruce had a long experience of conflict with the English and chose his ground with considerable skill. He was above the English army and he had mined the slopes with pits and spikes expressly designed to maim horses. On the eve of the main engagement Bruce and the English knight de Bohun, both on a reconnaissance met, and the Englishman was killed in single combat. In the evening an English force attempting to approach and probably reinforce Stirling Castle was engaged and defeated by the Earl of Moray; events which did nothing for English morale. An attempt at a frontal assault failed.

At p. 234, he confirms that the fate and numbers of the Templars in Scotland is not known but asserts that the legend of survival is just that and dates from a much later era.

The main battle began the following morning with the Scottish infantry deployed in schiltroms, that is densely packed groups of men with 18-foot pikes. It was very difficult for cavalry to penetrate a schiltrom and the usual tactic was to attack it with archery. This required the archers to be deployed so as to enfilade the enemy.

Apparently, Bruce's choice of ground prevented the proper deployment and the archers who tried were scattered by Bruce's light cavalry. By the end of the day the English army was in serious trouble and when Scottish camp followers and guerrillas began to stream down the hill to the west, they broke. The authors' suggestion that they were terrified by the advent of a small group of Templars is quite senseless. The Templars were undoubtedly notable fighters but so were Edward's knights. On the authors' own showing there could not be more than about 100 to 150 Templar knights in Scotland at the time. If Bruce had possessed a considerable force of heavily armed knights it would have been foolhardy in the extreme to have kept them out of action until the very end of the day. The authors' assertion on p. 45, that the church in Scotland was in decay, on p. 48, that Edward I was attempting to eliminate a Celtic kingdom and heresy and that the Templars assisted Edward only because it was a form of a crusade against heretics are all without any foundation. Margaret, the wife of Malcolm III in the late 11th century had Romanised the Scottish church; David I in the 12th century had established a number of religious foundations with Roman orders, and during the 13th century up to the death of Alexander II in 1286 the church had flourished.

There was no Celtic kingdom. Bruce was a Norman of Normans and all he wanted to establish was an independent kingdom for himself. All Edward wanted was to stop him. The Templars needed no crusading instinct to tempt them to support Edward. They had always acted primarily in their own interests and would have supported or opposed Edward as seemed good to them at the time.

Other errors appear in the text. On p. 61, they refer to the wager over the relief of Stirling. They say the terms of the wager were that the castle would be surrendered if no English army had appeared within three miles of the castle within twelve months. In fact, the wager related to the relief of the castle; there was no reference to distance. By the custom of the time, a castle was deemed relieved if an army appeared within three leagues, that is nine miles, not three.² On p. 90, they speak of the Inquisition in England. The Inquisition never had any authority in England, or, so far as I am aware, in Scotland. A few Dominican monks came to England in eager anticipation of torturing Templars and retired aggrieved because they could not apply 'proper torture', nor even find anyone in England who knew how to apply it. On p. 92, they say the Templars were infected with the Cathar heresy. They were not. They played a leading part in the suppression of this heresy in 1209 and joined with a will in killing and burning the heretics.

It is more than possible that Philip's main agent in the suppression of the Templars, de Nogaret, was anti-pope and Templar because his parents had been burned at the stake in this so-called crusade.

Succession of Templar Masters: The authors quote Baron von Hund (the midwife though not the founder of the Strict Observance) as a reliable source. He claimed to have visited England and Scotland in either 1743 or 1754 and to have been received in a lodge by Lord Kilmarnock and Lord Clifford, two Jacobites. He also claimed to have met a mysterious Knight of the Red Feather who gave him a mission to re-

store the Order of the Temple, nominating him as a successor to von Marschall who was then supposedly the Provincial of the Seventh District. However, there is no evidence that he visited England either in 1743, as he later claimed, or in 1754. He does not appear to have left France during 1743 and he could not have met either Kilmarnock or Clifford in 1754 because both were executed for high treason in 1746. The date, 1742, given by the authors relates to his supposed initiation in Frankfurt in Germany. It is not certain which Frankfurt is referred to.

He asserted that the Knight of the Red Feather was the Young Pretender, Charles Edward, who led him to believe he was the Grand Master of the Templars. The Prince, however, later denied that he was a Mason. The Rite was founded over a period of years at von Hund's estate in Kittlitz. It is a fabrication from beginning to end. Von Hund was, at best, a dreamer who believed in his own fairy tales; at worst a charlatan. The whole history is far too long to enter on here but anyone wishing to pursue the matter can read all about it in AQC 109, p. 19. Von Hund's list of Templar Grand Masters in succession to de Molay is also a fabrication.

The Scots Guards: At p. 135 authors claim that the Scots Guards were a neo-Templar organization. The Guards were an important part of the French King's personal bodyguard. They arose for the same reason as the Swiss Guard of a later era — they came from a land that could not support its population and had to export many younger family members. It is not clear on what basis the authors claim that this was a neo-Templar group. Their reputation and conduct hardly qualify them as successors to an order dedicated to chastity, poverty and obedience. The authors devote some time to an account of the Guard but offer no justification for claiming it was neo Templar, nor do they define what they mean by that rather enigmatic term. At p. 152, they quote 'a personal communication' indicating that in the Montgomery family a private order called the Order of the Temple exists. Unfortunately, private communications without some external proof are not evidence. What sort of order? How did it come to be so-called? How long has it existed? All of these need to be addressed before the statement can be regarded as evidence of Templary in that or any other family.

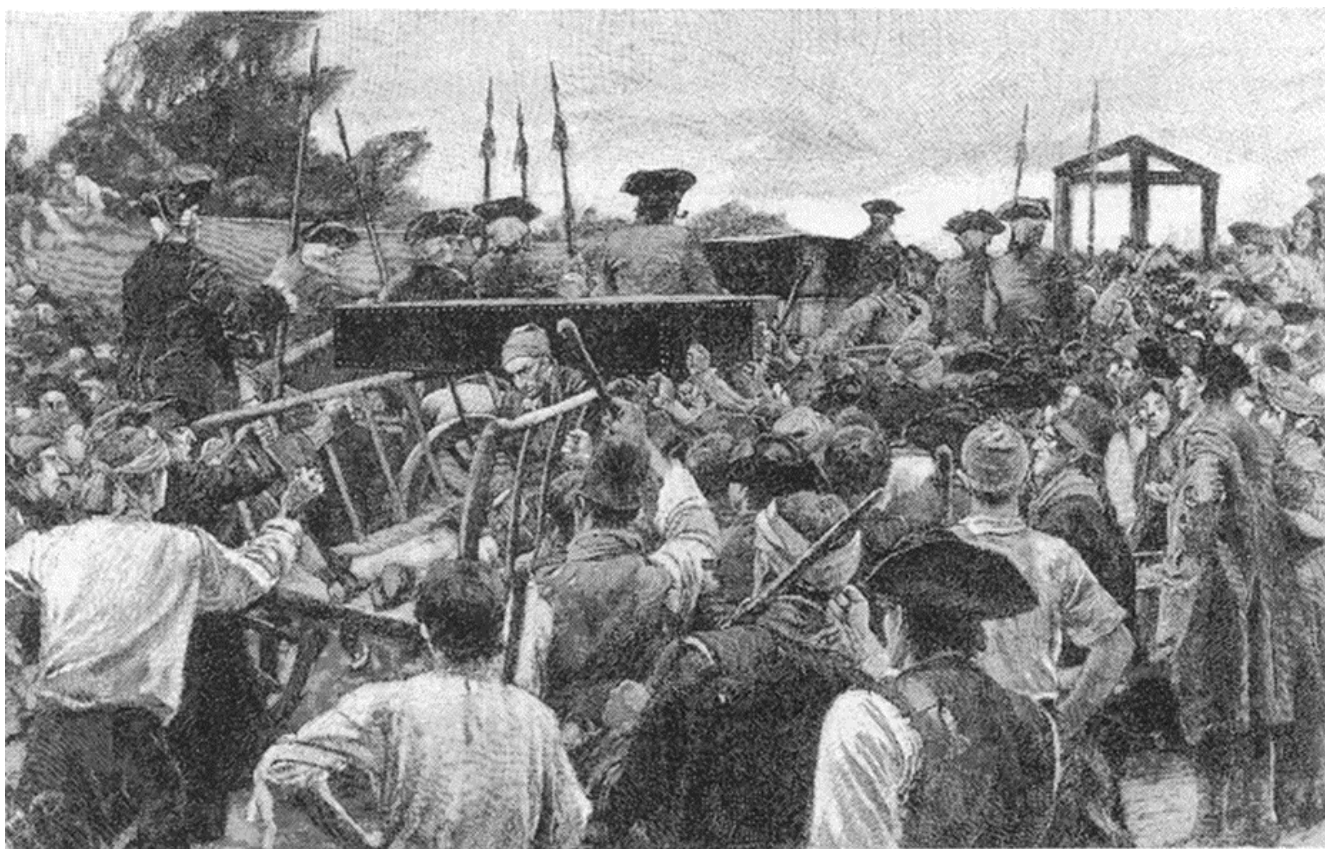
The Hospital and the Templar Properties: The authors devote some time to a discussion of the Templar properties in Scotland and the difficulties the Hospital encountered in obtaining them. At p. 140, they say that the Master of the Hospitallers presided over the regular legal session of the former preceptory of Balantrococh which had by then passed into the hands of the Hospitallers. The author suggests that this was an indication that they considered they held the property on behalf of the Templars. It is nothing of the sort. Judicial rights were always attached to manors and passed to the holder of the manor whoever he might be. In fact, the distinguishing characteristic of a manor was the right to hold manor courts. The exact jurisdiction differed from manor to manor according to 'the custom of the manor'. The Templars had always had rather extensive rights in respect of their courts and anyone who had succeeded to a Templar manor would have taken great care to retain as much as possible of the Templar jurisdiction. The other supposed evidence of survival is in rolls in Hospital Priories which support to contain details of 'Templar Lands.' However, this proves nothing. Almost all landlords maintained some sort of record of the produce of each of their various manors. The ecclesiastical rolls were better kept than most others and offer the best evidence we have of the agriculture and commerce of the period. If you hold more than one manor, as most religious foundations did, you need to distinguish between the various properties. What else would you call one you obtained from the Templars?

Rosslyn: On p. 163, the authors refer to the St. Clairs (Sinclair) being hereditary protectors and patrons of Scottish masons. This is, in fact, a fabrication. The hereditary Grand Master legend is an invention in Lawrie's History of Masonry of 1804. The so-called St. Clair charters dated from the early 1600s and

are written from only a few of the lodges in Scotland, appointing him their patron. Other lodges appointed other patrons. According to A.C.F. Jackson (AQC 94 p. 219) the St. Clairs purchased the patronage of some operative lodge in Scotland from the king. There is no trace of a Grand Master in early Scottish records. The masons were controlled by the Master of the Work and when the so-called charters of 1600 were issued, William Schaw held that appointment from James VI. The subsequent election of St. Clair as first Grand Master of the Grand Lodge of Scotland promotes the fiction but it remains fiction and nothing else.

Hiram Abif: On p. 182, the authors state that by the Middle Ages, the architect of the Temple had already become significant to the 'guilds' of operative masons. By guilds, one must assume they mean 'lodges'. However, the architect is not particularly significant in operative masonry. He is merely mentioned in passing in the Gothic Constitutions because Solomon's Temple was not the focus of attention. Solomon and David are part of a long explanation taking masonry back to the children of Lamech in Genesis. The main part of the traditional history in the operative charges relates to the foundation of masonry in England, King Athelstan, his fictitious son Edwin, the great assembly at York and probably most important of all, the high wages he ordained for them. The purpose of the legend is to prove the antiquity of the craft. It has nothing to do with mystical (and mythical) 'ancient sciences' transmitted through Temples, masons or anything else.

Rosicrucians: At p. 201, the authors allude to Rosicrucianism and the construction of 'invisible lodges.' On p. 202, they claim that John Valentine Andrea created Christian union to facilitate the escape of Protestant refugees from persecution in Germany. This also is fiction. Andrea was a student with an insatiable desire for learning and he wished to start a movement of Christian goodwill and good works. He put his ideas into a romance about one Christian Rosencreutz. He certainly did not issue any 'manifestos'. The work was at once misunderstood by some as describing an actual order of considerable numbers. On the contrary, Andrea's work contemplated only eight adepts and made no provision for admission of any more. The idea was seized on by groups throughout Germany, France and England calling themselves Rosicrucians and delving into all kinds of mystical philosophy including the elixir of life and the philosophers' stone to transmute base metal into gold. It is virtually indistinguishable from Hermetic philosophy. There is no evidence of any kind that it had any effect on Freemasonry and the supposed contacts between known



Rosicrucians and known masons are very few.

The suggestions on p. 202, that by the time of James I of England there was any esoteric content in Scottish masonry is also pure fiction. While there may have been non operatives in Scottish lodges as early as that, there is no real evidence for it and Scottish Masonry certainly had no esoteric content until about the same time as it appears in England, the early 1700s, nor did it filter down to England from Scotland. The suggestion on p. 200, that the arrival of James and the attendant Scots brought the esoteric doctrines is ludicrous. If there was one thing the English particularly resented about James, it was the flow of impecunious Scots into England and the idea that English aristocrats would have embraced some wild Scottish fancy is a flight of the imagination.

Stuart Masonry: On p.s 237 and 238 they say that Freemasonry from its very inception had been inextricably linked with the Stuarts. This is simply not true. It is, was and always has been outside politics. The assertion that it had been part of the Stuart administrative apparatus and machinery is an unforgivable untruth. They quote the Duke of Wharton as a Jacobite. He was, in fact, many different things at different times. He was also probably mad. There is no doubt that there were some Jacobite masons. There were also many who accepted the Hanoverian kings. There is no justification at all for saying that masonry was a gigantic Jacobite conspiracy.

The only worthwhile records of French Freemasonry indicate that it was established in 1725, probably by Jacobites, though other lodges appear to have had an association with the new Grand Lodge in England. Most of the high degrees originated in France in or around 1738-40 and were based on extravagant ideas of the antiquity and knightly character of the Order. No Masonic scholar of any note would accept that they represent a true history of Freemasonry. It has been asserted by one French author that Masonry came to France with James II but Coil considers this an anachronism. Certainly, the authors offer no evidence in support.

Freemasonry was certainly known in Ireland in 1688, forty years after we first hear of it in England in Ashmole's diary. There is nothing to indicate that it was in any way different from English Freemasonry. The authors quote a 1688 statement to someone 'being Freemasonized the new way' which they say implies there was an old way. In 1648, Ashmole was initiated almost certainly using the form set out in the Old Charges and manuscripts, a copy of which lodges considered a prerequisite to holding a lodge. By the end of the 1600s, there is evidence in the Edinburgh Register House group of documents that Solomon's Temple was taking the place of the old operative history. It is much more likely that such a change was referred to rather than that it refers to a change from some obscure Templar ceremony of which there is no trace until it was introduced by the French in the 1730s.

The authors' assertion that the Duke of Wharton was the first Grand Master of France in 1728 appears rather unlikely. In that year, he was in Madrid and founded an irregular lodge there which was warranted in the next year by the Grand Lodge of England. If he was also being Grand Master in France he must have been a busy little boy. He died in poverty in 1733. Nor was Kilmarnock ever Grand Master of Jacobite Freemasonry in France. The origins of French Freemasonry are rather obscure and according to Gould (III, 137) the tradition is that the first lodge was opened by the Earl of Derwentwater in 1725 and he came to be regarded as the Grand Master of French Freemasonry, but this is all speculation and Gould considers it uncertain that he was, in fact, a Mason.

Chevalier Ramsey: On p. 255, the authors say that the Chevalier Ramsey was by 1720 'affiliated with the Jacobite cause'. This statement is probably incorrect. The only evidence of his being a Jacobite is

that he was born in Scotland, was converted to Roman Catholicism and was for about fifteen months tutor to the two sons of the Old Pretender. However he left that service, he was in England for some time, he took a degree at Oxford and was a member of the Royal Society. He was also offered the position of tutor to the Duke of Cumberland, son of George II. He declined it, not on political grounds but because the Duke was a Protestant and he felt it undesirable that a Catholic should hold the post.

On p. 256, reference is made to the famous speech they say was given by him in 1737. The authors state that it was to become one of the major landmarks in the history of Freemasonry. It is in fact not certain that he wrote the speech and almost certain that he never delivered it. Before it was delivered, he showed it to



Tyburn Executions

his friend, Cardinal Fleury, who apparently disapproved of it. In view of that disapproval, it is unlikely he delivered it and he probably discontinued his association with Masonry at the same time as nothing is heard of him in that connection for the remaining six years of his life.

He was a gentleman and a scholar but his connection with Freemasonry was very slight and his oration, if it was his, displays little knowledge of the Order. A comprehensive refutation of his connection with the Jacobite cause, his so-called constitution of the high degrees, and of supposed Stuart Masonry will be found in Coil in the articles on Ramsey himself and on Stuart masonry.

Conclusion: In a paper of any reasonable length it is impossible to cover all the statements made in the book, many of which are constructed on no real basis at all over a whole chapter. I have simply endeavoured to disprove some of the more blatant. There are plenty of others for those who will look for them.

Michael Baigent. Born in Nelson NZ 27/2/1948 as Michael Barry Meehan died Brighton Eng 17/6/2013.
Richard Leigh. Born in New Jersey USA 16/8/1943 died in London Eng 21/11/2007

THE GHASTLY TALE OF THE FIRST GRAND CHAPLAIN

By Tom McRae Brisbane.

While four London Lodges founded the world's first Grand Lodge in 1717 it took many years for other English Lodges to join the new Institution. Thus it was not until 1776 that the Foundation Stone of the new Freemasons' Hall was laid in London before a large gathering of Brethren. After the ceremony, the newly appointed Grand Chaplain, Rev Dr William Dodd, delivered a striking oration which was well received by all present. Dodd, a Cambridge graduate, was a fashionable cleric and in 1763 had even been appointed a Chaplain Ordinary to King George III. He had also been engaged as tutor to the young 5th Earl of Chesterfield.

A noted writer of several books, his "Beauties of Shakespeare" proved a popular success on publication. All in all Dodd's future seemed to be one of great promise but he is commemorated by two unpleasant historical events. One a last, one a first, the last before the first...But more of that anon when in 1777 he would face his largest audience at the close of his career.

Truth is that Dodd's character was not as impeccable as that of the Office he held. In fact, he was a member of a breed of clergymen described by cynics as "Soul extinct, stomach well alive". Living well beyond his means his foppish manner of dress earned him the title of 'The Macaroni Pastor'. and his extravagant lifestyle resulted in his accumulating massive debts.

In 1774 he was caught out in an attempt to bribe the wife of the British Lord Chancellor. In an attempt to secure the lucrative post of Rector of a rich London Parish he offered £2000 for her support, bribery being commonplace at this period. She reported this to her husband and it soon became public knowledge. As a result, he was stripped of all his appointments, became an object of ridicule, and was even mocked in a popular play of the period.

Rev Dr Dodd 'retired' to Geneva then moved to France to ride out the scandal. He returned to London in the same year he delivered his great Oration. Soon afterwards he made the biggest mistake of his life. In February of the following year, he forged a bank draft for £4200 (over \$500000 today) in the name of Lord Chesterfield his former pupil. By this crime, he hoped to clear his debts.

Knowing he could trust a clergyman... the Banker accepted the draft and paid up but as there was an ink blot on the paper he had it re-written. But on being presented to Lord Chesterfield for his signature the young lord denied all knowledge of the transaction. Rev Dr Dodd found himself in very deep trouble; confronted and accused of forgery he confessed but promised to repay the sum involved. Instead, he was imprisoned and tried for the capital crime of Forgery.

No less a person than Dr Samuel Johnson was asked to write an impassioned Defence speech which Dodd delivered to the Court but to no avail. After just 10 minutes of deliberation, the Jury found Dodd guilty but made a strong plea for mercy. Despite this, he was sentenced to death and confined in Newgate prison pending execution. At this time aristocratic senior officials in Government positions were making much larger fortunes from embezzling tax-payers' money with impunity.

A sermon allegedly delivered by Dodd to other condemned criminals was in fact also written by Johnson although he denied this. When he was asked how a man in such a state of terror could write something so powerful Johnson made his famous statement "Nothing clears a man's mind so thoroughly as the knowledge that he will be hanged in few days." Johnson wrote several other papers in Dodd's defence and other prominent people of the time also appealed on his behalf.

A petition bearing the signatures of 23,000 people requesting a pardon was submitted to King George. Many Freemasons' names were included, that of Johnson's friend James Boswell is one of the most prominent, but all to no avail.

The death penalty was mandatory for forgery and on 27th June Dodd was conveyed in a black draped mourning coach past great crowds many of whom wept at his fate as he approached Tyburn's massive triple gallows, (near where Marble Arch now stands). He was accompanied by two clergymen who consoled him on his final journey.

Before a huge crowd, he joined a fellow miscreant in the cart used for "turning off". Wrists tied in front, elbows pinioned behind, heads bagged, both victims were pushed off into eternity. As they slowly strangled limbs could be dislocated in their struggles, legs also thrashed around wildly in convulsions popularly known as The Tyburn Gavotte.

(Ed note A Gavotte was a popular 18th century French dance)

As the crowd watched, pickpockets reaped an excellent harvest, although well aware that if caught, they would suffer the same fate. So much for deterrence.

