

Freemason

Integrity – Loyalty – Respect



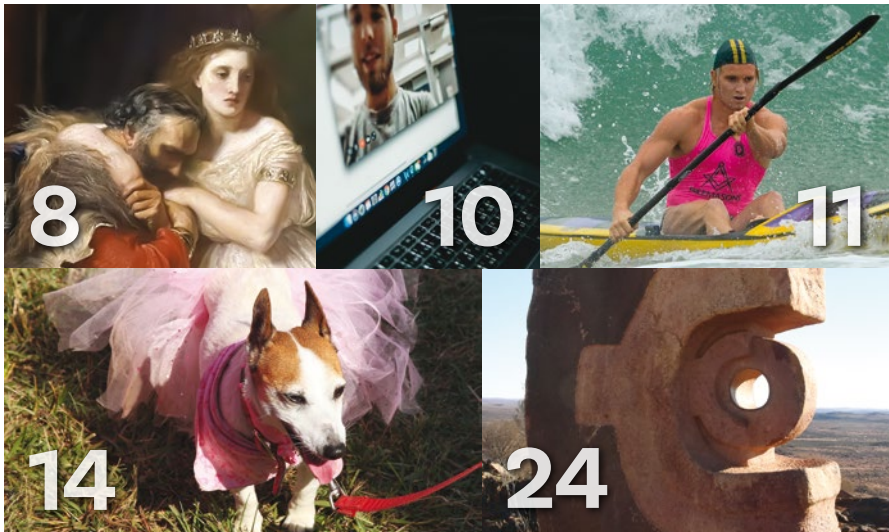
Details on back cover

FREEMASON FOTO COMPETITION!



Broken Hill

– a town of contrasts



Editorial	3
An address	4
The Dish	7
Jephthah the Gileadite	8
Louis Armstrong	9
Patience and ingenuity	10
Surf Life Saving Awards	11
From the Grand Chaplain	12
Freemason Fotos	14
Tricky tracks	17
Mistaken identity	18
Rainbow memories	19
Jacob's Ladder	20
Picking yourself up	22
Broken Hill	24

What's On	25
How to be a hero	28
Lodge Vauclose	30
RFBI speaks	32
A momentous memory	33
Letters to the Editor	34
At the end...	37
Moral Masonry II	38
Associated Orders	41
Regional Roundup	42
Initiates	44
The noble bridge	44
Crossword	45
Service Certificates	46
Book review	46

BACK COVER: FREEMASON Foto Competition Announcement

EDITORIAL POLICY

Aims of the Freemason magazine

- › To uphold and promote those values, morals and virtues which Freemasonry believes are universal and enduring.
- › To foster a better understanding of Freemasonry within the general community.
- › To provide a forum for discussion on masonic issues.
- › To publicise the charitable works of Freemasonry.
- › To provide articles of interest and education and to disseminate masonic news and views.
- › To recognise masons who make significant contributions to the Craft and the wider community.

Freemason



The Official Journal of
**The United Grand Lodge of New South
Wales and Australian Capital Territory
of Ancient, Free and Accepted Masons**

This issue of the Freemason is produced under the direction of:

Editor & Chairman: RW Bro Richard Dawes

Committee: RW Bro Graham Maltby (Secretary), RW Bro Ted Simmons OAM, Dr Yvonne McIntyre, VW Bro Andre Fettermann, W Bro Stephen Dally, W Bro Steve Lourey, W Bro Max Katz-Barber, W Bro Terry McCallum, W Bro Kim Nielsen Bro Simon Pierce and Lynne Clay

Design & Production: Bro Simon Pierce, Megan Baumann and Pam Gill

Freemason is published in March, June, September and December. Deadline for copy is 1st of the month preceding month of issue.

All matters for publication in the journal should be addressed to:

The Secretary
Freemason Editorial Committee
The United Grand Lodge of NSW & ACT
PO Box A259, Sydney South, NSW 1235
Telephone: (02) 9284 2800
Email: freemason@masons.org.au

Published articles do not necessarily reflect the policies or opinions of The United Grand Lodge of NSW & ACT.

Publication of an advertisement does not imply endorsement of the product or service by The United Grand Lodge of NSW & ACT.

Advertising enquiries should be addressed to:

Bro Simon Pierce
APM Graphics Management
16 Springwood Street, Blackwall, NSW 2256
Telephone: (02) 4344 5133
Email: freemason@apmgraphics.com.au

Freemason is proudly designed and produced by **APM Graphics Management**
16 Springwood Street, Blackwall NSW 2256

Printed by Ovato

Distributed to all NSW & ACT brethren and sister Grand Lodges in Australia and Worldwide.

Electronic versions of FREEMASON can be viewed or downloaded at www.masons.org.au

ISSN 1836-0475 or ISSN 1836-0513 (Online)

Print Post Approved 100007316

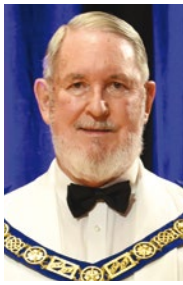
© 2020 Copyright: It should be noted that copyright for all text, photographs and illustrations (except where otherwise indicated) rests worldwide with **Freemason**.

INDEMNITY:

It is the responsibility of the advertiser to ensure that advertisements comply with the Trade Practices Act 1974 as amended. All advertisements are accepted for publication on the condition that the advertiser indemnify the publisher and its servants against all actions, suits, claims, loss and/or damages resulting from anything published on behalf of the advertiser.



COVER IMAGE:
A sign of the times - social distancing notice produced by Broken Hill City Council. Photo courtesy of Sue and Dieter Mylius



Finding the positives *when all are in despair*

John H Patterson, the founder of The National Cash Register Company (NCR) in 1884, **was an idiosyncratic capitalist.**

When he was given bad news by one of his employees his response was, 'That's good!' after which he would insist that everybody examined what had happened and found the lessons that needed to be learned. His methods were so effective that it was estimated that from 1910 to 1930 one sixth of all US top executives had been trained by NCR.

What positive lessons can be learnt from our COVID-19 experiences?

We missed our brethren. Certainly, so let's make the most of our time now that we can see more of them. It sounds trite to say, 'Let's have Quality Time!' But make the most of what time we now have. Seek out the brother whom you know least well and show some genuine interest in him. After all we are a brotherhood!

Some men are full of words. Get them to contact the brethren whom we never see in lodge.

Some men say little but think a lot. Set them a challenge that will benefit the lodge. Give them the responsibility to formulate plans and the authority to put them into action.

Some men do nothing at all. So be it; but exhort them to open their wallets.

Remind the brethren that a lack of money does not prevent a man from using his hands to help the elderly and the infirm.

We have not been able to do ritual for months. Wonderful! You have had months to learn and perfect your ritual. If you have wasted that time it must tell you something about yourself. However, a lodge that is hopeless at ritual can compensate by doing a great job in the teaching of the mysteries and privileges of Freemasonry.

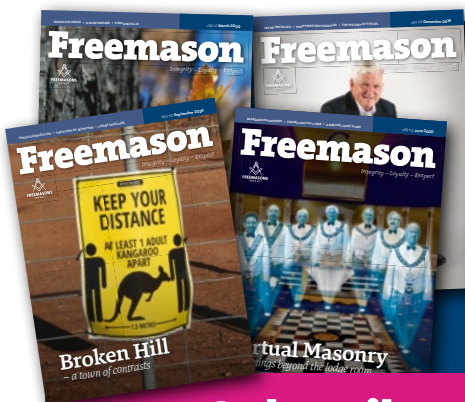
You have not used the 'downtime' to increase the visibility of Masonry in

your area. So, start now. Speak about local issues on Community Radio and send copy to the local papers. Don't expect to succeed first off. Keep trying – and start now!

Make your Souths different each month. Outside speakers will attract brethren and the public. Vary the themes of your meals. Keep the brethren wondering what is coming next month. Don't expect to make everybody happy all the time, life is not like that.

Above all make your Freemasonry visible to your family, your friends and to your community at large. People will not seek us out if they don't know that we exist.

John Patterson really was an unusual man. If an employee did not measure up, he was likely to return from lunch and see a desk burning on the footpath outside his office. His desk! 🗑️



Get your own!

Are you borrowing someone else's copy of the *Freemason*? Did you know that you can receive your very own copies delivered to your door without being a mason?

For only \$21 (or \$26 overseas) per year, enjoy a four-issue subscription – just get in touch with the Secretary of the *Freemason* magazine by calling (02) 9284 2800 or by emailing freemason@masons.org.au.



Subscribe to the *Freemason* from only \$21 per year!



Turning restrictions into advantages

Thank you for the opportunity to speak with you on this occasion and thank you and those who coordinate the activities of the Masonic Education Network, as **it certainly gives us all the opportunity to learn more about our Craft and Freemasonry generally.**

During this COVID-19 period, and the important period of self-isolation, the Masonic Education Network has proved itself to be an important tool and it deserves every encouragement.

For weeks, we have relied upon the daily updates from our political and public health authorities. We have been through periods of despair as we heard more of the spread of this virus, even worse when we have realised that someone near us may have been exposed, and then various further periods of despair as the circumstances

have progressed through our daily news. One thing is certain and that is that there are no 'quick fixes' to be had.

From our earliest introduction to Freemasonry, we have understood that we should strive to make some daily progress. We can do this on our own, or we can use small discussion groups. On our own, we can make use of the educational aspects provided by our website, investigate the influence provided by the College of Masonic Studies, revisit back copies of the *Freemason* magazine, ring and personally speak to each other or to our more senior members, or we can simply sit down and re-read the ritual. In small discussion groups, we can recharge our interest, encourage each other and generally gain enthusiasm through a broad range of educative and social activity. Whatever we do and whenever we do it, we will be constantly reminding ourselves of the tenets and principles of Freemasonry, and we will always be reminded of the various obligations we have taken during our masonic journey.

We have this wonderful opportunity to look inwards and encourage others to join with us to follow a thought pattern or simply broaden our horizon. Importantly, apart from recognising that

internet chats are never secure and hence we need to carefully consider the openness of our discussion, there is a tremendously wide range of subject matter which we can tap into.

But there is more too. It will clearly be a long road to a COVID-19 vaccine, and we are likely to be faced with further restrictions on how we meet and conduct ourselves. We need to start thinking about what Freemasonry might look like in the short term.

We need to be conscious of the no contact rule, the proximity guidelines and numerical protocols.

Brethren, every lodge room is different. Many are large enough to allow free movement around the floor, but the majority are not. Many of our lodge rooms would be hard pressed to have all their officers in the room at any one time. It is the one person per four square metre rule (1/4m²) which is our biggest stumbling block. We cannot simply divide the area of the lodge room by 4 to arrive at the number of masons we can accommodate because we only sit around the edges of the room. We would need to draw a line out from the walls and divide that inside area from the wall to that line to arrive at our figure. Even then, the practicality of distancing needs to be examined. Effectively, we would need to drop a 4m² frame around our waists and then try moving about, just to see how difficult it would be.

Consider the entrance to our lodge where at any one time there might normally be several masons close together. The Tyler, the Inner Guard, the Director of Ceremonies, the Senior and Junior Deacon, the Chaplain, the Affiliate, or the Candidate, are all vying to stand in the same 4 square metre area in the doorway. Consider the interior of the lodge and imagine how difficult it would be handing the working tools to another brother, when the social distancing rule must apply, and no doubt, you will all be thinking of many other examples as I speak.

Advancement in the Craft relies on passing on the words and signs of the higher degree, particular signs and handshakes being exchanged, and being invited to place your lips on the Volume of the Sacred Law. Imagine the



OUR NEXT COMMUNICATION

The Grand Master has advised that the September Grand Lodge Communication will not be held.

Inner Guard being asked to prove the lodge properly tyled, and then he opens the door to be face-to-face with the Tyler. How can the candidate be moved around the lodge room by the Deacons when social distancing must prevail? Sadly, without considerable adjustments to some of our usual customs, none of this can happen.

There is so much to consider and so many questions to be answered.

There is no doubt that there is much we can do right now to at least prepare our lodge rooms for our return. Now is a good time to attend to those minor repairs which have been outstanding for some time. We are already seeing examples of lodges conducting working bees where they are tidying up the outside perimeters, repainting the welcoming porch, removing the cobwebs from around the windows and doors, and some are actually attending to some quite major modifications. Any effort to improve our surroundings and make the welcoming aspect of our Centres a more pleasant experience will be noticed, and very much appreciated when we return. After all, first impressions on arriving at any Centre are most important, as they remain with us and they set the tone for how we might see ourselves being further involved in the future.

Now is also the time for us to commit even more effort into our lodge room. Prior to our return, we will need to see that all surfaces are thoroughly cleaned and wiped down. The handrails, pedestal desktops, backs of chairs, gavels, pedestal light switches, door handles, keyboards, the Secretary's eftpos machine, tracing boards, and all other items used as part of our gatherings will all need a thorough cleaning both after, and prior to, every meeting. This is a very new responsibility but one which will probably involve yet another rostered arrangement, or more duties for an already appointed lodge officer.

The importance of this new cleanliness regime cannot be overstated and must be signed off on before any masons can take part in our meetings. The personal health and safety of every member is paramount.

Once we can be sure that our Centres are again fit for our return, we must

then turn our attention to the possibility of holding a meeting.

In the first instance, we will need to be assured by our public health advisors that we can meet with groups in this enclosed lodge environment. It would appear likely that this will involve only ten masons in the early stages, so there will be great responsibility placed on the lodge to carefully consider who those ten might be. Here, some might be inclined to comment that the protocols might allow 20 in the shorter term, but notwithstanding whether the figure might be 10, 20 or 50 in an open restaurant or bar area, it remains that only 10 can be in close location in a group booking, and even then the one person per four square metre rule still applies. For all practical purposes, and in our closed environment, the 10 masons will probably all need to be of similar demographic, with respect to age and state of health, and they will need to have robust constitutions. To expect anything less will be too much of a risk to their well-being.

The chosen 10 would then need to assure each other that they were indeed the best match, and they would want to know where each had been in the previous few days.

There will be many questions which need to be answered, such as had they been isolating at home, had they been visiting relatives or others, had they been out and about in the general community where risk factors are largely unknown, had they each practiced good personal hygiene with sanitiser and masks being used at all times, had they travelled from outside the area where there might have been other risks? There would be more questions to ask.

Special consideration would need to be given as to where any of the ten had been in the previous timeframe. Had they come straight from home or work? If the home, was that environment safe, with no active virus patient being detected or nursed in the previous few days, and if the work environment, was that safe in all respects or might it have been a



During the virtual assembly, the Grand Master presented W Bro John Ringrose with his Past Master's Jewel. John sent us this letter describing the experience.



Virtually present

✉ It was a great privilege for me to serve as Worshipful Master of Lodge Wahrenoga No 674 from September 2017 to September 2019.

When I was installed it was some 30 years after I had been installed as Worshipful Master of Lodge Oxford No 85 but more significantly it was exactly 70 years since my maternal grandfather Oscar Wilfred Reeve had been installed as the second Worshipful Master of Lodge Wahrenoga in 1947.

I was honoured to remotely receive my Past Master's jewel from the Most Worshipful Grand Master and it was significant that my wife Meg, who has always fully supported and assisted me in my masonic journey, was able to conspire with Worshipful Master Rob Chapman to obtain and subsequently pin the jewel on my lapel at the zoom meeting on 27 May 2020.

W Bro John Ringrose
Lodge Wahrenoga



Never let me be empty again

medical facility, hospital, meat works or other food preparation area, or any other area with an elevated risk component? Those attending would need to be aware of how each reached the lodge, and whether that was by safe personal transport, public transport, taxi, Uber, or some other less controlled means. And please note the instructions given to every Australian Rules football player that personal behaviour must be controlled, and one-night stands will be an automatic bar to playing any games.

These are all very important considerations, and regardless of whether we retain the same ten masons in that group, or change any number of them, these considerations will all need to be re-visited on every occasion they meet. Building owners will also note that while we are discussing requirements for the Craft, meetings of 'other orders' using these facilities will need to adopt similar procedures.

These conditions are not negotiable.

If any one of the chosen ten at a meeting was to take home any symptoms of a virus, and then pass them on to his children or extended family, the outcome could be catastrophic, and there is no insurance to cover death or injury in this regard. Neither the Grand Master nor the Grand Secretary will be in a position to offer a simple edict that we can resume previous meeting

practices. Where personal health and circumstances are the issue, the onus must rest with the participants. (All masons should consider whether the government's COVID-19 app is appropriate for their personal circumstance)

Brethren, any resumption is not going to be easy.

It was not long ago that every nightly news broadcast was showing us photos of empty public spaces, train stations and deserted city streets, but already we are seeing some return to normality, albeit we are also hearing that nothing will ever again be normal. The authorities are suggesting that it will take many, many months to step through the stages to normality, but although we cannot physically meet at this time, we do need to be prepared for a time when we can, always noting that any initial gatherings of ours will probably be at no more than 25% of the numbers we normally hosted at our meetings.

It is important that we never give up, never despair, and never stop planning for that day when we can safely return to our practices where stability and warm camaraderie prevail.

In the meantime, we need to remain enthused by whatever means we can. We will continue to rely on our ad-hoc educative Zoom meetings as a way of keeping current. There is great scope for


extending this through interactive lodge and District gatherings with Q&A sessions, history and musical appreciation evenings, trivia nights and other similar challenges encouraging our involvement and offering mutual friendship.

Traditional lodge meetings have provided us with a secure haven where a meaningful evening of camaraderie and warm fulfilment has prevailed. We now need to be more self-reliant and perhaps small gatherings over coffee, lunch or dinner might be a good way to start as it gives us opportunities to start the planning process for our eventual return.

As we move forward, please also consider the benefits of Masonicare, where the duties of the Masonicare Caring Officer take on a whole new meaning, and Masonicare Interaction Grants directed toward our hard-working community health professionals and carers might bring considerable kudos to a local lodge.

