



Ancient Friend and Brother

The teachings of Pythagoras continue to inspire our Fraternity

John L. Cooper III, Grand Master, Grand Lodge of California

Mathematics, the “queen of the sciences,” has always had a preeminent place in the liberal arts and in Masonry. It appears twice in the list, as both arithmetic and geometry, and we are told in our ritual that geometry is “the first and noblest of sciences, and the basis upon which the superstructure of Freemasonry is erected.”

This idea is a very old one in Freemasonry, for the old charges, also called the “old Gothic constitutions,” place geometry in a premier position amongst the liberal arts and sciences. The *Regius Manuscript*, c. 1390, says (in modern English translation):

*In that time, through good geometry,
This honest craft of good masonry
Was ordained and made in this
manner...*

Many of these constitutions refer to Euclid as having carried the knowledge of Masonry to other lands, and the references are generally to geometry. Euclid (c. 325–265 B.C.) was called the “father of geometry,” and Euclid’s *Elements* remains a primary geometry textbook today. In the 47th Proposition of his *Elements*, Euclid provided a proof of the relationship of the sides of a right-angle triangle so that when the proportions are correct, a right angle is formed. The importance to stonemasons of this geometric principle is evident, because in order to construct stone buildings properly, a square corner must first be established. The use of geometry in general, and the 47th Proposition in particular, was therefore an essential element in operative masonry, and this importance was transferred to speculative Freemasonry in a symbolic sense.

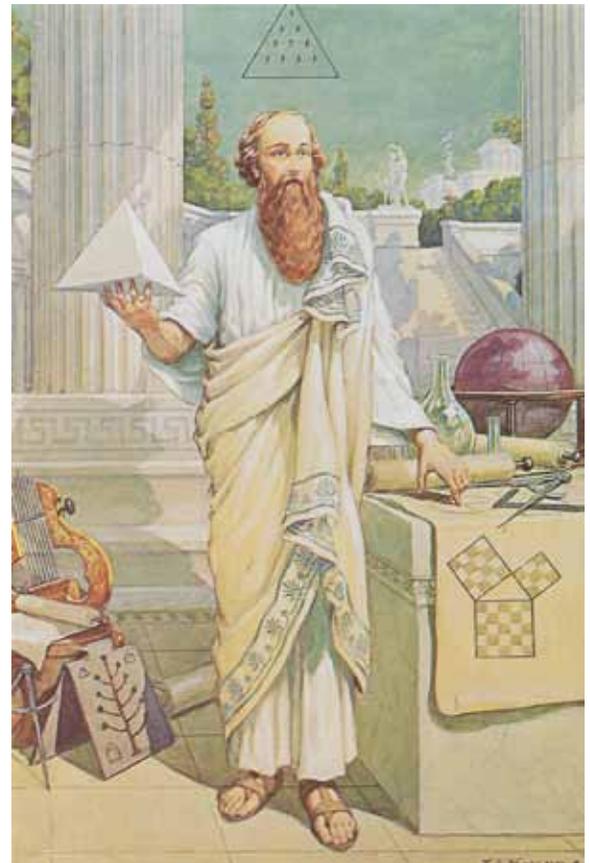
The 47th Proposition of Euclid is more familiarly known as the “Pythagorean theorem,” for its discovery was attributed in ancient times to the Greek philosopher, Pythagoras. We know very little about Pythagoras as a person, and

almost as little about his teachings. He is supposed to have been born on the island of Samos around 570 BC, to have established a “school” at Crotona, in Italy, and to have died around 495 BC.

Kitty Ferguson, in her book, *The Music of Pythagoras: How an Ancient Brotherhood Cracked the Code of the Universe and Lit the Path from Antiquity to Outer Space* noted that:

Pythagoras and the devotees who surrounded him during his lifetime were obsessively secretive... The earliest written evidence about Pythagoras himself that modern scholarship accepts as genuine consists of six short fragments of text from the century after his death, found not in their originals but in works of ancient authors who either saw the originals or were quoting from earlier secondary copies.