Thus Rev Dr Dodd gained the dubious honour of being the last man hanged in England for forgery but even after death, his tragedy was far from over. He had however died with one final hope.

Let us now meet the great Dr John Hunter, a Scot by birth, and a surgeon, anatomist, and medical pioneer with many triumphs to his credit. When serving as a military surgeon his treatments saved the lives of numerous gunshot victims although those treated by other surgeons often died. This distinguished scientist now waited in a nearby funeral undertaker's rooms to try to restore a life. That of hanged ex Grand Chaplain Dodd.

John was not a Freemason although his surgeon brother William may have been. John Hunter was too busy with his work and research to have time for anything else. William was well into all that was fashionable on the London scene but I have yet to find evidence of any Craft involvement. A group of dedicated philanthropists, concerned at a large number of drownings in the river Thames and elsewhere, had recently formed "The Humane Society". Its aim was to find a method for resuscitating drowning victims and this new organisation eventually became "The Royal Humane Society". From this beginning, similar societies emerged worldwide including our own Surf Lifesavers.

Dr John Hunter joined the Humane Society and conducted experiments in attempts to revive animals he had first drowned. The deceased Grand Chaplain was destined to be his first human subject gaining Dodd his second recorded honour. If successful Hunter's current project would save the lives of countless people.

The unfortunate cleric was left hanging for an hour then cut down. It then took another 40 minutes for the cart holding his body to push its way through the crush of departing spectators to the venue of the Doctor's great experiment. No records have been found of John's methods but it is known that he made every effort to revive the hanged man. They probably involved reflatting the lungs with double bellows, using the said bellows to blow tobacco smoke up his rear end, massage, and even electric shocks from a galvanic pile. But nothing worked. Dead Dodd doggedly remained determinedly defunct despite determined efforts to revive him.

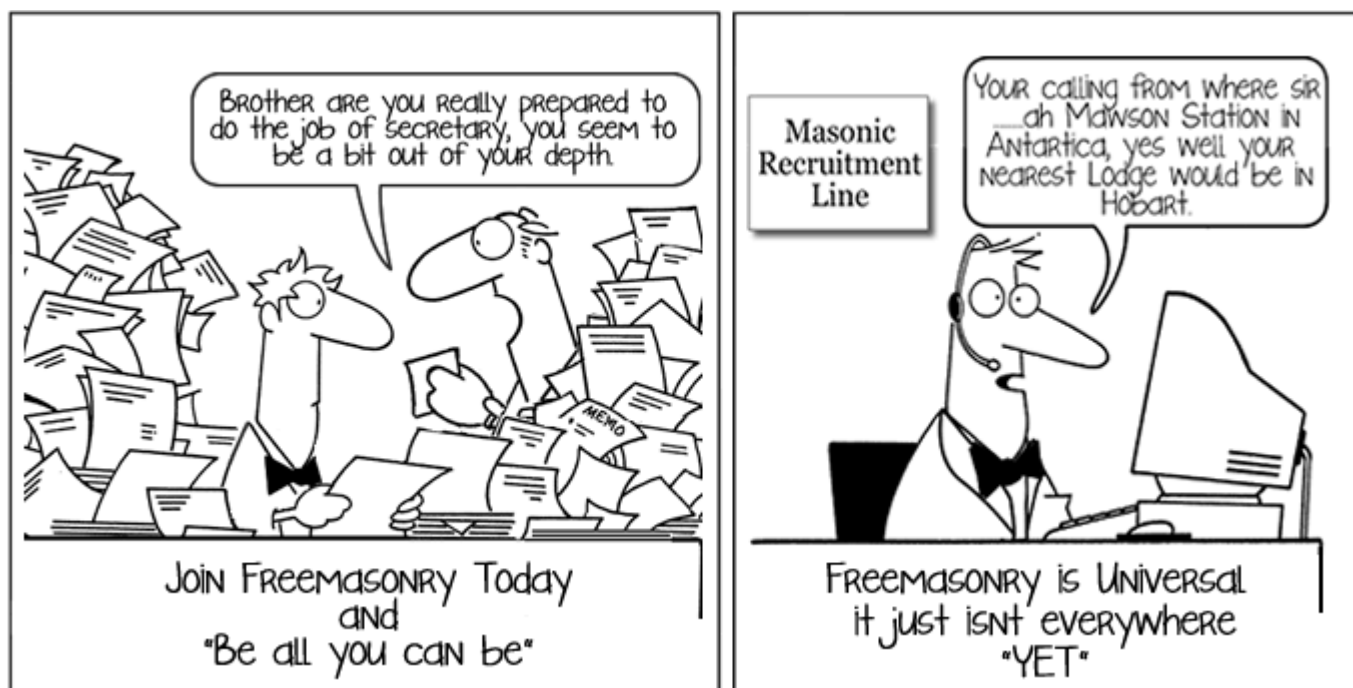
So what became of the body afterwards?

While there is a memorial plaque commemorating Rev Dr Dodd in Cowley churchyard near Oxford there is no record in the detailed Parish register of his internment there. Could Hunter's attempts to revive him have been successful after all?

A travelling English gentleman claimed to have met him, even given him lunch in Paris some years later but the claimant was probably a con-man sponging a free meal. There are other incidents of people claiming to be victims who survived including Edinburgh's own Deacon Brodie and even Billy the Kid but all have proved false.

It is much more likely that fresh corpses were invaluable for dissection and so in great demand. Students only had limited time to work on a corpse for obvious reasons. Dr John Hunter had years of experience in obtaining specimens for teaching students and preparing anatomical specimens for his collection. In his early years, he joined teams of body snatchers in London graveyards and even led student groups to cut down Tyburn victims after starting riots. Dr John had a large farm at Earl's Court, then just outside London. Here he not only had an amazing collection of live exotic animals but also a discreet dissecting room with laboratory facilities. In all honesty, would a dedicated anatomist have missed such an opportunity? No remains of any of John's many subjects were ever found but we can be sure that the crops in his fields were very well fertilised.

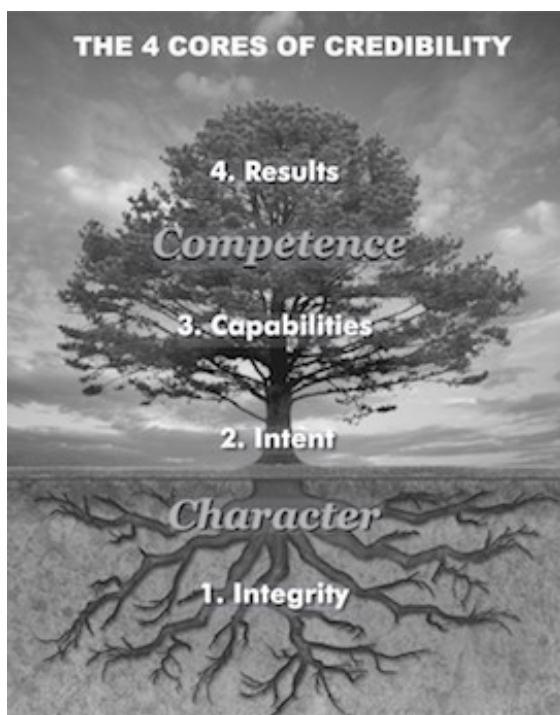
William Dodd lives on however in "The Beauties of Shakespeare" available as a two-volume e-book set from KINDLE, if you want to spend \$40.00. It also remains in print so is obviously in some demand.



The Trust Tree

From WBro D Hudson, Editor Devotion News Edition 126 Dec 2017-Feb2018

Lodge Devotion 723 Collingwood Victoria.



One of the great skills in life is to distil and then present complex ideas in simple ways. This is what speaker, businessman, educationalist and author Stephen Covey (1932-2012) did with the book *The Speed of Trust: The One Thing That Changes Everything* (2006) which he co-authored with Rebecca Merrill. Covey is perhaps best known for *The 7 Habits of Highly Effective People* (1988) but has written many other books that you will find in the “self-help” and business sections of a good bookstore.

While I’ve never actually read *The Speed of Trust*, I’ve had several colleagues explain its concepts and used them. I’ve read several summaries of the book and the below draws heavily from one, which I cite at the base of this article. I think the Trust Tree is a useful tool in many ways, especially when selecting project leads and teams. This is obviously also true for selecting Lodge, and Grand Lodge, officers.

The first time I ever saw the “Trust Tree” graphic, I thought it was excellent, it needs no real explanation to an intelligent mind, although in the book is written on the topic, Covey & Merrill obviously provide nuance to the concepts of Integrity, intent, capabilities and results expanding them to incorporate organisational, market and social trust.

It is interesting that trust is represented as a tree, and that the critical components are character based. No tree can grow without sound roots and trunk; you can kill its foliage, but if the first two die, the tree will die. With unsound roots & trunk; the tree will not flourish. This is true of trust when there is no integrity or poor intent. Covey thinks integrity is more than honesty. Further, that integrity is made up of three other virtues. “Congruency”, acting in accordance with values, “Humility” which includes “the ability to look out for the good of others in addition to what is good for you” and “Courage”; doing what is right even when it is hard.

Covey and Merrill identify The 13 Behaviours of High Trust, pointing out that “Relationship Trust is all about consistent behaviour. People judge us on behaviour, not the intent. People can’t see our heart but they can see our behaviour.” These 13 Behaviours are;

1. Talk Straight
2. Demonstrate Respect
3. Create Transparency
4. Right Wrongs
5. Show Loyalty
6. Deliver Results
7. Get Better
8. Confront Reality
9. Clarify Expectations
10. Practice Accountability

11. Listen First
12. Keep Commitments
13. Extend Trust

Of the 13th point combined with the others, extending trust “... help(s) you become a trusted leader; this behaviour helps you become a trusting leader. We should extend trust to those who have earned it. Be willing to extend trust to those who are still earning it. Be wise in extending trust to those who have not exemplified a character worth trusting.”

Of “Organisational Trust”, again these are boiled down to simple elements; Taxes and Dividends but these are worth elaborating on. Quoting from the summary, they are;

The 7 Low-Trust Organizational Taxes™

Redundancy: Redundancy is unnecessary duplication. A costly redundancy tax is often paid in an excessive organizational hierarchy with layers of management and overlapping structures designed to ensure control.

Bureaucracy: Bureaucracy includes complex and cumbersome rules, regulations, policies, procedures, and processes. One estimate put the cost of complying with federal rules and regulations in the U.S. alone at \$1.1 trillion more than 10 percent of the GDP.

Politics: Office politics divide a culture against itself. The result is wasted time, talent, energy, and money. In addition, they poison company cultures, derail strategies and sabotage initiatives, relationships and careers.

Disengagement: Disengagement occurs when people put in enough effort to avoid getting fired but don't contribute their talent, creativity, energy or passion. Gallup's billion a year on the cost of disengagement.

Turnover: Employee turnover represents a huge cost and in low-trust companies, turnover is in excess of the industry standard – particularly of the people you least want to lose. Performers like to be trusted and they like to work in high-trust environments.

Churn: Churn is the turnover of stakeholders other than employees. When trust inside an organization is low, it gets perpetuated in interactions in the marketplace causing great turnover among customers, suppliers, distributors and investors. Studies indicate the cost of acquiring a new customer versus keeping an existing one is as much as 500 percent.

Fraud: Fraud is flat out dishonesty, sabotage, obstruction, deception and disruption – and the cost is enormous. One study estimated that the average U.S. company lost 6 percent of its annual revenue to some sort of fraudulent activity.

The 7 High-Trust Organizational Dividends™

Increased value: Watson Wyatt study shows high-trust organizations outperform low-trust organizations in total return to shareholders by 286 percent.

Accelerated growth: Research clearly shows customers buy more, buy more often, refer more and stay longer with companies they trust. And, these companies actually outperform with less cost.

Enhanced innovation: High creativity and sustained innovation thrive in a culture of high trust. The benefits of innovation are clear – opportunity, revenue growth, and market share.

Improved collaboration: High-trust environments foster the collaboration and teamwork required for success in the new global economy. Without trust, collaboration is mere coordination, or at best, cooperation.

Stronger partnering: A Warwick Business School study shows that partnering relationships that are based on trust experience a dividend of up to 40 percent of the contract.

Better execution: Franklin Covey's execution quotient tool (xQ) has consistently shown a strong correlation between higher levels of organizational execution and higher levels of trust. In a 2006 study of grocery stores, top executing locations had significantly higher trust levels than lower executing locations in every dimension measured.

Heightened loyalty: High-trust companies elicit far greater loyalty from their primary stakeholders than low-trust companies. Employees, customers, suppliers, distributors and investors stay longer.

The Trust Tree gives as a sound, simple and easily remembered paradigm of Integrity, Intent, Capabilities and Results to consider our current leaders, who we allocate to tasks, and, more especially, how we develop and choose our future leaders.

Some in commercial leadership and in public life seem motivated to seek leadership positions for personal profit and/or ego. but, again even these are covered by "Intent" in the Trust Tree.

Of course, one critical competent of leadership is judgement. Leaders with poor judgment are likely to lead to disaster rather than success. The ability to make good decisions and then execute on them is critical to a good leader and is just one of many important traits in "Capabilities" but one of the most important capabilities is actually choosing the right leader to lead to tangible and meaningful results which improve the group that leaders lead.

Leadership is meaningless unless it has an objective. It must be remembered that leadership is not an objective, it is simply a tool. Sadly, leadership is often presented as an objective itself rather than the pathway to achieving inspirational outcomes. In the context of a Lodge, I often ask Master Elects what their goals are for their lodge, and too often they have not even thought about how they will use their leadership position to improve the organisation they are leading, much less having developed a plan to achieve their goals That's critical to a Lodge's success, and using the Trust Tree is an important tool to use in surrounding yourself with the people needed to achieve a clearly defined success plan, whether it be in a lodge, business or in your private life.

Next time you're selecting a leader, or subordinates to execute a project, think of how they shape up using the Trust Tree Paradigm.

Trust impacts us 24/7, 365 days a year. It undergirds and affects the quality of every relationship, every communication, every work project, every business venture, every effort in which we are engaged. It changes the quality of every present moment and alters the trajectory and outcome of every future moment of our lives – both personally and professionally

Much of the content of this article is taken from.

<http://www.speedoftrust.com/how-the-speed-oftrust-works/book>

Ed Note. It appears to me that much of the advice in this article could well be applied to our Freemasonry. It is for this reason that I have included it in this issue. Please feel free to send your comments.

Freemasonry and Fitba' : a very light-hearted looksee if indeed there are any links.

©Dai McClymont, The Century Lodge of Research #1745 on the roll of the Grand Lodge of Scotland

Introductory

When asked to do a talk for The Robert Burns Memorial Lodge, I enquired of a very distinguished PM if the RWM and Brn of the Lodge had any preferences as to topic. When he answered, I knew he was pulling my leg, as I could hear the twinkle in his eye.

So I'm calling his bluff.

Historical: the official birth of Football

The Football Association was formed on the 26th October in 1863. The meeting was held in the Freemasons' Tavern, now known as the Freemasons' Arms.



It is directly across the road from Freemasons' Hall, and will be the venue for the FA's 150th Anniversary celebrations.

The ensuing 5 meetings were also held there.

This has led writers on the Internet to pronounce that Football was formed by Freemasons. None of the writers I have so far interrogated has made the effort to ascertain if the Founding Fathers of the game were, in fact Masons. To be charitable, I have decided to apply the maxim: *Absence of evidence is not evidence of absence.* (The name to research would be that of the man who organized the meetings, Ebenezer Cobb Morley.)

Before moving north of the border, I ascertained that the Norwich and District Sunday league has a team called Freemasons FC, and its latest reported score at the time of writing was a 11 – 0 win.

I also found an article on the history of Man City, which recovered from the point of total annihilation in 1894, to win the Cup in 1904. The writer asserted that the Man responsible for the turnaround in finances and fortune was a Mason, and that is why Man City play in pale blue and white – Masonic colours. Unfortunately, no proof was offered.

This is another story I would love to believe – just as I would **still** like to believe in that lovely old man who comes down the chimney once a year. . .

North of the Border

The invective and Masonic conspiracy theories:

There is little of value in the articles so far mined.

The first article I found seemed to set the tone. It is nasty and unMasonic to say the least:

This cult that everyone knows are anti-Celtic or more to the point anti-Catholic have no place in modern society. They are experts at cover-ups, secrecy and keeping to their own. Scottish football really does not need these odd people. The S.F.A. is riddled with these people, they have to go. This is not just for the good of Celtic but every other club in Scotland apart from the obvious exception.

This poison was answered in kind by Protestant replies, and the hysteria drowned out the voice of reason from GL: one Bro Begg.

There was, however a worthwhile counter:

"Brother Alistair McCoist, who was initiated into Lodge Thorntree 512 in Thornliebank, Glasgow in 1984, the same year he scored a hat-trick for Rangers in the Scottish League Cup final against Celtic; and let's not forget Brother Walter Smith (current Rangers FC manager)," said Brother Abbott.

But, before Celtic supporters reading this think that their suspicions have just been confirmed, he highlighted the famous Scottish sporting date of May 25, 1967.

"Six of the Celtic team that won the European Cup that day - and legendary manager Jock Stein - were also Freemasons," he added.

Freemasonry's image was dealt some low blows in this exchange, and I sincerely hope that none of the vitriol came from Masons' pens.

St Mirren and possible Masonic links:

After days of searching, I came upon St Mirren's Blogspot. In deference to the high office of the distinguished PSDGM, I am duty bound to report that:

Formed as a gentlemen's club in Paisley way back in the Victorian mists of 1877, St Mirren can rightly be described as one of the most historic teams in Scottish football. One of only five remaining clubs from the foundation of the Scottish League in 1890, they played one of the first night games in history that same year when Morton's ground was lit by gaslamps. They are named after St Mirin of Benchor, an Irish monk and missionary who was the founder of Paisley Abbey in the sixth century, and went on to become the town's patron saint.

There is some dispute as to why they play in the glorious black and white. Some say that the colours come from the black and white tiles that mark the floors of all Masonic lodges, others that it refers to the black and white river carts that run through Paisley. But the most likely, and more prosaic answer is that they just liked the look of Notts County's strip.

It looks just like the Traditional [Masonic] History of Man City . . . But at least it was a **Gentlemen's** club.

Another more likely origin of the club's strip is the Club's shield, derived from Clan Stewart of Bute, in which the Royal Steward's Checky Board is displayed.

A bit of balance:

The 1914 Christmas Day match

Everyone knows of the Christmas Day unofficial truce in the trenches near Ypres in 1914. German and British troops emerged from their respective trenches and exchanged gifts, greetings and a football match which the Germans won 3 – 2.

The film, “Oh what a lovely War!” correctly adds a bit of Scottish colour in the dialogue between one of the first British soldiers to climb the parapet and his German opposite number. When asked if the artillery in the distance was his side’s guns, the Scottish Private said: “Naw, it’s the Bastard English.”

Commanding the British troops that day was Major Archibald Henry Buchanan-Dunlop (1874-1947), initiated in South Africa during the Vryheidsoorlog, and a Past Master of both Lodge St.John No.112 and The Loretto Centenary Lodge No.1373. The fact that this unofficial truce and rare display of Masonic virtue happened under the command of a Freemason and a Scot appeals greatly to my parochial world-view. Later references found:

Precious little of any value was found in continuing searches on Google. I did not waste time looking for Freemason footballers or refs. These would not deliver much information as to whether Football was an expression of Masonic symbolism. This quote however was dredged up from 1908:

The link between Rangers FC and the Freemasons has often been commented upon, but going back 100 years in time the Ibrox club was not the only senior outfit with links to the Masons. On 20 August 1908 a Masonic Sports event took place at Shawfield, the proceedings including a football match between Clyde and Partick Thistle, won 3-2 by the visitors. The match was in aid of the Temple fund of Lodge Union & Crown.

Such an occasion apparently occurred on many occasions. Many Football clubs held social occasions. Among Working Class clubs, these were pub evenings, and, indeed, many footballers found employment in pubs and hostelry after their playing careers were over.

Middle Class clubs held music hall evenings, where the entertainment was largely supplied by the players themselves. These occasions helped the clubs to raise funds. Obviously, social evenings and fraternal bonding just had to lead to links with Freemasonry – among amateur clubs especially.

And then, as our RWDGM pointed out, if a great player mentored up-and-coming Footballers, and happened to be a Mason, then his protégés would very likely become Masons too.

The real point of this paper:

I know that if I wanted to, I could dig up a very long list of great Football characters who were also good Freemasons. But that isn’t the point of this paper.

I wanted to find out if there was anything out there which would unambiguously point to Football as an expression of Masonic symbolism: is the “beautiful game” a Masonic plot?

<http://www.abovetopsecret.com/forum/thread745220/pg1>

asks the rhetorical question as to whether readers could see any Masonic symbolism in the layout of the Football pitch. The fact that every arc, circle, rectangle and line on the pitch has reference to the rules of the game says that you have to read Masonic symbols *into* the pitch in order to see them.

It also suggests that the writer knows little or nothing about either Football or Freemasonry. Conspiracy, like beauty, is in the eye of the beholder.

One of the next websites to come up in my search was that of David Icke. Enough said.

