



GFN CYBER MASON

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The Newsletter of the Global Fraternal Network -- VIRTUAL INTERNET LODGE NO. 1
Volume 1, Number 8, October 2006

Editorial

I am thinking of including pictures of Lodge meeting places and Lodge Logo's within the News.
But without your help it will not happen

Pins, Caps and Car Stickers may be viewed and ordered from the GFN Site
Editor bwbutler@btinternet.com

The Mother-Lodge

By Rudyard Kipling

Born 1865 in Bombay (Mumbai)

This poem is about his impression of his mother lodge in India. This fact may not be widely known.

There was Rundle, Station Master,
An' Beazeley of the Rail,
An' 'Ackman, Commissariat,
An' Donkin' o' the Jail;
An' Blake, Conductor-Sargent,
Our Master twice was 'e,
With 'im that kept the Europe-shop,
Old Framjee Eduljee.

Outside -- "Sergeant! Sir! Salute! Salaam!"
Inside -- "Brother", an' it doesn't do no 'arm.
We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in my Mother-Lodge out there!

We'd Bola Nath, Accountant,
An' Saul the Aden Jew,
An' Din Mohammed, draughtsman
Of the Survey Office too;
There was Babu Chuckerbutty,
An' Amir Singh the Sikh,
An' Castro from the fittin'-sheds,
The Roman Catholick!

We 'adn't good regalia,
An' our Lodge was old an' bare,
But we knew the Ancient Landmarks,
An' we kep' 'em to a hair;
An' lookin' on it backwards
It often strikes me thus,
There ain't such things as infidels,
Excep', per'aps, it's us.

For monthly, after Labour,
We'd all sit down and smoke
(We dursn't give no banquits,
Lest a Brother's caste were broke),
An' man on man got talkin'
Religion an' the rest,
An' every man comparin'
Of the God 'e knew the best.

So man on man got talkin',
An' not a Brother stirred
Till mornin' waked the parrots
An' that dam' brain-fever-bird;
We'd say 'twas 'ighly curious,
An' we'd all ride 'ome to bed,
With Mo'ammed, God, an' Shiva
Changin' pickets in our 'ead.

Full oft on Guv'ment service
This rovin' foot 'ath pressed,
An' bore fraternal greetin's
To the Lodges east an' west,
Accordin' as commanded
From Kohat to Singapore,
But I wish that I might see them
In my Mother-Lodge once more!

I wish that I might see them,
My Brethren black an' brown,
With the trichies smellin' pleasant
An' the hog-darn passin' down;
An' the old khansamah snorin'
On the bottle-khana floor,
Like a Master in good standing
With my Mother-Lodge once more!

Outside -- "Sergeant! Sir! Salute! Salaam!"
Inside -- "Brother", an' it doesn't do no 'arm.
We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in my Mother-Lodge out there!

SPOTLIGHT ON THE BOARDS

"The GFN Treasure Chest"

Published for and behalf of the GFN by R.W. Brother Steven Grant, PDDGM Grand Lodge of the State of New York. Editor: W. Brother Furokh Santoke. These two Members will manage and maintain the Board as Co-Directors. This Trestle Board is so named because it contains rich and often uncommon and valuable information that has been culled from old books about Freemasonry. Many of these were written in different languages and painstakingly translated into the English language. They are of special interest to serious students of Freemasonry but even Brethren that are merely curious about the Craft will find many of these articles awe inspiring.

AP Forum

Every day at 7.00 pm Perth Time. 11.00 am BST

Nothing to report from AP



USA Forum

Every day at 9.00pm.

Mackey, Encyclopaedia of Freemasonry:

"TRUTH. The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into the Lodge, until his reception of the highest degree, this search is continued. It is not always found and a substitute must sometimes be provided. Yet whatever be the labors he performs, whatever the ceremonies through which he passes, whatever the symbols in which he may be instructed, whatever the final reward he may obtain, the true end of all is the attainment of Truth.

This idea of truth is not the same as that expressed in the lecture of the First Degree, where Brotherly Love, Relief, and Truth are there said to be the "three great tenets of a Mason's profession." In that connection, Truth, which is called a "Divine Attribute, the foundation of every virtue," is synonymous with Sincerity, honesty of expression, and plain dealing. The higher idea of truth which pervades the whole Masonic system, and which is symbolized by the Word, is that which is properly expressed to a knowledge of God. There was an Egyptian goddess named in the Hebrew, Thm, or Thme, meaning integritas, or Justice and Truth.