We need to be enthusiastic and we need to be aware of every brother's personal circumstances. We need to remain cognisant of the wonderful tenets and principles of the Craft and importantly, we need to remain beholden to our individual obligations.

With Integrity, Loyalty and Respect, Freemasonry will prevail.

Thank you,
Grand Master 



Dinners for the disadvantaged

In Hornsby the quality of the food is excellent **and the price is right!**

The Dish of St John's exists to provide quality meals to the homeless in the Hornsby Area.

Fifteen years of success does not happen automatically and The Dish is no different. The origin of The Dish was an idea in 2005 of Natasha Cullen, a member of St John's Wahroonga, when she witnessed how the disadvantaged of Hornsby were needing home-cooked wholesome meals prepared for them. A committee was formed which included additional and ongoing support from Peter and Janet Loxton, combined with the support of St John's Uniting Church. As is often the case hearts and minds were strong but the budget was weak! But fifteen years of service means that the founding committee has to have been doing something right!


A lot has changed in the fifteen years but The Dish is still a fixture in the Hornsby Area, serving meals to the homeless on Tuesday and Friday evenings in Hornsby Park, opposite the Hornsby Shire Council Chambers. (During the COVID-19

pandemic the service is 'Take-away only' and operates out of the Fusion premises in Jersey Street Hornsby.)

The meals are free. The quality is what you would expect from your own home – because much of the cooking is done in supporters' homes.

The Dish appreciates the past and present support of numerous organisations but principally Abbotsleigh School, Knox, PLC Pymble and Asquith Boys High School.

The picture shows The Dish's van which is an integral part of the meal service. The awning, which is used in wet weather, was provided by the Hornsby and Ku-ring-gai Masonic Association.

VW Bro Peter Loxton of Lodge Wahroonga comments that the future of The Dish is in YOUR hands. All donations are tax deductible and will be thankfully received and faithfully applied. Please send your Direct Deposit tax deductible donation to 'The Dish of St John's Gift Account' BSB 633 000 Account 150733566 if you wish to support this worthy cause. 


Vale

Raymond Brooke



We regret to inform you of the recent passing of MW Bro Raymond Brooke, Past Grand Master of the United Grand Lodge of NSW and the ACT.

MW Bro Brooke was Grand Master for the period of 2005–8. He was a businessman and was initiated in Lodge Guildford 321 on 8 March 1967 and whilst Grand Master was a member of The Hills Lodge 1025.

Due to current COVID-19 restrictions, funeral arrangements are yet to be determined by the family. 



The story of Jephthah

Our masonic ritual includes a reference to **the war between the Ammonites and Jephthah, a Gileaditish leader and judge** in the land of Israel. The story of Jephthah is found in Judges Chapter 11 and 12.

Jephthah is described as a 'mighty man of valour' in the land of Israel and was the son of a harlot. Jephthah's father Gilead had two more sons who following the death of their father, expelled Jephthah from the family, saying to him 'Thou shalt not inherit in our father's house; for thou art the son of a strange woman.' With this Jephthah fled and lived in the land of Tob, a district on the east of the Jordan, about 13 miles south-east of the Sea of Galilee.

The kingdom of Ammon adjoined Israel and sometime after Jephthah was expelled the Ammonites declared war

on Israel. Jephthah was summoned and requested to return to lead the fight against the Ammonites. It's pretty easy to understand Jephthah's surprise at this approach – and his initial response – 'Did not ye hate me, and expel me out of my father's house? And why are ye come unto me now when ye are in distress?' The elders promised that if Jephthah returned and fought the Ammonites he would be the 'head over all inhabitants of Gilead'.

Jephthah returned and was appointed head and leader of the army. He sent a message to the King of Ammon asking why the Ammonites

had invaded the Gileaditish territory. The King of Ammon put forward the falsehood that Israel had taken their land when they returned from Egypt and therefore they intended to continue the invasion.

Jephthah had no option but to fight to repel the invasion. Before leading his army in battle he made a vow to the Lord – 'If thou shalt deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace, shall surely be the Lord's, and I will offer it up for a burnt offering'. This promise having been




made Jephthah went to war with the Ammonites, conquered them and took over their lands.

On his return to his home his daughter, his only child, ran out of the house to greet him. Remembering his promise to God he said 'Alas, my daughter! Thou hast brought me very low, for I have opened my mouth unto the Lord, and I cannot go back.' The daughter recognized the predicament but asked to be given two months to go into the mountains and weep with her friends. Having spent the time in the mountains she returned and was sacrificed. This event was the foundation of a long-standing custom in Israel involving the daughters of Israel going into the mountains for four days each year.

After the Ammonitish war Jephthah was approached by the Ephraimite elders who demanded of him an explanation as to why they had not been invited to participate in the Ammonitish war and threatened to burn down the house of Jephthah. Jephthah reminded the elders that he had consulted with them prior to the war and asked that they join his forces; however they refused, leaving his army to fight unaided. This argument was obviously wasted as the Ephraimites' army crossed the River Jordan and invaded Israel. Jephthah led his army and conquered the Ephraimites. The resulting developments are outlined in verses 5 and 6 of the 12th Chapter of Judges – 'And the Gileadites took the passages of the Jordan before the Ephraimites; and it was so, that when those Ephraimites which were escaped said, 'Let me go over (the river)', that the men of Gilead said unto him 'Art thou an Ephraimite?' If he said Nay; then said they unto him, say now 'Shibboleth'; and he said Sibolet; for he could not frame to pronounce it right. Then they took him and slew him at the passages of the Jordan; and there fell at that time of the Ephraimites forty and two thousand.'

Jephthah continued as a judge and ruler in Israel until his death six years later.

As masons we are very familiar with this story, but it is interesting to read the account provided in Chapters 11 and 12 of the Book of Judges. 

About a brother

BIG CHEEKS. I bet you don't know a personality who was known as 'Big cheeks.'

Big cheeks, a grandson of slaves, was born in a poor neighbourhood of New Orleans known as the 'back of town.' His father abandoned the family when the child was an infant. His mother became a prostitute and the boy and his sister had to live with their grandmother.

Early in life he proved to be a gifted musician and with three other kids he sang in the streets of New Orleans. His first gains were coins that were thrown to them.

A Jewish family, Karnofsky, who had emigrated from Lithuania to the USA, had pity for the 7-year-old boy and brought him into their home. Initially, giving 'work' in the house, to feed this hungry child. There he remained and slept in this Jewish family's home where, for the first time in his life, he was treated with kindness and tenderness.

When he went to bed, Mrs Karnofsky sang him a Russian lullaby that he would sing with her.

Later, he learned to sing and play several Russian and Jewish songs.


Over time, this boy became the adopted son of this family. The Karnofsky family gave him money to buy his first musical instrument, as was the custom in the Jewish families.

They sincerely admired his musical talent. Later, when he became a professional musician and composer, he used these Jewish melodies in compositions, such as *St James Infirmary* and *Go Down Moses*.

The little black boy grew up and wrote a book about this Jewish family who had adopted him in 1907. In memory of this family and until the end of his life, he wore a Star of David and said that in this family, he had learned 'how to live real life and determination.'

You might recognize his name. This little boy was called: Louis 'Satchmo' Armstrong.

Louis Armstrong proudly spoke fluent Yiddish! And 'Satchmo' is Yiddish for 'Big cheeks'!!!

And I'll bet you did not know many of these things, or that he became a Freemason. 





Spirit of Freemasonry

There are advantages within the restrictions – **it's how you look at them.**

The history of Freemasonry is that of endurance, patience, and ingenuity. This, in turn, forms the spirit of our ancient fraternity, one which has lasted from time immemorial. I need not lecture on our beautiful history, as we are all familiar with the subject. However, we must recognise that it was under pressure – the turbulence of the Renaissance – that our character and resolution as masons was formed. We are inventors, discoverers, philosophers and individuals bent on helping others. When, like our ancient brethren, we are given a problem, we endeavour to find a solution and do what was previously thought to be impossible.

Recently, our mettle has been tested by COVID-19, because it has impacted on how we meet and act as a society. This virus has led to cancelled meetings, and unprecedented actions, both by our local lodges and by Grand Lodge. But these cancellations were not made on a whim, but rather for the safety of all masons and for our community. As a result, we have had to adapt, changing how we engage and relate to each other, primarily by our increased use of social media and electronic media (such as Zoom). Yet, technology cannot replace our physical lodge meetings – but adapting to change and incorporating these concepts might be beneficial in the future.

There has been a mixed response to the change, some lodges have enthusiastically engaged with the challenge and the medium.

For example, Lodge St James has commented, 'Zoom meetings are very convenient and brothers who were away have been able to attend when they would have been apologies under normal circumstances. Our agenda is quite strict and we keep the meeting on track and to time. Our lodge continues to be strong but the sooner we can meet again the better. Our planned work for the year is in disarray. We do wonder how lodges' work will look in the future with the possibility of non-contact continuing possibly for years. Personally, I'm concerned this current shut down will continue for some months particularly if there is a second wave of infections. At this time the lodge must remain closed. The loss of even one brother's life due to an over-eagerness to reopen the lodge is unacceptable.'

Lodge Cessnock reports, 'We meet regularly on Zoom, with a good number of members and visitors, as well as producing a newsletter (which reads as if you were at lodge). Our members are in constant communication with each other, and we are trying to keep to business as usual. The brethren remain enthusiastic – especially our FCFs who cannot wait for their next step.'

Others have sought to use older techniques (such as phone calls), or Facebook chats. Lodge Hunter United engages with the use of Facebook Groups to great success – staying connected and thinking about Freemasonry.

One might ask, why don't all lodges meet via Zoom? This question generated several responses: technological challenges to those wishing to attend; why should we if we can't do 'normal' business; we can't do ritual so why should we bother; plus other miscellaneous reasons.

To these points I stress: if your lodge can assist those who don't have the skill to get online – do so if possible. If an individual doesn't want to join online but others do – meet as a couple of friends anyway and have fun. For those that want to do ritual – think of the lessons that underpin the ritual as they make great discussion points.



This is our time to get creative and think laterally. These are unprecedented times, but as a community, we can meet this challenge. Without a doubt, if all else fails we should keep in touch regardless of the medium. We are all in this together; keep our masonic fire burning.

What is clear, is that the brethren cannot wait to return to lodge, for example the brethren of Lodge Paxton, who have a candidate waiting to join our ancient fraternity. Although it is unlikely we will return to the 'old normal' any time soon, the technology we are using today may be permanently integrated into our Craft. This isn't necessarily a negative, as members now have had the opportunity to see how enjoyable a Zoom meeting can be. One could see a future where those that cannot attend may 'zoom in' or a featured speaker may present a lecture from half-way across the globe. The DGIW of District 15 believes that as an Order we will return stronger than before and that this is a great time to learn and practice our ritual.

In summary, there is still a strong desire to return to our lodges and practice our craft, and there are several good reasons why a Zoom meeting can never replace our physical lodges. COVID-19 has done nothing to the masonic spirit, rather it has promoted growth, ingenuity (in the form of online media), and a keen sense of the importance of our Order – especially in today's age. Further, it has rejuvenated members' interests, allowed time for masonic study, and increased our sense of belonging. 🛠️

Want to get online?

We included a brief guide to getting started with Zoom in the last (June 2020) issue of *Freemason*. This information can be found on the UGL website, www.masons.org.au.



SLSCC Awards of Excellence

Freemasons on the Central Coast have supported Surf Life Saving Central Coast (SLSCC) since 2012 and **it was with great pride that we presented our awards (virtually) to two very deserving athletes.**

Congratulations to Lachlan Braddish from Umina Surf Life Saving Club. Joining Umina SLS Club at the age of 13, Lachlan rose to become the 2020 State Champion Surf Life Saver of the Year. Not only did he achieve that significant feat, he received a silver medal in the U19 Belt Race.

In addition, he managed to take 13 medals at NSW Pool Rescue Championships. All this, while studying for his HSC.

This year, being an 'elder statesman' of the Umina Squad, Lachlan volunteered his time to coach and support the Nipper Pool rescue function. Passing on his expert knowledge and advice to many local budding athletes.

It is said, by many of Lachlan's competitors, that he is the ultimate athlete – he will always give his best!

He knows that giving his best is all he can do and this doesn't just apply to competitions, Lachlan will always put his hand up for whatever his team needs. He will smile at the end of each race regardless of the outcome as he knows surf is surf, and you live with the result, shake hands with your fellow competitors and move to the next race.

Master Athlete of the Year

For the 10th consecutive year, Paul Lemmon from Terrigal Surf Life Saving Club is the Master Athlete of the Year.

Paul has been a member of the Terrigal SLS Club since 1980 and is clearly an outstanding Master's athlete, however he continues to go above and beyond for all club members. This year, Paul has taken on a significant role within Terrigal SLSC as a Ski Coach where he leads the ski program and provides technique and skills sessions for all competitors within the Club. Previously he has led the Pool Rescue Coaching, Iron Person and Board sessions.

Paul is currently involved with the Inheritors Program (engaging youth members at the club), he coordinates the Master's teams and their training, and assists with the junior skills days.

With all his knowledge, skills and experience, Paul is an invaluable asset to have at the club.

Surf Life Saving Central Coast this year produced a video to highlight the Awards, as the current COVID-19 pandemic meant the normal ceremony couldn't be attended. The SLSCC Awards video can be viewed on their YouTube channel. 🛠️



Life and beyond



A man and a woman were observed talking. She was a pastoral worker for a local church and he was a visiting Pastor. As they talked **the topic of their conversation moved to the subject of death and dying.**

The woman told the Pastor of some of her experiences with people as their earthly journeys came to an end. She observed that for many people this was a very peaceful event, that often they would simply fall asleep and that their breathing would gradually slow and become shallower and slower until it finally ceased altogether. The woman said that, although this was a painful time for the gathered family, it was also a beautiful moment of great love and peace.

Other deaths that she had witnessed, the lady said, were very traumatic events, filled with pain and suffering. Often it seemed as if the dying person was fighting some personal demons, and that they were struggling to escape and fearful of what was to come.

The woman went on to tell the Pastor that the majority of those whose death

...we must all play our part...

was so peaceful had, in her experience, lived a full and useful life and, most importantly, they had lived with a deep and abiding faith, and a personal relationship, with a Living God. Sadly, it appeared to her, that those whose passing was less than peaceful had no faith, no relationship, and no belief in a god of any kind.

At this point the Pastor began relating to the woman some of his experiences at funerals. In the main they fell into two categories, the sad, yet joyful, and the miserable, mournful and despairingly hopeless.

In the first case these funerals were generally held in a church, or place of worship, and were for people who had lived with a strong faith in God, or where the mourners were believers. Here, the central theme was one of thanks for the life of the deceased and a celebration of their life. The service centred around the person's life and faith and was notable for laughter and the very real sense of hope and belief in a life beyond death. The sadness was overshadowed by the certainty that death was but another stage of life and a transition from our mortal life to an eternal spiritual life.

The second type of funeral experienced is one that many of us have attended. It is characterised by a sense of hopelessness, a person has gone, there is nothing to look

forward to by family and friends. Their despair and loss is evidenced by weeping and crying. They have nothing to look forward to but emptiness and longing. The writer has on occasion witnessed hysteria and screaming and an overwhelming sense of despair.

As Freemasons we are all supposed to believe in the existence of a Supreme Being and the immortality of the soul. With this belief we are able to look forward with expectation and confidence to a future filled with hope.

As we continue to move forward in these COVID-affected times we must all play our part, offering hope and help to those in need around us. Though we are restricted by lockdowns and the need for social distancing we still hear the cries of those who live without hope in what appears to be a very bleak future. Daily we hear of those who are flouting the restrictions and refusing to accept guidelines set out for our, and their, safety and wellbeing.

At times like this we should set an example by worrying less about our 'rights' and concentrate on our responsibilities towards our fellow beings, supporting them through their difficulties and encouraging them in every way possible by sharing our faith and hope with them.

We are shut out from our lodges at present and cannot meet as we would like. Rather than this being a time to lose hope we must see it as a time to truly live out our masonic teachings and truly be brothers to all with whom we associate.

Let us live as masons and show the world around us that Freemasonry is good: for the good of the world.

Got old regalia?

The Hornsby and Ku-Ring-Gai Masonic Association is collecting, reconditioning and on-selling spare and used Grand Lodge and Craft regalia.

Funds raised go to local charities!

Contact VW Bro Brian Samson:
 Email: bsamson@optusnet.com.au
 Mobile: 0414 704 807

\$2,350 raised so far!

Need a new suit?

Mention this advert and receive a 25% discount on any full price suit – includes made to measure.



rembrandt

EST 1946



Macquarie Centre (02) 9889 5750 | Warringah Mall (02) 9939 5750



Enter our new competition!

FREEMASON FOTOS

SEE THE LIGHT THROUGH THE CRAFT

Get the chance to have your photo featured on the cover of Freemason and win prizes!

DETAILS ON THE BACK COVER

About that photo ...2!

This article is a follow-on from the article of the same name that appeared in our June 2015 issue. It is mainly aimed at giving you some guidance on submitting entries for the 'Freemason Fotos' competition. **You may wish to consider the following points when submitting your competition photos.**

The Technical Stuff

Resolution and Size

Any quality publication such as the *Freemason* magazine has technical requirements that apply to all images. They must be of a minimum specified resolution at the size they will be printed.

Images not meeting the criteria are rejected automatically and the whole process then waits for it to be fixed. Pre-press departments do not have the time to 'Photoshop' each picture; the images submitted must meet the specification in the first place. This is why the editorial

staff at the *Freemason* have little choice in rejecting images they know won't make it through the 'pre-flight' process.