Conclusion:

It is very possible that Freemasons had a lot to do with the development of the game, and with the founding and management of clubs; but no definitive proof has yet been offered in on-line sources. Beyond that, there is no doubt in my mind that Fitba’ carries no lingering Masonic “taint” or symbolism.

One source took the trouble to point out similarities between Freemasonry and Football. The writer shows evidence of a lively imagination if nothing else. He referred to associations, special uniforms, rules, boundaries and the fact that Football is for men only [it isn’t].

Pitch layout is dictated by the needs and rules of the game; not by any Masonic ideas. If you want to, you can read Masonry into the pitch – but then, you could read Freemasonry into most street corners except in

Johannesburg . . .

Obviously, many Masons have loved and played the game – because they are athletes, not because they are Freemasons.

Being sociable creatures, both Masons and Football fans have enough in common for them to be convergent crescents in a Boolean diagram. Also, since Masons are charitable folk, many a fundraiser has been played. Perhaps it's time for Brethren in this District to organise such matches, with post-match entertainments, as fundraisers . . .

But there are no further links to boast of – especially those of an Esoteric or symbolic nature. Sorry, Mr Icke (not).

Did you know that you can be a member of the: **Quatour Coronati Correspondence Circle?**



All members, individual and institutional, are sent a copy of *Ars Quatuor Coronatorum*, the *Transactions* of Quatuor Coronati Lodge.

This is produced towards the end of each calendar year and provides the full text of all papers delivered during the year together with the questions and answers that followed; the *Transactions* also contains book reviews and shorter articles in one elegant volume.

This year 2018 the Quatour Coronati Conference is in the USA see page 30 for more details.

Their membership year runs from 1 December to 30 November the following year. The price of membership varies in line with the cost of mailing out the *Transactions*. The cost is:

UK £35

Europe £38

USA £40 (or US\$60 if paying by cheque)

Rest of the World £43

Online: The easiest way to become a member is to subscribe is online: simply click on the link below.

Joining is straightforward. The registration button is at the top right of the subscription pages. Once you have completed the form you will receive an email to confirm your registration and subscriber number. Please use that information to log in and renew – we have kept the cost unchanged, and please remember to tick the 'email' option for communications.

<https://www.quatuorcoronati.com/membership/>



Quatuor Coronati 2018 Conference



The conference is from 14-16 September 2018 at the outstanding George Washington Masonic National Memorial in Alexandria, Virginia, on the outskirts of Washington DC.



The program includes two and a half days of lectures and discussions beginning in the morning of Friday, 14 September, and concluding on Sunday, 16 September. Attendees will also have the opportunity for a convivial dinner on the Saturday evening, and attend a demonstration lodge meeting and local tours.

Download or view the [Ctrl+Click 2018 Conference Brochure](#); the full conference program can be downloaded or viewed [here](#). In addition to its function as a memorial and museum, the [George Washington Masonic National Memorial](#) contains two Masonic temples, a research library, and is a centre for the performing arts. It is also an important regional landmark. The construction of the nine-story neoclassical structure began in 1922 and was completed a decade later. The building was erected and is maintained by the Freemasons of the United States in memory of George Washington and to preserve the history of American Freemasonry. Conference attendees have complimentary access to the Memorial throughout the weekend of the conference.



[Ctrl+Click here for information on transportation to and parking at the Memorial.](#)

[Information on Hotel Accommodation in Alexandria is available here. Airbnb also offers a large selection of accommodation options in the Alexandria Old Town area. A free trolley bus travels along King Street, Alexandria.](#)

[Information on Alexandria itself can be found here.](#)

Tickets to the conference are available now! [Ctrl+Click here to book your place.](#)

If you have any difficulty with your booking, please email us at queries@quatuorcoronati.com.

ENOUGH IS ENOUGH

At the United Grand Lodge of England, we value honesty, integrity and service to the community above all else. Last year we raised over £33 million for good causes.

As an organisation we welcome individuals from all walks of life, of any race, faith, age, class or political persuasion. Throughout our 300 year history, when people have suffered discrimination Freemasonry has embraced them into our lodges as equals.

The United Grand Lodge of England believes that the ongoing gross misrepresentation of its 200,000 plus members is discrimination. Pure and simple.

Our members shouldn't have to feel undeservedly stigmatised. No other organisation would stand for this and nor shall we.

I have written to the Equality and Human Rights Commission to make this case.

I appreciate that you may have questions about who we are and what we do, so why not ask those who know? Over the next six months our members will be running a series of open evenings and Q & A events up and down the country. These will be promoted in the local media and on our website.

I am also happy to answer any queries directly. Please feel free to write to me here at Freemasons' Hall, 60 Great Queen Street, London WC2B 5AZ and I will come back to you.

We're open.



Dr David Staples

Chief Executive

The United Grand Lodge of England



UNITED GRAND LODGE
OF ENGLAND
www.ugle.org.uk

Ed Note: This is a copy of an ad placed in London newspapers to answer what is seen as discrimination on and about English Freemasons. There is an article in the Independent newspaper here.

<https://www.independent.co.uk/news/uk/home-news/freemasons-advert-discrimination-protest-secret-society-mps-equalities-human-rights-a8200696.html>

It appears that the Guardian newspaper has been on the Freemasons case in London.

HARASHIM

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חרשים

The quarterly e-magazine of the
Australian New Zealand Masonic
Research Council.

Contents

Letters.	2
Time for research Lodges to step up	3
Jewish/Masonic Conspiracy/Theories:	5
Geometric Constructions: Kiss 'em, Don't Dismiss 'em	6
Freemasonry and the Transmission of Geometry	8
Link to Google maps.	27
Conference Agenda	27
Being transgender in the Masonic Community	31
Personal Growth	33

Letters.

Dear Reader.

I have published the correspondence between Bro Bob James and myself, warts and all, in the interest of all readers. From this may be gained an idea of what sort of thinking is happening within Freemasonry. Unless **you**, readers other than Bro Bob, want to contribute to this particular discussion it will end with this issue.

There are points within Bob 's correspondence that maybe should be discussed by all. I will leave that up to you the reader. Please do not take this to mean that any correspondence you may want to make with Harashim, on any Freemasonic topic, is not welcome it most certainly is, so put pen to paper.

Ed: Harvey

Thanks again Harvey for your publication of my remarks and your response. This is how, in my view, greater interest can be generated, and higher standards achieved all around. We can all learn if we only open our minds.

I think you have a mistaken idea about 'Masonic Research.' A magazine like 'the Freemason' can carry anyone's opinions about anything at all and might not be judged or edited, except as you say for spelling, etc. But Masonic research isn't a collection of people just expressing opinions, and neither in my view is Freemasonry a topic that anyone can write anything they like about and claim that their opinion is just as valuable as anyone's else's. Yes, anyone can express his opinions, 'tongue in cheek' perhaps, or without checking their opinions against some facts, but that isn't what distinguishes a publication of Masonic Research from 'the Freemason.' Research IS an academic exercise in that it demands that anything someone claims can be checked and verified or disputed by any reader. Research requires more thought, more care, more attention to detail. That's why there has been an interest in having a separate publication for it, and separate lodges for it. And that's why the Kellerman Medals and ANZMRC exist - Research is different and can't be done by everyone. Cheers, Bob.

Hi Bob.

I hope that you are well. I understand what research is and its academic importance. However, it seems that Harashim has evolved from being staid and boring to lighter reading, the emails I get from around the world tell me that its present format is being read. The emails keep on but usually just a few words of encouragement.

This may not be the way to go but until the committee tells me to make it only academic I will continue.

Getting people to write an academic paper seems to me to be a near-impossible task, getting **any** contribution at all is hard.

As you say if your contributions and my argument create discussion I will be most pleased.

I have been asked to contribute to a Research Lodge journal in the US in the light of the Editor having read Harashim and one of my papers, so again someone is reading Harashim.

We always have trouble getting research papers for the Kellerman Lectures. A paper in 2016 from Tasmania was more of a life story with no research at all. When I protested I was told to let it go. I suppose if attendees like what is being presented we have a win. Like you also said it's getting expensive to attend these conferences so one would want to feel money is well spent.

Even at these conferences and I have attended a few, not all are interested in academic research.

Please send a paper for Harashim that may interest readers. I am sure you have more than one. I am also waiting for a book review.

This year there is no Kellerman Lecturer from Queensland having done it three times I wanted someone else to have a go, but no one would.

Cheers and Frats Harvey

Thanks, Harvey. I hope you will print our entire exchange in the next issue. It should be of interest. What you say may be entirely correct, but you can, I'm sure, see my dilemma. I don't write for fun, or to boost 'Freemasonry' if I don't think it deserves it. I'm neither cynical nor destructive for the sake of it. I'm fed up with the blindness of brethren who can't bear to even look at any reference to 'Freemasonry' which isn't 100% positive. Research is often boring - that's why AQC and Haredim struggle. Some of the European magazines try to strike a middle point - 'the Square' is not bad. But Harashim should not call itself a Masonic Research magazine if it's not. Similarly, with the ANZMRC which is not a research lodge, nor a Research Council, as far as I can see. If you renamed Harashim as say 'a Magazine for the Brethren' there would be room for a boring but genuine research mag, should anyone want such a thing. Cheers, Bob.

RE: - Freemasonry and Fitba' in issue 78 page 26 Comment from Mike Kersley.

The Freemasons Tavern was not the modern Freemasons Arms. The plaque for the football association is beside the Connaught rooms which were the original tavern – the Freemasons arms is up the road on long acre. Anyway I will comment more when I read it properly

Time for research Lodges to step up: By Geoff Davies

Geoff Davies is a Past Master of the Research Lodge of Wellington No 194 and a member of the Hawke's Bay Research Lodge No 305.

New Zealand's research Lodges have a golden opportunity to make a difference in the Craft today and in the future. The 11 Lodges (and the single Royal Arch research Chapter) are largely modelled on the premier Lodge of Masonic research, Quatuor Coronati No 2076 EC, warranted in London in 1884. A primary aim of its founders was to encourage the study of all facets of Freemasonry.

Article 114(a) of the Book of Constitution defines the objects of a research Lodge as "the historical and comparative study and illustration of the origins, development, and modern trends and activities of Freemasonry, its organisation, ritual and teachings, and the dissemination of Masonic knowledge amongst the members of the Lodge and other Brethren."

Most of the work of the research lodges comprises the preparation, presentation and discussion of presentations, usually, papers in lecture format, on a wide range of Masonic matters. The majority of these papers are subsequently published in each Lodge's Transactions, which are usually also the meeting notice and carry the agenda, minutes etc.

They typically meet between four and six times a year and are fairly evenly spread in main and provincial centres throughout the country, from Auckland down to Invercargill.

It is also common for members to deliver lectures and presentations in local Craft lodges on request, and to disseminate Masonic knowledge and information in other appropriate ways, such as providing a library service.

The activities of research Lodges are, in fact, well aligned with the goals of the Education Pillar of the Craft's Strategic Direction 2013-2018, which states that:

"We will provide the means and the environment in which brethren can improve their knowledge, capability, understanding and their appreciation of Freemasonry.

"Knowledge and understanding are the keys to unlocking a greater appreciation of the principles of Freemasonry by our members and their families as well as our community.

"The pursuit of learning, personal development and enrichment are at the heart of our purpose as Freemasons."

It would seem that the research Lodges are perfectly placed to play a major role in delivering these goals. But the article "Bringing the Education Pillar to life" (New Zealand Freemason December 2013, P40-41) makes only passing mention of the potential of research Lodges and certainly doesn't identify them as major contributors on the journey. Why is that?

I suggest that the reason research Lodges are not major players on this stage is that they, the very group that should be leading the way in moving with the times, are largely standing still and looking over their shoulders, just doing what they've always done.

The firepower of a research Lodge in terms of the accumulated knowledge and experience of its members and the time and energy they have available for Freemasonry must be enormous. Is this resource deployed as usefully as it could be? It seems that most are still used purely for academic exercise, rewarding and enjoyable as that can be (but not for everyone, by any means).

Here's an extract from the article referenced above. It identifies issues highlighted in the recent Freemasons New Zealand national survey:

"Education needs to be entertaining and needs to cover all the elements of ceremonial, our history, our traditions, and, most importantly, our responsibilities. It needs to include personal development, assisting members with public speaking, protocols for running meetings, health and well-being, social conscience and other aspects of life. Further, it needs to assist Lodges to develop a full-scale education programme as part and parcel of the annual lodge plan.

"Education should expand knowledge and understanding of Freemasonry and change to 'participative learning' instead of 'lecturing'. It should encourage Lodges to spend time on education as well as ceremonial. It should review and modernise the ritual whilst ensuring that the symbolism, allegory and education aspects are not lost. Last, but not least, it needs to provide tangible rewards in return for a commitment of time."

Those two paragraphs spell out, in general terms, what our members want in the education space. The goals of the Education Pillar set out what Grand Lodge aims to provide in that space. Nothing in either set of statements is inconsistent with the objects of research Lodges. It all adds up to a golden opportunity for them to step up.

They could start by going back a page from Education in the booklet Strategic Direction 2013-2018, to Leadership: *"We will enhance, nurture and promote Brethren to their full potentials, resulting in advancement, fulfilment and enjoyment within the Craft."*

It's all easier said than done, of course. But here's a starting point: the 11 Lodges (or as many of them as are prepared to spread their wings) get together and approach the National Education Committee as a group to find out how they can best be part of our Strategic Direction; how they can best contribute to the good of Freemasonry at national level as well as at the local and regional levels they have all (except the newest, Top of the South) served for so many decades - in short, to make use of modern idiom, to be "part of the

solution” to the challenge of “enhancing and improving the experience of every Freemason and his family” (Strategic Direction 2013-2018).

This approach would be a national strategy, but there is also ample room for research Lodges to ramp up their contributions at regional and local levels, in addition to the work many of them already deliver outside their own meetings – travelling lecturers, quizzes, instructional evenings for new Freemasons etc.

For example, in consultation with their District Grand Master(s) each could annually select a theme, or issue, study it in whatever way suited best and present an agreed outcome such as a briefing document, report, or action plan to the DGM(s).

There might well be a big payoff in all this for the Lodges themselves. Many new Master Masons do not take up membership, or associate membership, of research Lodges. Perhaps having a higher and more innovative profile would lead to greater interest in such membership, to complement membership of the mother Lodge.

All this is not to suggest that research Lodges operate in a vacuum or take no interest in the welfare of the Craft. Quite the opposite: as noted above, there is a resource out there, in place, already investing their time and skills for the benefit of Freemasonry.

It’s time that those of us who are part of that resource cast a wider net, and it is to be hoped that the Education Committee would welcome that.

Jewish/Masonic Conspiracy/Theories: How responsible are historians?

(AND WHAT ABOUT THE JESUITS?) By Bob James NSW

Fake news isn’t new. Trump is not even the first politician or the first US President to so blatantly go after opinions he doesn’t like. He has, in fact, concentrated attention on the many ways information has been manipulated for as far back in history as anyone wants to go.

There has always been money to make or votes to get from lies, half-truths and fear of secret plotters. Claims that something-or-other is fake news has put greater responsibility on the media to back up their stories. But the lessons of history are not being taught, let alone learnt.

Mark Zuckerberg apparently thought it *'a pretty crazy idea'* that fake news stories had an influence. After some thinking time, his 'security staff' have come to the conclusion that: -

'the social network was being used by spies and other government agents to covertly spread disinformation among rivals and enemies.' Facebook will *'now work with election authorities around the world to try to prevent meddling in politics.'*

I don't know which is worse – Facebook's understanding of the problem, or its suggested solution. In the marketplace, there seems to be an increasing number of books about ‘fake news’ and conspiracies, real or imaginary. There is easy money to be made. Some writers are trying to explain conspiracies, especially the weirdest ones, setting out classifications of them to show where they have occurred when they occurred and so on. There are lists of the most popular ‘conspiracy theories’, as provided by Wikipedia for example.

These show an equal number involving 'Jews' and 'Freemasons' separately, and a number involving the two groups together. One adds 'the Red Menace' to produce 'the Bolshevik-Masonic-Jewish Conspiracy'.

The broader tide known loosely as 'Masonic literature' seems to be on the increase too. There are more academic studies along with the very speculative, but this is resulting in more material in the grey area between the two, since there is more information coming forward to be 're-interpreted'. Membership declines across the fraternal/secret/ethical range of organisations are attracting a lot of interest. I've recently been asked to comment on a very serious university thesis proposal which intends real-time interviews with initiated brethren about their likely responses to certain organisational innovations the interviewer has in mind.

My interest is in the 'WHY?' of all of this. I'm neither positive nor negative to many of the ideas. I'm aware that what is speculated about one day can become accepted wisdom the next, and my research tells me quite clearly that the most common form of 'Freemasonry' in English-speaking countries has absorbed into its rhetoric what we would now call myth or propaganda and has claimed that they are literally true. These errors are very common in the recent literature and they are repeated in the thesis proposal I'm examining now –

e.g. that non-Masonic 'ceremonial fraternal societies' like Friendly Societies took their ideas from 'the Masonic Society' established in the 1717-1721 period;

That these bodies can be regarded as exclusively male; and that they are intrinsically modern. None of these assumptions is historically correct and can be easily proved to be wrong. My immediate question is whether these basic errors affect the thesis proposal.

It is certainly true that many initiated brethren believe these three assumptions to be true, so should the fact that they are parts of the 'fake news' that 'Freemasonry' has spread about itself become part of the methodology of the enquiry from its beginning? Conspiracy'.

Ed Note: The following is from the May 2018 issue of the Fraternal Review the magazine of the Southern California Research Lodge. Permission to republish granted.

Geometric Constructions: Kiss 'em, Don't Dismiss 'em

Bro. C. Douglas Russell

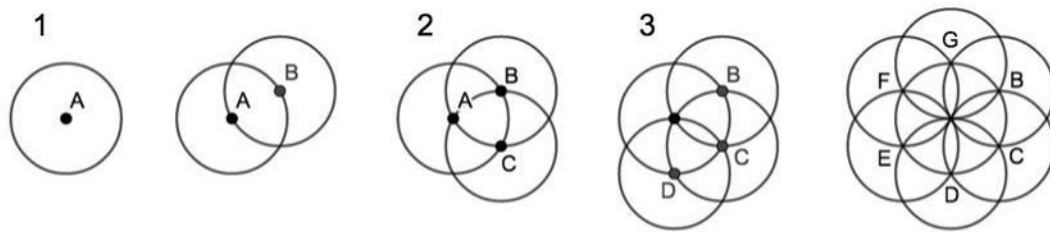
Editor in Chief, *Fraternal Review* and Former Master of Southern California Research Lodge Sacred geometry is a subject best understood by combining reading with hands-on experience—doing geometric constructions first with a compass and graph paper, then with software. *Geometry is described as “the first and noblest of sciences and the basis upon which the superstructure of Freemasonry is erected.”* It seems that every thoughtful Mason would be studying it; but how do you react when you see $a^2 + b^2 = c^2$? (That's “a squared plus b squared equals c squared.”) How about $\sqrt{2}$ (the square root of 2)? For many of us, there's a sense of our eyes glazing over and a brain freeze coming on.

My problem is, even introductory materials on geometry seem complicated; thus the article herein, “Geometry in Masonry Made Simple (Sort Of).” It's not the K.I.S.S. method exactly (that's Keep It Simple, Stupid). Every brother I know is intelligent and willing to make the effort to learn about our Craft. So, dear reader, please don't dismiss the study of geometry without first giving it a try. You might find, as I have, that doing geometric constructions soon becomes fun—an exciting way to gain insight into the foundations of that “superstructure” of symbols and allegories known as Freemasonry.

Two simple constructions, completed in just three steps, lead to the numbers 3 and 7, held sacred in Masonry and many other spiritual traditions.

“From a point to a line; from a line to a superfice.” (A superfice is an exterior, a surface.) (1) Draw a line through a point, A; and add a second point, B. That makes a “line segment,” AB. (2) Open your compass to the width AB—the radius. With centre A, swing an arc through B. (3) Use the same radius, and with centre B swing another arc and connect the dots, making an equilateral triangle! The number three is part of that foundation of blue lodge Masonry: we have three degrees, three pillars of the lodge, three greater and lesser lights, and much more.

With a compass alone, school children—given no clues by their teacher—often discover sacred geometry’s “seed of life,” by drawing circles all the same size. (1) Draw a circle of any radius. At any point (B) on the circumference of this circle, swing another circle. (2) The second circle crosses the first in two places. Use one as the centre point (C) and draw a third circle. (3) Continue to walk the compass around the first circle. You get the “seed of life”—exactly 6 circles around the first, for a total of 7. The number seven is another key aspect of our Craft’s foundation. We have seven major officers, seven virtues, seven liberal arts and sciences, and more. The blazing star is often shown with seven points.



Geometry is the foundation on which Nature—God’s creation—takes shape. It has its origins in the study of the heavens as well as measurements of the earth. Stonemasons used geometry to design and build physical structures. We, speculative Masons, use geometric symbols for the more noble and glorious purpose of erecting social and spiritual structures “not made with hands.” We build a character based on duties we owe to God, our neighbours and ourselves, inspired by the point and circle—circumscribing desires; the square—conforming our actions to the square of virtue; and triangles—embodying brotherly love, relief and truth; faith, hope and charity.

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Freemasonry and the Transmission of Geometry

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North Bay Lodge No. 617 A.F. & A.M. G.R.C.

