

About *Harashim* חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016, Australia) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment., upon application to the ANZMRC Secretary (particulars below). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania: <<http://www.freemasonrvtasmania.org/>>.

Copyright and reprinting

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

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

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

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

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

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

Contents

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

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

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

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

Material submitted for publication must be in a digitised form by email or mailed on a CD, addressed to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, <tonypope@aapt.net.au>.

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic (IBM) 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.*

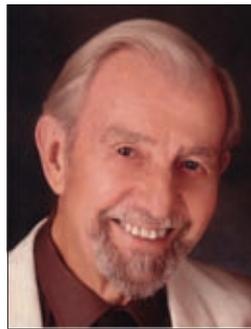
Subscription

All other inquiries, including for purchase of CDs and books, should be directed to:

The Secretary, ANZMRC
PO Box 332
Williamstown, Vic 3016
Australia.

<kenthen@optusnet.com.au>.

President's Corner



Brethren, as we enter another year, we are all rather diffident of what it has in store for us. As one gets older the value of good health becomes more and more desirable and I hope you will all have the best of it, and that the year is a rewarding one.

This year is the opportunity that we have to meet up from all corners of Australasia at our Biennial Conference and to see the faces behind those printed names. Our hosts will be Canberra and New South Wales and we look forward on that occasion to hearing from a full team of Kellerman Lecturers.

I trust that your research lodge had a good 2007 and were able to spread your Masonic knowledge to the brethren in your Constitution. We should all make much more use of our excellent newsletter, *Harashim*; I know the editor is always pleased to receive copy of interest. Perhaps there should be a research lodge section with news and information from our research lodges about their activities during the year. There could be a certain presentation or occasion which has been successful in your lodge and which other lodges may like to repeat.

In my own lodge, the Western

Australian Lodge of Research, we have had an excellent year under the mastership of WBro Terry Patrick and our Member lodges have shown increased interest in our activities.

The first of the two occasions that stand out was the presentation of our 1760 Table Lodge in full costume to the brethren in the country lodge of Kulin, nearly 300 kilometres from Perth. Twenty of our brethren drove over and back during the day for the afternoon presentation. Brethren came from miles around, including several who made the special 500 kilometre trip over from Kalgoorlie. Because of this interest, we are all going to Kalgoorlie in July this year to repeat the presentation.

The second occasion was at our Lodge night in October where the evening was called 'Their First Steps', which was prepared especially for new Masons. Five Entered Apprentices, four Fellowcrafts and ten new Master Masons were in the total attendance of nearly 60 brethren to witness the presentation, 'The Entered Apprentice at Work', where several Lodge brethren explained the meaning of words and phrases at the same time as a candidate and officers circumambulated the lodge room.

Brethren, please ensure that your research lodge sends a copy of all *Proceedings*, *Transactions*, newsletters, or other publications to the editor of *Harashim* (a digitised copy would be fine), and give some thought to sending additional information on your lodge's activities for publication.

I look forward to meeting many of you in Queanbeyan (near Canberra) in October.

Peter Verrall



The Table Lodge
at Kulin

Discovering a way to survive

by Andy Walker

In February 2006 the Worshipful Master called an Emergent Meeting of the Research Lodge of New South Wales and, in the presence of the Regional Grand Councillor and the District Grand Inspector of Workings, we resolved to put our charter into recess for twelve months because our active membership had dropped so low that we could not fill our officer list. In fact one brother was holding the offices of Publisher, Secretary, Editor and Treasurer concurrently. Many of our members, some on the Far South Coast, some in the Australian Capital Territory, some in country areas and some interstate, had stretched their cabletows for a long time, and increasing age made a 3-plus hours drive each way, and/or an overnight stay in Sydney, less and less attractive to them.

At the meeting we agreed that we would continue our publications and carry on with informal meetings to keep faith with our members and our worldwide circle of correspondent members. And we continued to meet informally, approximately monthly, and the Master, Senior Warden and Secretary visited lodges within the city and inner suburbs in an attempt to recruit new members.

In March 2007 we requested the restoration of the charter, but were informed that we were not yet ready. This was when we learned that we needed a minimum of 30 members to revive the lodge. So we renewed efforts to obtain more members.

At about this time the Secretary of Lodge Journeymen Online approached our Secretary for a get-together over coffee. This casual meeting led to a proposal that the Research Lodge of New South Wales and Lodge Journeymen Online should consolidate. A Joint Steering Committee was formed and various matters were thrashed out, including the point that the title 'Research Lodge' might not appeal to the younger Masons we were seeking to attract. Hence the suggested name, 'The Discovery Lodge'.

In September 2007 the charter was revived and we affiliated 18 Brethren whose paper work was all cleared, and we awaited the decision of the Board to consolidate.

As of the first week of February 2008,

the concept had been approved in principle, but Lodge Journeymen Online was in recess and only now were we told that an active lodge cannot consolidate with a lodge in recess. Some members of Journeymen Online had already affiliated with us. The suggestion was made that the other members of Journeymen Online should also be given the opportunity to affiliate with us. Then the change of name would be approved, rather than a consolidation, and Lodge Journeymen Online would close. The Research Lodge of New South Wales #971 would become the Discovery Lodge of Research #971, with new bylaws and charter, hopefully retaining the good reputation and traditions of the Research Lodge, but with a wider outlook and new vigour.

The Grand Master has approved the change of name, but there was not enough time to organise an Installation in the scheduled month of March, so the Installation is scheduled for May.

One of the decisions of the Joint Steering Committee was that the new lodge should create a new webpage and continue to distribute information via the website and email. This will fit well with the work being done in New Zealand to catalogue all available papers produced by ANZMRC member lodges.

DANIEL REPORT

(Continued from page 1)

Kent Henderson and myself: how to ensure that the host lodge would have set up before my arrival a screen and a laptop computer connected to a PowerPoint projector so that all I had to do was to plug in my memory stick and start the lecture. Eleven of the host lodges managed this, and in Christchurch I was even 'miked-up' and able to sit at a table—but in six lodges the start of the lecture had to be considerably delayed (to everyone's frustration) and in two the lectures had eventually to be given without any visual aids except the sight of the lecturer himself.

My experience on this tour has left me pondering on a question that I had been asking myself for some time about my own 'research lodge', Quatuor Coronati: what is or should be the role of

research lodges in today's world and for the foreseeable future?

Original research into Freemasonry is now predominantly carried out by non-masons and in non-masonic contexts. Fewer members of the Craft seem to have the interest, ability or time to undertake research than before. Today's members of the Craft appear to have less money and less time to devote to multiple Craft lodge memberships.

- Who is the research for, and how best should it be made available to them?
- What, if any, are the advantages of conducting and delivering research within the formal context of a lodge, rather than within some other form of an association?
- How many of today's research lodges are sailing under false colours as they are in fact non-initiating lodges of Past Masters who do not carry out research themselves but look to be entertained by visiting speakers?

I do not have the answers, but I think these and related questions need to be addressed once again, in both hemispheres.

But I will close with some more memories: golf in Perth where mosquitoes added to my handicap; early morning walks in Townsville and Canberra with other people's wives; the sheer size and variety of all things Australian; the disappointment (?) that neither the Wallabies nor the All Blacks made it to the final of the rugby World Cup; being chauffeured around by two Grand Masters, and even put up (with) by one of them; singing *Roll Alabama Roll* accompanied by a professional organist; Arthur Hartley at 101; Clive James at the Sydney Opera House and Sa Chen at its equivalent in Wellington; Carnarvon, Carrington, and Kent memorabilia in Sydney and Adelaide; the *Moonlight Sonata* and Scott Joplin while the lodge dined in Sydney; a Grand Librarian, and fellow-researchers such as Neil Morse and Phil McDiarmid; hunting wallabies by night in Tasmania; visits to grand clubs in Melbourne and Brisbane; a Brother's nascent hyperthermia at one of the colder venues in New Zealand; and good food, wine and company everywhere—my final antipodean meal being a breakfast of deliciously fried 'blue' cod with my hosts in Dunedin.

What memories! Thank you.