Despite the conclusions of modern scholars about the difficulty of knowing much about Pythagoras, he has a firm place in Masonic lore and ritual. In 1772, William Preston, a past master of the Lodge of Antiquity No. 1 in London, published the *Illustrations of Masonry*—a collection of material then in use as “lectures” in Masonic lodges in England and Scotland. This book was used by Thomas Smith Webb, an American Mason, in 1797 to create his famous *Freemasons Monitor*, which was drawn upon by American grand lodges as the source of the lectures of the three degrees of ancient craft Masonry. Preston is thus the “grandfather” of our lectures as used today, and we find in



Pythagoras of Crotona, by J. Augustus Knapp prepared for The Secret Teachings of All Ages by Manly P. Hall, found opposite page LXV.

Preston words and phrases which are very familiar. In *Illustrations of Masonry* he writes:

Masonry... is not only the most ancient, but the most moral Institution that ever subsisted; as every character, figure, and emblem, depicted in the lodge, has a moral meaning, and tends to inculcate the practice of virtue on those who behold it.

This material is not included in our present lectures, but we still reference Pythagoras as our “ancient friend and brother” in the long form of the lecture of the third degree.

In the 18th century, Masons were fascinated by the philosophy of Pythagoras,

and by the “secret brotherhood” which they believed him to have established at Crotona. The link between his famous Pythagorean theorem made this even more important. Kitty Ferguson goes on to say:

Those six early fragments are not, however, the full extent of the available evidence about the Pythagoreans... Philolaus, a not-so-secretive Pythagorean, wrote a book...

revealing that early Pythagoreans proposed that the Earth moves and is not the center of the cosmos. Plato... tried to incorporate what he thought of as a Pythagorean curriculum — the “quadrievium” — at his Academy in Athens. Aristotle and his pupils wrote extensively about the Pythagoreans a few years later... It seems no other group has ever made such an effort to remain secret, or succeeded so well, as

the Pythagoreans did, and yet become so celebrated and influential over such an astonishingly long period of time.

The teachings of Pythagoras are thus a part of Freemasonry, and while Freemasonry is not a secret society in the same sense that the school of Pythagoras was, like Pythagoras himself and his school, we too have become “celebrated and influential over an astonishingly long period of time.”

Masonic Melodies: Singing in the Lodge

Jeffrey Croteau, Van Garden-Williams Library & Archives at the National Heritage Museum, *The Northern Light (Supreme Council 33 Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction)*, February 2013

When the average person thinks about Freemasonry, chances are the first thing that comes to mind is not singing. Yet, as many Masons know, there’s a rich history of music and Freemasonry. In fact, the very first Masonic book ever printed — *Anderson’s Constitutions*, published in London in 1723 — contained not only the lyrics of Masonic songs, but even some musical notation. Irving Lowens’ *A Bibliography of Songsters Printed in America before 1821*, in which he defines a songster as “a collection of three or more secular poems intended to be sung,” lists Benjamin Franklin’s 1734 edition of *Anderson’s Constitutions* as the very first songster printed in America.

The book [featured] here is from our collection — a clearly well-used copy of *Masonic Melodies: Adapted to the Ceremonies and Festivals of the Fraternity*, published in Boston in 1844.¹ The songs were written, or in some cases, collected by Thomas Power, who served as Grand Secretary of the Grand Lodge of Massachusetts from 1820–33.

The 1 January 1844 issue of Charles W. Moore’s *Freemason’s Monthly Magazine* contains a positive review of Power’s book, noting that

[the songs are] *chaste in style, pure in diction, and classical in allusion. As a merely literary work, it will be honorable to the Institution; while its practical utility and refreshing moral influence will render it a popular and desirable acquisition in every Lodge, and to every Brother who has an ear for music, or a taste for poetry. It is designed to drive out from among us, and, we trust, out of remembrance, the coarse and vulgar Bacchanalian songs, which, however tolerable in the age when they were written, are now a disgrace and a reproach to the Institution. If it shall effect this, it will entitle its accomplished author to the lasting gratitude of his Brethren.*