“Hic incipiunt constitutiones artis gemetriae secundum Eucyldem”

“Here begin the constitutions of the art of geometry according to Euclid”¹

Abstract

This article investigates geometry’s importance within freemasonry and discovers the *de facto* guardianship provided geometry by operative masons through the Middle Ages. Operative masons passed their geometry and their philosophy from generation to generation via initiation. This paper illustrates the transmission and sometimes startling application of those principles while examining the masonic symbolism of the 47th Proposition of Euclid, the Golden Ratio and the Point within a Circle. Consequently, the study reveals an extraordinary path from the operative to the speculative age. By tracing the history of the Master Mason, or third degree, we gain a deeper understanding of this transition. We find a suggestion the third degree came into common usage in the late seventeenth or early eighteenth century, and an implication of the resurrection and/or esoteric modification of masonic geometry occurred during this era. We explore the fascinating intersection of Dr John Theophilus Desaguliers and Sir Isaac Newton at the centre of this intriguing period, and contend these men played a part in not only the modification (or re-creation) of the Master Mason degree but also in the resurrection of those geometric symbols from the operative age that define present freemasonry.

A brief history

“Here begin the constitutions of the art of geometry according to Euclid.” The opening line of the Halliwell Manuscript, freemasonry’s oldest known document, illustrates the significance of geometry within the craft. To this day, some six hundred years later, when passed to the Fellowcraft, or second degree, the candidate is taught masonry and geometry were “originally synonymous terms.”²

The history of freemasonry is a controversial subject, but a shaky consensus³ finds its origins in the operative lodges and guilds of the Middle Ages,⁴ passed on through various ecclesiastical orders from the remnants of the Roman *collegia*.⁵ Its fingerprints are found in the geometry of the great Gothic cathedrals of Europe, while the art of that geometry was kept a closely guarded secret⁶ that allowed those early masons economic, political and theological influence.

¹ From the Halliwell Manuscript (sometimes called the Regius Poem) c.1380–1430. The Halliwell MS. is the oldest known record of freemasonry, although line 143 of the MS. suggests a still older document. A full version of the Halliwell MS. (with Roderick H. Baxter’s translation) is available at the website for the Grand Lodge of British Columbia and Yukon: <http://freemasonry.bcy.ca/texts/regius.html>

² *The Work*, The Grand Lodge of Canada in the Province of Ontario, 1999. This is the current ceremonial ritual of freemasons living in the province of Ontario, Canada. No author, publisher, editor or compiler is listed.

³ An example of the debate swirling around the so-called “transition theory” can be found in two articles on the website for the Grand Lodge of British Columbia and Yukon: “Transition Theory” by Dr Wallace McLeod: <http://freemasonry.bcy.ca/history/transition.html> and “The transition theory refuted” by C.N. Batham: <http://freemasonry.bcy.ca/texts/transitiontheory.html>

⁴ Paul Naudon, *The Secret History of Freemasonry* (Rochester, Vermont: Inner Traditions, 1991) p. 2

⁵ Thomas Hope, *An Historical Essay on Architecture* Vol 1. (London: John Murray, 1840) pp. 205-208

⁶ Frederick Authorp Paley, *A Manual of Gothic Architecture* (London: John Van Voorst, 1846) p. 78

It is important to consider the historical context of these operative brethren. There was no electricity, no running water. Books were available mostly for the privileged and the church. Not that it mattered; few people knew how to read. For much of the medieval era operative masons became the *de facto* guardians of geometry, and consequently one source for its diffusion into modern times.⁷

Much has been written concerning the history of geometry and its intriguing intersections with freemasonry. It's worth pausing to examine a few of the more notable examples establishing geometry as the foundation of the masonic system.

In those handwritten documents surviving from the operative age, termed the Old Charges by masonic scholars, the prominence of geometry is made abundantly clear. This is demonstrated first in the ancient Halliwell Manuscript and underscored again in the slightly later Matthew Cooke Manuscript (c.1430-50).⁸ The Cooke Manuscript expands upon the importance of geometry to the craft, the document placing a particular emphasis on the art. In the manuscript, Pythagoras and Hermes bestow geometric knowledge on the human race⁹ and, in relation to the "seven liberal sciences," it suggests all others owe their existence to the first: geometry.¹⁰

Anderson's *Constitutions of 1723* continues this tradition into the speculative age. In Anderson's romantic, if not improbable view of masonic history, we find Adam, "our first parent", having geometry inscribed upon his heart by the Great Architect of the Universe.¹¹ A bit of hyperbole, but it is illustrative of the weight given the subject by Enlightenment-era brethren.

Geometry and the esoteric societies of past centuries seem to share a parallel history, perhaps owing in part to the arts previously discussed architectural applications. This tradition stretches back to ancient Greece. One of the more alluring expressions of early Greek religion is the existence of its mystery schools, accessible only through individual initiation and oaths of secrecy. The Greek word *myesis* means initiation, and the related word *mystai* refers to one who is an initiate.¹²

Consider the priests of Dionysius or the legendary architect kings Trophonius, Dadaelus and Agamedes. The architects of this era maintained their priesthoods through initiation. We know the Dionysiasts' organization had a specific initiation ritual, as well as words and signs by which they recognized one another.¹³

And of course, Pythagoras, one of geometry's great explorers, also used initiation to enter apprentices into his school of philosophy and mathematics. The Pythagoreans treated silence and secrecy as cardinal principles and, in an interesting synchronicity with modern freemasonry, the order had a series of three degrees. Pupils were divided into *exoterici*, or students of the outer grades, and *esoterici*, after they were accepted into the third.¹⁴

The Pythagoreans were early monotheists and defined God numerically as the *Monad* or "One that is Everything". They believed the universe is ordered by the *Monad* in a geometrically precise manner, a belief which was adopted as a cornerstone of freemasonry.¹⁵ This resulted in one of the Church's many

⁷ Matila Ghyka, *The Geometry of Art & Life* (New York: Dover Publications, 1977) pp. 117-118

⁸ A.E. Waite, *A New Encyclopaedia of Freemasonry* Combined edition, Vol. 1 (New York: Random House, 1996) pp. 140-141

⁹ "The Matthew Cooke Manuscript with translation," The Grand Lodge of British Columbia and Yukon. Lines 320-326. <http://freemasonry.bcy.ca/texts/cooke.html>

¹⁰ Cooke MS., Lines 77-140

¹¹ James Anderson, *The Constitutions of the Free-Masons, Containing the History, Charges, Regulation & c. of That Most Ancient and Right Worshipful Fraternity* (London: William Hunter, 1723) pp. 1-2. A digital version can be found here: <http://www.archive.org/stream/cu31924030299402#page/n7/mode/2up>

¹² Janina K. Darling, *Architecture of Greece* (Westport, Connecticut: Greenwood Press, 2004) pp. 165-166

¹³ Paul Naudon, *The Secret History of Freemasonry*, pp. 6-7

¹⁴ Manly P. Hall, *The Secret Teachings of All Ages* (New York: Tarcher/Penguin, 2003) pp. 194-195

¹⁵ Manly P. Hall, *The Secret Teachings*, p. 194

conflicts with the craft. The Church was adamant the universe was ordered by faith, not by geometry or reason.¹⁶

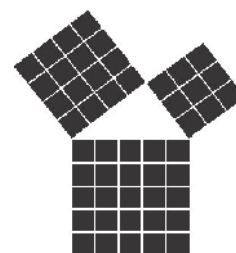
Today, the Pythagoreans are best known for producing the theorem that bears their founder's name, a theorem instrumental to the development of higher mathematical concepts and intrinsic to the philosophy of freemasonry.

The symbolic and sacred geometry of freemasonry

An examination of three geometric principles employed in the symbolism of freemasonry provides a window into history and demonstrates the importance of geometry not just to the craft, but to modern civilization. The placement of these symbols in the masonic system allows us to draw some intriguing corollaries.

Euclid's 47th Proposition: a Pythagorean legacy

Figure 1. The Pythagorean Theorem (the 47th Proposition): the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the two adjacent sides.



The 47th Proposition is a symbol associated with Freemasonry almost as frequently as the iconic square and compasses. There is little point dwelling on the history of this famous theorem; the topic has been exhaustively studied. Suffice to say, the Greeks did not express Pythagoras' theorem as we know it today.

In ancient times, the theorem was communicated verbally and geometrically.¹⁷ Around 250 BCE it obtained its secondary name, its first proof and a defined form as Proposition 47 in Euclid's celebrated treatise on geometry, *Elements*.¹⁸ Euclid became the first modern mathematician by writing arguably the most important mathematical textbook of all time.

Two thousand years later, the 47th Proposition had been reshaped into the algebraic equation $a^2 + b^2 = c^2$ where c is the length of the hypotenuse, a and b are the lengths of the other two sides squared.

This simple equation provided a fundamental key linking algebra to geometry. It set the stage for today's understanding of the geography of our planet and its place in the solar system, and it was the first step toward the trigonometry necessary for map-making, navigation and surveying.¹⁹ Even Einstein was inspired by the equation when, in his general theory of relativity, he used geometry to define the force of gravity stimulating new concepts about the shape of the universe and physical cosmology.¹⁹

As a symbol in freemasonry, the theorem's esoteric meanings are a plethora.

Again, there have been many comprehensive studies dedicated to the subject, but it's worth pausing to explore a few of the more arcane as they illustrate geometry's development within the craft.

Well-known freemason and esotericist Manly P. Hall describes the 47th Proposition in **The Secret Teachings of All Ages**:

¹⁶ Pope Pius IX, Encyclical of Pope Pius IX, *Qui Pluribus* "On Faith and Religion," 9 November 1846. Paragraphs 4 to 7. <http://www.papalencyclicals.net/Pius09/p9quiplu.htm>

¹⁷ Ian Stewart, *In Pursuit of the Unknown: 17 Equations That Changed the World* (New York: Basic Books, 2012) p. 4

¹⁸ Euclid, *Elements* (New York: Dover Publications, 1956) Book 1, Proposition 47.

Elements is an original reconstruction of earlier mathematical proofs into an altogether new synthesis superseding all other works in the field up to Euclid's time. It was a major contribution to the philosophical endeavour of attempting to understand the order of the physical universe, and consequently influenced later thinkers (including Sir Isaac Newton) about man's place in the world. ¹⁹ Ian Stewart, *In Pursuit of the Unknown*, p. 9

¹⁹ Ian Stewart, *In Pursuit of the Unknown*, pp. 225-227

*The Pythagorean and other schools of philosophy conceived the one divine nature of God to manifest itself in the threefold aspect of Father, Mother, and Child. These three constituted the Divine Family, whose dwelling place is creation and whose natural and peculiar symbol is the 47th proposition of Euclid. God the Father is spirit, God the Mother is matter, and God the Child—the product of the two—represents the sum of living things born out of and constituting Nature.*²⁰

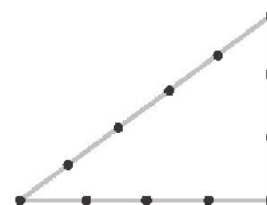
In short, the symbol is said to represent a union of the spiritual and the material. Alternate definitions suggest it can be viewed as the sun, the moon and the Earth, and its representation is found in the ruling hierarchy of a masonic lodge: The Master, his Senior Warden and his Junior Warden.

Albert Pike gives many and varied interpretations of the 47th Proposition in *Morals and Dogma*, including the Egyptian triad of Osiris, Isis and Horus and Plato's triad of Thought, Primitive Matter and Word. Pike notes similar triads in the Kabala,²¹ and offers a medieval and alchemical view of the symbol in the philosophical *salt* of wisdom; the personal aptitude and labour of *mercury* and the vital energy and ardour of will embodied by *sulphur*.²²

And in another remarkable twist of mathematics we find the masonic numbers three, five and seven veiled within the geometry of the 47th Proposition:²³

Figure 2. The right-angled triangle of the Pythagorean Theorem shows the sides of 3, 4 and 5. The angle created between the 3 (side) and the 4 (side) is the right angle of the square. The square of 3 is 9. The square of 4 is 16. The sum of 9 and 16 is 25 (25 representing the hypotenuse). The square root of 25 is 5. Therefore, the ratio is written: 3:4:5. When we sequence the numbers starting with the *Monad*, or one (1, 4, 9 and 16), we see that by subtracting each square from the next, we get 3, 5 and 7:

1, 4, 9, 16
 $4-1=3$
 $9-4=5$
 $16-9=7$



Three, five and seven; these numbers are arguably the framework of freemasonry. Three rule a lodge, five holds a lodge and seven or more make it perfect. Three, five and seven are indicative of the three degrees, and the numbers correspond to the steps in the masonic system: Entered Apprentice, three; Fellowcraft, five; Master Mason, seven.²⁴ Oliver Day Street reminds us that three, five and seven have Kabbalistic meanings “not elucidated in the lodge”, and the preservation of this numerology in the degrees is valuable to us as “proof of the antiquity of masonic symbolism”.²⁵

Intriguingly, three, five and seven are also equal to the succession of steps in the Winding Stair of the Fellowcraft degree.

²⁰ Manly P. Hall, *The Secret Teachings*, p. 291

²¹ Albert Pike, *Morals & Dogma* (Richmond, Virginia: L.H. Jenkins Inc., 1947) p. 87

²² Albert Pike, *Morals & Dogma*, pp. 789-790

²³ William Steve Burkle, “The 47th Problem of Euclid: The Veil Lifted,” *Pietre-Stones Review of Freemasonry*, http://www.freemasons-freemasonry.com/euclid_unveiled.html

²⁴ *The Work*, 1999.

²⁵ Oliver Day Street, *Symbolism of the Three Degrees* (Cedar Rapids, Iowa: National Masonic Research Society, 1922) p. 42

The Winding Stair: phi and freemasonry

At the centre of the Fellowcraft degree, and consequently, at the heart of freemasonry, we find the legend of the Winding Stair. This fascinating icon finds its way into the craft from 1 Kings 6: 8 where it receives the briefest of mentions during a biblical description of Solomon's Temple.

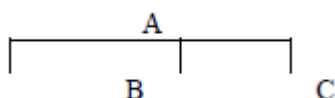
Naturally, it is a symbol of ascent, one of freemasonry's great and central themes. The candidate finds "stretching out before him a winding stair, which invites him to ascend, and which as a symbol of discipline and instruction, teaches him here commences his masonic labour".²⁶

The second degree stresses the importance of geometry to freemasonry and, as previously stated, informs us masonry and geometry were "originally synonymous terms". The candidate is encouraged to extend his "researches into the hidden mysteries of nature and science", and the study of geometry is said to "prove the wonderful properties of nature".²⁸

We take a winding path to the altar in the Fellowcraft degree, a path emblematic of the Winding Stair, which is singled out in the line, "we may curiously trace nature through her various *windings* [emphasis added] to her most concealed recesses." And again in the third degree, during a retrospect of the previous degrees, the candidate is told his contemplation of nature will allow him to be conducted through the "intricate *windings* [emphasis added]" of his "mortal state".²⁹

Freemasonry evidently links life and nature to the Winding Stair. In geometry, we find an identical principle in *phi*, also called the Golden Ratio or the Divine Proportion. The Winding Stair can be viewed as an esoteric connection to this astounding geometric principle,²⁷ a principle winding its way through all of existence.

Table 1. Phi (ϕ) also known as the Golden Ratio: The Golden Ratio divides a line at a point such that the smaller part relates to the greater as the greater relates to the whole. The longer segment divided by the smaller segment is equal to the whole length divided by the longer segment. The precise value of the Golden Ratio is an irrational number known as phi or the Greek character, Φ (phi=1.6180339...&c.):
 $A=B+C$



$A=1.6180339...$ $B=1$
 $C=0.6180339...$

$A/B=B/C$
 $1.6180339/1=1/0.6180339$
 $1.6180339=1.6180339$

$\Phi=1.6180339... \text{ \&c.}$

²⁶ Albert G. Mackey, *The Symbolism of Freemasonry* (New York: Clark & Maynard, 1869) p. 218 ²⁸ *The Work*, 1999. ²⁹ *The Work*, 1999.

²⁷ James C. Stewart, "The Winding Stair: Geometry & The Secrets of Nature," *The Ashlar* Issue 49, (March 2013) pp. 62-66. Also available as pdf document from the Grand Lodge of British Columbia and Yukon: http://freemasonry.bcy.ca/symbolism/golden_ratio/stairs.pdf

Researchers have suggested the Pythagoreans discovered the Golden Ratio and simultaneously, *incommensurability*.²⁸ It is debatable, but the Pythagorean preoccupation with the pentagram and the Pentagon (both generators of phi), coupled with the geometric knowledge in the middle of the fifth century BCE, suggests it is feasible.²⁹

Regardless, like the Pythagorean Theorem before it, the Golden Ratio received its first clear definition from Euclid of Alexandria. Although not calling it the Golden Ratio, Euclid describes an “extreme and mean ratio” in *Elements*: “A straight line is said to have been cut in extreme and mean ratio when, as the whole line is to the greater segment, so is the greater to the lesser.”³⁰

By generating a rectangle and repeatedly cutting it using the ratio (it can be cut *ad infinitum*) we create the Golden Rectangle and in turn the Golden Spiral.

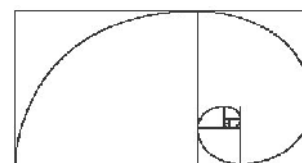


Figure 3. The Golden Rectangle winding a Golden Spiral.

The magnitude of the discovery of the Golden Ratio cannot be overstated; its relationship to nature is fundamental and universal. The impulse of all movement and all form is given by phi, and the cosmic importance of the ratio is self-evident in Figure 4. You can find the Golden Ratio snaking through a plant,³¹ curling the horn of a ram and twisting the nautilus shell.³² Its proportion can be seen simply by looking at the divisions in your finger.³³ The human body abounds with phi right down to its DNA. Each twist of the double helix measures 34 angstroms while the width is 21 angstroms. The Fibonacci³⁴ ratio 34/21 reflects phi, and 34 divided by 21 equals 1.619... a close approximation of phi's 1.618.³⁵

Recent studies have revealed an even greater role for phi in human DNA. Dr Jean-Claude Perez has found the “entire human genome is characterized by three remarkable numbers: 1, 2, and phi (=1.6180339) the Golden Ratio”.^{36, 37} In addition, he has demonstrated a new kind of duality between “*form and substance*”

²⁸ *Incommensurable*: two or more quantities having no common measure; in the case of phi, a ratio that cannot be expressed by whole numbers. The discovery of incommensurability was greeted violently.

Iamblichus (c. 300 CE) describes the reaction: “They say that the first [human] to disclose the nature of commensurability and incommensurability to those unworthy to share the theory was so hated that not only was he banned from [the Pythagoreans’] common association and way of life, but even his tomb was built as if [their] former colleague was departed from life among humankind.” Iamblichus quoted by Mario Livo in *The Golden Ratio: The Story of Phi, the World’s Most Astonishing Number* (New

York: Broadway Books, 2003) p. 5

²⁹ Mario Livo, *The Golden Ratio*, p.35

³⁰ Euclid, *Elements*, Book 6, Definition 3

³¹ Scott Olsen, *The Golden Section: Nature’s Greatest Secret* (New York: Walker & Company, 2006) pp. 14-15

³² Scott Olsen, *The Golden Section*, pp. 24-25

³³ Scott Olsen, *The Golden Section*, pp. 20-21

³⁴ The Golden Ratio is reflected in the Fibonacci sequence (named for Leonardo Fibonacci, the thirteenth century mathematician who introduced the concept to Western culture): 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89... &c. is both additive, as each number is the sum of the previous two, and multiplicative, as each number approximates the previous number multiplied by phi. The ratio becomes more accurate as the numbers increase, forever closing in on the divine limit.

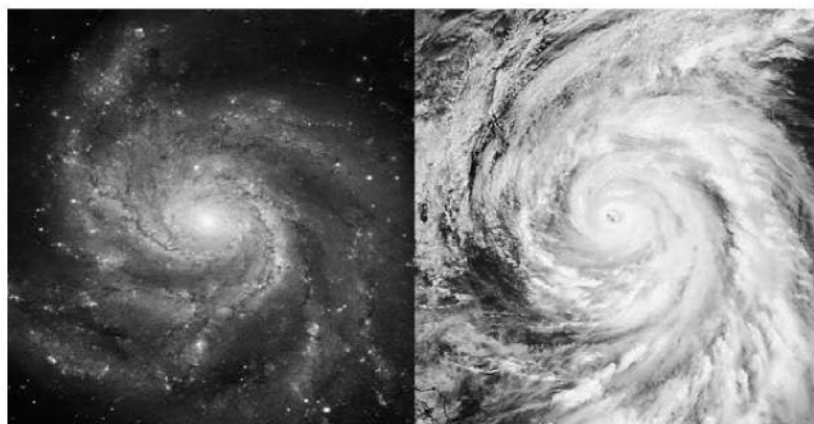
³⁵ Jean-Claude Perez, “Chaos, DNA and neuro-computers: a golden link”, *Speculations in Science and Technology*, Vol. 14, No. 1 (1991) pp. 336-346

³⁶ Jean-Claude Perez, “The ‘3 Genomic Numbers’ Discovery: How Our Genome Single-Stranded DNA Sequence Is ‘Self-Designed’ as a Numerical Whole,” *Applied Mathematics*, Vol. 4 No. 10B (2013) p.