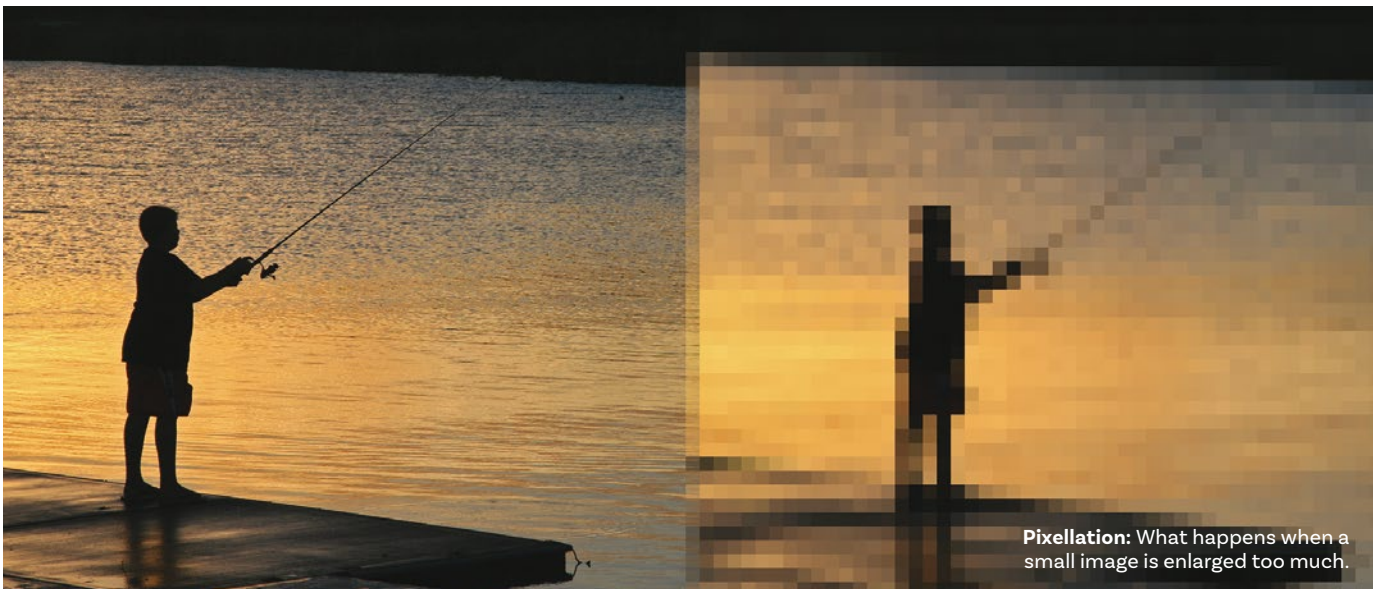
Many people have their cameras set to medium or even low resolution because they'll get more pictures onto the memory card. But what may look fine on your screen or as a 6x4 print may fall short of meeting the magazine's printing specifications.

How digital images are made

I'm sure you've heard the term 'pixels'. Back in the early days when computer technology was getting a toe-hold on

everyday life, many of the technical terms were being abbreviated to 'street speak' ie terms that everyday people could use without being computer engineers. A binary digit became a 'bit'. A modulator-demodulator (used for transmission) became a 'modem' – and a picture cell – a single element/piece of an image – became a 'pixel'. It's the pixel that we photographers are interested in.

Imagine a pixel as a single, tiny piece of a jigsaw puzzle. There is no image within the pixel. It is just a small piece of colour. Now imagine that all pixels for all puzzles are the same size, no



Pixelation: What happens when a small image is enlarged too much.

matter how big or small the puzzle. A small puzzle will therefore have fewer pieces (pixels) than a large one.

If you want to turn a small puzzle into a large one without adding extra pixels, your only option is to enlarge the pixels. A point is reached when each pixel – formerly a tiny dot within the image – is now easily visible as an area of flat colour. The image then clearly shows that it's made from a lot of different coloured pieces.

You may often have heard the term 'Pixellation' or 'Pixellated'. This is where the sharpness and clarity of the image is completely lost because the pixels have become too large. It just looks like a patchwork of different coloured blocks.

Modern digital cameras have a 'sensor', which is placed pretty well where the film used to be in the pre-digital days. So now the light of the image through the lens hits the sensor instead of the film. A sensor has a fixed number of receptors, each of which will produce a pixel in your image. The higher the quality of your camera, the more receptors you will have on your sensor. This is achieved not only by the size of the sensor itself, but also the size of each receptor – all resulting in a very high resolution capability.

Digital photographic resolution is governed by how many pixels you have per inch (ppi). Unless you're into the really professional gear, then most digital cameras will record images at 72ppi. This is actually not very high if you consider that high print quality magazines such as *Freemason* print at 300 dpi (dots per inch – same concept as pixels per inch).

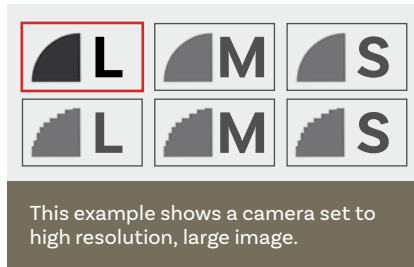
So the way a camera records an image in high resolution is by making the image HUGE at 72ppi – often more than a metre for its long edge. That way when you reduce the image to (say) a full page size in *Freemason*, you also reduce the size of the pixels – thus retaining the high resolution of the image, unlike enlarging the image where you reduce the resolution and get pixellation.

What you can do

When taking pictures you intend to submit to *Freemason* for any reason, set your camera so that the picture format



Focus: Make sure the red focussing dot in your viewfinder is actually on the subject of your picture. Otherwise your background could be nice and sharp, but your subject may be out of focus (left). Half press your shutter to set the focus point – then press (right).



is 'Large' and 'High Resolution', often shown symbolically on your camera's display as shown above.

The editorial staff then have more leeway when working with your picture, while still retaining the required high resolution.

File Formats

There are many ways of storing/moving the data that makes up your photo. It usually has to be transferred from your camera to your computer, and then onwards to any other recipient as you so desire. The way in which the data is formatted affects:

- a) the amount of original data that is retained (file size) and
- b) the ease of transfer to others (compatibility)

TerryMcCallum
photography

in-home
family portraits

0408 293 807

terrymccallum.com.au



Shutter Speed: When shooting a fast moving subject it may suffer from motion blur (left). Make sure you are using a high shutter speed or 'Sport' setting and you will be able to freeze the action (right).

JPEG

The most common format by far for photographs is JPEG, which comes from 'Joint Photographic Experts Group'. The file extension is usually '.jpg'. An image stored as a jpeg is usually of a very manageable size, so is great for emails, websites, etc. But in order to keep the size low, the process usually throws away some of the original data, which it does by approximating the final image. If a high resolution image has a selection of (say) 16 different shades of black, it may be dropped to (say) 8 when it is converted to a jpeg. And so on for all colours. I stress that this is a somewhat simplified explanation, but it does show the general principle of approximation used for jpegs. The discarded data is lost forever.

Most digital cameras give you the option of outputting your image from the camera directly as a jpeg.

TIFF

'Tagged Information File Format'. This usually has a file extension of '.tif'. A tiff does not throw away data, usually resulting in quite a large file size. It is one of the favoured formats among professional photographers, who often need all the data to be retained so that more professional prints can be made.

PSD

'Photoshop Document'. This is an exclusive format used by Adobe for any files using Photoshop. The file can be made up of one or more layers – each layer being used for image sections, filters, etc. A psd file can be huge, because each layer amounts to an image in its own right.

Camera raw

The file extension is usually '.CR2', depending on the currency of the version. Usually a camera does some degree of work on the image before letting you have it. A 'RAW' file gives you the data directly, meaning that it needs 'post session processing' by the photographer. Most professional photographers shoot in RAW to enable them to have maximum capability when working on the files. Specialised software is required, so a RAW file has very limited compatibility.

The law

If there is anyone in your photo that is identifiable THEY MUST SIGN A MODEL RELEASE FORM. This gives *Freemason* magazine permission to publish their image. The form must be sent to the *Freemason* with your entry.

The same applies if the entrant is under 18 years old; a consent form from their parent or guardian must accompany the submission.

The terms and conditions, entry form, model release form and consent form are all available at www.masons.org.au/news-events/freemason-fotos. 📄

When submitting your Freemason Foto Entries

All entries should be suitable for printing in *Freemason* magazine.

Set your camera to shoot large, high resolution images as shown. If you send a reduced size copy as your entry, you must have a high resolution version available if requested. If you have access to photo processing software then you can check the 'image size', which will give you the physical size of the image and the number of pixels it contains.

Your image information should be a minimum of: **Size: 215 x 260mm at 300 pixels/inch; or 2539 x 3307 pixels**

Your entry can be submitted in either jpeg or tiff format.

GOOD LUCK!



History lesson

Railroad tracks are fascinating! The U.S. standard railway gauge i.e., the distance between the rails, is four feet, eight and a half inches **which is an exceedingly odd number.**

Why was that gauge used? Because that is the way they built them in England, and English expatriates built the U.S. railroads and indeed, most of the Australian railways.

Why did the English build them like that? Because the first rail lines were built by the same people who built the pre-railroad tramways, and that is the gauge they used.

Why did 'they' use that gauge then? Because the people who built the tramways used the same jigs and tools that they used for building wagons, which used that wheel spacing.

Why did the wagons have that peculiar odd wheel spacing? Well, if they tried to use any other spacing, the wagon wheels would break on some of the old, long distance roads in England, because that is the spacing of the wheel ruts worn into the road surface.

Roman war chariots formed the initial wheel ruts, which everyone else had to match for fear of destroying their wagon wheels. Since the chariots were made for Imperial Rome, they were all alike in the matter of wheel spacing throughout their empire. So, who built those old rutted roads? Imperial Rome built the first long distance roads in Europe and England for their legions. As they were well made and straight, they have been used ever since.

Therefore, the United States standard railway gauge and the ruts in the road four feet, eight and a half inches apart, are derived from the original specifications for an Imperial Roman war chariot. Bureaucracies live forever! So, the next time you are handed a specification/procedure/process and wonder

what 'horses arse came up with it?' You may be exactly right. Imperial Roman army war chariots were made just wide enough to accommodate the rear ends of two war horses (two horses' arses). Now comes the twist to the story:

When you see a Space Shuttle sitting on the launch pad, there are two big booster rockets attached to the sides of the main fuel tank. These are solid rocket boosters, or SRBs. The SRBs are made by Thiokol at their factory in

Utah. The engineers who designed the SRBs would have preferred to make them a bit fatter, but the SRBs had to be shipped by train from the factory to the launch site. The railroad line from the factory happens to run through a tunnel in the mountains, and the SRBs had to fit through that tunnel. The tunnel is slightly wider than the railroad track, and the railroad track, as you now know, is about as wide as two horses' behinds.

So, a major Space Shuttle design feature of what is arguably the world's most advanced transportation system was determined over two thousand years ago by the width of a horse's arse! And you probably thought that being a horse's arse wasn't important? Ancient horses' arses control almost everything and current horses' arses are controlling everything else!

Unfortunately, I do not know whom to credit for the above research. We are, however, indebted to them because it is a remarkable lesson in how history evolves. 🐾

AE
 admin@aevidesolutions.com
 +61420908063

Grow your business online

- Website Design
- Ecommerce website development
- Website Maintenance
- Social Media Marketing
- SEO
- Web and Mobile Applications

AE



An examination gone wrong

This interesting little story was taken from *Revelations of a Square*, written by the Reverend Bro G Oliver DD and published in 1855 by Richard Spencer.

‘**W**e had once, a rich scene in our lodge, during Brother Dunckerley’s mastership, which carries with it a useful lesson, and ought not to be disregarded,’ proceeded my gossiping companion, who, like the barber in the *Arabian Nights*, would not suffer anyone to talk but himself. ‘A stranger presented himself as a visitor, was examined, and admitted. He proved to be of a respectable standing in society, although on the present occasion he lent himself to the perpetration of a very disreputable affair; and the Right Worshipful Master, with all his tact and discrimination was very nearly outwitted. An ancient law of Freemasonry provided that no visitor, however skilled in the art, shall be admitted into a lodge unless he is personally known to, or well vouched and recommended by some of the brethren then present. Many occasions arose in which it had been deemed expedient to remit the strict observance of the rule, and such had been the case in the present instance. The intruder, however, had not occupied his precarious position more than five minutes, before a venerable brother called aloud – ‘It rains!’

‘Brother Dunckerley’s presence of mind did not forsake him in this emergency, and he gravely demanded of the visitor, – Where were you made a mason?’ The answer was at hand, ‘In a lodge at the King’s Head, Gravesend.’

‘Out with him! Down with the intruder! Turn him out!’

‘This reply betrayed him; the daw was stripped of his borrowed plumes. The brethren rose simultaneously from their seats in some degree of unnecessary alarm, like a flock of sheep in the presence of some strange dog. The intruder was perplexed; he saw his error, but knew not the remedy: and when the Right Worshipful Master quietly observed: ‘Now sir, will you be kind enough to favour us with your version of the story,’ he replied, in the language of Canning’s Knife Grinder: ‘Story! Lord bless you! I have none to tell! I was anxious to see a lodge of brethren at work; and one of your seceding members furnished me with answers to a few questions which he said would be proposed in the Tyler’s room, and for a frolic I was determined to test their truth, as, at the very worst, I could only be rejected, which I did not conceive would be either a disappointment or a disgrace; for to say the truth, I scarcely expected to gain admittance into the lodge.’

‘What was to be done? The dilemma was pressing, and various opinions were

proposed and discussed, while the delinquent was securely locked up in the preparing room, and left in darkness to his own disagreeable reflections. The confusion in King Agramante’s camp, so well described by Ariosto, where one said one thing and another, the reverse, may convey some idea of the consternation which issued. All spoke together, and the reins of authority seemed to have been unnaturally snapped asunder, for the R.W.M. had retired with his Wardens behind the pedestal, leaving the brethren in the body of the room to denounce or threaten at their pleasure; and their objurgations were rather amusing than otherwise. One or two young members, in the exuberance of their zeal, thoughtless and ill-judging, like sailors at the prospect of a wreck breaking open the spirit room, jumped upon the benches, like Victor Hugo’s scholars in Notre Dame, vociferating, – ‘Out with him! Down with the intruder! Turn him out!’

Others were more moderate. One brother observed, in a deprecatory tone of voice: ‘He ought not to have been admitted.’ A fat brother, with a red face peering from beneath his periwig and queue, who had not taken the trouble, amidst all this excitement, to move from his seat, quietly asked, ‘Who examined him?’ And others, acting under the impulse so universally displayed by the young men on the bench, were clamorous that the watch should be called in, and the intruder transferred to the roundhouse.

‘Meanwhile, Bro. Dunckerley had matured his plan, and having ascended into the chair, and given the signal which appeased the tumult, and brought every brother to his seat in a moment, he said: “Brethren, – I need not tell you that we are placed at this moment in a situation where a false step may involve not only this lodge but the whole Craft in unknown difficulties. It was the maxim of Socrates, – it is well to punish an enemy, but it is better to make him your friend. Now we must not content ourselves with asking who examined him? Or why he was admitted? For he is actually amongst us; and it is too late to prevent the intrusion. And if we were to adopt that worthy brother’s advice who recommended him to be turned out, the matter would not be greatly mended; – the principal




difficulty would still remain. I conceive, therefore, that the wisest course we can pursue under these untoward circumstances will be, to use our best endeavours towards converting this temporary evil into a permanent benefit, as the bee extracts honey from the most poisonous of flowers, by transforming the unworthy cowan into a worthy mason. For this purpose, I propose that – if his station in life be not objectionable – the provision of our bye laws respecting the admission of candidates be suspended in this single instance, and that he be initiated on the spot.”

“The proposition was regularly seconded by the Senior Warden, and was unanimously agreed to: and the intruder was again introduced by the senior E.A.P., for we had in our lodges at that time, neither Deacons nor Inner Guard. The R.W.M. first examined him as to his residence, trade and respectability of character; and these inquiries being satisfactorily disposed of, the question was proposed, whether he would adopt the alternative of being made a mason, to avoid the disgrace of being posted as an impostor.

‘He said that nothing could be more acceptable to his wishes. In fact, it was the very proposal he intended to make himself, in atonement for his error, and as a means of wiping away his disgrace.’ He accordingly received the first degree; and not only proved an excellent and zealous mason, but in due course rose to the chair of his lodge.

The book *The Revelations of a Square* is available from your Library, for borrowing.

The expression ‘it rains’ is usually uttered in discussion of lodge matters outside the lodge when a non-mason approaches so that the conversation is terminated and non-lodge matters discussed instead.

The E.A.P. refers to the Entered Apprentice Pursuivant who controlled the entry of E.A.F.s into the lodge. The role is today normally performed by the Inner Guard. Grand Lodge has perpetuated the name Pursuivant in their name for the Grand Lodge Inner Guard. 

Everyone needs a Rainbow

Who would have thought that as we entered the year 2020 our lives were going to be **changed so drastically?**

First there were raging bushfires then floods and now COVID19. Throughout these difficult times the masonic family has supported each other.

Our 90th Anniversary program planned for 16 May was thrown into disarray as the Grand Lodge of SA & NT and many other venues shut their doors for an indefinite period.

Life was on hold and no plans could be made for any meetings or activities.

As many of you will be aware we have been advertising to find past members who may like to attend the 90th Anniversary meeting or who may be able to tell us of their ‘rainbow days’ so that we can add to our history.

Through an advert in the *Freemason* magazine I have been contacted by a Freemason now living in Tasmania. Bill Simkus was a DeMolay in the Newcastle area and married a Rainbow Girl, Nancy Cram. They were married for 39 years. Nancy when aged five, along with her three sisters, the youngest being five months, were separated and placed in foster care. This was not a nice time for Nancy as she was treated like a slave and had little education.


The welfare officer was a mason and called into the home of the Crams to pay his dues. He told them about Nancy and how she had nowhere to spend Christmas. They took her in and discovered she had never had a birthday party or a Christmas present. The date she was taken to the Cram home was

...she was treated like a slave...