Perhaps that’s a slightly unfair quote to pull, since Charles W. Moore was hardly a dispassionate observer. The title page of *Masonic Melodies* states: “published by Oliver Ditson, 135 Washington Street; and at the Office of *The Freemason’s Magazine*, 21 School Street.” Although the title given is slightly different (i.e. *The Freemason’s Magazine*, instead of *Freemason’s Monthly Magazine*) they are one in the same and indicate that Moore was one of the two publishers of this book. However, a reviewer writing in 1844 in *The Freemasons’s Quarterly Review*, a London Masonic periodical, raves equally about Power’s work:

As a repertory of Masonic Lyrics, it is incomparably beyond any previous competitor, and embraces every point it professes to treat of, and may be referred to by every Lodge, Chapter, and Encampment. We consider ourselves fortunate in having a copy, and would advise any Brother desirous of these Melodies to enquire of Brother Spencer, the Masonic Librarian, London, as to the readiest mode of obtaining one for himself.

Although presumably intended for use by members of the fraternity, our copy, interestingly, is inscribed by Thomas Power to a “Mrs. Rachel Carnes.” More research may reveal who Rachel Carnes was and why Power might have given her an inscribed copy of his book.

If you’re interested in reading more on this topic, you might start with Sion M. Honea’s article, “Nineteenth-Century American Masonic Songbooks: A Preliminary Checklist,” *Heredom*, vol. 6 (1997), 285–304. (The article originally appeared under the same title in *Music Reference Services Quarterly*, vol. 3, no. 4 (1995), 17–32.)

And if you are interested in singing some Masonic tunes from 1844, Harvard’s copy of *Masonic Melodies* has been digitized and is available via Google Books.

¹ A copy of the book is also available in the non-lending, reference section of the Grand Lodge of Alberta Library in Calgary Freemasons’ Hall. It is the oldest book in the collection.

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Around the World

The Mustard Sellers

In the second half of the 18th century, Russian Masonic leaders encountered a series of political, ideological, and cultural challenges from a suspicious and hostile autocracy

Robert Collis, *California Freemason*, August-September 2013

In January 1780, Catherine the Great wrote a witty letter to Friedrich von Grimm, in which she compared Masonic leaders in Russia to mustard sellers, vying to persuade her that their variety of foreign (Western) garnish was the freshest and most palatable for her realm. Yet, while the empress demonstrated discernment of the many hues of European Freemasonry, she was also categorical in expressing her inability to stomach any form of Masonry being promoted in Russia. In her opinion, the consumption of such a “foodstuff” was leading to a harmful contagion of stupidity and nonsense. In more prosaic terms, Russian Masonic leaders were deemed to be acting as agents of foreign powers, eroding Catherine’s empire.

Catherine the Great’s depiction of Russian Freemasons as mustard sellers reveals that she saw herself as the ultimate arbiter of her country’s absorption of Western European culture – an approach echoing Peter the Great’s earlier in the century. Yet, her antipathy towards Russian Masonic leaders was partly based on a profound ideological paradox: She wanted Russian nobility to resemble the European elite, yet was appalled at the thought of absorbing other aspects of Western culture — especially Freemasonry, which she believed might undermine her absolute authority

Masonic Trojan horses

The Russian monarchy feared that European Masonic orders were political Trojan horses that had been unwittingly welcomed into the country by naïve Russian Masons, who were oblivious to the Fraternity’s underlying political



Catherine the Great (1729–1796) by Giovanni Battista Lampi (1751–1830).



Empress Elizabeth (1709–1762) by Ivan Argunov (1729–1802).

Prussian king via Masonic channels. This belief first arose during the reign of Elizabeth Petrovna, when Freemasonry was still a relatively new phenomenon in Russia. In February 1747, Petrovna’s Secret Chancery interrogated Nikolai Golovin regarding his links to Prussian Freemasonry. Although the Fraternity was still in its infancy in Russia at the time, Golovin was suspected of colluding with the Prussian king via Masonic channels.

Catherine the Great shared her predecessor’s suspicions. Over the course of many years, she used a variety of methods to alert her Masonic subjects to the folly of blithely abetting foreign regimes without considering potential consequences. Between 1780 and 1786, she ridiculed Russian Masonic leaders for their adherence to what she regarded as an alien institution, penning a series of literary works: a satire, “The Secret of the Anti-Absurd Society” (1780), and a trilogy of anti-Masonic plays, “The Deceiver”; “The Deceived”; and “The Siberian Shaman” (1785–6).