³⁷ . <http://dx.doi.org/10.4236/am.2013.410A2004>

running parallel in DNA; “a second layer of embedded hidden structure overlapping the DNA of the whole human genome...involving Golden Ratio proportions”.³⁸

Figure 4. The Golden Spiral in all its cosmic beauty: 25 million light-years distant galaxy M101 (left) contrasted with Typhoon Rammasun (right). Images: M101; ESA/Hubble. Typhoon Rammasun; NASA/JPL.



Equally intriguing is phi's place in the discovery of fractal geometry by Benoit B. Mandelbrot. Fractals are a central concept in the geometry of nature and the theory of highly irregular numbers known as *chaos*. Mandelbrot proved the world around us essentially consists of replicating patterns, or *self-similarity*—naturally occurring sequences of motifs repeating themselves within motifs on many scales.³⁹ Think of the cauliflower; break off smaller and smaller pieces and they continue to look like the whole vegetable. Phi comes into play when looking at the geometry of fractals in nature. Mario Livo gives us this example:

For many fractals in nature, from trees to the growth of crystals, the main characteristic is branching. Let us examine a highly simplified model for this ubiquitous phenomenon. Start with a stem of unit length, which divides into two branches of length $1/2$ at 120 degrees. Each branch further divides in a similar fashion, and the process goes on without bound. If instead of a length reduction factor of $1/2$ we had chosen a somewhat larger number (e.g., 0.6), the spaces among the different branches would have been reduced, and eventually branches would overlap. Clearly, for many systems (e.g., a drainages system or a blood circulatory system), we may be interested in finding out at what reduction factor precisely do the branches just touch and overlap...this happens for a reduction factor that is equal precisely to one over the Golden Ratio, $1/\phi=0.6180339...$ ⁴⁰

Remarkably, we find Mandelbrot discussing operative masonry in *The Fractal Geometry of Nature* while examining the artistic frontispiece of a Bible Moralisée circa 1250, depicting Christ setting compasses to creation. He observes, “In the age that built the Gothic cathedrals, to be a Master Mason was a very high calling. Thus the ‘Bible Moralisée illustrées’ of that time often represent the Lord holding mason’s dividers.”⁴¹ And what is it that has caught Mandelbrot’s attention in the frontispiece?

We perceive three different kinds of form in the newly created world: circles, waves and ‘wiggles.’ The studies of circles and waves benefited from colossal investments of effort by man, and they form the very

³⁸ Jean-Claude Perez, “The ‘3 Genomic Numbers’ Discovery,” p. 37

³⁹ Mario Livo, *The Golden Ratio*, pp. 214-215

⁴⁰ Mario Livo, *The Golden Ratio*, pp. 218-219. Italics are Livo’s.

⁴¹ Benoit B. Mandelbrot, *The Fractal Geometry of Nature*, “A Book-Within-The-Book, In Colour” (New York: W.H. Freeman and Company, 1983) p. C2

*foundation of science. In comparison, 'wiggles' have been left almost totally untouched. The goal...is to face the challenge of building a Natural Geometry of certain 'wiggles' to be called 'fractals.'*⁴²

Phi is a principle unifying geometry and nature through the language of mathematics. It is fascinating to discover the Golden Spiral concealed as the Winding Stair at the centre of the Fellowcraft degree, a degree instructing us to explore geometry and the hidden secrets of nature. It also raises some interesting questions.

"...a point from which the Master Mason cannot err..."⁴³

In the Master Mason or third degree, we discover the "centre", or the "point from which a Master Mason cannot err". When asked what the "centre" is, the mason's response is geometric, "That point within a circle from which every part of the circumference is equally distant".⁴⁴

Figure 5. The point within a circle.

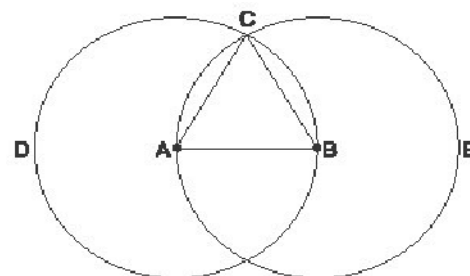
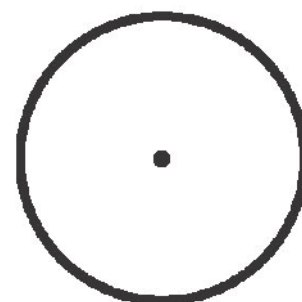
Masonry is a progressive science, each degree leading into the next, each degree building upon the lessons of the previous. In keeping with this tradition, our geometric symbol from the third degree incorporates and demonstrates the geometry of the previous two.

It would seem no conversation concerning geometry is complete without a mention of Euclid of Alexandria, and our point and circle make an appearance in the first book as the first proposition of *Elements*.⁴⁵ It's notable the first principle documented by Euclid is a demonstration of his methodology for the creation of an equilateral triangle (Figure 6).

Figure 6. Euclid's construction of an equilateral triangle: on a given line segment (A and B) with a radius equal to D, draw circles centred on A and B. They intersect at C, and joined with A and B, complete an equilateral triangle.

Containing our triangle is the *vesica piscis* (meaning "fish bladder" in Latin), the intersection of two identical circles, such that the centre of one circle lies on the circumference of the other.⁴⁶ The history of the *vesica piscis* is largely unknown. It may be familiar to some as the form of a basic Venn diagram, which is symbolic logic represents the intersection of two or more sets of data.⁴⁷ But this is a modern interpretation.

It appears to have been used as a code among early Christians in the familiar form of the fish (or in Koine Greek, *Ichthys*), and the symbol has been found sculpted onto the sarcophagi of Christians in the catacombs of Rome.⁴⁸



⁴² Benoit B. Mandelbrot, *The Fractal Geometry of Nature*, p.C2 For a view of the frontispiece Mandelbrot is discussing: http://upload.wikimedia.org/wikipedia/commons/8/8c/13thcentury_painters_-_Bible_moralis%C3%A9e_-_WGA15847.jpg

⁴³ *The Work*, 1999.

⁴⁴ *The Work*, 1999. Placement of the Point within a Circle in international ritual may vary.

⁴⁵ Euclid, *Elements*, Book 1, Proposition 1

⁴⁶ Eric W. Weisstein, "Vesica Piscis" From *MathWorld*, A Wolfram Web Resource <http://mathworld.wolfram.com/VesicaPiscis.html>

⁴⁷ Ian Stewart, *Another Fine Math You've Got Me Into...* (New York: Dover Publications, 1992) p. 52

⁴⁸ John Henry Parker, *A Glossary of Terms used in Grecian, Roman, Italian and Gothic Architecture*

The principle was utilized by operative masons of the medieval era as demonstrated in the Gothic architecture of the cathedrals they built. In fact, it has been argued the *vesica piscis* was the most common symbol used in the Middle Ages. It can be found in religious sculptures, in stained-glass windows, on encaustic tiles and on seals of various ecclesiastical bodies of the era.⁴⁹

Figure 7. An example of the *vesica piscis* in the masonry of the Middle Ages.

Chartres Cathedral: western facade, central tympanum. Chartres, France. Image: Guillaume Piolle 2009.



As a masonic symbol, the principle's roots run deep. George Oliver describes the *vesica piscis* in *Discrepancies of Freemasonry*:

*...this mysterious figure, the Vesica Piscis, possessed an unbounded influence on the details of sacred architecture; and it constituted the great and enduring secret of our ancient brethren. The plans of religious buildings were determined by its use; and the proportions of length, breadth, and height were dependent on it alone.*⁵⁰

It is not uncommon in medieval art to find Christ depicted emerging from a *vesica piscis*, a portrayal of the transcendent form entering the physical world and made flesh. The *vesica piscis* often signifies the womb; in Christianity, the womb of the Virgin from which Christ emerges.⁵¹

Some cultures combine the images of sun and moon in the form of a *vesica piscis*. The sun and moon convey balancing polarities of light and dark, the *vesica piscis* illustrating the joining of two distinct entities reminiscent of a Taoist *yin* and *yang*, or two extremes completing and depending upon one another for existence in a geometric representation of the celestial eternal.⁵²

And as stated, the symbol proves and incorporates our previous symbols. The Point within a Circle can be used to construct both a right-angled triangle and the principle of phi.⁵³

(London: Charles Tilt and Oxford University, 1840) p. 229

⁴⁹ John Henry Parker, *A Glossary of Terms*, p. 229

⁵⁰ George Oliver, *Discrepancies of Freemasonry* (London: John Hogg & Co., 1875) p. 109. Italics are Oliver's.

⁵¹ Rachel Fletcher, "Musings on the Vesica Piscis," *Nexus Network Journal* Vol. 6, No. 2 (2004) p. 97 A pdf of the paper can also be found here:

http://download.springer.com/static/pdf/662/art%253A10.1007%252Fs00004-004-00218.pdf?auth66=1379957121_b8257d385ecb805bb1bf42009864b471&ext=.pdf

⁵² James Wasserman, *Art and Symbols of the Occult* (Rochester, Vermont: Destiny Books, 1993) p. 89

⁵³ William Steve Burkle, "The Point within a Circle: More Than Just an Allusion? Construction of A Right Triangle Using The Point Within A Circle," *Pietre-Stones Review of Freemasonry*, http://www.freemasons-freemasonry.com/point_within_circle.html

We see this demonstrated in Figure 8.

Figure 8. A *vesica piscis* is created using two equal circles arranged around points O and G. A right-angled triangle is formed by points H, I and J, while the line segment I-K equals phi.

Using the *vesica piscis*, the geometry of freemasonry reveals the right-angled triangle so useful to Euclid's 47th Proposition, and simultaneously the Golden Ratio of the Winding Stair.

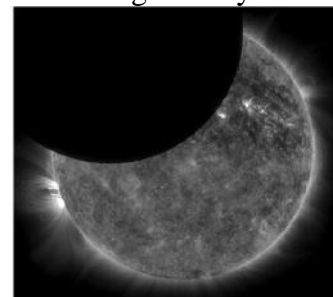
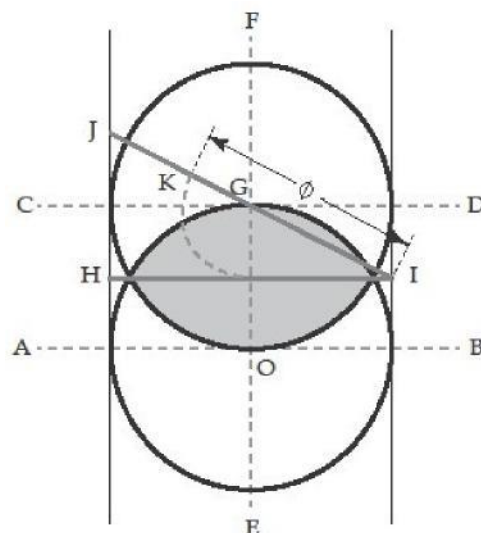
But possibly one of the more striking references to the Point within the Circle, at least for the purposes of speculative masonry, comes from Robert Samber's unusual preface and dedication in the curious volume *Long Livers*.⁵⁴ Writing under the pen name Eugenius Philalethes, Jun., Samber hints at what will come to be known as the "point from which a Master Mason cannot err":

*But alas! My Brethren, what are we and our little Globe below, to that stupendous Celestial Masonry above! Where the Almighty Architect has stretch'd out the Heavens as a Curtain, which he has richly embroidered with Stars, and with his immortal Compasses, as from a Punctum, circumscribed the mighty ALL; is himself the Center of all Things, yet knows no Circumference? Who lets down his golden Balance, and weighs all Things according to eternal incorruptible Justice, and where Actions of the best of Men are frequently found too light; who has created infinite Worlds, for what we know, above us; and those vast Luminaries within our Ken, to which he has given Laws, and allotted them their peculiar Influences, Intelligences and Daemons.*⁵⁷

This is indeed a strange reference. First, though *Long Livers* was published in 1722, at the end of his dedication, Samber puts the date 1 March 1721. This puts the writing two years prior to *Anderson's Constitutions of 1723*. And it's fascinating to discover not only this odd mention of the Point within a Circle, but in the last sentence a display of Enlightenment philosophy recorded as an early speculation concerning the possibility of life on planets beyond our own. This manner of thought was seriously discouraged by the theological powers of the era, which considered humanity and faith in Christ the centre of all creation.

Present day technology allows for a dramatic view of our Point within the Circle and its *vesica piscis* in the galactic display of a solar eclipse (Figure 9), a cosmic expression of universal and sacred geometry.

Figure 9. A celestial *vesica piscis*: The European Space Agency's Proba-2 satellite captures a partial solar eclipse. Image: ESA/Proba-2.



⁵⁴ Robert Samber's laboriously titled *Long Livers: A Curious History of Such Persons of both Sexes who Have Liv'd Several Ages and grown Young again: with the Secret of Rejuvenescency [sic] of Arnoldus de Villa Nova, and a great many approv'd and invaluable Rules to prolong Life: As also, How to prepare the Universal Medicine* was published by J. Holland in London in 1722. It is a translation of Harcouet de Longeville's *Long Livers*, originally published in 1715. Samber's strange preface is actually a dedication to the Grand Master and brethren of Great Britain and Ireland. His pseudonym Eugenius Philalethes, Jun., is thought to be a reference to the alchemist and poet Thomas Vaughan (1622-1666) who also used the alias Eugenius Philalethes. ⁵⁷ Robert Samber, *Long Livers*, p. viii

While it has been shown freemasonry and geometry share several historic intersections, the incorporation of the geometric principles of the 47th Proposition, the Golden Ratio and the Point within a Circle as iconic symbols within the speculative masonic system raises some fascinating questions.

Were these devices figurative as well as a practical in operative masonry? Or were they resurrected and esoterically modified by the grafting of speculative masonry onto the operative system?

Matila Ghyka in *The Geometry of Art and Life*:

*We cannot insist here on the continuous chain, transmitting rites, passwords, symbols, which stretches from the Pythagorean Brotherhood and the Greek Mysteries (Eleusis) to these Operative Masons Lodges, then to Speculative Masonry; we will only remark that while geometric symbols travelled via occultist and Rosicrucian circles...they also travelled in other (politico-esoteric) trajectories from the Pythagorean Society to modern Freemasonry...*⁵⁵

Perhaps we “cannot insist”, but we can theorize.

Transmission: origins of the Master Mason degree

Given the history described in the Old Charges, it is clear geometry was of an almost spiritual importance to the operative masons, and an understanding of the art would have been critical to the building of their structures. As an example, we’ve seen the *vesica piscis* make a medieval appearance in the architecture of the Gothic cathedrals. But this doesn’t necessarily explain the symbolic presence of our principles in speculative freemasonry.

A deeper understanding of eighteenth-century speculative masonry can be found when examining the origins of the third degree and the legend of Hiram Abiff. A relatively concise history, description and rundown of the legend’s competing symbology’s can be found in George Oliver’s *Discrepancies of Freemasonry*:

*Some assert that the [Hiramic] legend refers to the absolute and bona fide death of Hiram the architect; others trace it to the legend of Osiris or Iammuz; and refer its hidden meaning to that curious opinion of the ancient heathens respecting the two mysterious predicaments to which all mankind are subject, viz., Sleep and Death. The former by producing dreams and visions which are unfathomable to the clearest intellect, and a mystery to the wisest men, were termed the Lesser or exoteric Mysteries; and the latter being the precursor of an after-state of existence, which, in the absence of revelation, was still more abstruse, they denominated the Greater or esoteric Mysteries. Others believe the legend was added after the Christian era, and that H.A.B. [Hiram Abiff] was intended to be a type of the death and resurrection of Christ. Some refer its origin to Oliver Cromwell and his Independents, and those who adopt the Ashmolean [a reference to Elias Ashmole] origin of Masonry refer it to the murder of King Charles. Others assign to it an astronomical signification, and think that the death and restoration of H.A.B. refer to the sun sinking at the autumnal equinox into the depth of winter darkness, and emerging into the summer light at the vernal equinox...*⁵⁶

Further, the eminent Sufi scholar Idries Shah discusses freemasonry at length in his renowned volume *The Sufis*, contending there are uncanny similarities between freemasonry and an ancient Sufic order known as “The Builders”, or *al-Banna*, which means “mason” in Arabic.⁵⁷ Shah argues, “That the Sufi tradition continued in respect of the Dome of the Rock is evidenced by the fact its later interior decorations contain

⁵⁵ Matila Ghyka, *The Geometry of Art & Life*, pp. 118-119

⁵⁶ George Oliver, *Discrepancies of Freemasonry*, p.90

⁵⁷ Idries Shah, *The Sufis* (New York: Anchor Books, 1971) p. 206

Sufi symbolic designs. Templar churches and other indications show the influence of the Saracen version of the Solomonic Temple.”⁵⁸

Shah proposes a band of early Sufis became dedicated to the Temple of Solomon, and when Jerusalem fell to the Arabs, one of their first acts was to occupy the Temple for Islam.⁵⁹ Shah suggests:

*Some late hand has reshaped the Arabic origins of the craft into a form more acceptable to people with a Judeo-Christian tradition, and we can safely assume[...]it was to just such a community the modern form of Masonry as we know it in the West was addressed.*⁶⁰

An alternate theory for the origins of the Hiramic legend is built upon these suppositions. It holds the murder is not that of Hiram, but rather of the Sufi builder Mansur el-Hallaj (858-922 CE), who was executed by Abbasid Caliph Al-Muqtadir for refusing to reveal the Sufi secret.⁶¹

There’s no way to know for certain when the sublime degree of a Master Mason was added, but there is a reason to believe it developed gradually and was possibly refined or re-created for speculative purposes following the 1717 formation of Grand Lodge.

It is important to understand there is no mention of the third degree or Hiramic legend in the Old Charges, and the first mention of Solomon’s Temple in freemasonry is found in the Cooke Manuscript (c.1430-50),⁶² which seems more concerned with biblical tales like the story of Noah. The first mention of a third-degree even remotely resembling the ritual as we know it today is found in a jewel of Irish freemasonry known as the Trinity College, Dublin, Manuscript of 1711.⁶³ It includes a description of the Five Points of Fellowship and a mangled, but recognizable, version of the Master Mason’s word.⁶⁴

The Trinity Manuscript is the square peg in the round hole of post-1717 third-degree creation theories. While not proving the Master Mason degree was ubiquitous, the Trinity Manuscript clearly demonstrates the idea was in existence and in practice in 1711. Notably, in his *Constitutions of 1723* beneath the title “Charges of a Freemason,” Anderson briefly mentions he “extracted” the charges from the records of lodges in “England, Scotland and Ireland”.⁶⁵ But when he wrote the *Constitutions of 1738*, he included a history of freemasonry in Ireland from 430 CE until 1730.⁶⁶

It should be remembered in the late seventeenth and early eighteenth century was a very different world. Freemasonry was fragmented. Pre-1717, there was no Grand Lodge. It is questionable how often, or even if, lodges communicated with each other, as communication would’ve been in the form of letters that may or may not have reached their destinations. Travelling was a difficult and time-consuming process. In that hazy age between the operative and the speculative, it is conceivable whole lodges—each with their own

⁵⁸ Idries Shah, *The Sufis*, p. 212

⁵⁹ Idries Shah, *The Sufis*, p. 212

⁶⁰ Idries Shah, *The Sufis*, p. 207

⁶¹ Mohamad A. Yatim, “Freemasonry and the Mystic Schools of the East,” *The Working Tools Magazine*, Issue 58 (November 2012) p. 25

Available as a pdf: <http://www.hawthornefortitude200.com/MoandMatt.pdf>

⁶² Cooke MS., Lines 548-575

⁶³ The Grand Lodge of Ireland: A History. Part 1, Section D. “The Trinity MS. of 1711,” <http://www.irishmasonicjewels.ie/overview22.html#%28D%29>

⁶⁴ Harry Carr, “Six Hundred Years of Craft Ritual,” *The Grand Lodge of British Columbia and Yukon*, p. 9 http://freemasonry.bcy.ca/history/600_years.pdf

⁶⁵ James Anderson, *The Constitutions of Free-Masons*, p.49

⁶⁶ James Anderson and W.J. Hughan, *Anderson’s Constitutions of 1738* (Whitefish, Montana: Kessinger Publishing, 2010) pp. 91-96

rituals and creations—may have come and gone without ever conveying their presence.⁶⁷ It is also possible such a lodge developed an early version of the third degree which was later modified to include the presence of Hiram. In fact, it's not until 1730 we find a mention of the Hiram legend, including the murder, the discovery and the raising, in Samuel Prichard's *Masonry Dissected*.⁶⁸ And while there are several mentions of Hiram Abiff in *Anderson's Constitutions of 1723*,⁶⁹ there is no mention of the third degree or the Hiram legend. But given the secretive nature of freemasonry, it is impossible to say if the degree existed. However, Anderson (or some unknown writer, the theories are plethora) defended the third degree in 1730 in "A Defence of Masonry" (a response to Prichard's *Masonry Dissected* of the same year) enclosed with *Anderson's Constitutions of 1738*.⁷⁰ A.E. Waite shines some light on the subject in an entry on

J.T. Desaguliers, one of masonry's brightest stars, in *A New Encyclopaedia of Freemasonry*:

*Desaguliers has been credited also as the chief instrument in the grafting of Speculative Masonry 'upon the old Operative system.' The view was dwelt upon by the late Henry Sadler, who moreover indicated the years 1723 and 1725 as those during which there is some ground for supposing that the work was done.*⁷¹

Desaguliers

Dr John Theophilus Desaguliers (1683-1744), the natural philosopher and engineer, was a research assistant and protégé of Sir Isaac Newton, who sponsored him into the Royal Society in 1714.⁷² A prodigious lecturer and publisher, Desaguliers contributed to the consolidation of Newtonian philosophy and its establishment as a fundamental component of British culture. Fluent in English, French and Latin, he assisted in spreading Newton's ideas abroad and is considered a key figure in the rise of science during the first half of the eighteenth century.⁷³

Desaguliers' contributions to freemasonry are equally as important. He was the archetypal speculative mason, elected Grand Master of the Grand Lodge of England in 1719, and was Deputy Grand Master for at least three terms in later periods.⁷⁴ Waite writes all of freemasonry is indebted to Desaguliers and "in a secondary sense to Anderson", for the fact the revival of 1717 did not "fall to pieces in its first years."⁷⁵ And we find Waite noting, "There is a general opinion that Desaguliers 'prepared' the General Regulations for *Anderson's Book of Constitutions*" and that he was "zealous in the collection of old records."⁷⁶

⁶⁷ Evidence of such a lodge does exist. In the year 1702 a little group of Scottish gentlemen decided to create a lodge in their own backyard. They were all notable landowners in the area, and decided to form a lodge in the village of Haughfoot near Galashiels. The result was the Lodge of Haughfoot, the first recorded speculative lodge, 34 years prior the Grand Lodge of Scotland, and 17 years prior to the Grand Lodge of England. Only their first minute book, and with it the "Haughfoot fragment" (29 words of ancient ritual), survive as a record. "The Origins of Haughfoot Lodge," *Haughfoot Lodge*, <http://www.haughfoot.co.uk/background.htm>

⁶⁸ Samuel Prichard, *Masonry Dissected: Being a Universal and Genuine Description of All its Branches from the Original to This Present Time* (London: Charles Corbett, 1770) pp. 19-22. 20th edition, first edition published in 1730.