Jim Daniel



World News

London Conference of GMs

More than 40 European Grand Masters met in London in November 2007 to discuss regularity, recognition, sovereignty and communications, at the invitation of the United Grand Lodge of England—including some from Grand Lodges not recognised by England. They were welcomed by the Grand Master, HRH the Duke of Kent, at a reception and dinner. The formal discussions over two days were chaired by the Deputy Grand Master, Peter Lowndes. The Pro Grand Master, Lord Northampton addressed the meeting. Other speakers included GM Michael Kraus of Austria and GM Gustavo Raffi of the Grand Orient of Italy.

Harashim is endeavouring to obtain the text of these addresses and a summary of others, for a later issue. It will be interesting to see if the court case *Balsamo v GLNF*, concerning freedom of association, came under discussion.

Another London Conference

The Grand Orient of France held a conference in London in February 2008 with three keynote speakers: Dr Andrew Prescott ('Priest-wrought and law-protected'? Approaches to the History of Secularism and Laïcité in Great Britain), Jeffrey Tyssens (History of Belgium's Freemasonry Progress and Secularism), and Pierre Mollier (The social impact of French Freemasonry over three centuries: a global approach).

World Conference of Grand Lodges

The 9th World Conference of Masonic Grand Lodges will be held in Washington DC during 7–9 May 2008. Grand Masters (or their official representatives) and Grand Secretaries have been invited to submit 15-minute papers on the following topics:

- Ethics: how can we cultivate ethical behavior in civil society?
- Brotherhood of Man: how can we

counter fanaticism, intolerance, and tyranny?

- Guarding Against Manipulation: how do we counter forces trying to infiltrate lodges for their own objectives?
- Preventing schisms.
- How can we develop and promote cultural and academic exchanges among Masons worldwide?
- How can we assist civic groups to establish worldwide partnerships for the betterment of humanity?

English Grand Orators

At the December quarterly communication of the United Grand Lodge of England, the Board of General Purposes announced a proposal for appointment of a Grand Orator 'to be mirrored at Metropolitan, Provincial and District level, who will have the responsibility of managing and organising talks, lectures and orations'. He may also 'write and deliver talks, lectures and orations himself, though it is not essential' that he do so.

Grand Lodge of Mauritius

Murray Yaxley reports, in the November 2007 issue of *Freemasonry Tasmania*, that the Grand Lodge of Mauritius now has nine lodges, including one to work the French Rectified Scottish Rite ritual in English, Lodge Unity. The Master of this lodge is the representative of the Grand Lodge of Tasmania near the Grand Lodge of Mauritius.

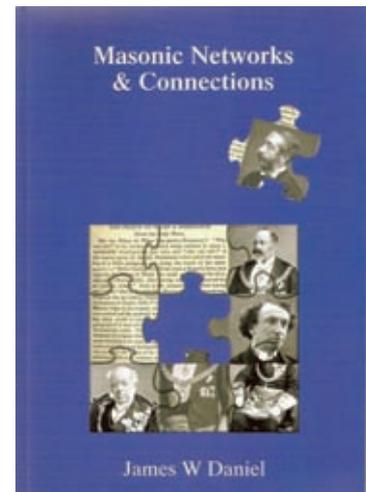
Feminine Masonry for Cuba

Richard Num reports on plans to introduce Women's Freemasonry into Cuba, with the active support of the Women's Grand Lodge of Chile (formed 1983), a 'Working Committee on Women's Lodges in Cuba', and the moral support of a PGM of the mainstream Grand Lodge of Cuba, José Manuel Collera (GM 2000–2003), who is reported by Inter Press Service News

(IPS) as saying: 'Women are the most important element in society; they constitute half of humanity, and they are mothers of the other half. There is no doctrinal, philosophical, esoteric or initiatory reason to prevent a woman from becoming a Mason'.

Masonic Networks & Connections

By special arrangement with ANZMRC a UK edition of *Masonic Networks & Connections* has been published by the Library and Museum of Freemasonry in December 2007. With a new cover design, added black & white and colour interior illustrations, and therefore an amended index, this fine-looking book is on sale at Letchworths for £16. Editor Diane Clements reports that it is selling steadily.



Freemasonry Today

The first edition of *Freemasonry Today* under new management is out, and free to all UK-resident members of the United Grand Lodge of England. Printed copies are not available to overseas members, but the text is available online at the old address, <http://www.freemasonrytoday.com/>. As a bonus, the text of all previous issues is available online, to read or download. Unfortunately, the articles are text only, no pictures.

Whatever happened to . . . ?

. . . the *Russian Regular Grand Lodge?*

Murray Yaxley reports, in the November 2007 issue of *Freemasonry Tasmania*, that the two Grand Lodges 'have failed to reconcile their differences. Even after a specially-appointed international group of observers (intending to be peace makers) from England, America and France attended a joint meeting of interested parties in June 2007, the schism remains.' He points out that

(Continued on page 5)

BOOK REVIEWS

Le Progrès de l'Océanie 1843: the first Masonic lodge in Hawaii

Jorge Soto, Jacques Huyghebaert, Herbert C Gardiner & others
Institute for Masonic Studies (Grand Lodge of California) and Northern California Research Lodge, 2001.
370 pp, 30 x 20 cm (approx), soft cover.
US\$45 post paid (local or overseas),
from Supply Room, Grand Lodge of California, 1111 California St, San Francisco, CA 94108-2284, USA.

The average lodge history, however well written, is unlikely to be totally absorbing except to members of the lodge, but this is not your average lodge and the book is not simply a history. The first Masonic lodge in the Sandwich Islands (Hawaii), Lodge Le Progrès de l'Océanie was founded in 1843 by the captain of a French whaling vessel, under the authority of the Supreme Council of France, with members from

World News

(Continued from page 4)

mainstream Grand Lodges continue to recognise the **Grand Lodge of Russia**, which is 'led by MWBro Andrey Bogdanov as Grand Master, with VWBro Vladimir Nikitin as Grand Secretary.'

... the so-called **United Grand Lodge of America**? Well, it has changed its name to the **Grand Orient of the United States of America Accepted Free-Masons**, and has nailed its colours to the mast with a declaration that it is 'a masculine Masonic obedience that works together with the mixed-gender obedience lodges operating under **George Washington Union** throughout the United States.' On its website at <http://www.grandorientusa.org/> it claims seven lodges, one each in Alabama, California, District of Columbia, Georgia, Michigan, Ohio—and Greece.

... those **Filipino rebels**? The earlier group seems to have disappeared, but there is now (since September 2006) an **Independent Grand Lodge of the Philippine Islands**, with eight lodges (according to blogs).

various jurisdictions. It continued under the Supreme Council (and, later, the Grand Lodge of France) until 1905, when it was re-chartered by the Grand Lodge of California, and in 1989 it joined with other Californian lodges to form the Grand Lodge of Hawaii.

By 1859 at the latest, Lodge Le Progrès de l'Océanie had received two manuscript books, in French, *Livre d'Or* (Book of Gold) and *Rituels* (the Ancient & Accepted Rite Craft degree rituals), which remained in the possession of the lodge until 1950, when the lodge was persuaded to place them on display in California for the centenary celebrations of the Grand Lodge. After the celebrations the books could not be found. Despite careful and extensive inquiries, they were not located until 1993, when they came into the possession of El Camino Research Lodge, in San Jose, California, and were restored to their rightful owner in Hawaii.

It appears that at some time before their loss, both books were translated into English by Erik Palmer, of New York. This translation was the basis of publication in 1995 by the US-based College of Rites, in *Collectanea*, vol 15 pt 3.