This one of the three great Masonic principles is represented among the Egyptians by an ostrich feather; and the judicial officer was also thus represented, "because that bird, unlike others, has all its feathers equal," Horapollo. The Hebrew word ion, signifies an Ostrich, as also a Council; and the word Rnne, is interpreted, poetically, an ostrich, and also a song of joy, or of Praise; hence, "the happy souls thus ornamented, under the inspection of the lords of the heart's joy, gathered fruits from celestial trees." In the judgment in Amenti, the soul advances toward the goddess Thme, who wears on her head the ostrich feather. In the scale, Anubis and Horus weigh the actions of the deceased. On one side is the ostrich feather, and on the other the vase containing the heart. Should the weight of the heart be greater than the feather, the soul is entitled to be received into the celestial courts. The forty-two judges, with heads ornamented with ostrich feathers, sit aloft to pronounce judgment."

Submitted by Bro Steve Grant.



UK Forum every Sunday at 9.0pm BST

4th UK Getogether

The fourth get together of GFN UK members will be held at Tarbolton Lodge, Prestwick, Scotland. On Friday October 20th 2006 At 7.0pm. Tarbolton Lodge was the Mother Lodge of Robert Burns.

British Bytes

Due to Bro. David Hamilton resigning due to pressure of work. A new editor is required. We thank David for his input over the recent years and thank him for his offer to assist the new editor.

If you are interested in taking on this important task please contact the editor of GFN News

MAKING AN ODDFELLOW.

The following, which is taken from an old *Magazine*, gives the experience of a member who was admitted into an Oddfellows' Lodge in 1832 and bears out the ideas expressed in the foregoing:

At the door of the Lodge I was blindfolded by the outdoor guardian, who had a drawn sword, and, with mysterious knocks and whispering, after giving the password I was admitted into the Lodge-room. All was intense silence; I felt a peculiar awe pass over me; I was told to step over imaginary steps and stoop under projecting beams, etc. All at once I was startled by the howling of members and rattling of ponderous chains; the noise subsided, and I was asked what I most wanted. My conductor whispered me " Say light"; I did so, and my interrogator asked me if I should know the person who proposed me. I said, " Yes." The bandage was rudely torn from my forehead, and my conductor said, " Is that him? " thrusting me close to a painted transparency representing a skeleton, or, as they called it, " Old Mortality." Two members dressed as priests stood beside the picture with drawn swords, who cautioned me to be very careful and discreet during my initiation, when a stentorian voice from behind the picture thus addressed me:

" Hold! approach me not, for know that in my presence monarchs tremble and princes kiss the dust; at my bidding the most potent armies disappear. My shadow is the pestilence, and my path the whirlwind. For thee, poor mortal pass some few years of flowering spring, with pleasant, joyous summer and sober autumn fading into age. Then pale concluding winter comes at last and shuts the scene; then shalt thou be with me. But know, to the virtuous man my approach hath no terrors; to the guilty alone am I terrible.

" So when the last, the closing, hour draws nigh,
And earth recedes before thy swimming eye;
Whilst trembling on the doubtful verge of fate,
Thou strain's thy view to eitheat~ state,
Then may'st thou quit this transitory scene
With decent triumph, and a look serene;
Then may'st thou fix thine ardent hopes on high,
And, having nobly lived, so nobly die."

All the members shouted the last two lines out in chorus. I was now led to the father of the Lodge, the Warden. I was told he was very old and feeble, and he would further assist me in the ordeal of making. In my simplicity I tried to help him from his chair, being told to do so, when, to my surprise, he grasped me with Herculean strength and shook me violently, dragging me up and down the room. He ceased, and asked if the poker was ready, and asked me (as he said) in confidence if I had flannel drawers on. I had

been told to say, " Yes," and he announced to the Lodge that I had flannel drawers on, at which a tremendous yell of satisfaction was heard throughout the Lodge. Oh, it was fearful fun! They had a painted poker, similar to what clowns use in pantomimes. But the funniest appearance was their grotesque and ludicrous dresses, and all wore burlesque masks. I was led to the Vice-Grand, who administered the obligation; then taken to the Noble Grand, who was, I afterwards found, seated on a throne, with supporters similar to the Vice-Grand, splendidly attired in " Regalia," as it was called. My conductor told me the Noble Grand was not able to see me unless I particularly wished to see him; however, one of the supporters said he would prevail on him to see me. They accordingly drew aside the curtains, which concealed him, when he appeared to be in a state of somnolence; and being asked should I like to have him waked, of course the simple candidate said " Yes." They aroused him, with which he appeared to be very indignant, but when told that a candidate stood before him for information he relaxed his anger, and addressing me said he would impart the secrets of Oddfellowship to me.