⁶⁹ James Anderson, *The Constitutions of Free-Masons*, p. 11; pp. 14-15; p.27; p. 81

⁷⁰ James Anderson and W.J. Hughan, *Anderson's Constitutions of 1738*, pp. 224-226

⁷¹ A.E. Waite, *A New Encyclopaedia of Freemasonry* Vol. 1, p. 182

⁷² Patricia Fara, "Desaguliers, John Theophilus (1683–1744)," *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edition, May 2009
<http://www.oxforddnb.com/templates/article.jsp?articleid=7539&back=#top>

⁷³ Patricia Fara, "Desaguliers, John Theophilus (1683–1744)"

⁷⁴ A.E. Waite, *A New Encyclopaedia of Freemasonry* Vol. 1, p. 182

⁷⁵ A.E. Waite, *A New Encyclopaedia of Freemasonry* Vol. 1, p. 182

⁷⁶ A.E. Waite, *A New Encyclopaedia of Freemasonry* Vol. 1, p. 183

The fact Desaguliers was a research assistant to Isaac Newton, and one of Newton's most ardent disciples, should not be lost on us. It is perhaps with Newton we find the answers to our questions.

Newton. Figure 10. The Coat of Arms of Sir Isaac Newton.⁷⁷ Remarkable from a masonic perspective, this stone plaque is found at his birthplace, Woolsthorpe Manor near Lincolnshire, England. Image: Walwyn/Open Plaques 2013.



Sir Isaac Newton (1642-1727) was arguably history's most important scientist.

A key figure in the scientific revolution carried by the Renaissance into the Enlightenment, two of Newton's many accomplishments include the *Principia Mathematica*, and along with his arch-enemy Gottfried Leibniz, the invention of calculus. Born to a poor farming family, Newton was sent to Cambridge to become a preacher. Instead, inspired by the work of Euclid,⁷⁸ he studied mathematics.

In response to a letter from Robert Hooke (publisher of *Micrographia* in 1665, the first treatise on microscopic principles and observations), Newton suggested a particle, if released, would *spiral* into the centre of the Earth. Hooke wrote back, claiming that the path would not be a spiral, but an ellipse.⁷⁹ Newton, not to be bested, worked out the mathematics of orbits, but did not publish his calculations. It was Edmund Halley, discoverer of the comet bearing his name, who finally convinced Newton to expand and make known his work.⁸⁰

The result was the 1687 publication of one of the most important and influential works on physics of all time, *Philosophiae Naturalis Principia Mathematica* (*Mathematical Principles of Natural Philosophy*), often shortened to simply the *Principia*. Closely modelled on the style and structure of Euclid's *Elements*,⁸¹ the volume laid the cornerstone of classical mechanics, proved mathematics could find patterns in nature and reveal the simplicities behind the complexities of reality, and gave us Newton's laws (primarily the law of universal gravitation, but also laws of inertia, action, reaction and acceleration proportional to force). Outside of his official capacity, Newton was performing what can only be described as unorthodox research. Again, it is important to remember the context of the man's times. In less than a century, there was a transition from magic to science, from alchemy to chemistry, from myth to experimentation. It was a natural evolution and Newton led it through a crucial period.

Newton was appointed Warden of the Royal Mint in the spring of 1696 and became Master in 1699; a position he occupied until his death in 1727.⁸² Two centuries later, a collection of Newton's papers was discovered at the Mint and put up for auction. The papers were purchased by the British economist John Maynard Keynes in 1936. Keynes discovered not only an enormous number of scientific papers, but several alchemical works revealing Newton was not only the first physicist but in Keynes words, the "last

⁷⁷ Gerard P. Michon, *Escutcheons of Science* "The Coat of Arms of Sir Isaac Newton," <http://www.numericana.com/arms/index.htm#newton>

⁷⁸ Eric W. Weisstein, "Newton, Isaac (1642-1727)," *Eric Weisstein's World of Biography*, Wolfram Research, <http://scienceworld.wolfram.com/biography/Newton.html>

⁷⁹ Eric W. Weisstein, "Newton, Isaac (1642-1727)"

⁸⁰ Eric W. Weisstein, "Newton, Isaac (1642-1727)"

⁸¹ Patricia Fara, *Newton: The Making of Genius* (New York: Columbia University Press, 2002) p. 59

⁸² The Royal Mint, "The Life of Isaac Newton," <http://www.royalmint.com/olympic-games/exploreyour-coin/isaac-newton>

magician".⁸³ Keynes sent shock waves through the scientific community when he described Newton as an esoteric magician with one foot in the Middle Ages, a blend of Copernicus and Faustus for whom alchemy was as important as physics.⁸⁴

Indeed, Newton developed ideas which in his era would have been considered heretical. At the same time, he was creating new mathematical theories, he was researching ancient chronologies, Solomon's Temple and biblical prophecies. Newton became convinced a fraud had perverted the legacy of the early church and considered the worship of Christ in place of God to be idolatrous.⁸⁵ Owing to his belief accepted interpretations of Christ's holy status were wrong, Newton received a royal exemption from his obligation for Cambridge Fellows to be ordained by the Anglican Church.⁸⁶ However, established in the orthodox university where his master Isaac Barrow defended the Trinity, Newton did not express his views publicly.⁸⁷ Newton became president of the Royal Society in 1703. He held the post until his death.⁸⁸ Of the society's two hundred members in 1723, the year Anderson published his *Constitutions*, about forty were freemasons, making up a fifth of the total.⁸⁹

Interestingly, Newton studied Pythagorean harmonics⁹⁰ and wrote extensively about the Temple of Solomon, dedicating an entire chapter in *The Chronology of Ancient Kingdoms* to his observations.⁹¹ Newton died in March 1727. He is buried at Westminster Abbey. Curiously, it was arranged to have many of Newton's books and documents burned following his death,⁹⁵ making the alchemical papers discovered in the Royal Mint collection even more intriguing.

Theories

No record exists of Sir Isaac Newton had been a freemason. And it should be noted his devoted disciple and protégé Desaguliers makes no mention of Newton's membership, a statement the masonic promoter, prolific lecturer and Grand Master of 1719 would surely have enjoyed making. Perhaps evidence of Newton's membership was burned at the time of his death alongside other presumably controversial papers.

Unfortunately, it is unlikely we will ever know.

This being said, the synchronicities bear examination.

As we've seen, Newton was inspired to study mathematics by his admiration for Euclid, an admiration he extended to the *Principia*, which was modelled after Euclid's *Elements*. And it's worth mentioning the original motivation behind the *Principia* was to prove a particle *spirals*. There is evidence Newton studied the work of Pythagoras and dedicated extensive time and research to King Solomon's Temple, which concurrently came to prominence within freemasonry.

Newton's interest in the esoteric is well-documented. If Desaguliers, a zealous collector of old manuscripts, brought operative masonry and its hagiography of Euclid to Newton's attention, it's fair to say Newton would have had some opinions. And even if he wasn't a freemason, is it inconceivable to see Newton and his assistant Desaguliers, the Grand Master of England, having discussions concerning the topics? Given Desaguliers' unique position at the creation of speculative masonry, is it possible history and fate conspired to have the fruit of these theoretical conversations end up as key components in the masonic system? Alain Bauer certainly believes so in *Isaac Newton's Freemasonry*:

⁸³ Alain Bauer, *Isaac Newton's Freemasonry: The Alchemy of Science & Mysticism* (Rochester, Vermont: Inner Traditions, 2003) pp. 59-60

⁸⁴ Patricia Fara, *Newton: The Making of Genius*, p. 28

⁸⁵ Alain Bauer, *Isaac Newton's Freemasonry*, p. 63

⁸⁶ Patricia Fara, *Newton: The Making of Genius*, p. 7

⁸⁷ Alain Bauer, *Isaac Newton's Freemasonry*, p. 63

⁸⁸ Alain Bauer, *Isaac Newton's Freemasonry*, p. 57

⁸⁹ Alain Bauer, *Isaac Newton's Freemasonry*, p. 73

⁹⁰ Patricia Fara, *Newton: The Making of Genius*, p. 3

⁹¹ Sir Isaac Newton, *The Chronology of Ancient Kingdoms* (Middlesex: Echo Library, 2007) Chapter 5

*After his election as the curator of experimentation for the Royal Society, Desaguliers appeared as the deus ex machina of the creation of speculative Freemasonry. If Freemasonry were a religion, Newton would be Christ the Messiah and Desaguliers his prophet.*⁹⁶

Bearing in mind Newton's theological leanings, is it also a coincidence we find in speculative freemasonry, as we would have three hundred years ago at its birth, a system built on a tolerance that crosses all religious boundaries and brings together men from every race, country and sect? Freemasonry asks only that a man believes in God but refuses to define that God. Consider the first charge in *Anderson's Constitutions of 1723*:

*A Mason is obliged by his tenure, to obey the moral Law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree [a belief in a deity], leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby masonry becomes the Center of Union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance.*⁹²

This 1723 charge is virtually unchanged in the ritual of today. It is read aloud in lodges before every ballot of initiation as a reminder of speculative freemasonry's founding and cornerstone principles. It also affords a glimpse into the Age of Enlightenment, an age fuelled by the scientific revolution, a time in history to which Newton and Desaguliers had front row seats.

The first edition was published posthumously in 1728 in limited numbers.

⁹⁵ Alain Bauer, *Isaac Newton's Freemasonry*, p. 59

⁹⁶ Alain Bauer, *Isaac Newton's Freemasonry*, p. 70

Conclusion

An examination of symbologies provided by the 47th Proposition, the Golden Ratio and the Point within a Circle reveals an extraordinary path from the operative to the speculative age. The history of freemasonry demonstrates the craft protected and maintained geometry through the Middle Ages, its symbols passed from generation to generation through initiation. It illustrates the arcane and sometimes startling application of those symbols, suggesting they were resurrected and/or esoterically modified during the transition from operative to speculative masonry.

By tracing the history of the Master Mason, or third degree, we gain a deeper understanding of this transition. We find a compelling if not obscured past, and a suggestion the third degree came into common usage in the late seventeenth or early eighteenth century. Evidence to this effect is persuasive.

We find such fascinating characters as the reverend-historian James Anderson, Mr Bauer's "*deus ex machina*" of speculative freemasonry Dr John Desaguliers, and possibly the greatest scientist who has ever lived, Sir Isaac Newton, intersecting at the centre of this intriguing period. It has been argued Anderson and Desaguliers share responsibility for speculative masonry, but there is also the blurred inference of Newton's fingerprint. Based on the evidence, coincidental and circumstantial though it may be, we contend it is plausible these three men played a part in not only the modification (or re-creation) of the Master Mason degree but also in resurrecting those geometric symbols from the operative age of that define present freemasonry.

⁹² James Anderson, *The Constitutions of Free-Masons*, p. 50

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ED Note: Next month will herald the **ANZMRC 2018 Biennial Conference** and presentation of the Kellerman Lectures. Following is the information regarding this.

A Brief History of the AMZMRC - Conferences and Masonic Speaker Tours

The Australian Masonic Research Council (AMRC) was founded in 1991 as a coordinating body for the Masonic Research Lodges and Study Groups throughout Australia.

The AMRC resolved to hold Biennial Conferences and to rotate these conferences around the State based, Masonic jurisdictions of Australia, with the first conference held in Melbourne (Vic.) in 1992, and the most recent conference in Launceston (Tas.) in 2016.

In 1996, at the Perth Conference, the AMRC amended its Constitution to incorporate the membership of New Zealand Research Lodges, thus becoming the Australian and New Zealand Masonic Research Council (ANZMRC). Since 1997 the rotation of the biennial conferences now also includes the North and South islands of New Zealand.

The 2018 ANZMRC Conference will be held in Melbourne Victoria and the 2020 Conference in the South Island of New Zealand.

At these conferences, the research lodges are enabled to put forward the name of one distinguished Masonic researcher, who is then designated as a Kellerman Lecturer (KL) and delivers his Kellerman Lecture at the Conference. All Kellerman Lectures are published in the biennial conference Proceedings, which are available to all conference delegates.

Additionally, the ANZMRC organises touring Masonic speakers, which in the main have been on a biennial basis in the off years to the conferences. A book of all the papers presented by the touring lecturer during the tour is also published. Below is a full list of all the distinguished Touring Lecturers and their Tour books: -

John Hamill (1991) – Masonic Perspectives
 Cyril Batham (1993) – Freemasonry in England and France
 Neville Barker Cryer (1995) – A Masonic Panorama
 Wallace McLeod (1997) – The Quest for Light
 Yasha Beresiner (2000) – Masonic Curiosities
 David Gray (2003) - Inside Prince Hall
 Robert Cooper (2005) – Freemasons, Templars & Gardeners
 James Daniel (2007) - Masonic Networks & Connections
 Peter Verrall & Kerry Nicholls (2009) - Under the Canopy of Diversity
 Rodney GrossKopff (2011) – Bushveld Brethren
 Trevor Stewart (2013) – Freemasonry – Old records, New ideas
 Michel Jaccard (2015) – Continental Freemasonry
 John Belton (2017) – A Questioning Eye upon Freemasonry

2018 ANZMRC Conference

August 23rd to 26th August 2018.

Where? Brunswick Masonic Centre

Address. 6 Davies Street, Brunswick, 3056 Melbourne, Australia

Link to Google maps.

<https://www.google.com.au/maps/place/6+Davies+St,+Brunswick+VIC+3056/@37.7567414,144.9626015,17z/data=!3m1!4m5!3m4!1s0x6ad644aa76e7bf67:0x522513aab460d61c!8m2!3d-37.7567414!4d144.9647902>



Conference Agenda

Thursday 23 August 2018	Event – Venue 1	Event – Venue 2
1:00 PM	Conference Registration	
2:00	The opening of the 14th biennial conference	
3:00pm	Afternoon tea	
3:30 pm	Session 1 – Kellerman Lecture Richard Williams - “Freemasonry in War & Peace”	
4:30pm	Session 2 – Kellerman Lecture John Presser – “Conflicts Science – Freemasonry - Religion”	Dennis Middendorp

	Masonic organs in Melbourne
5:30 pm	Finish
7:00pm	Chinese Banquet @ Westlake Restaurant (3 courses) Chance to get together for a reasonably priced banquet in the heart of Melbourne (own drinks) Partners Welcome

Friday 24 August 2018	Event – Venue 1	Event – Venue 2
9:00 am	<p>Session 3 – Kellerman Lecture</p> <p>Peter Thomas – “The Conflict between Authoritarianism and Individualism – An Assessment of the Characteristics that inhibit Freemasonry in a Non-Free World”</p>	<p>FMV</p> <p>Masonic Education Initiatives</p>
10:00am	Morning tea	
10:30am	Biennial General Meeting of ANZMRC	
12.30pm	Lunch	
1:30 pm	<p>Session 4 - Kellerman Lecture</p> <p>Glenn Summerhayes – “Out of the Ashes: The impact of early twentieth century wars on New Zealand Freemasonry as measured by the life of Colonel George Barclay”</p>	
2:30pm	Afternoon tea	
3:00pm	<p>Session 5 – Kellerman Lecture</p> <p>Ernst Krauss – “A reflection on European Freemasonry during Mozart's Time”</p>	Blue Lounge Social Club international success of a grass-roots initiative
4:00-4:30pm	Finish	
7:30 pm	<p>Victorian Lodge of Research regular lodge meeting</p> <p>Session 6 - Kellerman Lecture</p> <p>David Pederick – “Astronomy in Freemasonry”</p>	

	The Lodge will be meeting at Table	
Saturday 25 August 2018	Event – Venue 1	Event – Venue 2
9:00 am (1:00 am Bern)	Session 7 – Guest Speaker Michel Jaccard via Skype from Bern (Switzerland) “4th Degree AASR: Kabbalah of the Secret Master Unveiled”	Knights Templar Study Circle
10:00am	Morning tea	
10:30 am	Session 8 - Kellerman Lecture Phillip Carter – “The Naked Truth”	
11:30 am	Session 9 – Guest Speaker Andrew Hammer (USA) “Observing the Craft”	
12:30pm	Lunch	
1:30 pm	Session 10 – Kellerman Lecture Mike Kearsley – “1814 Consolidation and Change” (2014 Prestonian Lecture)	
3:00pm	Afternoon tea - Conference photos	
7:30 pm	Conference Banquet dinner – Formal Dinner University House, 112, Professors Walk - The University of Melbourne (includes beer and wine, bar facilities available). Includes ‘hand-over’ to next Conference host. (The guest speaker TBA)	
Sunday 26 August 2018		

9:00 to 10:30	Open General Discussion
Partner Programme	Partner Programme Details
Friday Partner Programme	<p>Melbourne and surrounds – Aboriginal Heritage Walk 11:00 am - 12:30 pm Cost: \$35 (\$29 concession) Pay on Day</p> <p>(Wet weather option – 12:00 pm Johnston Collection tour, 152/154 Hotham St, East Melbourne – Cost \$25)</p> <p>Lunch – Royal Domain Café - Botanic Gardens – self pay</p> <p>Afternoon: Queen Victoria Market (cost - only what you buy)</p>
Friday Night Partner Programme	<p>William Angliss Restaurant</p> <p>550 Little Lonsdale St (Select from Menu on the night – self-pay)</p>
Saturday Partner Programme	<p>Marvellous Melbourne; Visiting Shrine of Remembrance Tour starts 11:00 am, finishes 12:15 pm</p> <p>Cost: \$34 for the tour (\$29 concession) (Pay on the Day)</p> <p>Lunch – The Garden Restaurant NGV– self-pay</p> <p>Afternoon - National Gallery of Victoria (NGV)</p> <p>Cost: Free for general entry</p>

Change is the one thing that is constant in our society. There are many jokes about Masons and change but it is a fact that we have to deal with. The following is a contribution from a fellow Mason who thinks that the subject matter dealt with should maybe be a point of discussion by our fraternity. Constructive comments will be welcome. The Mason's Lady is a website blog that is written by the wife of a Master Mason. It contains good material written from a woman's point of view. ED.

Being transgender in the Masonic Community

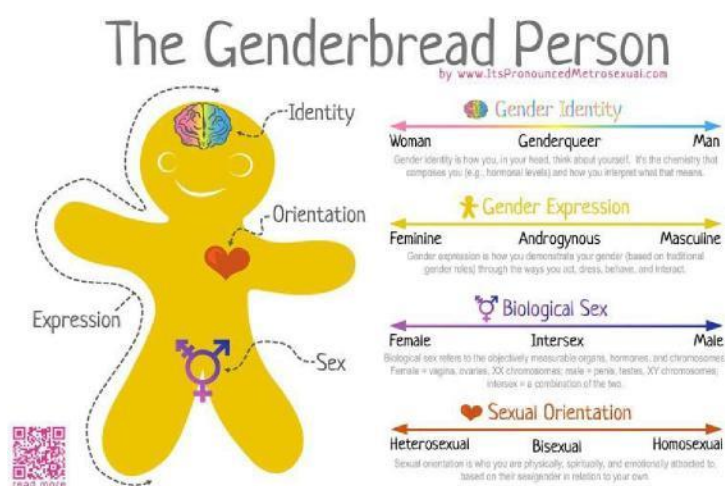
Posted on July 29, 2015, by The Mason's Lady

<https://themasonslady.com/author/masonslady/>

So, this week, I will be discussing an extremely controversial topic, arguably more so than the topic of women becoming Masons. I ask everyone reading this to please keep an open mind, and remember that we are all human beings with feelings and emotions of our own. If you have any questions about *anything* covered this week, please do not hesitate to ask. Recently, something was brought to my attention that caused me to look

further into the policies and relationships regarding transgender folk and the Masonic community.