After *Livre d'Or* and *Rituels* were recovered, a team of researchers cooperated in the preparation of the present work, which is much more extensive than the Palmer translations in *Collectanea*. It contains: facsimiles of three original documents in French (*Livre d'Or*, *Rituels*, and a 3-page *Constitution* of the lodge dated 1843); revised and annotated translations of the three documents, by the ubiquitous Jacques Huyghebaert (initiated in Belgium, a member of lodges in the Caribbean, Sri Lanka and the Czech Republic, and an officer of the French National Grand Lodge); a copy of the bylaws of the lodge (in English) dated 1846; a carefully documented research paper about the founder of Lodge Le Progrès de l'Océanie, Captain Joseph-Marie Le Tellier, by Jorge Soto (PM of Northern California Research Lodge);

two papers by Herbert G Gardiner (Grand Historian of the Grand Lodge of Hawaii) concerning the early history of the lodge and the mystery of the missing books, plus a disclaimer by Gardiner that he had anything to do with the *Collectanea* publication (in which he was listed as one of the authors); an introduction to the *Constitution* of the lodge by Jorge Soto; an introduction to the *Book of Gold* and *Rituals* by Huyghebaert and Soto; and a foreword by John L Cooper III, Grand Secretary of the Grand Lodge of California, at that time WM (and now Secretary) of Northern California Research Lodge.

Well written and clearly presented, this book contains both a fascinating story and an invaluable source of original material for students of several aspects of Freemasonry. At least one copy should be available in every Masonic library, and every student of the evolution of rituals should own a personal copy.

Living the Enlightenment: Freemasonry and Politics in Eighteenth-Century Europe

Margaret C Jacob
Oxford University Press, 1991.

xii + 304 pp, 24 x 16 cm (approx), index, b&w illustrations, soft cover
ISBN 0-19-507051-8
apparently out of print.

My name is Tony Pope and I am an autodidact.

I've been wanting to say that since I first began the labour of reading Professor Margaret Jacob's *Living the Enlightenment* eight months ago.

I'm neither proud nor ashamed of being an autodidact. I feel no urge to join Autodidacts Anonymous, and I'm too long in the tooth to seek a cure for the condition. It is, however, a handicap in judging the value of this work, which was not written for the likes of me. The author assumes a prior knowledge of seventeenth- and eighteenth-century European history which is far greater than my own. This obliged me to refer

(Continued on page 14)

A THIRD DEGREE WORKSHOP

As performed at the Summer Conference of the Cornerstone Society in June 2006.

Reproduced here by kind permission of author Julian Rees.

The Master's candle is lit. The kneeling stool is placed in position in front of the Inner Guard's chair. All the officers assemble by the door of the Temple. The lights are adjusted to create the desired atmosphere, leaving enough however to allow the participants to read from their scripts.

Narrator:

In the ritual workshop we are about to conduct, we have abridged some passages in order to concentrate on others, so do not be surprised if you notice that some parts are left out!

May we ask you please to remain seated, *not* to take part in what follows, and simply to watch, listen and absorb something of what we hope to unfold.

Cue music: Mozart Ave Verum.

After about 2 bars of music, the Master, followed by the Wardens and the Inner Guard, go directly to their places and sit. The Deacons and the aspirant remain by the door.

Pause.

Reader:

Truth is within ourselves; it takes no rise from outward things, whatever you may believe. There is an inmost centre in us all, where truth abides in fullness; and around, wall upon wall, the gross flesh hems it in, this perfect, clear perception – which is truth. A baffling and perverting carnal mesh binds it, and makes all error: and to know consists in opening out a way whence the imprisoned splendour may escape, rather than in effecting entry for a light supposed to be without.

Fade music out.

Narrator:

The third degree, at its most basic, deals with truth. But as the first two degrees dealt with birth and life, so this degree deals also with one of the great mysteries to which we shall one day be subject; the mystery of death. Here we deal not so much with physical death, but the death of the material side of the self, to be reborn at a higher level of consciousness. This is an echo of the first degree, where we sought to subdue the material senses and physical passions, in order to attain to moral growth and rebirth.

There is a rule known as the Rule of Three, which can be viewed as follows: in any group of three objects or aspects,

it is often the case that one is active, the second passive, and the third mediating or coordinating. We have here a sublime application of that rule – the first degree as the active principle, the second as the passive, both of them coordinated and given form and meaning by the third degree.

You are admitted to this third degree lodge, with its stark contrast to the second. Almost total darkness. Let us pause here for a moment, and reflect on the question of darkness and light. One reason given in the old lectures, for being hoodwinked in the first degree, was to prevent you from seeing the form and nature of the temple, and the dress of the lodge members. But that cannot be the correct reason, since the symbolism in the temple is not apparent merely by looking at it; this is a symbolism which becomes apparent through study, through work. So the restoration of light to you, in the first degree, was emblematic of gaining inner light, an indication of the power of the revelation of symbols. So light here was the light of knowledge, or *gnosis*. And the material light to which you were restored in the first degree was a *general* light, replacing *personal* darkness. Here, in the third degree, by contrast, darkness has descended on all present, save a small light in the east. This then is no personal, individual darkness, but rather a general darkness. The lesson of this darkness will become apparent as the ceremony proceeds.

Cue music: Mendelssohn St Paul oratorio.

After about 2 bars of music, the aspirant and the Deacons approach from the door of the Temple to the kneeling stool and stop. The aspirant does not yet kneel and the Deacons do not put up their wands.

Music continues through next narration.

Narrator:

For anyone entering a dark room from the light, a period of adjustment is necessary, even to see any small amount of light that may be present. Here, the Brethren in the Temple have already had the opportunity to adjust before you enter, so that you alone have difficulty discerning the faint light in the east, and the people and objects round it. This is emblematic of your transition from the

second to the third degree, for even the possession of the password is not enough for you to be at one with what is happening here. At this stage, physically and figuratively, you yet lacked the means of responding to this faint and feeble light.

Master:

Let the candidate kneel, while the blessing of heaven is invoked on what we are about to do.

The aspirant kneels, the SD instructs him to put up the sign of reverence, and the Deacons then cross their wands above his head.

Master knocks; SW knocks; JW knocks. Master and Wardens rise, sign of reverence. Inner Guard and Deacons sign of reverence.

Fade music.

Master:

Almighty and Eternal God, Architect and Ruler of the universe, at Whose creative fiat all things first were made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation assembled in Thy Holy Name the continual dew of Thy blessing. Especially we beseech Thee to impart Thy grace to this Thy servant, who offers himself a candidate to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that in the hour of trial he fail not, but that, passing safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of transgression, to shine as the stars for ever and ever.

All hold sign of reverence: Deacons hold crossed wands.

Narrator:

'Almighty and Eternal God'. This is an intentional reference to the idea that you are about to enter into a concept of eternity as the summation of your masonic journey. To proceed towards this, God's blessing is again invoked, but also grace to you in particular. The word grace has many meanings. The one intended here is the Divine influence which operates in men to regenerate and sanctify, and to impart strength to endure trial and resist temptation.

So too God is implored to endure the aspirant with the second of the four cardinal virtues we learned about in the first degree, namely with fortitude, elsewhere called courage, 'that in the hour of trial he fail not', but that through His protection, you might 'rise from the tomb of transgression, to shine as the stars for ever and ever'. Here is embodied a great lesson of this degree. 'Transgression' refers to sin. Since, on your progress in the two former degrees, you have been engaged in moral development, a lack of that increase in morality would leave you still in need of progress away from materialism and towards light, now hinted at as light eternal. By that route, the light eternal would eventually be complete in your own completeness, so that you would shine with light eternal, or 'as the stars for ever and ever', elsewhere expressed in the words 'world without end', or 'in saecula saeculorum'. The power of this prayer is compelling, and the words may ring in your head for some time to come.

Master:
Let the candidate rise.

All cut sign of reverence; Master and Wardens sit. The Deacons uncross wands; the aspirant rises, the JD removes the stool to the left, and the Deacons and the aspirant remain standing where they are.

Narrator:
In the first degree, you were accompanied by the Junior Deacon on your journey, and in the second, by the Senior Deacon. In this degree, as a sign that you might need more support on this journey, and also as a culmination of the former two, you are accompanied by both Deacons. We will assume now that these pilgrimages have been completed.

SD moves over to SW with aspirant. SW rises, takes aspirant's hand, but does not yet give sign. SD and JD remain on aspirant's left hand side.