He (the Noble Grand) told me we admitted no one to become an Oddfellow under the age of 21, unless the son of a worthy brother; no bailiff or bailiff's follower, telling me to be cautious whom I introduced to become a member, and desired me to remove from my mind any impressions I might form from the evening's procedure, for in all ages past the best and wisest of men had been taken for Oddfellows. After admonishing me further he gave me the grip and password. There was a short lecture given me by the Grand Master, and the important ceremony was brought to a close.

Amid the mummery of that initiation there were gems of philanthropy and kind expressions towards our fellow-man interspersed, independent of the motto of the fraternity that— Truth ought therefore to reign on the lips, Love in the affections, and Friendship in the heart of every Oddfellow.



FREEMASONRY IN IRELAND TODAY, ORIGINS, TRADITIONS AND CUSTOMS.

The Grand Lodge of Ireland is housed at 17.Molesworth Street, Dublin 2.

www.irishfree-masons.org

Lodges North and South of the border are regulated by this Grand Lodge. Built on the ordeals and tenets of Brotherly Love, Relief and Truth we are no different from any other Grand Lodge.

Irish Masons are from varied religious denominations, the Protestant/ Catholic issue that over many troubled years has divided communities in the North, is non-existent in the Lodge room. It is recognised that the majority of the membership in the South is Catholic as much as it is Protestant in the North; such is the makeup of the populace in the Southern and Northern Provinces respectfully.

The Grand Lodge of Ireland is not part of the Loyal Orders, namely the Orange Order or the Royal Black Institution.

However in the North it is a figure of speech especially amongst the older generation to refer to the Craft as the "blue" and the Royal Arch as the "red". This dates back to a time many years ago when it was the practice of many to be involved in more than one Fraternal Organisation. The Grand Lodge of Ireland dates from 1725, but records of Freemasonry in Ireland go back to the 16th Century. Ritual and ceremony closely followed the (now) workings of the English Constitution, however circa 1920, Irish Grand Lodge changed the workings and the present ritual was memorised and passed on, recently it has been printed, however no books are permitted in open lodge. Regalia consist of a white apron bordered with blue, rosettes adorn the apron and an embroidered square, compasses and letter "G" signify a Past Master. Past Master's do not wear collars and members of subordinate Lodges seldom wear white

gloves. Aprons are worn under the jacket. There is one reason for this and one only. When a Candidate is Obligated and instructed, he is "clothed" before he resumes his previous comforts. Of course, we Irish Masons prefer to say that we remove our jackets for work!

MAKEUP OF THE ORDERS IN IRISH FREEMASONRY.

There are five Orders worked under the Irish Constitution, these are Craft, Royal Arch, Knight Masons of Ireland, High Knight Templars, and the Ancient and Accepted Rite of Prince Rose Croix Masons. Membership of these Orders are in the Order as listed and are based on time served and in the case of the Templars and Prince Rose Croix, by invitation only, one cannot therefore progress from Craft to Rose Croix, without having membership of those in between Orders.

Whilst progressive, the exception to the "ladder" is the Knight Masons of Ireland. This Order is peculiar to Ireland and consists of three degrees and a "chair" degree.

It is a general rule that progression to the Chair in the Royal Arch is incumbent on the member being a Past Master of the Craft Membership of the High Knight Templar, s generally attracts Past Master's however no progression to the "Chair" is permitted unless the member is a Past Master and Past "King" in a Royal Arch Chapter.

Rose Croix tends to be very select, with only 33 members per Chapter and there are only 9 holders of the 33rd degree throughout Ireland. It is worth mentioning that under the Irish working the Royal Arch Chapter consists of the Mark Master Degree. Having progressed from Chapter the first step in Royal Arch is the conferring of the Mark degree, on completion the candidate receives his "penny". There is of course a Chair Degree in the Mark Lodge. Again, the Irish working in the Mark and Royal Arch is different from that of England and Scotland.

TRADITIONS AND CUSTOMS.

All Lodge rooms conform to the same shape with the Master sitting in the East; there is generally a raised dais or platform to mark this cardinal point. All Lodge Rooms have an Alter with the Volume of the Sacred Law S&C open and on display, the candidate takes his Obligations for the three Craft Degree's at the Alter on a series of three steps, however the Worshipful Masters degree is conferred at the Worshipful Masters chair. The Ancient penalties are still brought to mind in each of the Craft degrees.