10 December, 1948 and her birthday was 22 December. Mrs Cram knew quite a few girls whose mothers were Eastern Star members and they came as a surprise to the house and gave Nancy the best gift ever... love. Most of the girls were her friends for the rest of her life and most were Rainbow Girls. (Are you crying yet? If not you soon will be)

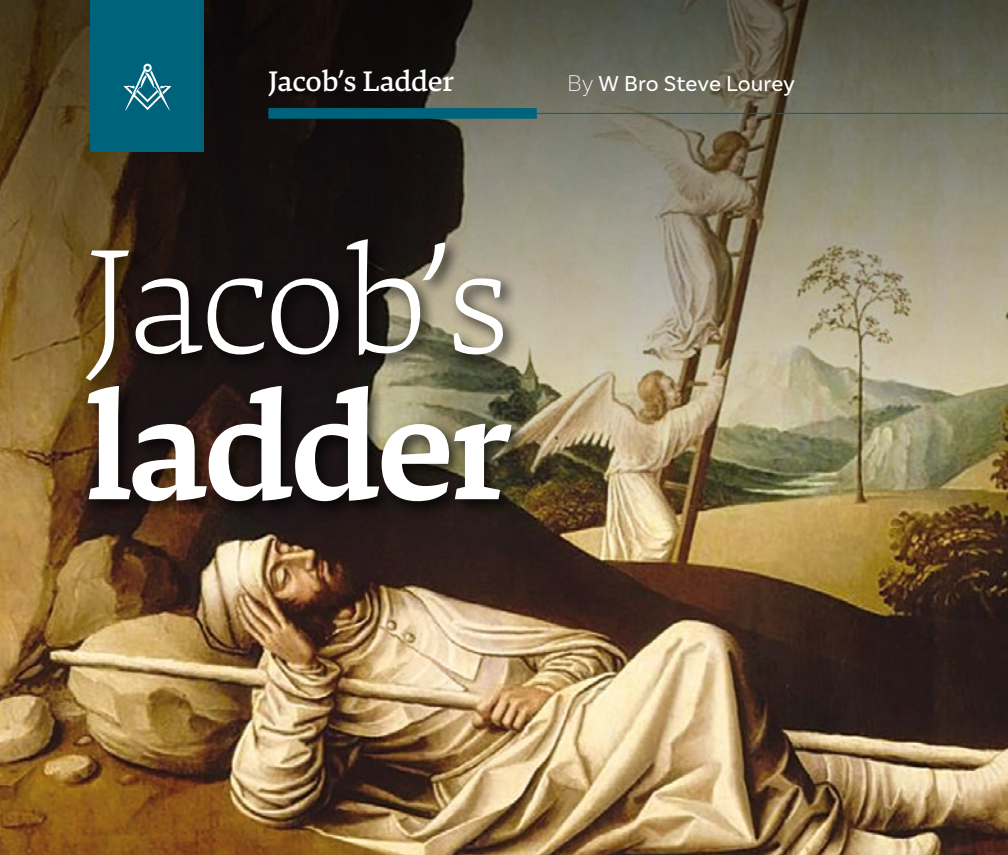
The Crams helped her with her education and the rest is history. Nancy died very suddenly. At her funeral her adopted daughter sang *Amazing Grace* and *Danny Boy* while the coffin was leaving the chapel. When she finished the eight Rainbow Girls present sang *My Rainbow Dreams*. Bill said it was really beautiful and had not been pre-arranged but the girls knew what Nancy had gone through in her early life and how much Rainbow and Eastern Star had helped her.

Thank you to Bill for this lovely story. It’s interesting to learn what happened to members along life’s journey. These memories all form part of the 90 years of Rainbow in Australia. Thank you Bill for sharing this story.

Do you have a Rainbow Girls story to share? Please send it to: rainbowaus90@gmail.com 



Jacob's Ladder



We first hear of Jacob's Ladder in Genesis 28:10-22. During his arduous journey from Beersheba to Haran, **Jacob stopped to rest in a desolate place.**

In a dream, he saw a ladder; its base rested on the earth and its top reached to heaven. The ladder, on which angels of God were ascending and descending, represents the connection between the human and the divine. The ladder is an allegory of the divine action that should precede all human activity. It is in contrast to the Tower of Babel, built by men, who in their pride, wanted to reach heaven to become gods.

In Masonry, the Entered Apprentice (EA) is first introduced to the imagery of Jacob's Ladder in the First Degree. Remember that the EA is not expected to ascend the ladder at his initiation; it is depicted on the Tracing Board and the means of ascent are partially explained to him. The symbolism of Jacob's Ladder portrays a spiritual advance, through the virtues of Faith, Hope and Charity, to the summit of Masonry.

The ladder represents the progressive ascent of intellectual communication between earth and heaven. A newly initiated candidate stands on the floor of the lodge, depicting the temporal

world, and begins his ascent of the ladder of life from 'earth' to 'heaven', from 'life' to 'death', from the 'mortal' to the 'immortal'. Step by step he progresses until he reaches the top of the ladder. Masonry is, indeed, a progressive science.

In ancient Egypt, tradition relates that Ra's ladder linked heaven and earth. The Egyptian Book of the Dead referred to a ladder which allowed one to behold the gods. In works of Egyptian art, we find the souls of the dead climbing a stairway of seven or nine treads to reach the throne of Osiris and undergo the weighing of their hearts.

The first of the three principal rounds in the masonic ladder is faith. This grace is explained in the scriptures. It is the cheer of the sorrowing, and the life of the just. It is the credit we give to the declarations of God or the evidence of the facts or propositions presented to us in the Bible. True faith involves the forsaking of all known sin and cheerful and constant obedience to God's commands.

The Entered Apprentice has heard the NE Charge before he hears the beautiful words of the sectional lecture that describe the three principal rounds of Jacob's ladder: 'Charity, lovely in itself, is the brightest ornament that can adorn our masonic profession; it is the best test and surest proof of the sincerity of our religion; benevolence attended by heaven-born Charity is an honour to the nation from whence it springs and by which it is nourished and cherished.' But the EA may reflect that masonic giving to the needy is not confined to alms. 'Charity comprehends the whole' is a way of saying that we must have a natural affection for all men, to think well of them, and to support them.

In the Islamic tradition, Jacob's Ladder is seen as a symbol of ascension, representing the ascent of Muhammed to heaven from the top of Mount Moriah.

Amongst our operative brethren, the ladder is, of course, a familiar implement. It was in constant use by our ancient brethren. In a system where working tools were used to symbolize moral properties the ladder would be made to typify the power or means by which man is lifted to a higher state of existence. It was always employed with the same meaning in the Ancient Mysteries and was a familiar symbol of salvation long before Jacob saw it extending from earth to heaven. We, as did the ancients, ascribe to it seven rungs, symbolising the four cardinal and the three theological virtues by which it was supposed a man was prepared for and elevated to the higher state.

In the Christian tradition, Saint John Chrysostom urged us to reach heaven, by ascending Jacob's ladder. To him, Jacob's ladder was an illustration of the ascent through virtue, step by step, by which it is possible to rise from earth to heaven, not by steps apparent to the senses, but by the amending and correcting of one's habits.


In the Platonic tradition, this symbolism describes the ascent of the soul from one world to the other. In the Mithraic mysteries each rung of a ladder was guarded by an angel and the adept had to progressively disrobe to attain the resurrection of the body. The Mithraic initiation used the ladder as a symbol of

mystical initiation, ascending through the seven metals and planetary spheres.

The mystical ladder which Jacob saw extending from earth to heaven, was a common symbol in the Ancient Mysteries and was always composed of seven steps or rounds. The ladder symbolized the progress of man from his present to higher conditions with each round representing one of the seven stages of his evolutionary progress. In the mysteries of Persia and India, this mystic ladder was an important symbol, especially in Persia, where a ladder of seven rounds was erected in each of the temples.

The seven steps also correspond to the seven gates through which the candidate was passed successively in his symbolic journeyings through the seven caverns of Initiation and symbolized the seven conditions or sub-planes of Hades. The seven steps, seven gates, seven halls, seven worlds, seven planes, etc., are all symbols of the various stages of the soul's progress.

The ancient mystics held that the evolution of the human soul took place through a series of seven globes situated on the three lower planes of the universe. The life wave passes seven times around this world-chain, and through seven stages on each globe. The progress involves a downward and an upward arc – a descent of spirit into matter and a re-ascend of spirit to God. This is symbolized in Jacob's vision by the angels ascending and descending.

In masonic tracing board illustrations, the ladder extends no further, because God himself cannot be comprehended. To arrive in heaven itself, we must pass through 'that awful moment when the soul shall take wing to that boundless and unexplored expanse above, where the divisions of time shall cease, and the glories of an endless eternity burst upon the view.' 

SOURCES

Adams, C. C. (n.d.). *Masonic Notes*. Vol. 2. 1919-1920

Bradley, D. C. (Ed.) (1981). *Committee on Masonic Education*. Grand Lodge of Canada in the Province of Ontario, 1(1)

Builder Magazine (1918). *The Builder Magazine*, 4(8)



Chrysostom, J. (Saint) & Goggin, T. A. (1960). *Commentary on Saint John the Apostle and Evangelist*. New York - Fathers of the Church

Claudy, C. H. (1932). *Introduction to Freemasonry*. Most Worshipful Grand Lodge, Ancient Free and Accepted Masons of the Commonwealth of Massachusetts

Heritage Lodge No 730 (1981). *Proceedings*. Ancient Free and Accepted Masons of Canada in the Province of Ontario

Mackey, A. G. (1914). *An Encyclopedia of Freemasonry and its Kindred Sciences* comprising the who range of Arts, Sciences and Literature as Connected with the Institution.

Vol. 1. New and Revised Edition. New York: The Masonic History Company

Sandbach, D. (2018). *Faith, Hope and Charity - The Three Principal Staves in Jacob's Ladder*. United Grand Lodge of England

Sherer, J. (1876). *The Masonic Ladder - or, the Nine Steps to Ancient Freemasonry - Being a Practical Exhibit, in Prose and Verse, of the Moral Precepts, Traditions, Scriptural Instructions and Allegories of the Degrees*

Stein, R. B. (2003). *Searching for Jacob's Ladder*. *Colby Quarterly*, 39(1), 5

Vail, C. H. (n.d.). *Ancient Mysteries and Modern Masonry*



If you have a fall

We all come unstuck sometimes, **but how do you manage to pick yourself up** after you have had a fall?

Whether it's in the street, in the garden or in the house, falls can happen anywhere and at any time and to anyone. But there are certain facts and procedures which can minimise falls and prevent complications.

Falls send more people, especially men and older people to the doctor than any other injury.

People have been worried by a spreading virus, terrorism, sharks and other dangers but more than 600,000 people each year are estimated to die worldwide from falls. Survey results show that falls are the second leading cause of death by injury after road accidents.

Roof tops, cliffs and buildings are not the most dangerous areas. It is the everyday low-level areas such as foot-paths, shopping aisles, showers, stairs and even a tumble out of bed which are the more dangerous.

Speaking from recent personal experience and a subsequent week in hospital, I listened very carefully when the

*Take your time,
check whether
you can easily
move your head,
arms or legs
without pain.*

following advice was given during my recovery period.

Be careful, even in the most ordinary places. Check your home for loose rugs, wear good shoes with tread and don't wear high heels on slippery surfaces. If you feel lightheaded or faint sit down immediately, use a cane or walker if required and get a hearing aid if you need one to improve your balance.

If you fall in your home, try to protect your head and roll but don't panic. If you

have an emergency plan or telephone, use them. It is important to know who to call for help and let trusted family and friends know how to get into your house if you are unable to move. And try to have a phone on a low table in case it is difficult to stand up.

Check whether you can move. If you can, try the following suggestions.

Roll on to your side and try to move on to your hands and knees. If there is a nearby chair or other support try to drag yourself to it. Face the chair and get on to your knees. If you can't bend your knees very well, slide along on your bottom. If you can use your knees, ease on to your elbows, bring one knee forward and put that foot onto the floor, then use the chair as a support to push up with your arms so that you can ease yourself into a standing position, turn yourself gently and sit on a firm surface. If you can stand, rest for a while before making any further moves.

If you can't move or get up, consider the following procedures.

Is there any way you can attract attention? Shout and bang something,



use the telephone if possible, press your alarm pendant. Get comfortable by finding a nearby cushion or other item to put under your head, cover yourself with a rug or cloth to keep warm, try to move to avoid stiffness and help circulation and avoid pressure sores.

If the fall occurs outside the house, people will invariably try to help. If medical help is needed, try to remain still, do not attempt to get up but wait until authorised help arrives. Let the professionals take charge. And if you do fall, try to roll and protect your head and let the fleshy side parts of your body absorb the impact.

Shock is probably the first reaction of a fall and many victims try to recover balance and stand up quickly before their body has had a chance to react. Take your time, check whether you can easily move your head, arms or legs without pain. If there is pain, remain as still as possible until help arrives. Always carry some form of identification with you and a family/friend name and number to contact.

There are a number of other actions which can be taken to help prevent falls.

For example, as you age, your vision changes and people do not see as clearly, are less able to judge distance and depth or adjust to sudden changes of light. It is worthwhile to have your eyes checked regularly.

In the house, light switches should be easy to reach, stairs and steps well lit, carpets securely fixed, rugs, mats and floor surfaces slip resistant, handrails where advised, beds easy to get in and out of. Bathrooms need special attention with slip resistant mats on the floor and in the shower, soap, shampoo and towels within easy reach, handrail in shower or next to the bath and next to the toilet.

Outside the house, paths and entrance well lit, steps with easy to reach handrail, edge of steps clearly marked, clothesline easy to reach, garage/shed floors free of oil and grease and street footpath in good repair.

Watch where you are going, don't read or use a mobile phone while you are walking, they reduce your field of view. If available, always use handrails when on a staircase and don't have your hands in your pockets as this reduces your ability to regain your balance if you stumble.

Falls are often overlooked as a cause of injury, but records show that more than 37 million falls severe enough to require medical attention occur throughout the world each year.

As the hospital staff told me, there are many hazards in the world of today and knowledge and prevention can ease some of the problems we have to face. Watch carefully what you are doing and where you are going. The result could be a longer, happier and less stressful life. 🛠️

Editor's note

We received an excellent story about prostate cancer but the medical case depicted is still being treated. **Watch for the December issue!**

More about falls...



25.6 % of older people **fell at least once** in the preceding 12 months



Among those who fell, 66.1% were injured and **20% went to hospital.**

Falls among older people lead to approximately **32,000 hospitalisations in NSW every year.**

So take
care!



Broken Hill

– a town of contrasts

Towns and cities sometimes have **unusual names which often fail to give a good description** or reason of how the name was decided.

Take for example Broken Hill, a town situated 935 kilometres north-west of Sydney. It is a mining city in a hot and sub-arid region which can have droughts or torrential rain.

My quest for knowledge led to two actions regarding this NSW country centre – to visit and explore and to find out how it got its name.

Broken Hill's
Sculpture
Symposium

Photo courtesy of Sue and Dieter Mylius

Although the town's name sounds like a recent invention it actually dates back to 1883 when boundary rider Charlie Rasp discovered silver ore in the region leading to the formation of the town in 1888. However, in 1884 explorer Charles Sturt and his party passed through the district and noting the unique shape of the hill he referred to it as a 'broken hill' in his diary.

The area was actually a number of hills in a boomerang shaped line which appeared to have a break in them. The main silver lode was up to 250 metres wide, 7.5 kilometres long and dipped deep into the earth. That broken area no longer exists as it has been mined away.

Rasp's discovery led to Broken Hill becoming one of the world's richest silver-lead-zinc ore mines which at one stage provided one third of the world's silver. It is Australia's oldest populated mining city.

Rather than a tiring drive, I chose the NSW TrainLink train service, departing Sydney's Central Station in the morning and arriving at Broken Hill in the early evening after passing through familiar centres such as Katoomba, Bathurst, Orange, Parkes and Ivanhoe.

It has been the setting for more than 140 films and commercials.

Our hotel room was comfortable and within easy walking distance of the town centre and also close to the Tourist Bureau where information and maps were readily available. Visiting Broken Hill can be classed as a real adventure as it has buildings of yesteryear, sculptures, lakes, museums, a ghost town and a train – a fascinating taste of the outback.

We decided to start the tour with a 24km drive for a look into the past by visiting the ghost town of Silverton. It has a restored gaol, art galleries and artist studios and, of course the Silverton Hotel. It can also claim fame as the setting for actors Mel Gibson and Bryan Brown and such films as *Priscilla*,

Queen of the Desert and *Mad Max*. It has been the setting for more than 140 films and commercials.

Time for a refreshing drink at the old bar or at one of the outdoor tables before a short walk to the even more intriguing site of the ancient Silverton Masonic Hall, set apart from the town with its old-world bricks and wood atmosphere, a fitting example of the centuries Freemasonry has existed.

Where to next? The vote selected the beautiful Menindee Lakes which can be dry or wet. We were lucky that we arrived at a time when the Lakes were in flood. If it had been an earlier year, we would have the less pleasant view and walk on a parched, drought affected land with little to please a tourist or for any memorable photographs. Our guide had pleasure in piloting his boat to different vantage points, including the abundant



Silverton Hotel

EVENTS AND NOTICES

Lodge Mayfield Daylight No 493

Calling Newcastle masons

Newcastle's only daylight lodge welcomes **masons unavailable for or cautious about night-time meetings!**

2nd Tuesday of every month.

Tying at 9:30am. Lunch \$10.
New Lambton Masonic Centre.
For details call 02 4968 4511.

International Order of the Rainbow for Girls

Thinking of everyone!

The International Rainbow Girls are thinking of everyone during this COVID19 experience. **May we soon see the Rainbow of Promise & Victory**

For further details please phone
Talese on: 0401 213 800
or email: talese_s@hotmail.com

Bathurst District Freemasons

175 Year Celebration

Due to COVID and other events beyond our control, the *175 year Celebration of Freemasonry in Bathurst* to be held in December has been postponed until a suitable date in 2021 can be arranged.

Watch this space for a new date!