Narrator:
Advancement can only take place west to east, since it is in the east that the Master and the three great lights are situated. But here it has a special significance, in that your journey from darkness to light has a real, tangible connotation, namely you are progressing towards the only light present, the light at the Master's pedestal, dim though it is.

SW:
Worshipful Master, I present to you Bro. . . . , a candidate properly prepared to be raised to the third degree.

Master:
Brother Senior Warden, you will direct the Deacons to instruct the candidate to advance to the east by the proper steps.

Cue music: Mendelssohn St Paul, as before.

SW cuts sign and recovers, replaces aspirant's hand in that of SD, and sits. SD takes up a position on the right of the aspirant facing east, JD to left of aspirant.

SW:
Brother Deacons, it is the Worshipful Master's command that you instruct the candidate to advance to the east by the proper steps.

SD takes hand of aspirant and proceeds slowly up north side of Temple followed by JD. IG replaces kneeling stool by SW's pedestal. At the appropriate point, SD halts, turns north, allowing JD to pass behind him. SD leaves aspirant, goes to far side of grave.

Fade music out.

SD addresses aspirant.

SD:
The method of advancing from west to east in this degree is by seven steps, the first three as if stepping over a grave. For your information, I will go through them, and you will afterwards copy me.

SD demonstrates steps and returns to side of aspirant.

Narrator:
If you expected advancement towards the three great lights to be as straightforward as in the former degrees, you would be mistaken. Here is a most unexpected obstacle. In order to approach the light, you have to step over a grave. In order to approach light therefore, you have to traverse the very negation of light and life, namely the ultimate symbol of death. Were you not to succeed in negotiating this perilous path, the light would not be attainable. The grave over which you step is not that grave destined to contain your own body, but rather the grave where your own lower self now lies buried, and over which you have to walk before attaining the heights toward which you are now well advanced.

Think also for a moment about the differences marking the steps of advancement in the three degrees. The first degree steps were level. The second degree steps ascended. The steps in the third degree are neither level nor

ascending. They necessitate overcoming an obstacle, and this obstacle is emblematic of our evolution from the death of materialistic pursuits, pursuits which we seek to overcome and reject in order, with the last four steps, to draw nearer, unimpeded, to the light, a light at once physical and symbolic.

Cue music: Faure Requiem Sanctus.

After about 2 bars of music, aspirant completes steps with the assistance of SD. On arrival at the altar, aspirant kneels without prompting, places both hands on VSL, and the Deacons come up either side of him, and cross wands over his head.

Fade music.

Narrator:
Once again you will take a vow. The third part of this new vow has a unique importance for Master Masons:

Aspirant (without prompting by the Master):

I further solemnly engage myself to maintain and uphold the five points of fellowship in act as well as in word; that my hand, given to a Master Mason, shall be a sure pledge of brotherhood; that my feet shall travel through dangers and difficulties to unite with his in forming a column of mutual defence and support; that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his weakness and relieve his necessities; that my breast shall be the sacred repository of his secrets when entrusted to my care . . . and finally that I will maintain a Master Mason's honour and carefully preserve it as my own . . .

Deacons uncross wands.

Narrator:
Here the practice of mutuality in a very comprehensive way is brought to the fore, the sublime virtue of brotherly love. Your hand should be a sure pledge of brotherhood, always concerned not to let a Brother down. You should embrace difficulty and danger if the needs of a Brother require that you should do so. You should at all times put his needs before your own. You should unhesitatingly guard anything that he confides in you, and do anything necessary to safeguard his good name and reputation. The wellbeing of those close to him should be as dear to you as if they were your own relatives and friends.

(Continued on page 8)

(Continued from page 7)

Now you are able, even in the dim light afforded, to appreciate the new arrangement of two of the great lights:

Master:

Let me once more call your attention to the position of the square and compasses. When you were made an Entered Apprentice, both points were hid; in the second degree, one was disclosed; in this, the whole is exhibited, implying that you are now at liberty to work with both those points, in order to render the circle of your masonic duties complete.

Narrator:

Now, as you can see, even by the glimmering ray, for the first time the compasses predominate in their arrangement with the square. Now for the first time the spirit, represented by the compasses, takes precedence over material matters, represented by the square. The transformative action of the three great lights is complete.

Aspirant removes hands from VSL, rises without prompting and, together with the Deacons, steps back to the edge of the grave. Deacons ensure that he crosses his feet.

Narrator:

In an earlier degree, we spoke of 'repeated trials and approbations', but here the Master speaks of a yet greater trial:

Master:

Having entered upon the solemn obligation of a Master Mason, you are now entitled to demand that last and greatest trial, by which alone you can be admitted to a participation of the secrets of this degree, but it is first my duty to call your attention to a retrospect of those degrees in Freemasonry through which you have already passed . . .

Narrator:

We are proceeding here to the summation of all that Freemasonry means. We need to lead up to it, by recalling, for a moment, what has led us to this point.

Master:

Your admission among masons in a state of helpless indigence was an emblematical representation of the entrance of all men on this, their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence; it instructed you in the active principles of universal

beneficence and charity, to seek the solace of your own distress, by extending relief and consolation to your fellow-creatures in the hour of their affliction . . .

Narrator:

This is echoed by the five points of fellowship in your vow. And, the Master reminds you, the whole has the effect of submitting you to God's will, to accept gladly those burdens which adherence to His will might place upon you. In this way, once your heart has become free of sensory influences, contrary influences, once it has become receptive to truth and to wisdom, it is a heart that you might then dedicate to God, and to your fellow-men:

Master:

Proceeding onwards, still guiding your progress by the principles of moral truth, you were led, in the second degree, to contemplate the intellectual faculty, and to trace it, from its development, through the paths of heavenly science, [*slowly*] even – to the throne – of God – Himself.

Narrator:

This refers to your journey to the middle chamber in the second degree. You had been led to the point where you were able to appreciate the intellectual dimension of your journey, using the intellect of the heart. This expansion of the heart was such that you had attained a closer acquaintance with God, which allowed you a glimpse that, in the words of the Christian bible, 'the kingdom of God is within you'. This is the meaning of the words:

Master:

The secrets of nature, and the principles of intellectual truth, were then unveiled to your view.

Narrator:

Since we speak here of your own nature, and the intellectual truth to which your own heart attains. Now, however, you are to be prepared, symbolically and by contemplation, for the closing hour of existence, and to be instructed, how – to – die.

Cue music: Handel Organ Concerto slow movement.

After about 4 bars of music (leave a good long pause here):

Master:

To your mind, thus modelled by virtue and science, nature however presents one great and useful lesson more. She prepares you, by contemplation, for

the closing hour of existence, and when by means of that contemplation she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die.

Narrator:

Throughout your journey in the first and second degrees, from the moment the hoodwink was removed, light in one form or another has shone on your work; physical light, certainly, but also other figurative light, the light of the liberal arts and sciences, the light of the prevalent tone of Freemasonry, the light shed on your journey by your Brethren also, and ultimately your own inner light. Now you are practically deprived of all light, except that light which is within you. A very wise masonic mentor once wrote:

Reader:

Hitherto, although guided by that light within, the aspirant has progressed in virtue of his own natural powers and efforts. Now the time has come when those props have to be removed, when all reliance on natural abilities, self-will and rational understanding must be surrendered, and the aspirant must abandon himself to the transformative action of his Vital and Immortal Principle alone . . . he must surrender all that he has hitherto felt to be his life, in order to find life of an altogether higher order.

Narrator:

You began, in the first degree, to ascend out of the gross materialism of your former life, on your return to God; you arrived at the middle chamber and learned something more of the nature of the Deity so that now, before proceeding to the ultimate mystery, you are in a position where the death of the old self was imminent, thereby leading you to an appreciation of eternity and what that could mean for you.

Master:

Such, my Brother, are the peculiar objects of the third degree in Freemasonry. They invite you to reflect on this awful subject, and teach you to feel that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour.

Fade music.

Narrator:

Here follows a legend, the core of the symbolism of this sublime degree. Like all legends, we have little way of ascertaining its factual truth. This is its strength, since we are here concerned, as you know, with its philosophical truth, a truth made plain through allegory. And

the legend culminates in the figurative death of the old self. It is the death of the concept of one's Self, which most of us spend a great deal of energy constructing during our lives, but which in truth is not the most important part of the Self. By this death, we may realise our identity as a spiritual being which possesses a Self, rather than a Self which contains a spiritual being.