In late 1786 she adopted a more repressive policy towards Freemasonry, singling out Nikolai Ivanovich Novikov, the preeminent journalist and Enlightenment thinker of his generation in Russia, for especially harsh treatment. In 1786, Novikov’s per-

sonal library was confiscated and scrutinized for “suspect” material — Masonic and occult literature. On 23 April 1792, Novikov was arrested. Under interrogation in St. Petersburg, he confessed that he was a leading Freemason, that he had connections with the Prussian Court, and that he had sought to tempt Grand Duke Paul, the heir to the throne, to join the fraternity. Novikov was sentenced to 15 years of imprisonment — a severe punishment, marking the denouement of Catherine’s long campaign to discredit and dismantle the pillars of Freemasonry in her realm.

Weighing patriotism and brotherhood

In May 1782, General Petr [Pyotr] I. Melissino, master of the Lodge of Discretion in St. Petersburg and one of the foremost Freemasons in Russia, published a remarkable open letter announcing the Lodge’s closure. His decision had been prompted by Article 65, a new police code that expressly declared any fraternity to be illegal if its rules and provisions were not officially sanctioned by the government and caused “damage or losses to the common good.” Melissino evidently perceived this edict as a test of loyalty: Was his sense of duty and obedience to the sovereign more important to him than his position as one of the leading Freemasons in Russia? By closing the lodge, Melissino demonstrated his devotion to the crown.

Melissino’s letter to his fellow brethren encapsulates the patriotic sentiment of many Russian Freemasons of the age.

He states that Russian Masons should seek to expand their knowledge “without sending out missions to buy wisdom from abroad” and that they should shun the need for “foreign patronage in order to become wise.” In essence, he is acknowledging Catherine II’s criticism of Russian Freemasons as foreign lackeys, and advocating for a distinct and independent fraternity

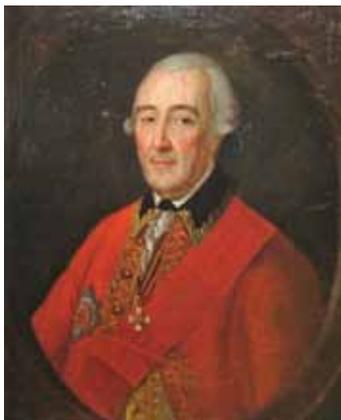


Nikolai Novikov, (1744–1818) by Dmitry Grigorievich Levitzky (1735–1822)

for the country.

A divided craft

Melissino's famed letter also bemoans the "partisanism and sectarianism" in Russian Freemasonry that left "talk of nothing else amongst Freemasons but of observances and systems." In other words, Catherine's mustard sellers were indeed vying for precedence.



Pyotr Ivanovich Melissino (1726–1790), Kursk Gallery.

The multitude of Masonic systems practiced in Russia between the 1760s and 1790s was dizzying. In addition to Melissino, who devised a unique seven-degree rite in the 1760s, Ivan P. Elagin gained official recognition of his own seven-degree system in 1772 from

the Premier Grand Lodge of England. In the early 1770s, Elagin's primary Masonic rival was Georg von Reichel, a German who moved to St. Petersburg and promoted the Zinnendorf Rite with some success, attracting many notable aristocrats. By the late 1770s, the Swedish Rite had also gained a sizeable foothold, having been introduced

by Princes Aleksandr B. Kurakin and Gavriil P. Gagarin. Moreover, in the early 1780s, a Rosicrucian circle led by Johann Schwarz and Novikov, with official ties to the Prussian Order of the Golden and Rosy Cross, attracted many prominent devotees in Moscow.

Amelting pot of Masonic observances may have been able to thrive in a more tolerant and liberty-based society; however, the division between members of the various Masonic systems embraced in Russia in the second half of the 18th century undoubtedly weakened the Fraternity's ability to rebut the monarchy's attacks. And Catherine the Great showed her awareness of this Achilles' heel as early as 1780, when she condescendingly labelled Masonic leaders mustard sellers, competing with each other for official endorsement.