Contact Chris Tillott on: 0437 768 603
or email: yetam@skymesh.com.au

List your event or notice here!

freemason@apmgraphics.com.au

WHAT'S ON

Broken Hill

bird life and areas of trees which he said had been drowned by the torrential rain. He also pointed out that at its peak the Lakes held four times more water than Sydney Harbour.

From the Lakes we continued on to Kinchega National Park which contains many picnic parks and camp sites. The exploration parties of Burke and Wills and Charles Sturt both spent time camped in the park. Kinchega was formerly part of the Kinchega-Kars pastoral lease held by the Hughes family since 1870. When it was at its peak, the property extended from Menindee to Broken Hill and covered an area of more than 800,000 hectares. The Kinchega section was dedicated as a national park in 1967 when the six millionth sheep was sheared as part of the ceremony.

There was so much more to see such as the White Cliffs opal fields, the Royal Flying Doctor Service, White's mining museum, the art galleries and the Sunset Sculpture Symposium but what to choose? If you are interested in art a visit is recommended to the galleries of Pro Hart and Jack Absalom where you will stand amazed in front of the world's largest acrylic painting on canvas.

And so the tours continue. It takes a full day to drive to Australia's oldest commercial opal fields at White Cliffs where houses were built underground because of the extreme summer heat. Australia's first solar power station was built there because of the region's large exposure to sunlight. When accustomed to open air and sunlight it is an unreal feeling to visit an underground room where the temperature stays at a constant 22 degrees.



Rolls Royce painted by Pro Hart displayed at the Pro Hart Gallery

Photo courtesy of Destination NSW

Time for one more visit and this tour takes us in the late afternoon to the Sculpture Symposium to look at the work created by twelve of the world's leading sculptors. The site has a 360-degree panoramic view and we wander around the area to read and learn about

the various backgrounds of the different objects.

The view highlights and enhances the beauty of the Australian outback but the climax is the stunning sunset which brings to life the colours of the various sculptures and leaves an indelible memory in the mind of every visitor.

It has taken five days to visit just some of the different areas around Broken Hill with plenty still left to see of the rich frontier history of the true Australian outback. For people interested in Australian history and the outback it is an adventure to be enjoyed and remembered. 🇺🇸

*Visiting Broken Hill
can be classed as a
real adventure...*



Australia's first solar power station at White Cliffs

Photo courtesy of Sue and Dieter Mylius



Residents enjoying Whiddon's cooking program



Whiddon
Mudgee
Pioneer

Whiddon welcomes new homes in regional NSW towns of **Moree and Mudgee**

Award-winning aged care provider, Whiddon, is often at the very heart of the regional, rural and remote communities they are part of, both as a provider of aged care services and an employer.

This year, Whiddon has officially welcomed two new care homes to their aged care portfolio, which now extends to 26 geographic locations in New South Wales and Queensland.

In February 2020, Whiddon officially welcomed Fairview Retirement Village in Moree to the family, now named Whiddon Moree, adding 96 residential aged care places and 18 retirement village units to Whiddon's aged care offering. This also provided an exciting opportunity to grow Whiddon's community care services in the New England area, alongside their existing services at Narrabri, Wee Waa and Tamworth.

Their newest home in Mudgee, Whiddon Mudgee Pioneer, formerly known as Pioneer House was welcomed in July 2020, adding 81 residential aged care places, including dementia care, to Whiddon's portfolio.

Whiddon has a deep respect for the strong linkages that exist between these care homes and their local communities, and are incredibly proud to partner with these communities to improve the quality of life for older people living in the community. These acquisitions reflect Whiddon's strong commitment to the provision of quality aged care cares in regional, remote and rural Australia – something they have always been passionate about.

With more than 70 years of caring for older Australians, Whiddon looks forward to bringing their award-winning model care and distinct Whiddon experience to these care homes. This experience is based on the holistic and quality care and support for older people with care needs and their investment in their people, services and communities



The Whiddon Kelso team

Aged Care Employee Day celebrated in 2020!

Aged Care Employee Day, an official day to celebrate everyone working in the aged care industry was celebrated on 7 August. Whiddon created the day in 2018 to shine a light on Australia's unsung heroes. Whiddon marked the day with a range of events and was thrilled to see the day celebrated so widely across the industry this year.

Support Whiddon to continue improving the quality of life of older Australians through innovation, research and new approaches to care. Make a donation today at www.whiddon.com.au/make-a-donation.



An apron is just a cape on backwards!

For many of us being a Freemason is lodge. Regularly attending our lodge meetings. Enjoying the South and visiting where possible are the staples of our diet. **The basics in which we keep developing and giving back to those who gave us these basics.**

Recent times have taken this staple routine from us. Health, legalities, and restrictions have constricted the lifeblood of Freemasonry.

However, technology has spliced itself into our masonic routines by enabling us to still meet on our laptops. Of course, there are pitfalls:

A screen with many faces; bad internet connections; creative yet distracting backgrounds; the 'technologically challenged' stumbling and great conversations missed due to mute being enabled by mistake!

As handy as this may be, it's neither a replacement nor ideal. Nor is it suitable for masonic ceremonial. But it is a connection! A band-aid for the monthly routine and masonic fix. A must for many brethren.

My mother lodge (The Royal Empire Lodge) opted for the casual approach solely as a way for us to simply chat and catch up. A method to check in on each other and see if anybody needed any help. We regularly had similar numbers online as at our physical meetings – we even raised a (virtual) glass to our sick and absent brethren.

This leads me to my opinion of the reality of Freemasonry.

When I go to lodge, I go to give and I give my all, I give my best for all who have taken their time to attend the meeting. Since I give the best I can, I take a lot. I sit back (where I can) and watch

the harmony of the lodge. The debates, the ritual, the questions, and the appreciation. This activity seems to release a chemical that reinforces what I am doing is right. More importantly it impels me to take what I have gained from the meeting and apply it to that part of my world that is under my control. My family, friends, work, and general interactions!

This is the meaning of Freemasonry. It's not just for those we are meeting in lodge and 'convenient rooms'. But for those who cannot be with us. For Freemasonry to thrive we must improve the immediate surroundings for each of us. When someone says, 'I am a Freemason', the wider community will 'know' he is a good man.

This type of behaviour is contagious. If non masons experience the righteous behaviour of members of the Craft they WILL be attracted.

There have been so many recent examples of Freemasons showing their true colours. The recent pandemic has shown people as they really are. Whilst some were stripping the shelves of toilet paper, we were delivering it to those that needed it most. When others were hoarding food, we were cooking for our neighbours. All our lives have been touched in some way by COVID-19, but every cloud shows its silver lining when someone displays a token of goodwill.

The recent pandemic has shown people as they really are. Whilst some were stripping the shelves of toilet paper, we were delivering it to those that needed it most.

I watch my email, phone, and social media and I have witnessed an abundance of goodwill. Even if someone can't help, they are offering or trying. The amount of positive activity in society sprouting from our ancient fraternity is outstanding. It's made me prouder to be a mason than ever before. It's heart-warming not to just see our goodwill in action, but also to see that it's not given with the intention to receive. We are an army of unsung heroes in society.

Hence the title; *An apron is just a cape on backwards!*

All this without physical meetings; without the South; without well-rehearsed and delivered ceremonies. In short, our membership is paying off. It's paying off for those around us. This is its purpose. Firstly, to improve us individually, so we can better serve the world around us. This legacy is something that lasts longer than the action itself. In many instances longer than our lives. The system of Freemasonry itself is a legacy. Therefore, if we believe in Freemasonry, we acknowledge the importance of that legacy.

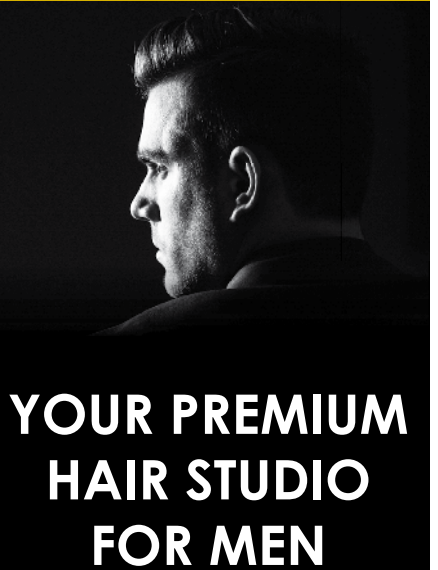
Let's continue as we are to keep this positive 'Freemason legacy' going.

This is a thank you to all the brethren who have stood up during these times and been there for those that needed you. Thank you for your efforts and thank you for keeping the masonic legacy strong despite being deprived of our regular meetings. 🙏



COOL CUTS
mens hair studio

HAIR CUTS & STYLING | HAIR PRODUCTS | SHAVING



**YOUR PREMIUM
HAIR STUDIO
FOR MEN**

02 9792 6444

Shop 5A, Padstow Pde Padstow
www.coolcuts.com.au



A Brief History of Lodge Vacluse

From the salty air of Watsons Bay to the leafy North Shore, this is the story of Lodge Vacluse.

This very brief history of Lodge Vacluse has been put together from information provided over the years by a number of people including foundation member John Jasper Drew, long time secretary C.W. (Charlie) Everitt, wonderful senior lodge member Claude J. Powter, respected local citizen and doctor Les (Doc) Burgess and also the current treasurer VW Bro Brian Heath.

In 1909 a group of active masons living in Watsons Bay decided it was time they had a lodge in their own suburb to continue their involvement in Freemasonry.

A number of suggestions regarding the name of the intended lodge were considered including Lodge King Solomon of Vacluse and Lodge Captain Cook but it was finally decided that it should be just Lodge Vacluse.

Lodge Vacluse was consecrated on 16 April 1910 with the then Grand Master, MW Bro Montgomery Hamilton present.

The first meetings were held in the town hall on the ocean side of the little Watson Bay shopping centre.

The building is still standing today and while it started as Council Chambers, during its life it served as a picture theatre, car museum, and a retail and commercial outlet.

The lodge started on a sad note as W Bro Stephens, the Foundation Master, failed to complete his year in office. His wife had died suddenly and Bro Stephens was so affected by her loss that he died a few months later.

The town hall proved to be an unsuitable place to meet so in 1911 when the Congregational church hall next door became available it was purchased by the lodge for £400 pounds.

The church hall was made of corrugated iron which was hot in summer and cold in winter and was affectionately known as the 'Old Tin Shed'. Initially it required the lodge room furniture to be dismantled and removed after each meeting so the South could be set up, very inconvenient!

A supper room was eventually added to the rear of the building and the lodge met there for the next 13 years.

The Secretary at the time was Charlie Everitt who had been one of three brethren initiated at the first meeting in 1910 and lived on Marine Parade opposite the beach. Charlie played an integral part in the foundation and running of the lodge in its formative years.

Charlie was a painter and wallpaper hanger by trade and is credited with having painted the old Egyptian Room which was originally in College Street. Brethren who have seen it agreed that it would have needed an 'expert' brother to do the intricate paint work on the ceiling and cornices etc. Charlie certainly proved to be one such brother.

In 1924 the Council decided to auction the existing Town Hall and Charlie was authorised to bid up to £2,000 for it and was successful; being the only bidder. He also bought the contents for £130 which included 250 Austrian chairs, a grand piano and various other items.



WM's jewel marking 50 years of fraternal regard

The Town Hall proved to be an impractical meeting place so it was decided, as an investment, to convert it to a picture theatre – for moving pictures had become the vogue at that time.

The investment was to prove a real headache for the Trustees of the lodge and particularly the secretary who was responsible for its operation. Charlie tells of both hilarious and serious experiences involving tenants of the hall. Doubtless he was relieved when it was eventually sold.

The lodge then decided to build its own temple attached to the rear of the picture theatre in Gap Road, the narrow lane that runs beside the cliffs of the same name. This was done at the cost of £4,500 and the building was dedicated in May 1926 and served as the home of the lodge for the next 50 years.

Lodge Vacluse was then part of District 42 which also included those lodges meeting in the Double Bay Masonic Centre. Lodge Vacluse was eventually to have three daughter lodges, Lodge Rose Bay, Lodge Harry Christison, named after one of the founding members, and Lodge Greycliff. It was in 1927 that the ferry 'Greycliff', on its way from Circular Quay to Watsons Bay, collided with the freighter 'Tahiti' resulting in the loss of 40 lives many of whom were local Watsons Bay citizens and children.

In 1960 these three daughter lodges presented a beautiful Worshipful Master's jewel to the lodge on the night of its 50th anniversary and this jewel is still worn by the serving WM at all lodge meetings.

Lodge Vaucluse is known as a seafaring lodge in part because of its connection with Watsons Bay and also because of its lodge honours of 'masthead – yardarm – hitch-up'.

In the early 1950s a considerable number of new members joined from the Vaucluse Yacht Club which reinforced the seafaring connection and gave great strength and considerable degree work to the lodge.

By 1976 Lodge Vaucluse was finding it difficult to finance the upkeep of its premises so it made the very difficult decision to sell the Watsons Bay Temple and move to the Lane Cove Masonic Centre in Longueville Road.

Apart from relieving the financial situation, Lane Cove was a more convenient location for many regular attending brethren lived on the north shore at that time.

The Watsons Bay Temple was eventually sold for \$55,000, a figure which today seems ridiculous particularly as it has since been sold a couple of times, on the last occasion thought to be for a figure between \$6.5 and \$7.0 million. Mind you an enormous amount was spent on the old building converting it to the imposing residential building of today.

Over the succeeding years the lodge has been able to donate considerable funds from the sale of the Watsons Bay building to many charitable organisations as well as to the usual masonic charities. When Lodge Vaucluse moved to the newly completed Artarmon Masonic Centre in March 1992 it donated \$20,000 to assist in the furnishing of the new centre. This donation is recognised by a small plaque on the wall beside the Junior Warden's chair.

Another important decision was taken in March 1998 when Lodge Vaucluse was approached by Lodge Rugby, which had been consecrated in 1954, suggesting the consolidation of the two lodges.

The Vaucluse members had known the Lodge Rugby brethren for many



Lodge Vaucluse lodge room, 1926-74

years, had attended their meetings and had been rugby union supporters. They remembered vividly how, during the Lodge Rugby ceremonies in the lodge room on the first floor, the sound was often heard of beer kegs being rolled across the timber floors downstairs to be used later at the Festive Board. (While not part of their by-laws it was clearly understood that a beer was never to be drunk from the bottle.)

This was definitely the type of lodge that the Vaucluse brethren would be comfortable with.

The consolidation committee meetings were all harmonious and the decision to consolidate was taken with only one item being non-negotiable and that was that the name should be retained as 'Lodge Vaucluse'.

This request was generously accepted by the Lodge Rugby committee.

Following consolidation and to retain some link to Lodge Rugby it was decided that wherever the Lodge Vaucluse name was being used such as on notice papers, letterheads etc. the term 'Lodge Vaucluse – encompassing Lodge Rugby' should be printed. The Oxford Dictionary states:

'To encompass': 'to surround with friendly (or hostile) intention'.

It can be confirmed that the former applies as it sums up the combining of the two lodges perfectly.

Earlier mention was made of the 'honours' used at the end of the evening following the toasts, and it was thought appropriate that these should include some reference to rugby union being the main origin of the Lodge Rugby membership.

Accordingly, it was decided to add the phrase 'Feed the Scrum' prior to the usually stated seafaring honours of 'Masthead, Yardarm, Hitch-up'.

When reflecting on those characters mentioned earlier, Jasper Drew, Charlie Everitt, Claude Powter and Doc Burgess, who played such a part in the history of our beloved lodge, we wonder what they would think of Zoom meetings being held on the internet with the aid of mobile phones, computers, ipads etc., items unheard of in their days.

We're sure those brethren, together with those that we all knew so well that are no longer with us such as Alan Harris, Tim Anderson, Lionel Burn, Denny Ellis (all great masons) would just be pleased that the lodge is still alive and operating under whatever conditions. 🏏



Masonic values in action

RFBI's journey started 140 years ago and **during this time we have been guided by our masonic forefathers** and the values that Freemasonry espouses.

Carol Vale, family member, visiting Jill Poisoner, resident at RFBI Bellingen Masonic Village

As such we are guided by these principles in everything we do, everywhere we operate. As we enter into the 8th month of the Coronavirus Pandemic in Australia and case numbers begin to rise again, it is more important than ever that we embrace our masonic values to support each other and prevent the spread of COVID-19.

Across RFBI, we demonstrate our masonic values in many ways, including by doing all we can to keep our community of residents, clients, families and staff safe, healthy and happy.

A key to this is keeping our residents connected with their loved ones.

We continue to offer various options for people to visit our residents, including face-to-face, video calls, window visits and balcony visits. We have recently introduced a new online visitor booking system to support families and friends in making visitor appointments and added a Village Concierge role who works with residents and visitors to ensure their visit is as enjoyable as possible.

Our dedicated staff provide personal services to people in their home which

includes taking them to medical appointments and also doing their grocery shopping on their behalf.

We want older Australians to feel safe during these difficult times and our staff will accommodate most requests.

As we adapt to a new normal, we are doing things a bit differently but our

commitment to see our residents and clients receive the highest quality of care and enjoy the best life possible remains unchanged. If you know someone who lives in an RFBI Village and would like to connect with them, please contact the Village or book an appointment via our website rfbi.com.au. 🗑️



Catherine and Gino Tiberi, family members visiting Shirley Tiberi, resident at RFBI Tamworth Masonic Village



A proper answer

What follows is a humorous story **about my examination in the Second Degree.**

I had been practicing with a Chief Petty Officer in my office (he was the lodge treasurer) prior to the meeting where I would be called to answer the questions. That night, we were surprised by an unannounced visit by the Grand Master and his team. As I was called to the altar to answer the questions, suddenly the GM stands up and says 'WM, if it's OK with you I'd like to put the questions to the brother.' My knees almost buckled. I was going to be questioned by the Grand Master! He came out, and believe it or not, he screwed up the ORDER of the questions. But, fortunately, I had learned the answers, I hadn't just memorized the answers in the order they were written on the card I was given. But, one question (suitably paraphrased all these years later) was 'Where did the brethren go to receive their wages?' Of course, the proper answer is 'the middle

chamber of King Solomon's Temple.' On the floor, and under the pressure of the presence of the GM, I said 'in the middle chamber of King Solomon's TOMB!' No one said anything, no tittering, no laughter, just moved along to the next question. At the end, the GM congratulated me, returned to his seat next to the WM, and the meeting continued. After lodge was closed, the JW (who was a very short, stocky Chief Petty Officer) came up to me and shook my hand. But while shaking hands, he said quietly, 'you know Commander, you certainly like to get paid in some pretty strange places.' I asked him what he meant, and he said 'Middle chamber of King Solomon's Tomb' - I said I didn't say that, and he replied 'Oh, yes you did. We all heard it, and we're not going to let you forget it either.'