Cue music: Elgar Nimrod

After about 2 bars of the music the Wardens come out from their pedestals and go to take over the aspirant in the normal way. The Deacons 'peel' off and return to their seats. Without going through the normal procedure, the Wardens now lower the aspirant on to the floor, keeping his feet crossed, and resume their positions standing by him.

The Master comes out of his pedestal, goes to foot of grave, and he and the Wardens now raise the aspirant in the traditional way, complete with the five points of fellowship.

Master:

It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils.

Pause.

Brother Wardens, resume your seats.

Wardens return to their seats. Master takes aspirant's hands and gently moves him round clockwise so that he stands in the north facing south.

Music fades.

Narrator:

The Master will now exhort the aspirant to see the light of a Master Mason as darkness visible. What are we to make of that apparent paradox? It must surely be one of the allegories in Freemasonry that is most rich with meaning. Let us think again about light and darkness.

There is a philosophical puzzle often proposed, which is this: a red book is lying on a table in a lighted room. When the light is switched off, the room is in complete darkness. In the darkness, is the colour of the book still red? We have no way of knowing. In the darkness, what is its true colour? And here, we are in a similar situation. The light of a Master Mason is darkness visible. But we have no physical light switch with which to illumine the space we seek to investigate. What we do have, if we have been successful in following this degree thus far, is the knowledge, the *gnosis*, the Divine inspiration with which to work out what is taking place. By the grace bestowed by God in following the paths of Freemasonry, first those of moral truth and virtue, then those of nature, science and intellect of the heart, and now in this degree a more profound knowledge of our Self, we receive yet more light even than the figurative light bestowed by the first degree. In other words, we possess the talent, skill or power to see this darkness for what it is.

Cue music – still Elgar Nimrod.

After about 2 bars of music:

Master:

Let me now beg you to observe that the light of a Master Mason is

darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the eye of human reason cannot penetrate unless assisted by that Light which is from above. Yet even by this glimmering ray, you may perceive that you stand on the very brink of the grave into which you have just figuratively descended and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality . . . guide your reflections to that most interesting of all human studies, the knowledge of your Self . . . Continue to listen to the voice of nature which bears witness that, even in this perishable frame, resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.

Pause.

Reader:

There is in God – some say – a deep, but dazzling darkness; as men here say it is late and dusky, because they see not all clear.

After a pause, Master and aspirant turn and walk in a straight line to the door and leave the Temple, closely followed by the Wardens, Deacons, Inner Guard and Reader, in that order.

Fade music.

A MASONIC ODYSSEY

PART I—SOUTH AFRICA, FRANCE, CANADA

by Tony Pope

Introduction

The last time my wife and I visited the northern hemisphere was in 2001, a few weeks in western Europe, and we found the long cattle-class flights to and from Europe uncomfortable and tiring. So, when we decided to visit our youngest son and his family on the northwest coast of USA in 2007, we planned a route around the world, with breaks of a few days on each continent. We chose South Africa, France, and Canada for stopovers on our journey to Seattle, and San Francisco and Hawaii for the route home—a four month trip, from April to July inclusive.

It was agreed that one day of each outward-bound stopover would include a Masonic experience, and that an aggregate of three weeks of our three-month stay in America would also be allotted to Freemasonry. This is an account of those Masonic encounters.

SOUTH AFRICA

We chose Cape Town as our South African destination, for the scenery, because neither of us had been there before, and for a couple of Masonic

reasons. This was the longest leg of our journey, made longer by delays with two of the three aircraft involved (Canberra–Sydney–Johannesburg–Cape Town) and we were awake for 26 hours of this 32-

hour day. We had to accommodate an eight-hour time difference, but at least we were in the same season, with much the same climate as home.

(Continued on page 10)

(Continued from page 9)

South Africa is Masonically diverse, with English and Scottish Districts, Irish Provinces, and the Grand Lodge of South Africa peacefully co-existing, in many cases using the same meeting places, and with considerable cross-membership. My particular interests were: the Cape Masonic Research Association, which is multi-jurisdictional, but which has been in the doldrums for several years; and Lodge Perseverance #126 GLSAf, which was founded in 1977 by Prince Hall Masons from a lodge under the jurisdiction of the Prince Hall Grand Lodge of Pennsylvania. The story behind this is well told by Bro Desmond Lemmon-Warde, as 'Freemasonry—Uniting men even during Apartheid' at <www.freemasons-freemasonry.com/freemasons_apartheid.html>. Desmond used to live in Cape Town, but migrated to Australia in February 2007 and now lives in Sydney.

Cape Town

We awoke, surprisingly fresh, and looked out of our bedroom window at the rear end of Table Mountain. Breakfast at the Lady Hamilton Hotel was a civilised affair, with a buffet choice of German, French and English-style foods, and a chef waiting to cook eggs to order. It took us back 50 years, to when we lived in Kenya.

After breakfast, Barbara and I prepared to go our separate ways: she with Marcia Raymond, wife of one of the Masons I was to meet, to visit Kirstenbosch botanic gardens and other scenic spots; I on a tour of local temples with Sidney Raymond (PAGM, GLSAf, and member of the same lodge as Desmond Lemmon-Warde, de Goede Verwachting), Heinz Smekal (new Chairman of the Cape Masonic Research Association, PM of British Lodge EC, and WM of a South African lodge, Zur Eintracht), and Robert Heneke, PM of Lodge Perseverance (whose late father had been the last initiate in the Prince Hall lodge, and thus a founder—eventually a PM—of Perseverance). As it turned out, we were joined by Allan Singh, official photographer of the Grand Lodge of South Africa and an honorary member of Lodge Perseverance, and he kindly took most of my photos for me that day, on my brand new 10-megapixel Canon PowerShot A640 digital camera with a 2-gigabyte memory chip. Wow!

We drove about a mile to De Goede Hoop Temple, home of the oldest lodge on the Cape, de Goede Hoop, which was



Above (left to right): Robert Heneke, Heinz Smekal, Tony Pope & Sidney Raymond outside De Goede Hoop Temple, Cape Town.



Above: Inside De Goede Hoop Temple, from the East (left) and from the West (right). Note the three Lesser Lights in the East.

Below: Inside Phiroze Gorvalla Temple, from the East (left) and from the West (right). Again, note the paintings of three Lesser Lights in the East.



Above, left: Beside the banner of Lodge Perseverance in Phiroze Gorvalla Temple, (from left to right) Sidney Raymond, Robert Heneke, Allan Singh and Tony Pope.

Above, right: Inside an English Constitution lodge room at Pinelands, examining the rotatable tracing boards. Again, note the three Lesser Lights in the East.

formed in 1772. The temple was built in 1804, and is approached through an arched gateway. Behind it is Table Mountain, and to the side are Parliamentary buildings (which I was told stood on land owned by the Masons). Beside the main temple is a younger construction, Phiroze Gorralla Temple. Between them, these two temples are home to 12 South African lodges, two Irish lodges, one English and one Scottish lodge. The bulk of the English and Scottish lodges, and the other three Irish lodges meet at the (English) Masonic Centre in the suburb of Pinelands, which we also visited.

Inside, the lodge room of de Goede Hoop is long and narrow, with only a single row of seats along north and south sides, with the pillars and both wardens' chairs in the west—a clear indication of European ritual—and in the east are lighted stained-glass windows, symbolising the three lesser lights. This positioning of the lesser lights is repeated in Phiroze Gorralla and, surprisingly, in the English lodge room at Pinelands. Beneath de Goede Hoop are vaults associated with the third degree. The Netherlandic-type ritual of the Grand Lodge of South Africa does not use tracing boards as such, but there was an old (probably pre-1813 Union) board propped against the organ in the southwest corner of the Phiroze Gorralla lodge room. The English lodge room had fairly standard tracing boards, but they were joined at the sides, to form a triangle, then laid flat in a rotating framework.