It took little more than a decade for the monarch to cast these tradesmen out of her marketplace, despite the efforts of some, such as Melissino, to unite the Fraternity and to display loyalty to the crown.

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Grand Secretary's Address at Western Canada Conference

Banff Alberta, 17 October 2013

RWBro Jerry W. Kopp

Brethren, it has been just over 50 years ago that Martin Luther King said those famous words, "I have a dream." Well, Brethren, we should also have a dream. Our dream should be to see that Craft Masonry is strengthened in this jurisdiction, not by just a few, but with your help.

Our Grand Masters in the last few years have laid the foundation for future growth, and now it is time for Craft Masons to step up to the plate and act on those well-laid plans. We need to focus on the direction that our Craft should be taking — must take — and, if I can steal the words of our Past Grand Master MWBro Waldern, "Retention, Revitalization and Renewal" should be our main tools to accomplish this dream.

Masonry's concern today is "What has happened to us?" We find our numbers dwindling in the Craft, and other concordant bodies are following the same path, as well as other non-Masonic organizations. Brethren, we have no control of those who leave us for the Grand Lodge Above. However, we must take control of the other sources of this decline.

Brethren, as many of you know, I have travelled extensively with Freemasonry and I hear the same thing from every conference I attend: our meetings are boring, there is not enough teaching,

learning, education or mentoring and, quite often, too much animosity. As I look at each of these issues, I ask, "How do we bring Craft Masonry back into line with what it really stands for?" We must overcome these faults and begin the strengthening process.

Yes, our numbers are dwindling, but before we can focus on increasing our numbers, we must first pay attention to the current membership. The first and easiest step is for us to start working in harmony — not allowing ourselves to get engaged or entangled in petty disagreements, but respecting each other's opinion and leading by good and worthwhile examples. Remember, our young Brethren are still tender children of God who are seeking the Truth. Some of our more experienced Brethren are also seeking the same Truth, and neither group is impressed when animosities interfere with this search. Too often this leads to demits or suspensions. Leadership must be a key component to our success and growth. As leaders we must take control and ensure that we work as a team in the management of our Lodges.

We need to examine our understanding of Freemasonry. If we don't understand, how can we expect the public to understand the values of Freemasonry and what we as Masons have to offer to mankind? More importantly, how can

we expect prospective candidates to understand?

Brethren, our rituals have beautiful passages. If these are delivered with a full understanding of what is being said, we will find greater value in the spoken words. Our ritual has a rich heritage. We have extracted many words from our Sacred Writings and used them as part of our Ritual — if that isn't richness, I don't know what is.

In Masonry, we have a twofold responsibility in mentoring. We need to teach the candidates, but our responsibility does not just end there. We need to teach and mentor those men who have begun, or will begin, their progress through the various chairs or offices.

Brethren, we have not done an outstanding job of teaching or mentoring, and now is the time to start. Let's first begin to teach those Brethren within the Lodges before we go looking for more quality candidates. Our dream should be that if we have quality within, we will find quality candidates — or at least recognize quality candidates. Forget what is behind us. Look into the future and begin our revitalization.

I'll refer to a speech made by the Grand Master of F.&A.M. of the Philippines in April of 2011. "Integrity denotes honesty or sincerity, uprightness, undivided or unbroken conditions,

completeness, wholeness or perfect conditions and soundness. This virtue or value must adorn us as Craftsmen who are expected to be good and true to God, to our families, to our friends and associates, to our fellowmen, to

ourselves, to our country, and to Masonry and its members. In Masonry we should have but one aim: to please one another and unite in the grand design of promoting happiness, and strictly observe the injunction that we should

ever walk and act as just and upright men and Masons.”

Teaching and mentoring our current membership in good leadership and management of our Lodges will help us secure Craft Masonry’s future.