And, THAT's the kind of experience that cemented my bond to the Craft...



not the need and ability to memorize a large amount of text. I witness in awe those brothers who CAN memorize all that, and I know not all of them find it easy. But, for me, it's not just difficult, it's darned near impossible without undergoing extensive hypnotherapy to get two pages of monologue into the memory cells where I can recall it. 🛠️

Having Difficulty on the Stairs?

Maintain your independence, let Acorn Stairlifts keep you safe to enjoy your freedom!



- The only company to supply and install our own stairlifts
- For straight or curved staircases
- Indoor and outdoor lifts
- Free home assessment
- Fast installation
- Safe and reliable



ACORN
STAIRLIFTS

CALL NOW

1800 121 306




for your FREE Survey & Quote • www.acornstairlifts.com.au



Send your Letters to the Editor by:

Email to:


 freemason@masons.org.au

Post to:

 The Secretary, Freemason Editorial Committee
The United Grand Lodge of NSW & ACT
PO Box A259, Sydney South NSW 1235

Have **your say**

Australian Bush Fire – Disaster Relief Action

 The 2019–20 Australian bush fire season began with several serious uncontrolled fires in June 2019. Throughout the summer hundreds of fires burned, mainly in the south east of the country. The major fires peaked during December – January and as of early March 2020 the fires had ruined an estimated 186,000 square kilometres of land, destroyed over 5,900 buildings including 2,779 homes and killed at least 34 people. The scale of the damage was overwhelming.

In early January 2020 the Grand Lodge of British Freemasons in Germany (GL BFG) was made aware of a New South Wales Freemasons Disaster Relief Fund to assist with immediate and practical assistance to the brethren in their jurisdiction, their families, and local communities, who had been affected by both the fires and drought conditions. This was via a communication from MW Bro Derek J Robson AM, Grand Master UGL NSW & the ACT. The disaster fund is administered and promoted by Masonicare, which actively participates in and runs numerous fund-raising activities throughout the year for local communities.

Recognising the urgency of the situation, the Grand Master of the GL BFG, MW Bro Glyn Edmonds, sent out a call for supporting donations for this cause to all constituent lodges, the Grand Lodge of Germany (VGLvD), all Grand Lodges within the VGLvD, and the Freimaurerisches Hilfswerke. All monies were to be collected in the Grand Lodge Charity Account and the GL BFG made an immediate donation to kick start the proceedings of €4000 (A\$6,500). Word quickly spread and donations were immediately forthcoming from individuals, lodges, Grand Lodges and from other masonic orders in Germany and further afield.

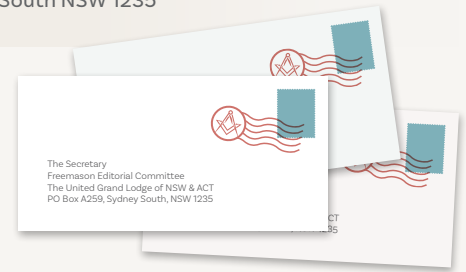
In an unprecedented show of united generosity and charity, one of the grand principles in which the order of our marvellous fraternity is founded and practised, an astounding sum had been received by the proposed cut-off date and the GL BFG was able to donate €30,000 (A\$48,500) to the Masonicare New South Wales Freemasons Disaster Relief Fund on the last day of February. An incredible achievement for such a small Grand Lodge.

The GL BFG is humbled and extremely appreciative of the amount given to this aid initiative and to the speed with which it was donated. An old proverb wisely states ‘He who gives quickly, gives twice’.

We can all be assured it will be faithfully applied.

Fraternally,

W Bro Christopher Bilson
GL BFG Grand Charity Steward



Grand Lodge of British Freemasons in Germany

British Freemasons have been in Germany for more than 50 years.

The first lodge, New Absalom Lodge, was consecrated in 1957 as part of the United Grand Lodges of Germany but soon afterward ‘A Provincial Grand Lodge of British Freemasons in Germany’ was founded. In 1980, the current Grand Lodge of British Freemasons in Germany (GLBFG) was created.

Although they are German masons, they are a truly International Grand Lodge and have members from all four corners of the globe making up our ranks within the 18 lodges covered.

The Coat of arms of the GLBFG is shown to the right. The eagle symbolizes Germany, the lion Great Britain. The three castles are to remind us of the original Provincial Grand Lodge of British Freemasons in Germany. The motto, *Esto Perpetua* means ‘May it last forever’.



The United Grand Lodges of Germany have existed as an umbrella organisation to order masonic diversity in Germany since 1958. It covers some 15,000 German Freemasons, who are organised independently in five Member Grand Lodges where they actively lead lives in the masonic community.

Freemason: bringing brothers together



Two old friends make contact after 75 years, thanks to Freemason.

W Bro Sam Beadsworth, a member of Lodge Morning Star No 410 and RW Bro Wal Hopkinson, a member of Lodge Caledonia of Canberra.

Sam writes, 'We first met in February 1944 when we both started work as Laboratory Assistants at National Oil Pty Ltd, Glen Davis in New South Wales (the first oil refinery ever to be built in Australia in the Capertee Valley, 56 miles north east of Lithgow). We were both due to turn 15 years old that year and also to move into the workers' hostel along with some 200 construction workers. It was very rough. Most of the workers were men who could not, or would not, join the armed forces and were sent there by *Manpower*, a government department set up to supply labour. Most of them were deadbeats.

'Wal left Glen Davis in 1945 to join the RAAF as an instrument fitter. That was the last time I saw him.

I stayed at Glen Davis and became a Freemason in May 1950, joining Lodge Blaxland Temperance who met at Portland in the Blue Mountains. It wasn't an easy trip to lodge in those days. I had to travel 56 miles to lodge often through snow. Sometimes the snow was so bad that trucks would breakdown or get stuck. This caused us to spend most of the night in the freezing weather on the side of the

This caused us to spend most of the night in the freezing weather on the side of the road.

road. We would build a large fire, pull up some logs and sit by the fire in our penguin suits shivering until the road was cleared.

When Glen Davis closed in 1951, I moved to Sydney to work and study and be near my family, where I was able to visit a number of lodges.

In 1974, I was transferred to Bathurst and later joined Lodge Bathurst United No 79. I was installed as WM in 1983 with MW Bro Harold Coates and his Grand Team being present. This was very fortuitous as he was also present, as DGIW, when I was initiated in 1950.

I retired in 1989 and moved to the NSW Central Coast. In 1996 I joined Lodge Morning Star No 410 where, now at 92 years old, I am still an active member as Director of Music using a computer to play the 'organ'.

In the last issue of *Freemason* magazine (June 2020), I was pleased to see my name on page 46 with a congratulations for 70 years of service to the Craft, but it seems I wasn't the only one who recognized the name. Unbeknownst to me, my old friend Wal had also become a Freemason back in October 1971 and after reading through his magazine, spotted my name and wondered if it was the same lad he'd worked with all those years ago.

He called the Secretary of Lodge Morning Star straight away and enquired after me.

On Monday 8 June, the day of our lodge management meeting (via Zoom), I had a call out of the blue. I was overwhelmed, surprised and happy, all together. We talked about Masonry and the old days for a while, then after we hung up I couldn't stop smiling.

I'm sure we'll talk again. After all, we have 75 years to catch up on!

W Bro Sam Beadsworth
Lodge Morning Star

Ritual humour



As a guilty party I write this note with a tremulous hand!

During July I spoke with a masonic friend in Manitoba, Canada. As you might imagine it took almost no time for the conversation to focus on COVID-19 and its impact on the practicing of Freemasonry.

We both spoke about the use of virtual meeting software; after all we were meeting using Zoom; and how we missed 'live' ritual.

My friend contrasted the many brethren who really enjoyed listening to ritual being well delivered with the comparatively few brethren who devoted time and effort to learning how to deliver ritual really well. We also discussed how most of the good (or even average) ritualists in our respective lodges were elderly whereas the under 40s were mostly content to sit and listen.

But I said to my friend, 'Well, during the last few months with nothing much else to do we can expect our brethren to have had heaps of time to devote to learning ritual. We should see a measurable improvement.'

My friend is a farmer and he responded, 'Hold on a minute, I think I can see a flight of pigs going overhead at 30,000 feet.'

I hope that he is wrong or that humour in Manitoba is a bit different to Australia.

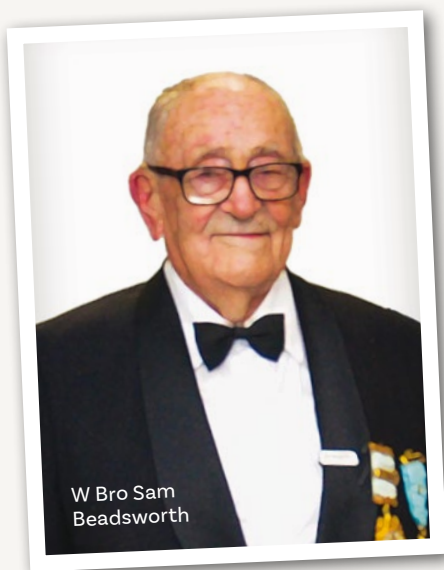
Bro Savvas Leondas
Unattached

Gone... but the melody lingers on



Vale John Muir PDGIW/Past Grand Organist.

Born on 10 July 1931 in Glasgow, John Muir lived in Dunblane, Scotland, where his family were involved in managing a textile printing factory. After the Second World War, his family relocated to Kent and John attended St. Andrews University, graduating with an MA in Politics, Philosophy and Economics in 1952. A year at Grey's Inn studying law and 3 years as an Education Officer in the RAF in lieu of National Service found him married to a science teacher, Barbara Horner, whom he met at a conference on Science in the Modern World at Cambridge University.



W Bro Sam Beadsworth

Letters to the Editor

In 1958 the family settled in Whitchurch, Bristol where John joined the accounting department of the National Cash Register Company. In 1959 he was initiated in Lodge Royal Sussex Lodge of Hospitality No 187 and remained in touch, visiting during return visits to the UK. Inspired by a visiting aunt-in-law from Australia, John and family, now including two small children, set off on the TSS *Strathaird* in April 1961, to Sydney where he joined the NSW Education Department to teach Economics.

The family settled in the Parramatta/Merrylands area, John teaching in Fairfield. Their house was built in Merrylands in 1962, and in 1965 he affiliated with Lodge Dunblane Australis No 966 in Fairfield. He served as Worshipful Master in 1997-8 and after retirement served as organist for many years. He was also a member of Parramatta Royal Arch Chapter of St. John No 534 by 1965.

During the following years his forte became music, in particular organ playing for ceremonies and entertaining, and oratory. His Burn's Night speeches were requested throughout the district. As a qualified speech and drama teacher he was also involved with school and community drama groups.

Inspired by national requests for a new national anthem, he wrote a beautiful melody for Dorothea Mackellar's poem *I love a sunburnt country* and one entitled *Inasmuch* to words from St. Matthew's Gospel saying 'If you have helped somebody you have not lived in vain.' Both sentiments he truly held. *Inasmuch* has been sung at lodge ceremonies.

On retirement during the 1980s and 90s, with his son and three daughters married, John and his wife moved to Ebenezer, outside Windsor, alongside the Hawkesbury River. Here he became involved with Lodge Seymour No 945 in 1985 and served as Worshipful Master from 1988-9. He was still acting as organist for several lodges and chapters and in 1985 became a Past Grand Director of Music, playing for Chapter Macquarie No 186 and Grand Chapter in Petersham. In 1993 his Modified Grand Chapter Music Book was accepted and printed. He had long been aware of the shortage of lodge organists and an increase in interest in using chord notation as guitars were in greater favour than pianos, so he set about writing a modified music manual for lodges with chord symbols, to encourage new recruits



to organ playing. This manual resides at the office of the Masonic Centre in Sydney and is available for perusal and use.

In order to assist lodges without music, he cut CDs with the music from the manual which can be played via laptop with or without amplification.

John served as Principal of the Hawkesbury Chapter and after moving to Ettalong Beach on the Central Coast in 2001, continued to play the organ in the Hawkesbury area until his eyesight prevented him from driving. Meanwhile, he attended Lodge Morning Star at Woy Woy. He became a founding member of The Sydney Lodge serving as Director of Music and writing lyrics for soloists to sing to welcome new lodge masters. He also was a founding member of Lodge Germania on account of his learning some German at school! There his musical ability was put to good use as organist and band master. He played the accordion with a trumpeter and drummer and later two guitarists. He last played on Monday 4 March 2019.


John's 'raison d'être' was to provide hope and joy through music and words. Despite some years of failing eyesight and hearing, he continued to be courageous and inventive, using modern technology to overcome his problems. He died after a brief illness, remaining cheerful and amusing to the last. His immediate family of wife, son and three daughters, their partners, and nine grandchildren loved, honoured, respected him and appreciated his sense of humour and

greatly feel their loss. His request for his funeral was *Surprise me*. The number of friends, including masons, who attended the funeral and the piper piping him away to *Scotland the Brave* and *Loch Lomond* would indeed have been a surprise!

Vale our beloved John Muir.

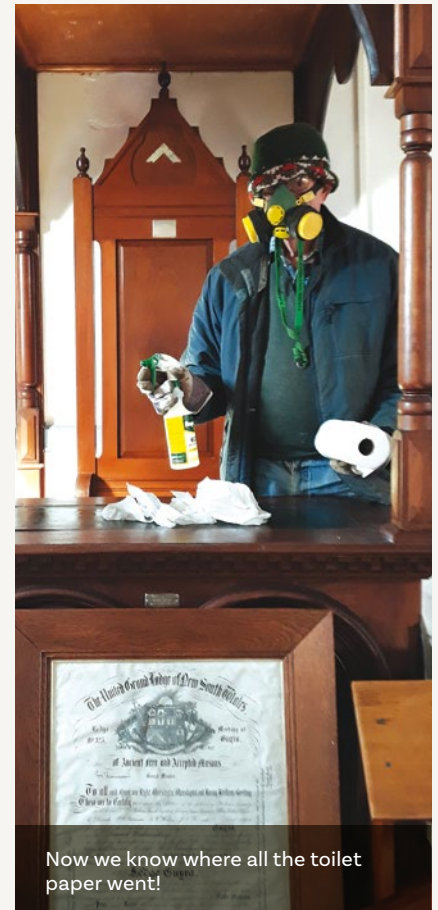
Mrs Barbara Muir

'The manner of your preparation...'

 Please find attached a picture of RW Bro Ray Weston suited up and eagerly cleaning the Master's domain during the recent Guyra Lodge Stage one working bee. The working bee was well attended, particularly as all but one member was required to travel approximately 30 minutes (or more) from their home to assist. I hope that you enjoy the photo.

Faternally yours,

W Bro Ken Michell
WM Lodge Guyra No 325



Now we know where all the toilet paper went!



At the end you have to make **a decision**



The choices available to the consumer today **when considering funeral arrangements** are vast and varied.

The starkest example is an unattended cremation for \$2,200. From that low you go to a high of a burial service with a church service prior. That can cost \$30,000 (or more) – these are the extremes.

In contemplating the decision of the funeral, share your thoughts with your family. Make an enquiry with three directors. – ie, get three quotations.

Feel comfortable with the director

If you have an unpleasant experience, go elsewhere. Chances are, the service you get at the end of the phone will be the service you get on the 'big day.'

Pay in advance. Some directors will offer a payment plan, ie. an \$8,000 funeral paid off weekly over two years will cost you around \$80 per week.

In the end, focus on celebrating a life.


Things to consider:

- › Do I want to be cremated or buried?
- › How much am I prepared to pay? A few directors out there are a little pricey but it is all in obtaining quotations and being 100% happy with your director.
- › Where will my funeral be held? Check out venues – Crematorium chapels, churches, community halls and clubs.

Why are there so many choices?

Many funeral directors do not own their own premises and just work out of a briefcase and their home. They sub-contract all the services out – mortuary ambulances, hire cars, hearses, a mortuary, and staff can all be hired from other sources. This is why funeral pricing is so varied.

In the end, focus on celebrating a life. Each of us as a human being has had a life with successes and challenges. The challenges can be acknowledged but more importantly, everything a person has achieved needs to be stated in the ceremony. People want to be reminded of how you might have helped someone along the way. There can still be prayer, songs, and pictures. These things make part of the funeral. The best funeral is the one where the congregation walks away from the day saying they were glad they made the effort to come to the event.

There are a lot of choices and there are a lot of different 'horses for courses.' Take the time now to find the right director for you. 



Butterworth's Instruments

The Instruments of Freemasonry Moralized is a small pamphlet written by Mancunian James Butterworth, first published in 1801 and later in 1827 and 1829. Bro Neil Wynes Morse presents the second part of his research paper on the book.