Sidney had to leave early (something to do with preparing for Passover), and the rest of us had a late and leisurely lunch, and Heinz and I talked about the Cape Masonic Research Association, which he is attempting to rejuvenate. Later, at my hotel, Robert Heneke and I examined some documents of his deceased father, and discussed a discovery of Robert's.

The general story is well known, that the Prince Hall Grand Lodge of Pennsylvania chartered two lodges in South Africa, circa 1901, Ethiopia Lodge in Cape Town and Coppin (or possibly Chopin) Lodge in Kimberley. These two lodges continued to work, under a District Deputy Grand Master, until the 1970s, when lengthy negotiations were begun, between the DDGM (Phiroze Gorralla), the Grand Lodge of Southern Africa (as it was then known) and the Government—at the height of Apartheid—to permit the Prince Hall brethren to join the mainstream grand

lodge. Government permission was granted and all the brethren were initiated, passed and raised under their new Constitution in 1977, and new charters were issued for Perseverance Lodge in Cape Town and Phoenix Lodge in Kimberley. This is well documented by Desmond Lemmon-Warde, but with one curious variation.

The Prince Hall lodges named in the documents during the period of changeover are Southern Cross Lodge (Cape Town) and St Patrick Lodge (Kimberley). These documents are on official headed notepaper, with lodge seals. Ethiopia and Southern Cross share the same number, as do Coppin and St Patrick. Desmond makes no reference to the earlier names of these lodges, and no other writer has made reference to the later names. Robert was the first to note this anomaly, and his father's documents lead to the conclusion that the change occurred some time after 1968.

When Robert learned that I intended visiting Philadelphia, he asked me to check with the Prince Hall Grand Lodge of Pennsylvania, to ascertain whether (and when) they had approved the name changes, if they issued new charters, and what charters (if any) had been returned. I explained that I had already attempted to contact the Grand Lodge, both through its impressive website and via third parties, but without success. I undertook to make further attempts when I arrived in America. The results will be outlined later in this report.

Barbara and I spent the next two days sightseeing, then prepared for the second leg of our journey, a night flight to France.

FRANCE

We planned to spend two weeks in rural France, to attempt to improve our spoken French, and selected the ancient port of La Rochelle, on the Atlantic coast between Bordeaux and Nantes, and then a final day in Paris before heading for Canada. We landed at de Gaulle Airport just after 7 AM on Easter Saturday and by 9 AM we were on a fast train to Bordeaux, with time for lunch before catching another train to La Rochelle, then a taxi to our B&B, with time to unpack before thinking about tea.

La Rochelle

The area around La Rochelle was occupied by the Romans, who exported wine and salt from the region. La Rochelle itself was founded in the tenth century, and was declared a free port by the Duke of Aquitaine in 1137. It was the first commune in France to have a

city mayor, when Eleanor of Aquitaine upheld her father's charter, and became a Templar stronghold; it was from here that the Templar fleet is said to have sailed on the fateful day when King Philip struck. A century and a half later, La Rochelle became Protestant, and it was from here that Huguenots (*huguenotes*, in French) fled to Britain, America and elsewhere after the revocation of the Edict of Nantes in 1685. More recently, it was a German naval stronghold during World War Two, and the last town in France to be liberated.

There are no GLNF lodges in La Rochelle (in any case, I'm *persona non grata* with the GLNF ever since I upset the late AGM Nick Granstein in 2001), and I am forbidden by my own Obedience to attend either of the La Rochelle lodges under the Grand Lodge of France, so I contented myself with exploring Templar remains and Huguenot traces.

The picturesque Old Town is carefully preserved, but I found no buildings old enough to be Templar. I did find a group of streets and alleys with significant names: *rue du Temple*, *cour du Temple*, *rue des Templiers*, and *cour de la Commanderie*. Perhaps parts of the outer walls of some buildings here were Templar, but the general appearance of these buildings is certainly no earlier than 17th century.

I found one possible pictorial reference to the Templar fleet, a sailing ship carved on a wall in the *cour de la Commanderie*—but it could have been a more general reference to the maritime importance of La Rochelle. Certainly, the local histories which cover the period make no reference to the Templar fleet or any treasure. The main Templar relics have been removed to the (RC) Cathedral: the tombstone of a Commander of the Temple; a 14th-century funerary flagstone of three other *personages*; and a 12th-century tomb, all excavated from the *cour du Temple* in 1982. Recognising that such an investigation would be thirsty work, the practical French provide a convenient establishment on the corner of the *cour du Temple*, identified as *l'Académie de la Bière*.

Although La Rochelle is predominantly Catholic once more, the Protestants are firmly established, and have preserved their Huguenot history. There was a time when Catholics and Protestants shared the same building for worship, but bloody religious wars

(Continued on page 12)

(Continued from page 11)

erupted, with atrocities on both sides, and each in turn appropriated the other's places of worship. To investigate, I had to learn new terminology: a notice outside the Protestant *Temple* (formerly a Catholic Church) proclaims itself as *Culte du Temple Reforme* (loosely translated as Temple of reformed worship), with worship every Sunday at 10.30 AM. It is a tall, austere building with empty stone niches where statues formerly stood, and plain wooden doors painted blue. Inside, it is equally forbidding, with pews and panelling in dark-stained wood. Its long, narrow shape and the gloom reminded me of the Temple de Goede Hoop, with seats both sides of a central passageway, the difference being that the pews face front, making the passage narrower.

The *Musée Protestant* is part of the same building, accessible (by appointment) from the street and from the temple. Within, we found an elderly female curator/historian who spoke only French, but so clearly that I could understand her (although, of course, she had some difficulty in understanding me), and a young female assistant whose command of English was sufficient to help out where needed. We were shown original historical documents from the time of the revocation of the Edict of Nantes, a chart showing significant events in Huguenot history, and various artefacts.

Barbara and I each claim Huguenot ancestry, but were unable to verify it from the records at La Rochelle. I did, however, learn that the young Jean Desaguliers was smuggled out of La Rochelle, at the time when adult Huguenots were permitted to emigrate if they left their children behind. When I mentioned the name, the delighted historian informed me that he later became 'Grand Master of the Masons in England' (a fact which had not escaped my attention).

On the side of the temple furthest from the museum is a beautiful cloistered garden, evidently acquired from the Catholics at the same time as the church. Inside the cloisters I noticed a sign which read in part: *Secrétariat des Groupes des Élus*. . . Élus? A quasi-Masonic organisation? Protestants predestined for salvation? No, just an outpost of the city administration.

Barbara and I spent the rest of the fortnight doing tourist things, and sampling a wide range of wines and cuisine, until the time came to pack and head for Paris, again by fast train.



Above: The old town, La Rochelle.

Below: Templar relics preserved in the Cathedral.



Above: Street names.

Below: Possible Templar traces.



Right: The Academy of Beer (L'Académie de la Bière).



Above: The Protestant Temple entrance (left) and empty niche (right), where a statue has been removed.

Below: Inside the Temple, looking towards the entrance (left) and pulpit (right).



Above: The revocation of the Edict of Nantes, in the Protestant (Huguenot) Museum.



Above: The Garden in the Protestant cloisters.



Left: Lunching in Montparnasse, (from left) Mike Segall, Michel Singer, Barbara & Tony Pope, Odette Segall.

Paris

We were met at the *Gare de Montparnasse* by Michel Singer (of the Grand Lodge of France, and no stranger to *Harashim*). I think Barbara was startled when Michel and I exchanged a *triple embrace* but, introductions over, we all set off in Michel's car to our hotel in the heart of Montparnasse, where we quickly completed the formalities, then went to lunch at a nearby restaurant owned by another brother of the Grand Lodge of France. We were joined by Michael and Odette Segall, whom Barbara had met previously (so there was no need to explain that Mike was Grand Lodge of France and Odette Feminine Grand Lodge of France, nor, indeed, that Barbara was formerly of the Order of Women Freemasons). We had hoped that Julian Rees, then Deputy Editor of *Freemasonry Today*, would have travelled up from his cottage in Brittany to be with us, but somehow wires got well and truly crossed; Julian arrived at the restaurant on the right *day* but the wrong *month*!