Exemplar Lodge No. 175

This time of year many of us think about promise and opportunity. The Winter Solstice has passed, a new cycle has begun, the days are getting longer and the sun grows warmer (even though in January that is hard to believe). The New Year has just begun. It is a clean slate. Optimism about the year to come and how it will be different than the last is about. People make resolutions about how they are going to improve themselves, their community and the world. Did you make any resolutions this year? Now, a tough question: how are you are going to accomplish them?

Most people who make resolutions have broken or given up on them by February and they are all but a distant memory by March. Why is this the case? Why, with all our optimism for the New Year, do we lose sight of our goals for the new year? The answer is YES, if we fail to make plans about how we are going to achieve them.

A goal without a plan lacks substance and is really just a wish or dream. You wouldn’t travel to a place at which you have never been without some guidance

or direction, such as a compass, map or GPS. So why embark on a journey to achieve your goals without the same help? If you’d like to make your resolutions reality, there isn’t any real magic to it. You’ve already taken the first step: you’ve set a goal. Write it down. Writing it down makes it tangible, gives you something to come back to and acts as a reminder of what you are trying to achieve. Now, think about that goal and the steps that you will need to take to achieve it. Write them down. Ask yourself when you want to achieve your goal. Be realistic. Most things don’t happen overnight. Build a timeline based on when you want to accomplish your goal and include benchmarks so you can gauge your progress. Write it down.

The next step can be a difficult one. Assess your plan and timeline. Be objective. If you can’t, then have someone else look at them for you. A second set of eyes is helpful, especially when they aren’t personally involved with the goal. They can point out more steps, give you other ideas, assess your time allotments to reach benchmarks, and more. Once

you’ve evaluated your plan or received feedback from someone, you can finalize your plan and timeline. And you guessed it... Write it down.

Now that you have a plan or a map, as it were, to your goal it’s time to put it into action. It is part of the lesson we learn from the common gavel: “The heart may conceive and the head may devise in vain, if the hand be not prompt to execute the design.” You will have to be vigilant and follow the steps you have set out, keep focused on what you are trying to achieve and remember to revisit and evaluate your plan as you reach benchmarks. This will keep you on course and heading in the right direction — or you may find, as you progress towards your goal, there are different paths more suited to achieving it. If this occurs, go through the planning process again. And remember... Write it down.

WBro Iain Girvan

Grand Master’s Itinerary February

4 Elbow River 180, Bowmont Hall, Cgy
6 Westlock 114 Mac’s Bean Supper,
Westlock Legion
12–18 Conference of Grand Masters

Historic Event at Crescent Lodge



On 12 November 2013, Crescent Lodge No. 87 held a “History Night” because, for the first time, The Grand Master of Alberta and Potentate of the Al Azhar Shrine were both members of the same Lodge. The photo shows (l-r): WBro Marc Levine, WM of Crescent Lodge; MWBro John Cameron, Grand Master; and Ill. Sir Gordon Brewer, the Potentate of Al Azhar who stepped aside in January 2014. Speakers were MWBros Hugh Young with a unique view of Masonic History and Brian Shimmons who gave a brief history of the Shrine.

Masonic Journey to Cuba

There is still a window of opportunity to join a Masonic journey to Cuba promoted in Alberta by WBro Ted Saunderson, Master of Millenium Lodge No. 2000. The tour takes place 16 – 24 March 2014 and Brethren from Alberta will be joined in Cuba by Masons from Nova Scotia and British Columbia. Participants will be staying at a 4-Star inclusive resort — The Breezes Bella Costa Varadero. Also, the Grand Lodge of Cuba will guide and assist the tour. Bring your friends and family. Prices are available from Edmonton and Calgary. Contact Bro Robert Kirby <robert.kirby@telus.net> or MWGM George Grant (Nova Scotia) <ggrant2@hotmail.com>



Two Prominent Speakers at the Masonic Spring Workshop

The 49th Masonic Spring Workshop — 25–27 April 2014 — will feature two prominent Masonic researchers and speakers from opposite sides of the globe.

This year's Keynote Speaker is Bro John Belton from Brook Bottom, England. He is a member of Mellor Lodge No. 3844, EC and of Lodge Ellangowan No. 716, SC. He was the founding Senior Warden and 2nd Master of Internet Lodge No. 9659, EC and, in 2001, he was the guest speaker at the Constitution and Consecration of the Internet Lodge of Research in Calgary and was awarded an honorary Subscribing Membership in that Lodge.