The Compasses

Should remind us that we should in every station circumscribe our expenses to our means, never to ape those above us in their extravagances or follies, and though at times we may be tempted to follow them, when we conclude their designs are laudable, praiseworthy, and likely to command the admiration of their virtuous neighbours, yet even in these though apparently desirable actions, we ought first to consider whether our finances are equal to the pursuit of such beneficent, charitable, or other desirable objects, without injuring those more dear and near to us. In short we ought to consider our families and connections first, whether engaged to them by Social Contract or otherwise, reserving (if possible) first and primarily, what may contribute to the relief of their wants and necessities, and if then we still find a surplus, it most certainly then

...as good members of our ancient order, we ought to raise a stately fabric of good works...

belongs 'To the Sons and Daughters of Affliction, wherever dispersed, and of whatever clime or kind.' By such prudent conduct, we shall be noticed by the virtuous, live in reputation, and finally leave this sublunary state, in humble hope of compassing, what ought to be the chief pursuit and desire, of both high and low, an immortal Crown of Glory, in the heaven of heavens.

The Level

May bring to our recollection, that as our forefather Adam was the first created man, and Eve the first born of woman kind, we must of necessity be all relations of each other, and consequently do all partake on one common nature; it therefore places us in regard thereto, upon one common level, the prince with the peasant; how improper then is it, not to comfort and accord assistance one to another, especially in the trying hour of distress; and what man is he who seeing his fellow creature in distress, if it be not even in his power to relieve him, does not sympathize with him, and instead of forcing the thorn deeper into his bosom, will not by every soothing attention endeavour to extract it. There may be such hardened wretches called fellow men, there may be such indeed, but they are only fit associates for the beasts of the forest, and never ought to be suffered to mingle with those social beings, of which in form only they bear the similitude.

"Afflictions sons, are brothers in distress

A brother to relieve, how exquisite the bliss!"

Burns

It is certainly necessary for the preservation of order, that there should be distinctions among us, but what eminence of station is there, that should make us forget that our fellow creatures are not of the same nature as ourselves, subject also to like passions and failings? Or why because placed in the lowest situations, and in the meanest drudgeries of life, are we to look down with an eye of contempt upon them? No, the glass of Time, the

Photo courtesy of Przemysław Sakrajda

sands of which are fast descending, will soon have run our hour, then where will exist the distinctions amongst us, except in goodness; the Man with the triple crown shall then lie down with the man of rags, for Death, the despoiler or royalty, will pay his Majesty no more honour than the beggar at the gate. This might also serve as a lesson to the sceptic, and the superficial reasoner, with the host of modern babbling Disputants, those 'Flies who see an inch around 'em,' to forbear the measuring of infinite worlds, infinite space, and the Finger of Infinite Omnipotence that moves them, by the dull level of their own grovelling capacities, and instead of such blasphemous reasonings, by way of humiliating satisfaction, to an insulted Deity, and his degraded creature man, in what is either good or great, to vindicate the unerring ways of heaven, to the ignorant of his weak and feeble species.

The Mallet and Chissel

These evidently exhibit to our mind what advantages a man derives and enjoys over his fellows, by a proper education – The human mind in a savage and uncultivated state, may with very great propriety, be compared to a precious stone, which remains apparently, (and would in reality be) valueless, did not the lapidary remove the dense crust that surrounds it away; then do all its brilliant beauties burst on the sight at once. Just so is education to the human mind, like the Chissel to the stone, it not only polishes the surface thereof, but discovers those lovely veins, and latent beauties, before covered by its rough and disagreeable surface. By instruction and reading our views are vastly extended, and we thereby perceive the innumerable worlds, and systems of worlds, that surround us, which astonish the most enlightened philosophers, and make them cast their eyes almost with contempt on that world, the wonders of which did before in their estimation, supercede all human conception. Then how contemptible must they themselves feel to be, in the scale of creation, a worm, a grub, a mite, nay the smallest animalcula. These reflections ought to lead them, (and surely will,) to the knowledge and contemplation of God, their Creator, and inspire in them a lively thankfulness to him for his goodness.

Just so is education to the human mind, like the Chissel to the stone...

The Trowel

May remind us that some cement is always required, to knit or bind together different substances. It is impossible to form a strict union, or give any kind of durable stability, or an external polish without it. And as the stones which compose the most magnificent edifices, are connected by a proper disposition of

the cement; I earnestly entreat you brethren to be united in like manner, as these stones are, by the bond of universal charity, this it is which connects and concentrates into one, separate minds and otherwise various jarring interests, which so connected, ought to seek the good of all. The warmth of friendship so united, may be compared to the concentration of the rays of light, in the burning lens, such a union of hearts all panting for the attainment of any one good purpose, must ultimately overcome the frigidity of all mean and selfish beings. – They may also be compared to the radii of a circle, that extend from the centre to every point of the circumference, making each member thereof, have a tender regard for the united body.

The Hammer

Is to the eye of a moralizing mason, the same as enlightened reason is to the passions, that agitate the mind of man; it is needful to curb ambition, which in its wild and unrestrained career, aspires



70 YEARS
1947 - 2017



George H. Lilley
MAKERS OF FINE REGALIA SINCE 1947



AUSTRALIAN MADE AND OWNED



Australian Made Collars,
Aprons & Gauntlets



All Degrees and
Constitutions



Briefcases, Covers &
Apron Boards

NEW WEBSITE! NEW PRODUCTS!



Past Master &
Commemorative Jewels



Jewellery, Cuff Links, Jigger
Buttons



Masonic White Eton
Jackets

George H Lilley Regalia - 27 Anderson Rd Thornbury Victoria - 03 9484 6155 - ghlilley.com.au
Proudly servicing the Australian Masonic Community and Grand Lodges in all states since 1947

to the destruction of its own, and neighbour's repose; but reason, like the hammer depresses it, moderates anger, corrects envy, checks every rising frailty; at the same time it encourages and drives forward every good disposition of the soul; from hence forward must and will arise, that beautiful order, that pleasing and delightful self-complacency,

“Which nothing earthly gives, or can destroy,
The soul's calm sunshine,
and the heartfelt joy.”

Yet it often happens that in every society, some of its members will prove refractory, your hammer may teach you how to use a proper degree of corrective force, and becoming discipline, to such offenders. If you find therefore they will not submit to the rules adopted by the order, it will be necessary to strike off the excrescence of their overblown pride, till they sink and droop into a more humiliating deportment. If they are irregular in their practices, your Hammer must be employed to strike off such irregularities, compelling them to follow a different line of conduct, and act a more decent part, on the stage of life. Have you a member who affects to rise with impropriety above his station? Apply your Hammer, and press him down, to his proper level; and teach him to learn in the school of discipline, a great and most necessary part of knowledge – to be content.

Thus may we all from the Instruments of our Order, duly weighing the morals we collect from a survey thereof, learn that useful lesson of instruction, that as good members of our ancient order, we ought to raise a stately fabric of good works, that will endure the shock of ages, being erected on the strong and immovable foundation of faith, in our Great Architect and Redeemer, that when our present frail temporary tenement, which he has erected for our short probationary trial here, shall be dissolved, we may be prepared to inhabit that most glorious structure, 'not made with hands, eternal in the heavens.'

Commentary

In his PhD thesis, Dr David Harrison discusses Butterworth's writing in the following terms:

There was also more obscure and localised literature exposing masonic symbolism and masonic working tools, such as *The Instruments of Freemasonry, Moralized*, published in 1801, and written by James Butterworth, a Freemason from Oldham in Lancashire. Butterworth, who had worked as a weaver before becoming a Freemason, became a writer, schoolmaster and a bookseller, and continually emphasised the importance of education. In his *Instruments of Freemasonry*, he discussed the instruments used within the ritual, such as the square, the compasses, the gauge and the trowel, and put forward their symbolic moral meaning, using pre-Union Christian references.'

The only other references to the hammer as a Working Tool that I can locate are in *The Grand Mystery Laid*

...what eminence of station is there, that should make us forget that our fellow creatures are not of the same nature as ourselves, subject also to like passions and failings?

Open, a folio broadsheet of 1726. The two mentions are as follows:

“What are the Tools requisite for a Free-mason? The Hammer and Trowel, the one to separate, the other to join.”

‘At the Installation of any Member the Person to be admitted drest with an Apron before Him, a Trowel in his right Hand, and a Hammer in his left, kneels on his right knee with a Bible on his Breast, supported by the Trowel, and in this Posture he Swears to keep secret the Word and Signs by which a Free-Mason is known over all the World..’

The drawing of a ‘Lodge of Apprentice or Fellowcraft’ contained in *L'Ordre des Francs-Maçons Trahi* [Amsterdam, 1745] depicts, and lists, as Item 6 a ‘matteau’, but there is no mention of it in the text.

Conclusion

The hammer, as a tool of moral teaching, never made a great impact on the development of masonic ritual, but it bears out the fact that our ritual has not been ‘set in aspic’.

The lessons of the hammer remain as worthy as they did over two centuries ago. 🧨

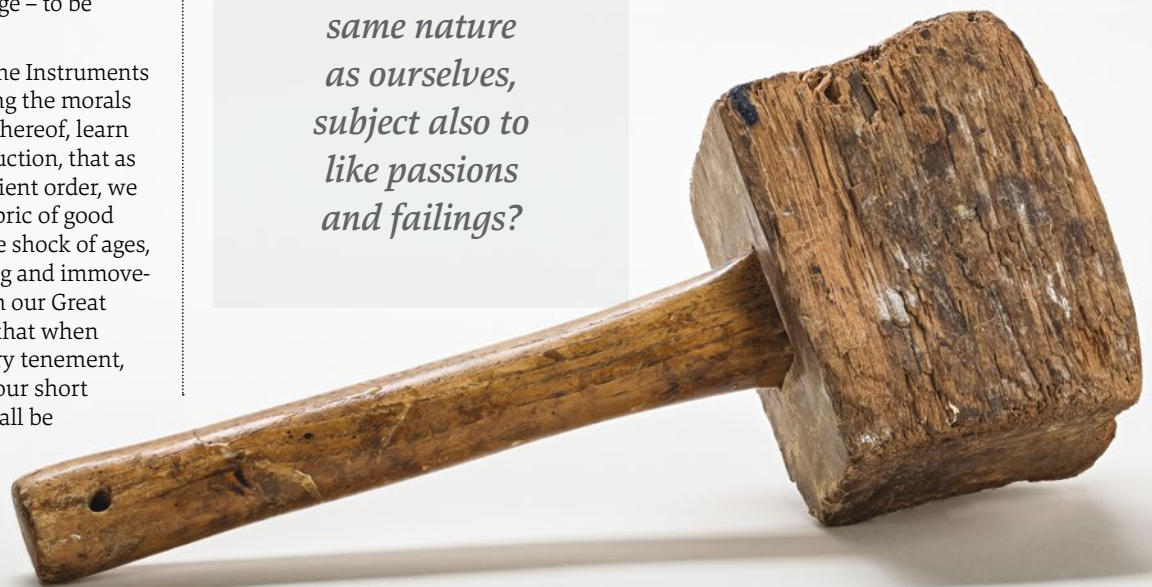


Photo by CEphoto, Uwe Aranas



Look for the silver lining!



The Covid-19 pandemic that has caused a temporary suspension of our masonic meetings has had us **scratching our heads and wondering ‘Where to now?’**

But not to despair, as the old song says, ‘Whenever a cloud appears in the blue, remember, somewhere the sun is shining’. The answer and ‘silver lining’ for the Ancient and Accepted Scottish Rite for Australia was to embrace on-line video-conferencing as the ‘new normal’.

Every year Supreme Council conducts its annual meetings over one week in June. Members from all over Australia arrive in Sydney, meeting face to face and managing the organisation of the Rite. Unfortunately, this year saw the first ever cancellation of this annual event because of Covid-19. Looking for a positive and effective way ahead, the Supreme Council determined to embrace video conferencing and held multiple meetings on-line.

By taking up the challenge of video conferencing, the Supreme Council conducted what is believed to be a world first – an on-line communication of the Signs and Secrets of a Sovereign Grand Inspector General, 33°.

This year, there were ten candidates for the 33rd Degree – three from Queensland, two from Western Australia, one from South Australia, one from Tasmania, one from Victoria, and two from New South Wales. The cohort included two local brethren, Very Illustrious Brother Wayne M. Jones, 33° from the Northern

*...be positive
and innovative and
there will always be
a silver lining.*


Tablelands District, and Very Illustrious Brother Don Savage, 33° from the Central Western Plains District.

A highlight of the on-line meetings was the installation of the new Sovereign Grand Commander, Most Powerful Brother GW (Bill) Morgan from Tasmania and his Lieutenant, Very Powerful Brother Gregg Summerhayes from New South Wales. Members of the Supreme Council were also invested in their offices.

As an initiative to combat the suspension of physical meetings, the Supreme Council, through its Grand Secretary General, Most Illustrious Brother Dominic De Candia, 33° has compiled several presentations specifically created for Zoom meetings. These presentations can be used as a resource by Chapters and Councils, placing the Ancient and Accepted Scottish Rite at the forefront of Masonic Orders.

As we know, the year 2020 began with devastating bushfires across our country. In the midst of this cloud, albeit a smoke cloud, there appeared another silver lining. The brethren of the Northern Masonic Jurisdiction, that is the Supreme Council 33° for North America, donated \$15,900 to each of the five mainland Grand Lodges of Australia, a total of \$79,500. This was an exceedingly kind and generous gesture to aid and assist the folks down under!

The Supreme Council for Australia had the honour of working with the Northern Masonic Jurisdiction, through its Sovereign Grand Commander, Dave Glattly, to facilitate the receipt and transfer of these funds so generously donated by our brethren in the United States of America.

The outcome of all this – be positive and innovative and there will always be a silver lining. The on-line meetings adopted by the Ancient and Accepted Scottish Rite for Australia will never be a substitute for face to face meetings, but there is always a way ahead, and how better could the sun come shining through than with the extremely generous donation from our brethren in the Northern Masonic Jurisdiction. Always remember, ‘When a cloud appears in the blue’... 



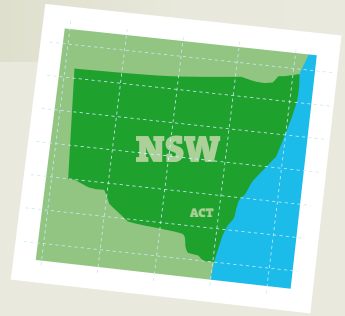
Send your masonic news by:

Email to:

freemason@masons.org.au

Post to:

The Secretary, Freemason Editorial Committee
The United Grand Lodge of NSW & ACT
PO Box A259, Sydney South NSW 1235



Regional roundup

Lodge Canberra Unity No 465

Canberra supports palliative care

The members of Lodge Canberra Unity have made donations totalling \$8,900 to support the work of Palliative Care ACT (PC ACT).

Four members of the lodge handed the donations to the CEO, Ms Tracy Gillard, at a morning tea on 5 June 2020. These donations continue the tradition first established in Lodge Philosophy in 2004, and subsequently continued in Lodge Perfect of Canberra and Lodge Canberra Unity following consolidation of the lodges.

Palliative Care ACT provides community education and delivers volunteer palliative services to support clients and their families with care, compassion, respect and dignity. Services are provided in clients' homes, in residential aged care facilities, in Clare Holland House hospice and in hospitals.

This year the lodge chose to support the Life Stories program which was in danger of being discontinued due to lack of funding. This program matches a trained volunteer life-story writer with



W Bro Graham Gliddon, RW Bro Terry Peek, Tracy Gillard, W Bro Peter Forster and his wife, Ailsa, and W Bro Gary Cairns

a client, to talk about their life and reflect on their achievements, beliefs, values and memories. The process can have a very therapeutic effect and their recollections

are transcribed into a book by the volunteer. The book is then presented to the client for sharing with their families and friends, who also enjoy the stories.



Tell us about your lockdown!

As we look forward to a time when lodge meetings can return to something like normal, we know you've not been idle!

Tell us about how your lodge has been dealing with the past months - your Zoom mishaps, your co-ordinating efforts, how you've been keeping in touch with your brethren and how you're preparing for a return.

We want your stories and photos!

Email us at freemason@masons.org.au, or write to The Secretary, Freemason Editorial Committee, The United Grand Lodge of NSW & ACT, PO Box A259, Sydney South NSW 1235.

Lodge Richard Coley No 152

Social painting at Windsor

Lodge Richard Coley members have been active recently, conducting working bees at the Hawkesbury Masonic Centre (HMC). The Worshipful Master, W Bro Garry Ragen, organized weekly meetings to paint the front fence of the HMC.

This brings the members together after all the self-isolation and lack of physical lodge meetings. The brethren were happy to help, although much of the work was back breaking for some of the older members. The WM himself has put in over 120 hours on the front fence. He spoke with the local police and they were happy to accept this as a workplace as long as social distancing rules were adhered to. The lodge members have also been in touch using Zoom to conduct management meetings, including the election of Officers.



VW Bro Kevin Alchin and RW Bro Charles Wattle working on the front fence.

St George Masonic Centre

Working Tools being put to good use!



L-R: Bro Darren Cowell, Bro Nathan Josevski and VW Bro Dr Graeme Gwilliam

Three brethren work on the front lawn area of the St George Masonic Centre Bexley prior to the Centre being re-opened for regular lodge meetings.

The brethren are now organising a 'deep clean' of the lodge room and lodge furniture before re-opening for lodge business.

They have continued to publish a fortnightly lodge memo and a monthly lodge newsletter to keep all their members and families in contact with their lodge during the pandemic 'lock down'.

Everybody's looking forward to meeting again when UGL issues formal approval.