After a delayed but delightful lunch, we all went to *chez Segall* for coffee. Then we said farewell to Mike and Michel, and entrusted ourselves to Odette, who insisted on driving us around Paris, pointing out places of general interest, such as the Louvre, the Arc de Triomphe, Napoleon's tomb and the Eiffel Tower, and also secret women's business: couturiers, furriers, jewellers, hairdressers, and a good place for shoes; then finally deposited us on the banks of the Seine with firm instructions to board a boat and see the underside of the bridges of Paris and the backside of most of the buildings we'd already seen. She was right, of course. It was a wonderful 90 minutes, and great fun trying to identify places without a guide or guidebook.

It was even more fun finding our way back to Montparnasse and our very ordinary hotel. That evening we put aside our fond memories of French food and wine, opting for North Indian cuisine and bottled water, followed by an early night, an early check-out on Sunday morning and a Paris taxi (of which we no longer had any fear).

CANADA

The journey from Paris to Toronto was uneventful, although most of the Canada we saw from the aircraft was covered in snow or ice; late April, and no thaw? We need not have worried; for three of our four days in Ontario the weather was

(Continued on page 14)

on its best behaviour, a bit wet at times but generally sunny and quite warm.

We were met at the airport by Peter Renzland, mainstream Ontario Mason, president of the ecumenical Toronto Society for Masonic Research (TSMR), and famous Lindy-hopper, who took us to our hotel, a Ramada Plaza (which I recommend), deposited our luggage, and whisked us off to a jazz club, then to another, where we had a meal and boutique draught wheat beer. At this stage Her Ladyship was beginning to droop (it was only about 6.30 PM Toronto time, but she had been awake since 5.30 AM Paris time), so we dropped her off at the hotel, and went back to *The Rex* jazz and blues bar in time to catch Swing Rosie. (If you ever get to Toronto on a Sunday, check them out).

Monday was set aside to spend time with Wallace McLeod and Nelson King (if either of them needs introduction, email me). Nelson took us to his favourite eatery for lunch, a Chinese buffet of enormous proportions, and afterwards we were entertained at *chez* McLeod by Wallace and Elizabeth, then Wallace drove us to our hotel via the University. We were allowed the evening to recuperate, ready for Tuesday's trip to Niagara Falls in the company of several mainstream Masons and one wife (Peter Renzland, well-known researcher Ed Ralph, younger researcher Kris Stevens and his wife, Wonhee). Apart from the usual tourist thing, and the to-be-expected Masonic discussions, the trip included a stopover at the town of Niagara, a peep into the interior of an old lodge building, a quick look at Fort George, and a visit to a winery where Kris's status gained us special treatment, including a taste of several delightful *eisweins*, one of which was made from a red variety.

I've stressed the mainstream affiliation of Toronto Masons thus far because Wednesday presented us with more exotic fare. It was a special meeting of the Toronto Society for Masonic Research, held that evening in facilities in Ed's 'gated community' apartment building, with live guard and locked gate (fortunately, Peter knew the password), and some comfortably furnished communal rooms. Present were two local members of the Order of Women Freemasons, two PGMs of the Prince Hall Grand Lodge of Ontario (one being Arthur Downes, who visited Australia a few years ago), a Prince Hall OES Deputy Grand Matron (whose name was Barbara and was an instant hit with my Barbara when they discovered

they had nursing in common), two members (one male, one female) of Lodge Garibaldi, chartered from the Grand Lodge of Italy ALAM, a male Entered Apprentice from the local Droit Humain lodge, and a brother from Memphis-Misraim in New York, in addition to half a dozen Ontario mainstreamers, one South Australian Mason and a couple of ladies of no Masonic affiliation.



Peter Renzland



Nelson King



Wallace McLeod

The meeting began with drinks and informal chat (during which I managed to ascertain everyone's affiliation), followed by a sit-down meal from a buffet of mainly pizzas and lasagne. My wife and I were invited to join the two Prince Hall PGMs for the meal and, when we placed our plates on the table, a cool brown hand clasped my right hand and another my left. I sensed that the same was happening to Barbara. Then Arthur, a lay preacher, quietly said

Grace.

After the meal (one might almost say *agape*) I was formally introduced and gave an unscripted version of my paper 'At a perpetual distance: Liberal and Adogmatic Grand Lodges' (the Verrall Lecture for 2004). Then Peter laid down the ground rules for discussion—Exotics first, Mainstreamers last. It took a bit of coaxing, but almost everyone had something to contribute. Peter summed up and we all went home, leaving Ed and his wife to the leftovers.

Next day, in an arctic wind, Peter took us to the airport for the last leg of our journey to Seattle, still musing (and enthusing) on our stopover in 'Muddy York'. My only regret was that I'd been unable to meet my old e-friend, Clayton Talbert, Grand Secretary of the Prince Hall Grand Lodge of Ontario, who lived too far away.

End of Part 1—to be continued

Book Reviews

(Continued from page 5)

frequently to dictionaries and historical reference works in order to understand her basic terms and premises, and to re-read each page—often each paragraph—before proceeding to the next. A moderate example of this (from chapter 2, 'Temples of Virtue, Palaces of Splendour, British Masonic Visions', on page 53) is:

Predictably, British utopians were at moments troubled. In the British context—the century of government by oligarchy—their utopianism came in tandem with an underlying concern for decadence and corruption. The eighteenth century cast up many versions of the *ancien régime*, many forms of social privilege and exclusive access to political power besides those we associate with absolutism on the Continent. Concern about corruption and the tyranny associated with it expressed itself in Britain through the politics and philosophy of government known as the 'country' opposition. Juxtaposed against the largely Whig oligarchy—the 'court'—which controlled the offices of government, opposition sentiment could turn up in the politics of either party, Whigs or Tories. But increasingly after the Hanoverian Succession in 1714 the rhetoric of the country belonged to segments of the Tory party.

The ideological roots of the country lay, however, not in the Toryism of the late seventeenth century, but in the republicanism of the midcentury English

(Continued on page 15)

Revolution. The point about the country was not its party affiliations, which could shift, but rather, given its origins, its potential radicalism. Increasingly, the view from the country claimed to represent 'lesser' men, not the great landed gentry, not their placemen in the sinews of government employment. It became the voice of small merchants, shopkeepers, even artisans. . . .

Professor Jacob's knowledge of Freemasonry is extensive, and she has accessed sources and primary documents unavailable to, or ignored by, English Masonic researchers. Because of her references to some sources with which I am familiar (for example, Prichard's *Masonry Dissected*—claiming Quarterly Communications as early as 1691), I am uneasy about the reliability of some of those I do not know, but her contention that British Masonic thinking and practices had spread to Europe before publication of Anderson's *Constitutions* in 1723 is persuasive.

The blurb on the back cover of *Living the Enlightenment* states:

. . . Margaret Jacob argues that the hundreds of masonic lodges founded in eighteenth-century Europe were among the most important enclaves in which modern civil society was formed, creating in France, the Netherlands, Belgium and Britain new forms of government in microcosm, complete with constitutions and laws, elections and representatives.

The summary is accurate and—in my opinion, for what that is worth in this context—her argument is sound.

Were the many hours I devoted to this book in the past eight months time well spent? I'm not sure.

Masonically Speaking: a guide for craft and other speech making

Yasha Beresiner

Lewis Masonic, 2007.

128 pp, 18 x 12 cm (approx), colour illustrations, soft cover.