Deacons carry their wands even whilst seated, however they do not cross or cope over the three principle Officers during the opening ceremony. They do however come together over the alter during the Opening and closing ceremonies to remind all that the Alter represented the Ark of the Covenant and was covered by a tent like and moveable structure as according to legend. Deacons have another role, during the opening ceremony they "collect" the word from all present, by leaning forward and listening for the imparted word from the brother, this word is then conveyed to the Worshipful Master before the opening ceremony can continue, just a quaint little Irish custom! Provincial Grand and Grand Lodge Officers do not process in to a Lodge Room, unless it is a Provincial or Grand Lodge Meeting.

If in attendance at a subordinate Lodge these distinguished Brethren are seated in the East prior to the Lodge opening. If there is a Provincial Grand Master, Deputy or Assistant in attendance he will enter after the Lodge is opened and be invited by the Worshipful Master to occupy the Chair. On closing of the Lodge all will form a procession and leave the Lodge room again, after the Lodge has closed. As a visitor to an Irish Lodge, one can expect the famed Irish hospitality!

Be prepared to say a word or two "on behalf of the visiting brethren" especially if you are from a Sister Constitution or a Foreign visitor at the festive board after the meeting. During the closing ceremony the Worshipful Master will ask, "Has any visitor anything to say for the good of Freemasonry in general, or

this Lodge in particular?" At this, visitors stand, salute and bring Fraternal greetings from their Lodge/Constitution.

The brethren of the lodge with a handclap or "fire" then salute the visitors. Visitors wear their regalia as they would at their own lodge, including Masonic Jewels. Under the Irish working, only Jewels of the Craft are permitted to be worn at Craft Meetings, however, visitors from other Constitutions who wear jewels of other orders with their Craft regalia can do so if this is the normal practice in their own lodge. Craft Lodges meet 9 times a year June, July and August accepted, generally. They meet once a month. Other Orders meet generally 4 times a year.

IRISH FREEMASONRY IN THE YEARS TO COME.

In my Province, Antrim, an area spanning approximately 66miles by 33 miles there is a decline in membership, some 10.000 Craft Masons and 8.000 Royal Arch members, numbers continue to fall. Membership fees unfortunately rise, however compared to mainland England fees are comparatively cheaper.

There appear to be problems recruiting young members, we do not have the "Lewis" system here (yet), however it is important to recruit the right sort of person, to this end we are looking at the potential of "White table meetings" whereby those not involved in the Order and who may be interested can come along in semi formal surroundings to learn more.

In recent years it has been the custom to invite non-members to Installation dinners and Festive Boards in an effort to recruit, the potential of white table meetings has yet to be fully realised. The Province of Antrim, the largest in the North of Ireland has an Education Committee, of which I am Secretary, we have over a number of years been running workshops and seminars for Brethren of Lodges to prepare them for their impending roles within Lodges and to make them aware of the need to recruit the right people. It is interesting to note that a lot of existing members were and in some cases are still unsure that they can actually make an approach to someone for potential membership.

We also looked at how we can 'retrieve' " fallen" members and further, how we can 'retain' them. Again it is of interest to note that until recent years a candidate could be Initiated, Passed, and Raised in three months. It is the practice now to have 12 weeks between Degrees. Sadly, in some cases once a Member has become a Past Master he tends to become a "Past Member".

Do I hear a" same problems, different accent" from out there? You see Brethren; we are no different from any other Order or Grand Lodge. I believe a lot falls on the shoulders of Proposers and Seconders of Candidates, be that as it may, it's down to the man, and if he is fully aware of what is required of him then the ultimate decision is his and what he can give.

To quote the Grand Master of Ireland, "It's a bit like a bank account: you cant always be making withdrawals- you've got to put something back, and Freemasonry gives (me) the opportunity to repay society. I think I'm a better person because of it.

Submitted by James. S. Patterson.

Past Provincial Grand Inspector

Past Provincial Grand Assistant Secretary, Province Of Antrim, Irish Constitution.

Situations Vacant

Editor of British/Euro Bytes Web site

A number of vacancy's exist for UK County Reps

Some Euro Reps required

Interested? In the first instance contact the editor.

Editorial team

Editor: Brian W Crayford: bwbutler@btinternet.com

Asian Pacific Regional Editor: Dennis McDowell: Dennis_19502000@yahoo.co.uk

USA Regional Editor: Corby Christenson: rangercorby@yahoo.com

Assistant editor: Furokh Santoke: fsantoke@hotmail.com

Distribution: Ellis Mills: eteldest@yahoo.com

Correspondents: All GFN Reps

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