It was met with a lot of ignorance, and I hope for this post to help educate everyone out there in hopes that we can get on the same page and make a better Masonic community for everyone. Alright. Let's back up, and go over some definitions that you may or may not be familiar with. If you are more of a visual learner, check out the gingerbread man below. Think of these things as more of being on a spectrum, than hard and fast rules.



Gender Identity— How you, in your head; see yourself as far as your gender. This includes influences of hormones and how you may interpret them. Common gender identities include woman/female, man/male, bi-gendered (both male and female), genderless, and gender queer (some mixture of male, female, both, or neither).

Gender expression – How you, in your everyday life, choose to express your gender to others. Common gender expressions include masculine, feminine, and androgynous. Ways to express your gender include clothes, the way you act and behave, the social rules you choose to follow or break, and the way that you interact with others.

Biological Sex – What's in-between your legs: A measurable characteristic that includes sex organs, chromosomes, hormone levels and other related things. Biological sexes include male, female, and intersex (a medical condition where a child has a mixture of male and female sex organs)

Sexual Orientation – What's in your heart; that is, who you're attracted to. Common sexual orientations include straight, gay, lesbian, bisexual, and asexual (not attracted to anyone). Please know that these four identities (gender identity, gender expression, biological sex, and sexual orientation) can vary wildly from one another.

Transgender – Literally “across gender”: someone who is transgender feels that their biological sex does not match their gender identity. Transgender is an umbrella term that encompasses anyone who crosses over or challenges their society's traditional gender roles or expressions. Some transgender folk may change their gender expression or biological sex to match their gender identity, some may not. Some transgender identities include Male to Female (someone born male and became female, MtF), Female to Male (someone born female who became male, FtM), a gender (without gender), bi-gender (both genders) and gender queer (“weird” gender), usually some mix of gender identities. Often shortened to “trans”.

Cisgender – The opposite of transgender. This describes most people. Your gender identity matches the one assigned at birth (“It’s a boy!”). Cisgender includes male and female. Often shortened to “cis”.

Transition(ing) – When someone who identifies as ‘trans’ chooses to change their outward appearance and gender expression to match their gender identity. This may include going by a new name, wearing clothing of their chosen gender, and using different bathrooms. Not everyone who is transgender chooses to transition. **Preferred pronouns:**

Often, someone who is transgender may have different pronouns (he, him, she, her, they, them) than what you may be used to using. For instance, you might meet someone that you see as male, but they identify as female. If you aren’t sure, ask. It may seem a little rude, but it is less rude than referring to someone the wrong way (think of it a bit like calling someone the wrong name). When in doubt, use they/them/their, or avoid using pronouns by simply always using the person’s name.

Never refer to a transgender person, or someone’s gender you are not sure of as “it”. This is incredibly dehumanizing. Using a person’s preferred pronouns shows that you see them as a fellow human being, worthy of your respect.

What do I do if I met a transgender person?

Treat them like you would any other fellow human being. No, seriously. You’d be surprised they are no less human than we are.

What in the world does this have to do with Freemasonry?

Actually, a lot! Think about it! Freemasonry is a very “male-oriented” society. The Masonic community is sexist by nature. This does not need to be a bad thing, and never says anything like “women are better than men”, more like “men and women should have their own separate spaces”. They are exclusionary based on gender identity. If they get upset about women joining, think about how many of them would react to finding a ‘trans’ person among their ranks.

There have been a few cases that I know of. Most often, the ones that we hear about is after someone becomes a brother and then decides to transition to female. Usually, the person explains the situation to the Worshipful Master and quietly leaves the organization before any transitioning actually occurs. This method helps keep the integrity of both the organization and the person themselves.

Unfortunately, there have been a few cases where a brother transitions to female and has to be removed from the fraternity forcefully. So, if the question is, “Can someone who was born male, becomes a Mason, then transitions to female, remain a Mason?” The answer is no!

However, someone, in this case, may be able to join Order of the Eastern Star or possibly even Masonic women’s only groups. Co-Masonry may also be an option, as this issue seems to stem from the “male only” rule. The opposite case, however, is not quite so cut and dry.

If we are to ask, “Can someone who was born female, but has transitioned to male, become a Mason?” The answer is it depends! In many jurisdictions, as long as someone is legally male, that is, they have the M gender marker on their driver’s licence, then that is the only requirement for membership. If a ‘trans’ man (FtM) passes (appears male enough that an unknowing person would assume they are male), there may be no question at all, and he may be made a Mason with many members none the wiser.

However, some jurisdictions, including the Grand Lodge of Virginia, have barred ‘trans’ men from petitioning. On the state’s petition, it asks if you were born male. Lying on the petition is not a great way to start a Masonic career. In the state of California, however, something like this is illegal. If you are a transgender male who is interested in pursuing becoming a Mason, I highly recommend that you speak with the Worshipful Master in private. Often, Lodge email addresses will go directly to the Lodge secretary. I would recommend that you send an initial email asking for the WM’s information, and then speak only to him from there on. I wouldn’t worry too much about being outed; Masons are good at keeping secrets.

The scenarios and questions don’t stop there. “If a female was a member of OES, and then transitioned to male, could they become a Mason?” Depends on where they live, and how many Lodges are in their area. Someone in this position may find themselves blackballed very quickly. The Order of the Eastern Star is really kind of an interesting situation. “Could a female member of OES who transitions to male still be a member of OES? What about a male OES member transitioning to female?” Remember that there are

different requirements for membership depending on your gender. Male members must be Master Masons, and female members must be related to a Mason in some way. “I think a member of my Lodge is transgender, what do I do?” Nothing! Chances are someone has already worked out this situation. Please love and treat them like any other brother, and don’t speak ill of them. If you find yourself too uncomfortable, consider switching Lodges.

Unfortunately, a lot of the questions out there will go unanswered, probably for years. As with many other topics in the Masonic community, there tends to be very much a “this is the way things have always been” and “I don’t like change” mentality. In addition to this, the topic of transgender members is a bit of a political one, which is something usually, frowned upon in Lodge. It tends to be a very heated topic and can bring out an ugly side of many members.

For now, the best thing to say is that everything will vary from jurisdiction to jurisdiction, Lodge to Lodge, and situation to situation.

What does the future hold?

As I said previously, this is very much a “new” issue. As the years go on, I would imagine that many Grand Lodges and administrations for other Masonic organizations will develop policies as far as transgender folk are concerned, for better or for worse. These rulings will help greatly with these situations, though I’d imagine they will vary wildly from jurisdiction to jurisdiction. As far as your own rulings on these situations, I would recommend that everyone keep an open mind and an open heart.

Often we lash out against those that we do not understand. Please remember that just because someone is different from you, that they are any less human. If you are a transgender person, currently a Mason or considering joining Masonry, I recommend that you do not take the hate you will find on the internet to heart. User *skipearth* said it best on the Freemasonry “*subreddit*”, “We are made to love all and accept all without any hate both as Humans and as Masons.”

Personal Growth

A FREEMASON, A STOIC AND A PREACHER MEET ONE DAY

**By Paul Farinha – MM – Lodge St Andrew (No. 954 SC) and The Century Lodge
of Research (No. 1745 SC)**

Good evening RWM and brethren.

It is my hope that the paper I am presenting will:

1. Make us each consider our views on the topic;
2. Raise questions in each brother and hopefully lead to some spirited interaction; and
3. Possibly cause some to further investigate this topic for themselves with a view to achieving their own personal growth.

I believe that there is a link between the way we live our daily lives and the health and happiness we enjoy. I believe that there are choices that we all make every day, some of which seem completely unrelated to your health and happiness, that dramatically impact the way we feel mentally and physically.

With this in mind I would like to look at a few of these, and then have my 3 experts (the Mason, the Stoic and the Minister) consider how their personal philosophy would deal with the following topics as are today found to be the backbone of many personal growth authors and speakers. John Kehoe in his very popular book “Mind Power into the 21st Century”, Hal Elrod in his very popular work “The Miracle Morning” to name a few, base much of their writings and works on some or all of the topics touched on below.

So our 3 philosophers are sitting in the pub pondering their individual philosophies on the topics I will discuss tonight – are these different philosophies really so different or is their common ground to be found.

1. Deep and meaningful connections

What is the role that friendship and the meeting of like-minded persons play in our lives?
Why is it that the human experience is about connecting with other people. It is believed that connection is what provides value and meaning to our lives.

I quote now from James Clear. The references can all be found in his article:

2. people with strong social ties were found to be healthier and have a lower risk of death.
3. It was found that as age increases, the people with stronger social ties tend to live longer; and
4. It seems that friendships can even help you fight cancer.

The benefits of deep relationships extend to marriage as well. Being in a long-term relationship decreases the risk of depression, suicide, and substance abuse. And one study of almost 6,000 people found that marriage led to increased longevity while never marrying was the strongest predictor of premature death.

Finally, multiple studies show that strong family ties are one of the primary reasons the people of Okinawa, Japan have incredible longevity despite being one of the poorest prefectures in the country.

What do all of these different studies tell us?

Connection and belonging are essential for a healthy and happy life. Whether it's friendship, marriage, or family — humans need close connections to be healthy.

For more about the connection between loneliness and health, I suggest reading the New York Times best-seller *Mind Over Medicine*, which was written by Dr Lissa Rankin.¹

- a. Brother John, our freemason starts the discussion and states that in his view Freemasonry is centred around the meeting of like-minded men who wish to share common goals. Is it not correct that we meet on a regular basis to ponder our existence? We share workings that have the purpose of sharing. It takes 7 to constitute a Lodge. We all know the symbolic implications of the number 7 and the fact that this is considered to be a number that signifies attainment. But this also means that a group of no less than 7 will meet to open a Lodge. These 7 men then proceed to act in unity to open the Lodge. After a Lodge meeting, they will gather to share the harmony that the Lodge has to offer. On this level, we can also look at the Ceremony of Initiation for guidance. Is a newly obligated brother not told that he is never to put on the badge of a mason when he is about to enter a Lodge where there is a

brother with whom he is at variance. He is instructed to do all that is possible to settle the differences before entering a Lodge to ensure that the peace and harmony of the Lodge is not disturbed. In an article I found by Alphonse Cerza, the Grand Historian of the Grand Lodge of Illinois, he states:

1. *Many years ago, my father stated to me that the most valuable thing anyone can have is to have a friend. But then he added that in order to have a friend, you must be a friend. On other occasions, he would say that a friend is worth more than a thousand ducats. You will note that the idea is in the nature of a two-way street. Freemasonry with its emphasis on the obligations we owe to others exemplifies this idea of the value of friendship in the strongest way possible.*ⁱⁱ

2. Finally, I quote from the final Charge delivered to a newly initiated brother:

a. To your neighbour, by always acting towards him on the square, by rendering him every kind office that justice or mercy may require, by relieving his necessities and soothing his afflictions; and by doing unto him in all things, as in similar cases you would wish that he should do unto you.

b. Lucius, our stoic tells us that for Epicurus, a famous Stoic and author, the person who is able to go into the world and pursue friendship the way it is supposed to be pursued is the same kind of person who is not dependent on those friendships, who can most enjoy them for their own sakes, rather than with a view merely to their own self-interest. Whereas previous defences of friendship had depended on the utility involved or the recognition of oneself in others (as in Aristotle, where, it can be argued, friendship appears to be simply a glorified form of self-love),

Epicurus emphasizes that a friendship cannot depend solely on the benefits accruing to its participants. What is true of the world in general, is true of friendship in particular: whoever needs it least is most eager to experience it, for then the benefits reaped are all the more pure. The Stoic philosophy relies heavily on the individual but, for Epicurus, the goal was not merely the satisfaction of desires. Pleasure consists not merely in drinking water to satisfy thirst, but in drinking water *so that one is no longer thirsty*. The pleasure is in not being thirsty anymore, in that specific desire no longer arising to disrupt one's *ataraxia* (or inner self-sufficiency). Only liberated from this feeling of dependence and necessity can we view both friendship and the world in general as they each should respectively be viewed. Similarly, life with friends is most beneficial because one no longer suffers those pains or disturbances associated with leading a friendless, solitary life. Satisfying a desire is good because it liberates oneself from the tyranny of that desire.ⁱⁱⁱ

c. Reverend Peter turns to his Bible for guidance on the subject and he shares the fact that, in the Holy Bible we find many references to the benefits of friendship.:

1. Proverbs 18:24 “*One who has unreliable friends soon comes to ruin, but there is a friend who sticks closer than a brother*”

2. Proverbs 19:20 “*Listen to advice and accept discipline, and at the end you will be counted among the wise.*”

3. Proverbs 24:5 *“The wise prevail through great power and those who have knowledge muster their strength.”*
4. John 15: 12-15 *“My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one’s life for one’s friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.”*

So, the truth of it is that each of the philosophies recognises the value of true friendship. Without stating it as a basis for personal growth, and without the benefit of extensive studies as undertaken by modern medicine, these different philosophies each agree that man needs friends to fully grow and achieve his or her full potential.

2. Never stopping to just breathe.

A few years ago, James Clear was speaking with a yoga instructor who told him, “I think people love my class because it’s the only time in their entire day when they just sit and breathe.”

That provides some interesting food for thought. From the time you wake up until the time you go to bed, do you ever take 15 minutes to just sit and breathe? I rarely do. And that’s a shame because the benefits of mindfulness and meditation are huge. Meditation reduces stress and anxiety. Meditation improves your quality of life and boosts your immune system. Meditation has been shown to decrease anger and improve sleep, even among prison inmates.

1. Jim turns to the Charge to a newly initiated Freemason where he was told:
 - a. *“And to yourself by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to employ those talents wherewith God has blessed you, both to His glory and to the welfare of your fellow-creatures.”* and later his instructed *“And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to be respected in life, useful to mankind, and an ornament to the Society of which you have this day become a member. That you will, more especially, cultivate such of the liberal arts and sciences as may lie within that compass of your attainment; and that, without neglecting the ordinary duties of your station life, you will feel yourself called on to make a daily advancement in masonic knowledge.”*
 - b. Meditation is often seen as some new age gadget, but it is an ancient method employed to calm one’s mind. Meditation falls into 2 general categories:
 - i. To try and clear your mind of all thoughts and allow your subconscious mind to deal with issues it is trying to resolve; or
 - ii. Focused meditation that calls upon its practitioner to focus on a specific word (mantra) or item.
 - iii. In an article I found by Jeffery E. Marshall ^{iv}, he states *“The*

“concentrated mind” approach takes a different route. Here, the Mason focuses upon a specific object or symbol and concentrates all thought—both conscious and subconscious upon it. As thoughts appear in the mind, the Mason either relates them to the symbol or banishes them. The goal of this form of meditation is two-fold. First, like the “empty mind” approach, it teaches discipline. While the “empty mind” approach seeks a void, the “concentrated mind” seeks intense concentration upon one specific symbol. In both cases, they seek to gain discipline and control over the mind.”

- c. In this sense, I believe that Freemasonry calls upon all brothers to meditate daily on the lessons that they have learned in the Lodge. For some, they will find the working tools for use in their daily life. For others, it will be a more in-depth consideration of the words found in the Volume of the Sacred Law. There are so many facets to be found in Freemasonry for deeper contemplation and it is only by considering all of these that we can, in fact, find the true meaning and impact of our Order.
 - d. I believe further that a simple prayer is, in fact, a form of meditation and here the 24-Inch gauge is shown symbolically to instruct us to spend a part of our day in prayer. Is this not the time that we are all called upon to reflect in silence and to ponder our place in the world.
2. Rev. Peter turns again to the Bible for guidance and here again, he finds many references to meditation:
- a. Proverbs 6:6 *“Go the ant, O sluggard, observe her ways and be wise.”*
 - b. Joshua 1:8 *“This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.”*
 - c. Psalm 119 15-16 *“I will meditate on Your precepts and regard Your ways. I shall delight in Your statutes; I shall not forget Your word.”*
 - d. Psalm 77:12 *“I will meditate on all Your work and muse on Your deeds.”*
 - e. I believe further that a simple prayer is, in fact, a form of meditation, a means to calm our minds and reflect on our day, our lives and the role we play in the lives of others. Rev. Peter concludes that both the Old and New Testament find value in us all taking time each day to stop and breathe and focus on ourselves solely.
3. Finally, Lucius considers the topic and tells the group that the Roman Stoic philosopher Epictetus suggests that “we are disturbed not by events, but by the views which we take of them.” So last week my computer crashed, and I felt that my world had ended. Is it objectively “bad” that my hard drive crashed? Stoicism would argue: no, events are not inherently good or bad. Only our thoughts about them make them so. The fact is that, and because of that computer crash I got out of the office and realised that it was a beautiful sunny day outside. So maybe I had unconsciously let go of attachment to my computer?
- a. Marcus Aurelius, one of the last Roman Stoics, wrote, *“Nature has not willed that my unhappiness should depend on another.”* In other words, it is unnatural to draw happiness from our surroundings, though most people do. Stoicism recognizes that by removing the labels of “good” and “bad” interactions, “desirable” and “undesirable” events, we can release

ourselves from the emotional burden of attachment. In its place, we can cultivate an unshakeable happiness within ourselves, independent of any external influence. Stoics consider common values such as health, wealth, and reputation to be preferred states of being, but of ultimate insignificance to our happiness.

b. The ancient Stoics prescribed a series of intellectual exercises to discipline desire and attachment. A few examples you can try include cultivating self-awareness in the “here and now;” in the morning, mentally rehearsing the day ahead and preparing to meet all outcomes with indifference and equanimity; in the evening, reviewing and reflecting upon your actions of the day; projecting affectionate feelings toward all human beings; and periodically imagining potential catastrophes that could befall you—including your own death—and how to deal with them according to Stoic principles.^v

c. Should one wish to practice stoicism in its most pure form, you are called upon to meditate twice a day. You start the day with a meditation on what the day will offer you. You are called upon to try and visualise what the perfect day will hold for you and if you foresee difficulty, prepare your mind and body for these so that you face them calmly and rationally. In the evening you now reflect on your day and analyse how you dealt with the day with a view to tweaking any shortcomings in you that may have arisen.

4. Yet again, and in all the philosophies being discussed, there is a common thread that flows through them. To make us truly grow and succeed, we need to spend some time alone reflecting on our lives, learning who we truly are and seeking to make ourselves better.

3. Not joining a religion — or otherwise become part of a community.

There is an interesting and growing body of medical research that has discovered the positive health effects of religion and spirituality. The science doesn't necessarily say that there is anything inherently healthy about religion, but it's all the by-products that come from practising a religion that can make a big difference.

For example, people with strong faith often release control of their struggles and worries to a higher power, which can help to relieve anxiety and stress. Religious groups also offer a strong source of community and friendships, which is critical for health and happiness. In many cases, the strength of friendships formed with fellow believers can last for decades, and those strong personal ties are crucial for long-term health.

If you don't consider yourself to be a religious person, then the lesson to take away from this body of research is that we all need a sense of belonging and community in our lives. It's important to share your beliefs (whatever they happen to be about) with a community of people. People who have a community like that to lean on find themselves happier and healthier than those who lack that type of support.

1. I believe that there is no need to elaborate on this aspect in Freemasonry. We are classed as a fraternity, a brotherhood. In this sense, we are part of a community. I believe that as men who seek to advance ourselves, in seeking personal growth, we have elected to join and meet as a group and together advance both ourselves, our brethren and our “neighbours” in the broadest sense.
2. For the Church, we need say no more. I will give a few of the many quotes from the bible that give light to the fact that, to act together, achieves far more than any person can achieve on their own whilst creating bonds for likeminded people:

2.1. Proverbs 17:17 *“A friend loves at all times, and a brother is born for a time of adversity.”*

2.2. Hebrews 10 24-25 *“And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.”*

2.3. Proverbs 27:17 *“As iron sharpens iron, so one person sharpens another”*

3. Stoicism is a philosophy, and as such, is a series of principles that any person may choose to practice. In this sense, stoics will not meet. Wikipedia describes

Stoicism as:

3.1. *“a school of Hellenistic philosophy founded by Zeno of Citium in Athens in the early 3rd century BC. It was heavily influenced by certain teachings of Socrates, while stoic physics are largely drawn from the teachings of the philosopher Heraclitus. Stoicism is predominantly a philosophy of personal ethics informed by its system of logic and its views on the natural world. According to its teachings, as social beings, the path to happiness for humans is found in accepting this moment as it presents itself, by not allowing ourselves to be controlled by our desire for pleasure or our fear of pain, by using our minds to understand the world around us and to do our part in nature's plan, and by working together and treating others fairly and justly.”*

3.2. As can be seen from the statement above, the Stoics believed that we are to do our part in nature's plan and to observe nature whilst applying this philosophy. In this sense, it is obvious that nature works as a large community that is reliant upon others for survival. So too, man needs others to grow and prosper.