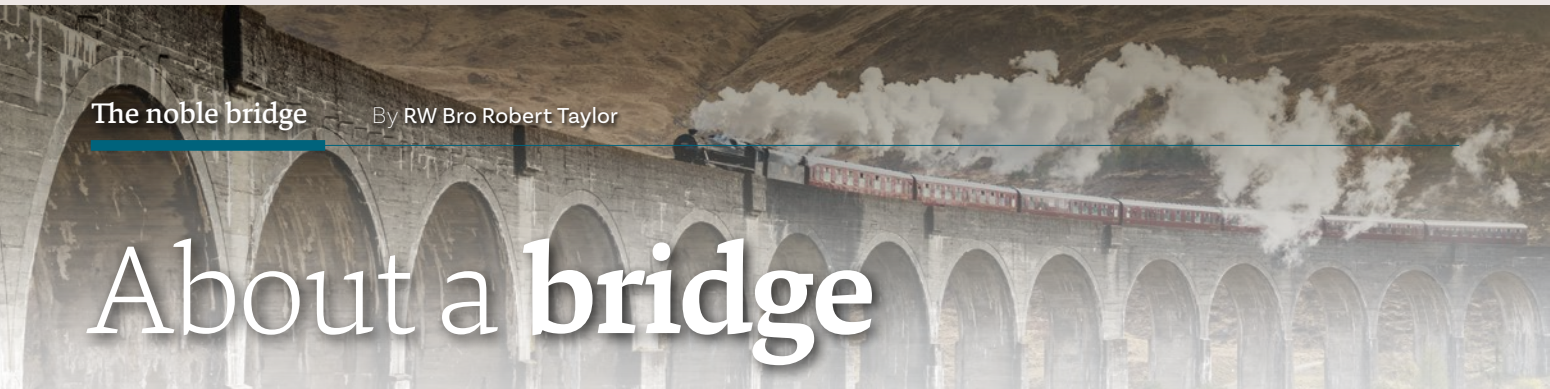


Welcome to our new members

BARLOW, Brett Lodge of Truth 26
BURTON, Nathan Lodge Indus 1055
COOTE, John Lodge Education 814
GAMARRA, Cristian Lodge Artarmon
 United 285

KARNIK, Prashant Lodge Illawarra 59
KHALIL, Ray The Royal Empire
 Lodge 613
MAXWELL, Josh Lodge Namoi 207
PACEY, Chris The Lodge Of Australia 3

STONE, David Lodge Caledonia
 of Canberra 938
SUCCAR, Joseph Lodge Kilwinning 13
VOLPATTI, Rickie Lodge Artarmon
 United 285



The noble bridge By RW Bro Robert Taylor

About a bridge

A bridge is one of the noblest structures ever devised, being formed of the greatest architectural achievement, the arch. **Its characteristics are wisdom, strength and beauty.**

First, a bridge is undoubtedly a thing of beauty and symmetry, pleasing to the eye, and ever attractive to the artist and the photographer.

Next, a bridge must, by definition be an example of strength. Not only does it have to support enormous weights, but it often has to cross deep, swift-flowing water which makes it necessary to sink the foundations right down through shifting mud and sand into the solid ground beneath.

Beauty, then, and strength are here exhibited. But more than that, here is a supreme example of wisdom; for the most important and striking characteristic of a bridge is that it is built for the purpose of joining together two sides of a river. Almost every other kind of architectural structure is built for the purpose of dividing. Every wall is erected to divide the people or property on one side of it from the people and property of the other. Every house divides the space within from the space without. Even a church or a temple tends to divide the affairs of God from the affairs of man.

A bridge does none of these things. It is built for the sole and splendid purpose of joining – of promoting communication between two sides which were previously unconnected. Could there be a more useful and worthy project?

Notice further that it does this without any inconvenience to the river itself. Beneath the bridge the tide continues to ebb and flow, and ships pass, unimpeded by the traffic on the bridge above.

Now, the wisdom, strength and beauty found in a bridge are also the three great qualities found in Freemasonry itself, whose nature it is to be a species of bridge, joining together just, upright and free men of different races, languages and creeds, who – in the words of our Ancient Charges – ‘must otherwise have remained at a perpetual distance.’ Masonry has no desire to influence the affairs of the world; rather it rises above them, continuing to form strong lines of communication between men of goodwill, while the traffic of the world ebbs and flows unimpeded.

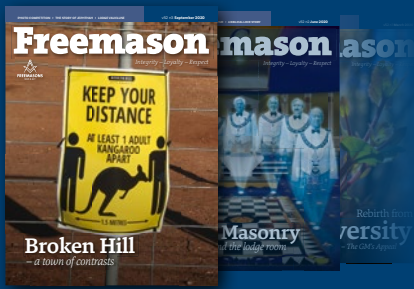
However, there is one more bridge that we have not yet learnt to build

– though we are beginning to make an attempt, and that is the bridge between those who understand Freemasonry and those who don’t. We find it difficult to communicate with people who seem to speak a totally different language and have somehow conceived a fear, a dislike, or even a hatred of Masonry. To change their minds will be a difficult task and will take time. But if we cannot yet build a complete bridge across the river of ignorant prejudice we can at least help by providing what one might call stepping-stones.

What we need at this moment are some clear and concise statements, brief and to the point – slogans if you like – to act as stepping-stones towards a full understanding.’

The author of the above article did not know the answers, nor do I. Can you provide some inspirational thought on the question? What would you say to a detractor? What can you say to a detractor?

The above article was an extract from Vol 76, No 2 of *The Cabletow* a journal of the Grand Lodge of Free and Accepted Masons of the Philippines.



Thank You

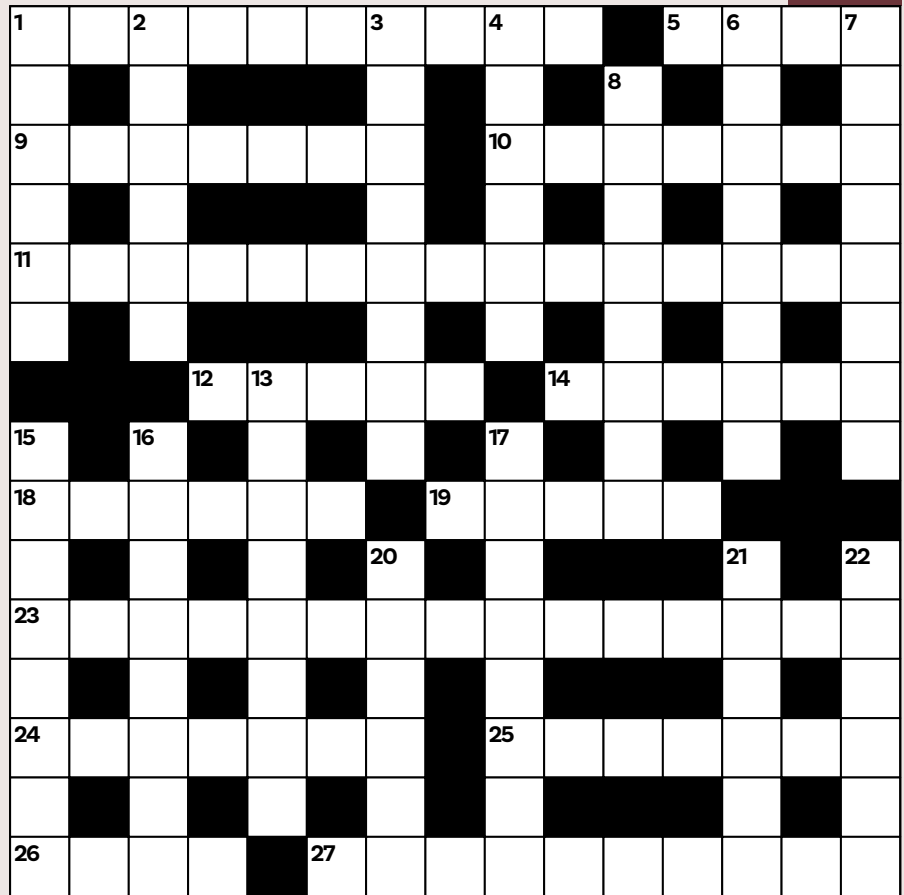
to all our sponsors who have helped make this edition possible:

Acorn Stairlifts	33
AE Wide Solutions	17
Bathurst District Freemasons	25
Cool Cuts Men's Hair Studio	29
Frank Whiddon Masonic Homes of NSW	27
George H Lilley Regalia	39
Hornsby and Ku-Ring-Gai Masonic Association	12
International Order of the Rainbow for Girls NSW & SA	25
Lodge Mayfield Daylight No 493	25
Rembrandt	13
Royal Freemasons' Benevolent Institution of NSW	47
Terry McCallum Photography	15
The Law Offices of Dr. Dion Accoto	47

If you wish to become a sponsor:
 Phone: 1800 806 930 or email
freemason@apmgraphics.com.au

JUNE SOLUTION

I A L A R M E L A S T I C
 M B R U M E I E
 M U S I C S U B N O R M A L
 O O H E L N P E
 V A L I D I T I E S D A I S
 A V E T M D N T
 B E E E A T E R G E M I N I
 L C S C A A
 E N B L O C C A R D I N A L
 J A N A R R U C
 E A S T A S P I D I S T R A
 W E A T L N C N
 E P H E M E R A L G U A N O
 L I O A O E S P
 S A T I S F Y N U R S E Y



Across

- 1 A romance is construed as a charitable fund (10)
- 5 The three Wise Men from the East have no end to magic (4)
- 9 Bed room attire in eight letters? (7)
- 10 & 26 Across The Glory in the center (7, 4)
- 11 Penitential prayer makes of a contradiction of it (3, 2, 10)
- 12 An abbreviation generates change for adolescents (5)
- 14 See 24 Across
- 18 Descended from same male ancestor as Agent A perhaps (6)
- 19 Leapt up to get a piece of crockery (5)
- 23 Cooked red-hot giant grab for the Master to draw designs on (3, 7, 5)
- 24 & 14 Across Conjure up a romantic scene where the lodge meets (7, 6)
- 25 The Spanish stop a reversal to find a disciple (7)
- 26 See 10 Across
- 27 A celebrant for Moses' tent erected in the wilderness (10)

Down

- 1 A handmade instruction book (6)
- 2 One sees places of interest (6)
- 3 No recent evidence of upholstery fabric (8)
- 4 Brutes prove claims false (6)
- 6 Isn't aims for believers in power of lifeless things (8)
- 7 Unseeing changes in unsophisticated young women (8)
- 8 Cargo documentation is clear and obvious (8)
- 13 Crown a monarch then Nero strangely enough (8)
- 15 Regular hobby activities speak of former days (8)
- 16 Oddly endure as a submariners does (8)
- 17 Protract a long tee off (8)
- 20 Double power in Iowa for wattle (6)
- 21 Contact icon for some strategy (6)
- 22 Follow the rules this time at this place! (6)



Congratulations to our masons

70 YEARS SERVICE

BENNETT, ReginaldLodge Enterprise 400
MOORE, RobertLodge Burnside 729

60 YEARS SERVICE

ALLAN, MaxLodge Bulli Thirroul 1040
BARNES, RobertCity of Newcastle Lodge 170
BLANSHARD, RichardLodge Toukley 933
CUNNINGHAM, Bruce . . .Lodge Beecroft 359
DURBIN, HaroldLodge Leeton-Yanco 313
HAWKES, AlbertLodge Gymea 796
HUMPHRIS, WarrenCity of Newcastle Lodge 170

LANGFORD, EdwardCity of Newcastle Lodge 170
MADDEN, DonaldLodge St George and St Andrew 7
McMARTIN, LeighLodge St David and St John 180
MILLER, ErnestThe Schools Lodge 639
MONK, IanLodge Hurlstone Park United
WEARING, Milton . .The Lodge Federation 196
WILLIAMS, HaroldLodge Burnside 729
YOUNGER, JohnLodge Loftus-Macleay

50 YEARS SERVICE

CATERSON, RaymondLodge Pambula Daylight 1000
CLARK, **Matthew**Lodge Enterprise 400

DOUGLAS, DonaldLodge Celebration of Fairfield 345
EZZY, AllanLodge Resurgo 223
GRELLMAN, PeterLodge Bland 337
HANCOCK, PeterLodge Paxton 608
HARBIN, WilliamLodge Loftus-Macleay 203
MARSHALL, DouglasLodge Dawn 511
MILLBANK, RolandLodge Enterprise 400
OSBORN, ReginaldLodge Tomalpin 253
SPOUSE, AntonyLodge Greater Taree 66
WHITE, WilliamLodge Cowra 33
YELDS, RussellThe Mountain Lodge 190

OBSERVING THE CRAFT

The pursuit of excellence in Masonic Labour and Observance

'I read Andrew Hammer's book with rising hope as he explained the need for a more thorough and more comprehensive practice of Craft Freemasonry. In an era where much of Freemasonry is fixated on numbers and membership Hammer argues that our focus should be directed to Quality. His ideas are not for every mason but every mason should read the book and really think about what it says.'

- RW Bro Richard Dawes, Editor

'Andrew Hammer's new book Observing The Craft - The Pursuit of Excellence In Masonic Labor and Observance is a celebration of the pre-eminence of Craft Masonry. This book describes the elements of an Observant Lodge and how implementing those elements yields a transformational experience for each of its members. Observant Masonry has its distractions and Brother Hammer points out

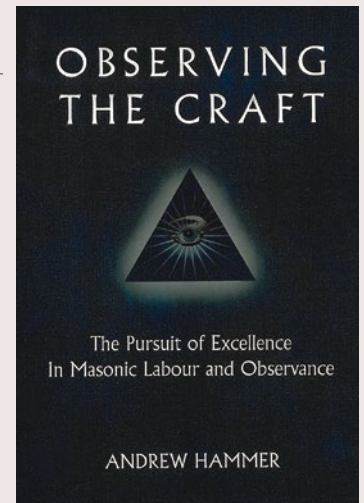
that Freemasonry is diminished when emphasis is focused away from its mission of promoting self-awareness and self-improvement. Observing The Craft is a must read for those men who value Craft Masonry and are seeking a method to restore its greatness.'

- MW Bro John 'Bo' Cline, Past Grand Master of Alaska; Past President, The Masonic Society

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

- Shawn Eyer, Editor, Philalethes: The Journal of Masonic Research & Letters

'Without a doubt, Observing the Craft is the most important Masonic book of the



by Andrew Hammer

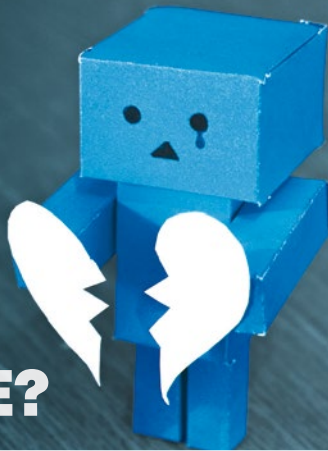
last 100 years, and probably the next 100 years as well... Andrew Hammer will be mentioned in the same breath as Mackey, Wilmshurst and Macoy for generations.'

- MW Bro Michael Halleran, Grand Master, Grand Lodge of Kansas; Editor, Journal of the Masonic Society



The Law Offices of
Dr. Dion Accoto

ARE YOU GOING
THROUGH A
DIVORCE?



Our point of difference:
We are Lawyers and Investigators.
We leave no stone unturned. 30 years of experience.*

Call **(02) 9233 8888**

Level 13, 111 Elizabeth Street Sydney NSW 2000

SYDNEY ✦ MELBOURNE ✦ BRISBANE

Liability Limited by a Scheme Approved Under Professional Standards Legislation
* Dr Accoto was admitted to practice in the late 90's
and has worked in the legal profession since the early 90's.

The Prenup Lawyers
**Because what's
yours is yours!**

Not just any prenup,
theprenup.com.au



1300 4 PRENUP
www.theprenup.com.au

111 Elizabeth St Sydney NSW 2000

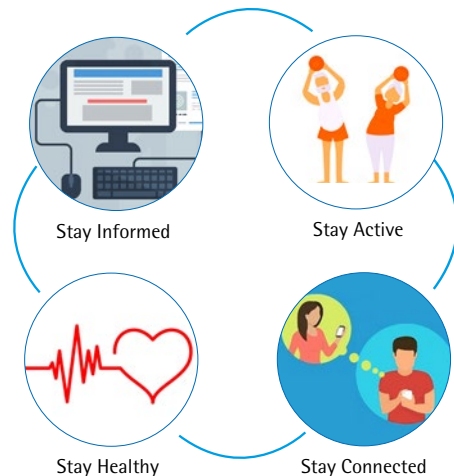
Liability Limited by a scheme approved under professional standards legislation
Fedcorp Law Pty Ltd trading as The Prenup Lawyers

Stay connected, healthy, active and informed

At RFBI, we understand that our residents, clients, staff, family members and local community may be feeling anxious, scared and lonely during these unusual times.

That is why we have come up with easy and practical tips to stay connected, healthy, active and informed.

Head over to rfbi.com.au or our Facebook page to find out the ways you can keep yourself, the people you care about and your community safe.



Royal Freemasons'
Benevolent Institution



FREEMASON FOTOS

SEE THE LIGHT THROUGH THE CRAFT

Freemason Magazine is proud to announce the Freemason Photography Competition 'Freemason Fotos'. Anybody can submit photos, but you will have to get a Masonic friend to submit the entry. For an Entry Form and Terms and Conditions, log in to www.masons.org.au/news-events/freemason-fotos

There will be three stages to the competition, featured over three consecutive issues of the magazine, with a selection of entries published in each edition (December 2020, March 2021 and June 2021) when winners of each stage will be announced. An overall winner will be chosen by the judging panel, with the winning image also announced in the June 2021 issue of FREEMASON.

Stage 1: 'Hometown Pride': This might feature your city, town, suburb or village. It does not have to show a Masonic building.

Stage 2: 'Generations': The focus should be on people or objects, but there should be a Masonic connection of some kind – however tenuous. The objective of this theme is to contrast age and/or history with the young or new.

Stage 3: 'Qualities': Your picture should capture an image depicting Integrity, Loyalty or Respect. This calls for you to use your imagination, and we will be looking for photos which are challenging, a little bit quirky, perhaps droll and not conservative.

EACH STAGE WINNER WILL RECEIVE A \$50 GIFT CARD FROM BUNNINGS WAREHOUSE, AND THE GRAND PRIZE WILL BE A PROFESSIONALLY FRAMED PRINT OF THE OVERALL WINNING ENTRY.

START CLICKING!!

Freemason Fotos is kindly supported by



and



Framing & Art Matters
Rose Bay

Also see pages 14-16 of this issue for some info and tips on how to go about taking your shots.