John is an avid researcher in Freemasonry and has published extensively. In fact, he has written the only book on the formation of the UGLE entitled *The English Masonic Union of 1813: A Tale Antient*



and Modern. John will discuss that momentous event in his keynote address

From the other side of the world comes Bro Kerry Nicholls of Palmerston North, New Zealand, PM of Lodge Awatea No. 258 and Hawkes Bay Research Lodge No. 305. He was the 2006 Kellerman Lecturer for New Zealand on the topic "A conceptual overview of Maoridom and Freemasonry in New Zealand Society." He will bring this to life for us at the Workshop.



Check out the tentative agenda. You will find many things of interest based around the theme: *To Promote Happiness!* In keeping with the theme, Bro Chuck Rose will provide entertainment at the Annual Banquet.

To maximize your happiness, don't miss the workshop. For updates and to register, go to our website —

www.masonicspringworkshop.ab.ca



49th Masonic Spring Workshop — 25, 26 & 27 April 2014



Tentative Agenda

Friday, 25 April 2014				
15 30 h	Coffee Break — Convention Foyer			
Location	Gold	Silver	Bronze	Sinclair
16 00 h	Bookstore & Raffle Hours 14 00 – 22 00 h Friday: 08 00 – 15 15 h Saturday	(Closed during keynote sessions)	<i>Masonic Gabfest Moderated by Chuck Rose</i> Bro John Belton & Bro Kerry Nicholls	<i>Information presentation — 17 15 h</i>
17 30 h	Supper in The Rockies and the Fireweed Grill			
20 00 h	Bro John Belton — Keynote Speaker The Hunt and Need for Harmony and Order in the 1813 Masonic Union		Ladies Reception and Mixer — Champion Room 2nd Floor Meet other ladies present, make new friends, make plans for the weekend 20 00 h to 22 00 h	
Saturday, 26 April 2014				
Breakfast in The Rockies and Fireweed Grill				
09 00 h to 10 15 h	<i>Happiness...</i> Through Food <i>The Chef from the Delta Lodge will give Junior Wardens some catering ideas and tips!</i>	<i>History & Legend</i> Freemasonry Comes to Western Canada Bro Garth Cochran	<i>Philosophy & Symbolism</i> Symbols of Harmony Bro Mark Toon	<i>Training</i> Preparing to be Master Bro Terry Murray
Coffee Break — Convention Foyer				
10 45 h to 12 00 h	<i>Happiness...</i> Through Health Bro Dr. Jim Currie	<i>History & Legend</i> Impact of Masonic Innovations on the World Bro Shane Griffin	<i>Philosophy & Symbolism</i> Hitchhiker's Guide got the Answer Right? Bro Kevan MacIntyre	<i>Training</i> Lose the E-Mails, Let's Talk Bro Geoffrey Chevrier
Lunch in The Rockies				
13 30 h to 14 45 h	<i>Happiness...</i> Through Giving Bro John Slade Masonic Charity versus Masonic Charities!	<i>History & Legend</i> Revolutionary Fraternalism Bro John Belton English Support for Garibaldi & the Italian Risorgimento.	<i>Philosophy & Symbolism</i> TBA TBA	<i>Training</i> Robert's Rules in Lodge Bro Dave Pollock
Coffee Break — Convention Foyer				
15 15 h to 16 30 h	<i>Happiness...Wrap-Up</i> Maoridom & Freemasonry Bro Kerry Nicholls		Bookstore Closed for Weekend at 15 15 h	Raffle & Silent Auction Closed at 15 15 h Sharp
18 00 h to 19 00 h	Cash Bar in Ballroom Foyer Annual Banquet in Olympic Ballroom — Entertainment By Bro Chuck Rose			
Sunday, 27 April 2014				
08 30 h	Interfaith Devotional Service — Bro Earle Sharam — Music — Bro David Oyen — Gold Room			
09 00 h	Breakfast in the Silver and Bronze Rooms			