4. Ignoring your creative abilities.

Expressing yourself creatively reduces the risk of disease and illness while simultaneously strengthening your health and wellness. For example, The World Health Organization (WHO) defines holistic health as:

viewing man in his totality within a wide ecological spectrum, and ... emphasizing the view that ill health or disease is brought about by an imbalance, or disequilibrium, of man in his total ecological system and not only by the causative agent and pathogenic evolution.^{vi}

This important perspective is echoed in the organization's 1946 preamble, wherein health is defined as a state of complete physical, mental, and social well-being rather than merely the absence of disease or infirmity.

Implied in this definition is the tie to health outcomes or changes in health because of an action; in the present case, the connection between artistic engagement and the psychosocial and biological manifestations of that connection. More specifically, there is evidence that engagement with artistic activities, either as an observer of the creative efforts of others or as an initiator of one's own creative efforts, can enhance one's moods, emotions, and other psychological states as well as have a salient impact on important physiological parameters.^{vii}

This revealed that art helps to reduce stress and anxiety, increase positive emotions, and reduce the likelihood of depression, along with many other benefits.

1. In Freemasonry, the use of symbolism, the various workings that we partake in and the imagery displayed around a Lodge all lead to us using the creative side of our mind;

2. In Stoicism, the visualisation, and use of imagery also aid with the use of our artistic mind; and finally,
3. From the Bible, we see examples where we are advised of the advantages of artistic work. For example, I look again at Proverbs 22:29 *“Do you see a man skilful in his work? He will stand before kings; he will not stand before obscure men.”*. From Romans 12:2 *“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”*

5. Eating alone.

Brian Wansink, a Cornell professor and author of *Mindless Eating*, has written that when people eat alone they are more likely to have a large binge feeding. Additionally, diets suffer when people eat alone. Lonely diners tend to eat fewer vegetables and less healthy meals. It seems that we make less of an effort to eat well when we are by ourselves than when someone else is involved.

Given that an estimated one out of three people eats lunch at their desk, it's easy to see how these little choices add up to big health problems over the long-term.

6. Believing that you are unworthy of health, happiness, and love.

Brene Brown is a researcher at the University of Houston and she has spent 10 years studying vulnerability. In recent years, her work has exploded with popularity as she delivered one of the most popular TED Talks of all-time and has written multiple best-selling books including *Daring Greatly* and *The Gifts of Imperfection*.

As Brown studied fear, uncertainty, and vulnerability, she discovered one key insight... *“There was only one variable that separated the people who have a strong sense of love and belonging and the people who struggle for it. And that was that people who have a strong sense of love and belonging believe they're worthy of love and belonging.”*

That's it. They believe they're worthy. The one thing that keeps us out of connection is the fear that we're not worthy of connection.” —Brene Brown

If you allow your fear or vulnerability or shame to prevent you from showcasing your true self, then you will be preventing yourself from connecting fully with others. If you want to be able to move past fear, judgement, and uncertainty and into a healthier and happier life, then you must give yourself permission first. You must decide that you're worthy.

For much deeper and more useful discussion of vulnerability, I suggest reading Brown's books: *Daring Greatly* and *The Gifts of Imperfection*.

Based on the various comments outlined above, it is evident that Jim, our Mason, Lucius, our Stoic and Rev Peter agree that each of their separate philosophies attempts to show each man that he is worthy. As Jim says, we treat each other fairly. We meet on the level, act on the plumb and part on the square.

Lucius refers to the earlier quote where *“According to its teachings, as social beings, the path to happiness for humans is found in accepting this moment as it presents itself, by not allowing ourselves to be controlled by our desire for pleasure or our fear of pain, by using our minds to understand the world around us and to do our part in nature's plan, and by working together and treating others fairly and justly.”* Finally, Rev. Peter refers back to the well-known statement found at John 15 where Jesus commands his disciples to love each other as he has loved them.

In conclusion, therefore, I ask whether the Mason, the Stoic or the Minister will emerge from this enquiry feeling that their chosen route for fulfilment holds any advantage over the other.?

Living a healthy life is about much more than just diet and exercise. Don't forget about the areas above because they play a significant role in your health and happiness. As Lissa Rankin often says, "What does your body need to heal?"

In many cases it's not a better diet or a new workout program, it's one of these areas that might be impacting your health and happiness without you even realizing it.

By being a member of Freemasonry, or following the tenets as laid out by the Stoic philosophy or being an active member of a church and applying the principles upon which these various systems are based, we can grow personally, overcome hardships and achieve the goals that we each seek, without harm to those around us, and in the spirit of true brotherhood, friendship and community.

i James Clear - 10 Common Mistakes That Prevent You From Being Happy and Healthy Today, Backed by Science – to be found on www.jamesclear.com

ii Andrew Mitchell, "Friendship Amongst the Self-Sufficient: Epicurus," in *Essays in Philosophy*, vol. 2, iss. 2 (Humboldt State University), 1.

iii www.masonicworld.com/education/files/apr02 - Our most valuable asset: Friendship

iv www.themasonictrowel.com/articles/Symbolism - The beehive as a focal point for masonic meditation

v www.sonima.com/meditation/stoicism - An Ancient Philosophy to Help You Lead a Better Life.

vi Traditional Medicine: Proposed Programme Budget for the Financial Period 1981 Geneva, Switzerland: World Health Organization; 1978

vii Staricoff R, Loppert S. Integrating the arts into health care: Can we affect clinical outcomes?: Kirklin D, Richardson R, editors. *The Healing Environment Without and Within* London, England: Royal College of Physicians; 2003:63–80

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חרשים



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Contents

ANZMRC Directory	Error! Bookmark not defined.
Changes of Address and a Letter	3
President's Page	4
The New President - a pen [self] portrait	5
Gone, but not forgotten	Error! Bookmark not defined.
The 2019 ANZMRC Tour – list of papers	Error! Bookmark not defined.
The Stewart Papers: A New Collection.	9
Norman B Spencer Prize: A Second Antipodean Winner	11
Conference Report	12
Victorian Lodge of Research No 218's Syllabus for 2019 and new Fellows	13

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council, in March, June, September and December each year. It is supplied to Affiliates and Associates electronically in PDF format. It is available worldwide as a PDF as an email attachment, upon application to the Editor at morsemasonic@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, Neil Wynes Morse, PO Box 6080, Mawson ACT 2607 Australia. Or email to morsemasonic@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 posted 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 or <lordbiff@hotmail.com>

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CHANGES OF ADDRESS

Would all readers please note that, due to the sudden closure of the Farrer Post Office in October, the editor's postal address is now:

PO BOX 6080
MAWSON ACT 2607
Australia

Following recent elections at the Linford Lodge of Research, the Preceptor is now Bro Don Ray don@crtcs.com and the Secretary is now myself. Please amend your records.

A LETTER TO THE EDITOR

LOST BOOKS

The Linford Lodge of Research brought 26 of John Belton's (the 2017 Travelling Lecturer) books entitled "A Questioning Eye Upon Freemasonry" to sell at the recent ANZMRC conference in Melbourne. They were not to be put on display but were to be brought out when people expressed a wish to buy them. We sold three. Then, someone moved them from the floor and placed them on display and ten disappeared. Perhaps those who took them thought that they were free. They were not as the Linford Lodge of Research had paid for them and wished to sell them. I appealed for them to be returned as did Kerry Nicholls. Only one was returned. I have also advertised on the ANZMRC Facebook page with no result. It would be appreciated if the remaining nine were returned to me at 33 Nicholas Street, Higgins, ACT 2615 or, if you wish to keep them, please EFT \$30 per book to the Linford Lodge of Research's bank account, BSB: 062919, Account no. 10384480.

I thank you in advance.

Fraternal regards from David Slater (for Linford Lodge of Research).

PRESIDENT'S PAGE

Greetings all.

Well the 2018 Conference is behind us and I would like to extend a big thank you to one and all.

I have come to realize as time goes on we will always have hiccups and eventualities that may not be suitable to all,

Given that as I have made known to you please feel free to contact any member of the committee and offload your thoughts, ideas and suggestions to us for consideration over the next few months.

We have a number of exciting ideas but the most important of all is our website that is slowly progressing but is still under consideration for 21st century modification and a more user friendly platform with loads of interesting material for your perusal.

You will be updated once we have some further details.

In the interim however, if you would like to join the ANZMRC Facebook Page, which is, a closed site please let either Brendan or myself know and we can organize it.

The 2019 Lecture tour is only a matter of months away and Dr. Mike Kearsley has prepared the papers. I will be meeting up with him in New Zealand on 18 December 2018 for some discussion and ironing out any requirements we need to consider.

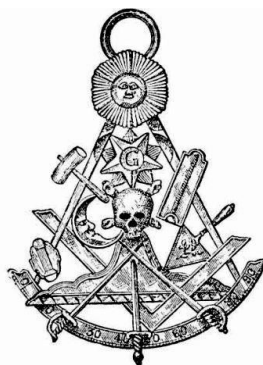
The 2020 Conference to be held in Dunedin, New Zealand is being progressed and you can be assured of a very stimulating series of events for all.

The 2021 Touring Lecturer is currently being considered and again a formidable number of Masonic speakers are under consideration. More details will be available early in the New Year.

Take care and safe travels to all.

Fraternally

Kerry



Our New President: A Pen [self] Portrait



KERRY NICHOLLS *P.G.S. KL*

I was born in Palmerston North, New Zealand in 1949.

Married to Cheryl with two daughters and five grandsons.

I am a 4th generation Freemason. I was initiated in Lodge Awatea No 258 on 27 October 1973, and served as Master of this lodge in the year 2007 – 2008. In August 2011 I was installed, as Master of the Hawkes Bay Research Lodge No 305 but due to work commitments was unable to fully undertake this role to the extent I would have liked to.

I was installed again as Master in 2017 and am currently the Immediate Past Master.

I have a passion for Freemasonry and its many aspects that over the ensuing years has kept opening many doors as researching leads to numerous and various avenues of exploration. I also enjoy other side orders and the daily advancement in aspects of Masonic knowledge.

After a career in law enforcement within the Police and Justice Departments and a stint in the private security industry I was enjoying leisure time in exploring these Masonic avenues. However I became fully engaged with the Earthquake Commission in Christchurch as an assessor following the devastating damage that occurred there following the 2010/2011 earthquake disasters.

In May 2018 I began a new journey in life – retirement.

As well as reading and family genealogy I completed the Diploma of Masonic Education and the Certificate of Mark Education under the auspices of the Grand Lodge of South Australia and Northern Territory.

I hold a Bachelor of Arts Degree in Social Anthropology and Religious Studies and a Diploma of Police Studies, and continue to make much daily advancement in Masonic knowledge.

I am currently a Past Grand Steward and Past Master of the Hawke's Bay Research Lodge No 305 – my Mother Research Lodge. I was the 2006 Kellerman Lecturer for New Zealand with a paper entitled: "A conceptual overview of Maoridom and Freemasonry in New Zealand Society."

In 2009 I was selected to tour Australia as the 2009 Australia and New Zealand Masonic Council Travelling Lecturer with Peter Verrall travelling New Zealand. The Council published a book, "Under the Canopy of Diversity: a better understanding of Freemasonry", containing presentations by myself and Peter.

I was the featured lecturer at the 49th Masonic Spring Workshop, Alberta, Canada from 25 – 27 April 2014.

I am currently writing a book on the life and masonic achievements of Carl Harry Claudy.

Masonic Papers and Presentations

Book

Under the Canopy of Diversity: a better understanding of Freemasonry – 2009 [Co authored with Peter Verrall.]

Papers presented:

The Temples Second Grand Master presented at Ruapehu Research Lodge No 444

The Legend of the Totara Pillars Presented at Lodge Rangitane No 369 and Ruapehu lodge of Research No 444.

A Conceptual Overview Of Maoridom And Freemasonry In New Zealand Society

This Kellerman Lecture, originally presented at the Ballarat Conference of the Australian and New Zealand Masonic Research Council, on 7 October 2006, was re-presented in his Research Lodge on 6 November 2006.

<http://www.mastermason.com/hbresearch/pages/lecture11.htm>

The Lost Symbol – A Hastings, New Zealand Connection

<http://www.mastermason.com/hbresearch/pages/lecture28.htm>

CAFFE – Coffee And Freemasonry, Fair-trade & Ethics

<http://www.mastermason.com/hbresearch/pages/lecture37.htm>

I have presented a number of other papers at United Wanganui Lodge, Waikato Lodge of Research and Lodge Awatea and Lodge Turanganui in Gisborne.

2019 TOURING LECTURER



Bro Mike Kearsley will be the ANZMRC touring lecturer during 2019. He has provided a draft list of papers available for presentation.

LIST OF ANZMRC 2019 TOURIST'S PAPERS

- 1814, Consolidation and Change – the first year of the United Grand Lodge of England, The Prestonian Lecture for 2014
- Sir John Soane, Architect and Freemason – the first Grand Supt Works
- The three Cs – Casanova, Cagliostro and Crowley – 3 chancers and conmen?
- Rob Morris – the Grand Luminary, a man of many parts.
- The Morgan Affair and its effect on Freemasonry
- The Roberto Calvi affair – a Masonic Scandal?
- The North East Corner – Masonic fact or fiction?
- The Formation of the Grand Lodge of New Zealand – a study in brotherly love – or lack of it.
- The Grand Lodge Certificate – its history and development.
- Four years on the Square – the musings of a Masonic editor
- King Solomon's Temple – it ain't necessarily so.
- Reflections on the meaning of the Royal Arch ritual – what's it all about?

GONE ?, BUT NOT FORGOTTEN . . .

One of the highlights on my visit to New Zealand for the ANZMRC Conference in 2012 was a visit to the Cashmere Masonic Temple in Christchurch. I was told that, although not damaged by the earthquake, for practical reasons the building was going to be sold. At the time I was advised that the TBs, the largest I have seen, would 'of course' be the focal point of a new masonic meeting place in Christchurch.



Somewhere between the time that the building was vacated and the present, the TBs have gone missing!

And it's not as if they could be slipped into a coat pocket. They would be at least 6' x 10' in the old money. And unless they were cut from their stretchers, to remove them would be a job for more than one person, and possibly a ute or van.

Further research is obviously needed.

THE STEWART PAPERS

A NEW COLLECTION

In 2013 the Australia and New Zealand Masonic Research Council selected thirteen of Trevor Stewart's papers and published them in an anthology entitled *Freemasonry - Old Records, New Ideas* (ISBN 978-0-47324731-7). Copies were sold then at the twenty-six venues that made up his last major lecture tour in the Far East, New Zealand and Australia.

With the co-operation of NFV [Nordlicken Freimaurer Veroffentlichungen, GmbH], his remaining masonic and quasi-masonic research papers which have not been published previously have been made available. They have been grouped thematically into six volumes. New citations, some explanatory footnotes and many illustrations have been added where appropriate. These anthologies appeared during 2017-8 to commemorate what would have been the fortieth anniversary of his initiation into freemasonry. Only Volume II is yet forthcoming.

Volume I, *New Perspectives*, is a miscellany of six papers on general masonic subjects, the first of which is theoretical. Volume II, *Northern Views*, is a sample of five studies about some varieties of early Scottish freemasonry. Volume III, *Interior Insights*, presents ten papers on a variety of esoteric topics with quasi-masonic connections. Volume IV, *Preston's Panorama*, is a complete reworking of his 2004 Prestonian Lecture with added illustrations. Volume V, *Two Visions*, provides two of his extended studies: the Masonic Archaeological Institute, the forerunner of the QC Lodge in London, and Wilhelm Begemann, the pioneering German philologist and masonic scholar, and his relationship with the QC Lodge. Volume VII, *Begemann Displayed*, concludes this memorial series with his completely new translation from the original German of the sixteen opening chapters of Begemann's 1909-10 *History of Freemasonry in England*.

A review of the five volumes so far published by Bro Christopher Powell can be downloaded as a .pdf file from the QCCC website, go to <https://www.quatuorcoronati.com/research-resources/> and scroll down to 'recent book reviews'.

On 10 November Bro Trevor Stewart advised:

“Perhaps you know of masonic libraries which would be happy to receive complimentary full sets of this second collection (when vol. 2 is completed later next year).”

Any interested Libraries should contact me.

I was particularly interested to read in the first of the two major papers in Volume V an account of 'the Melville 'Affair'' in which our old friend Bro Henry Melville, late of Tasmania, has a starring role. To my knowledge the details of this brouhaha which Bro Stewart gives, mainly gleaned from the London masonic press of the period, have not been utilised in material produced in Australia. At the time Kenneth R H Mackenzie commented: 'Recently , we had the laughable farce of Brother Henry Melville , who has pertinaciously attempted to force on the attention of the Masonic world a system of interpretation at which archaeologists burst out laughing . . . '. [Source: *Freemason*; 3 September 1869, p3]. Great stuff!

UPCOMING CONFERENCES



RENCONTRES INTERNATIONALES D'HISTOIRE MAÇONNIQUE
INTERNATIONAL CONFERENCE ON MASONIC HISTORY

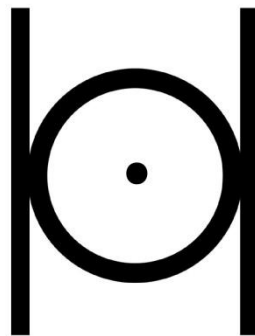
ICOM 2019

Bordeaux

8-9 June 2019

<https://www.icom.fm/en/home/>

For my personal thoughts on ICOM 2017, see <https://youtu.be/egpHJgpXLkk>



WCF 2019:

1000 Degrees: Constructing Fraternal Rites

June 13 - 15, 2019

The Bibliothèque Nationale - Paris, France

<http://www.ipsonet.org/conferences/ritualconference-main>

NORMAN B SPENCER PRIZE: A SECOND ANTIPODEAN WINNER

At the 13 September meeting of Lodge Quatuor Coronati No 2076 in London, the winner of the 2018 Norman B Spencer Essay Prize was announced. Bro David Slater KL, a Vice President of ANZMRC, was awarded the Prize for his paper 'Revisiting John Browne's Ciphared Masonic Works'. This is the second time that an Australian has won the Prize, the first being the late Bro Alan Sharp in 1991 for his paper "Australia's Oldest Masonic Document". It is anticipated that Bro David, until very recently Secretary of the Linford Lodge of Research, will deliver his paper at a meeting of Lodge No 2076 on 9 May next year.



On 6 November Bro Slater spoke about the methodology he employed in preparing his paper at the Festive Board following a meeting of Lodge Commonwealth of Australia 633 NSW&ACT.

A REVIEW OF THE ANZMRC 2018 CONFERENCE

contributed by Bro Glenn Summerhayes KL

The 2018 Australian and New Zealand Masonic Research Council Biennial Conference was held in Melbourne from 23 to 26 August, organised by Bro Brendan Kyne KL and the Victorian Lodge of Research No. 128 and meeting in the beautiful Lodge Rooms in Brunswick. The Conference brought together Masons from a number of Research Lodges across Australia, New Zealand, and abroad to listen to eight Kellerman Lectures, ranging from my own on the impact of Colonel George Barclay on New Zealand Freemasonry and the First World War; to Astronomy in Freemasonry; Science, Freemasonry and Religion; European Freemasonry in Mozart's time; Kabbalah of the Secret Master Unveiled; the conflict between Authoritarianism and Individualism; and Freemasonry in War and Peace.

An outstanding lecture was given by Bro Mike Kearsley (our Travelling Lecturer for next year) on "1814 Consolidation and Change" which originated from his Prestonian Lecture. Mike was the Editor of the English journal "The Square". His lectures next year are not to be missed. Outside of the formal lectures much discussion was generated on a variety of Masonic matters while the wives, partners, and children of visiting brethren were shown the delights of Melbourne.

The Conference culminated in a dinner at the University of Melbourne where all Kellerman Lecturers were presented with lapel jewels and certificates, and the Conference "baton", a disc with the ANZMRC emblem was bestowed on me as Organiser with Bro Grant Watson and the Research Lodge of Otago No. 161 of the next Conference, which is to be held in Dunedin in November 2020. The decision to hold the Conference in Dunedin generated much positive discussion from all at Melbourne, and we can expect a healthy number of Masons to attend from New Zealand and abroad.





218's LECTURE PROGRAMME 2019

4th Friday: March to October

Date	Lecture	Presenter
22 March	Installation of Master Elect, WBro Chris White, and Investiture of Officers	
26 April	No Meeting	No Meeting
24 May	Samuel Pritchard's Masonry Dissected	VWBro Fred Shade (218)
28 June	The Foundation Stone Conundrum	Mr Leon J Lyel (Melbourne University)
26 July	History of Lodge Amoy (HK)	RWBro John Molnar (218)
23 August	The Roberto Calvi Affair: A Masonic Scandal ANZMRC Touring Speaker	WBro Mike Kearsley
27 September	Freemasonry in Denmark - The Swedish Rite	Bro Pete Grounds (218)
25 October	The Hero's Journey	WBro Chris White (WM 218)



At the meeting of the Victorian Lodge of Research No. 218 on 24 August 2018, held as part of the ANZMRC Conference, VWBro. Frederick Shade PGIW KL (Chaplain), and WBro. Brendan Kyne KL (Secretary) were elected Fellows of the Lodge. The Proposition was offered by VWBro. Kent Henderson KL FANZMRC and VWBro. Neil Morse KL FANZMRC, the only other Fellows of the Lodge. On 26 October 2018 the two new Fellows were presented with their collarette and jewel by WBro. David Pederick (W.M.).