ISBN (10) 0-85318-274-4,

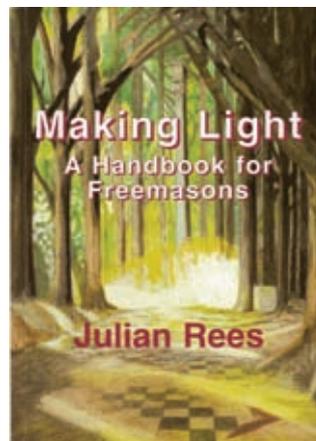
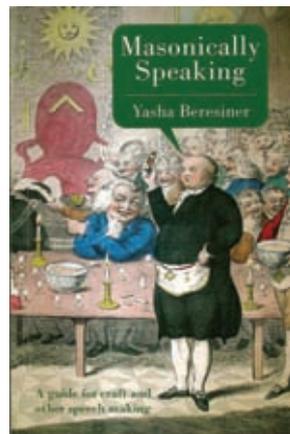
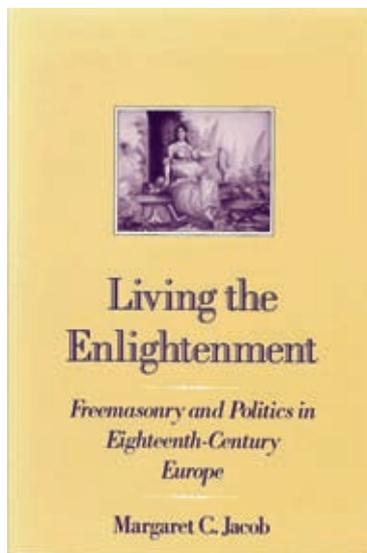
(13) 978-0-85318-274-0

UK£9.99 + freight, available online at <<http://www.lewisimasonic.com/>>.

'Are you ready for your speech, Mr Beresiner . . . or shall we let them enjoy themselves a little longer?'

I cannot think of anyone better qualified than Yasha Beresiner to write a book on how to prepare and deliver a speech—or a research paper.

The book is divided into five main chapters: Preparation; At dinner; After-dinner speaking; Formal Masonic toasts and speeches; Lectures and talks. Each



chapter contains useful instructions and advice interspersed with illustrations and numbered anecdotes, and concludes with an itemised summary and an index of anecdotes. The book is completed by a chapter entitled 'Surprise and initiative' (encompassing a miscellany of topics not included in the previous chapters), a bibliography, credits, appendixes, an autobiographical postscript, and indexes of the anecdotes.

I confess that I was somewhat put off by the advice for an after-dinner speaker, to eat sparingly and to abstain from

alcohol and coffee—apparently one sings better without supper—but am grateful for all the advice appertaining to a visiting lecturer, provided the lecture is to be given before supper. I read the book with enjoyment and am determined to study it for self-improvement.

As a bonus, I found this little gem, ascribed to Samuel Johnson:

One of the amusements of idleness is reading without the fatigue of close attention; and the world therefore swarms with writers whose wish is not to be studied, but to be read.

Masonically Speaking fits both categories. If you simply want a good read, and a good chuckle, then borrow or buy this book. If you wish to study at the feet of a master raconteur, BUY IT.

Making Light: a handbook for Freemasons

Julian Rees

Lewis Masonic, 2006.

128 pp, 21 x 15 cm, soft cover

ISBN (10) 0-85318-253-1,

(13) 978-0-85318-253-5

UK£14.99 + freight, available online at

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

Freemasonry is rich in symbolism, but our ritual is sparing in its explanation of those symbols. Exponents of Masonic symbolism range from the factual (Dyer, Horne, Roberts, Zeldis) to the fanciful (Waite, Wilmshurst, J S M Ward).

Julian Rees consistently demonstrates a middle path: in his articles in *Freemasonry Today*, some of which have been reprinted in *Harashim*; in his papers presented to the Cornerstone Society and elsewhere; and in his book, *Making Light: a handbook for Freemasons*.

He says, in his introduction:

. . . the interpretations of the symbolism of the Craft that we put forward here are certainly not the definitive ones, nor are they exhaustive. They are intended to open the door for you, and to lead you past the frequently given explanations, to enable you to formulate some for yourself. . . . Remember, it is the journey that is important, not the destination.

The book is divided into three main sections, each dealing in depth with one of the Craft degrees. As befits a handbook, each section includes illustrations (a tracing board), exercises ('avenues for exploration') and a comprehensive glossary. The book concludes with suggestions for further reading, recommending authors ranging

(Continued on page 16)

Book Reviews

(Continued from page 15)

from Cryer, Dyer and Haunch to MacNulty, Ward and Wilmshurst.

For all who see Freemasonry as a path to self-knowledge and self-improvement, this book is a **MUST**—however far along the path you have progressed—as Symbolism 101 for the beginner, as refreshment and inspiration for the experienced Mason, and as an invaluable aid for mentors. Do not deprive yourself of this treasure.

Masonic Questions & Answers

Paul M Bessel

Cornerstone Books, 2005.

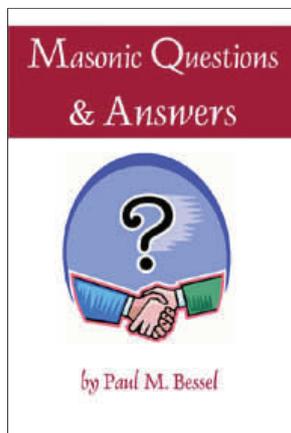
xiv + 126 pp, 23 x 15 cm, soft cover

ISBN 1-887560-59-9

US\$16.95 + freight (retail), available online for \$11.50 + shipping at <<http://www.cornerstonepublishers.com/>>.

Paul Bessel is best known, at least on this side of the Pacific, for his huge and well-researched collection of lists of Masonic facts on his website, <<http://bessell.org/>>, and also as co-author (with Alton Roundtree) of the definitive book on recognition of Prince Hall Freemasonry, *Out of the Shadows*. He is

a Past Master and founder of the Civil War Lodge of Research, District Deputy Grand Master for research lodges in Virginia, a Past Senior Grand Warden of the Grand Lodge of the District of Columbia, Past President of the Masonic Library & Museum Association, and a Fellow of both the Scottish Rite Research Society and the Philaethes Society.



Masonic Questions & Answers is designed as a starting point for study by new Masons. The author advises them:

Do not read this book in private. Get together with other Masons in Lodges or elsewhere to discuss these subjects.

Use this work to help launch you and other Brethren into the vast world of Masonic history, philosophy, organization, symbolism, and self-improvement.

The first part of this book (82 pages) is devoted to questions and answers, divided into three chapters, one for each Craft degree. Each chapter concludes with a short list of recommended books, suitable for that degree. One particular recommendation caused your reviewer to frown and then smile: Margaret Jacob's *Living the Enlightenment* is in the list for new Master Masons.

The second part of the book (42 pages) is—almost predictably—a series of lists: Masonic definitions; dating systems; abbreviations; book publishers and sellers (including Global Masonic Publications !); appendant bodies (with websites); and 17 pages of information on Masonic e-Lists and e-Groups.

Although the book is based on Webb-form rituals and American practices, much of it is informative, and challenging, for the Masonic student down under, and a good source of ideas for formal and informal discussion. Every Masonic library should have a copy for reference, and at least one for loan.

Tony Pope

Conference update

The 9th ANZMRC Conference will be held at Queanbeyan, NSW, near Canberra, over the first weekend of October 2008.

Convenor Neil Wynes Morse assures us it will be 'brilliant', but has not revealed any details to date.

It has yet to be confirmed that South African researcher Rodney Grosskopff will attend the Conference.

New Secretary for Taranaki

Peter Wood has taken over from Peter Coombe as Secretary of the Research Lodge of Taranaki Province. His contact details are: WBro P J Wood
PO Box 3323
New Plymouth, New Zealand.
phone/fax: (06) 743 2961
email: lodge323@clear.net.nz

ANZMRC NEWS



Congratulations to Past President Murray Yaxley (left), receiving a 50-year jewel from PGM Robert Clarke (Tas).

WALoR change of venue

WM Terry Patrick advises that from 24 April the Western Australian Lodge of Research will meet at the Masonic Centre, Victoria Park, while their usual home at South Perth is being renovated.

Research CD available

To date, the ANZMRC digital library contains over 1600 papers and articles, and is available to members of the research lodges which have allowed their papers to be published.

This first edition gives access to full text of papers from ANZMRC itself, and the following research lodges: Hawkes Bay, New South Wales, South Australia, Wellington and Waikato.

If your research lodge has not participated, ask them **WHY!**

