

# *Harashim*

## חרשים

The Quarterly Newsletter of the  
**Australian & New Zealand  
Masonic Research Council**

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## **2015! The year of the Lecture Tour**

Once again, work behind the scenes has produced an exciting program of Lectures that will be given by an eminent Masonic Researcher. Michel Jaccard (see bio page 5) will give a perspective on European aspects of Freemasonry with papers looking at the history and development of Freemasonry through to psychology, alchemy, esotericism, magic and Egyptian orders.

In total, hosting lodges will have a choice between 15 very interesting papers. All of which will be together in the book of lectures which will be available from participating Lodges of Research, during the tour.

Michel leaves Switzerland early August for South Africa then on to West Australia, from there to North Island of New Zealand. He delivers lectures throughout the North Island before travelling to the South Island.

He then goes to the East Coast of Australia, first to Victoria then South Australia and on to New South Wales, all the time presenting papers. Then to our Capital Canberra, Tasmania, from there up to the top of Queensland to Cairns in Far North Queensland, then to Brisbane via Townsville, to Singapore and Honk Kong and back home early November.

He will have to be in good physical as well as mental shape to cope with such a hectic tour, this is hard work.

We all are looking forward to meeting him and hearing his stories. Brethren this is an opportunity to gain new insights to our craft. I urge you all to make the effort to attend your research Lodge to hear Michel.

The ANZMRC organisers have put in a sterling effort to bring good people to our Lodges.

Undoubtedly we will all learn something more of our craft.

Remember our lecturer will take back to his home memories of his efforts, let us all show him we appreciate his work. ED

## About *Harashim* חרשים

*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, [morse@netspeed.com.au](mailto:morse@netspeed.com.au). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrytasmania.org/>.

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<http://www.freemasonrytasmania.org/>.

### Contents

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

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

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

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

Material submitted for publication must be in a digitised form on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to [harashimed@gmail.com](mailto:harashimed@gmail.com)

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. *Contributors who require mailed material to be returned should include a stamped, self-addressed envelope.*

### General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne

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The paper below was written by Robert Cooper and attached to the letter shown on the next page. ED

## The Essence of Scottish Freemasonry

Recently there has been some discussion as the 'meaning' of Scottish Masonic Ritual, Regalia and Symbolism. On reading the Constitution and Laws of the Grand Lodge of Scotland (GLoS) one could be forgiven in thinking that there were no opinions on these subjects. The silence on the meaning of all aspects of Scottish Freemasonry not only in the Constitution and Laws but also in other official publications does not mean such opinions do not exist, quite the contrary. Why then are there no official explanations of *any* of the elements of Scottish Freemasonry? This question goes to the crux of what is Scottish Freemasonry.

The GLoS believes that Scottish Freemasonry is a framework in and around which individuals undertake their Masonic journey. This view is created partly by the history and origins of Scottish Freemasonry as well as the psyche of Scots in general. Without going into too much detail it is sufficient to explain that before the GLoS came into being in 1736 there existed a national network of Lodges, from at least 1598 if not earlier, the membership of which was comprised of stonemasons and non-stonemasons. There were Lodges the membership of which was entirely made up of stonemasons (for example, the Lodge of Journey-men Masons, No.8), Lodges which had no stonemasons as members (e.g. the Haughfoot Lodge) and Lodges that had both stonemasons and non-stonemasons as members (e.g. the Lodge of Aberdeen 1<sup>ter</sup>). These Lodges existed independently of each other and without any 'head-office' to direct them from a central point. This system was, and to some extent still is, well suited to the psyche of Scottish Freemasons (if not the population at large). The independence of Lodges before 1736 also translated into a significant degree of independence for Lodges



## The Grand Lodge of Antient Free and Accepted Masons of Scotland

Charles Iain R. Wolrige Gordon of Esslemont Grand Master Mason

David M Begg CA Grand Secretary

Dear Sir and Brother,

**TO BE READ IN OPEN LODGE**

30 September 2014

Grand Lodge regularly receives requests for information regarding various aspects of Scottish Freemasonry in particular the "meaning" to be ascribed to various Masonic symbols. Many of you will be aware that the Grand Lodge of Scotland declines to do so and this is demonstrated by the absence of any opinion regarding Masonic landmarks, rituals, symbols, words, signs etc. within the Constitution and Laws of the Grand Lodge of Scotland.

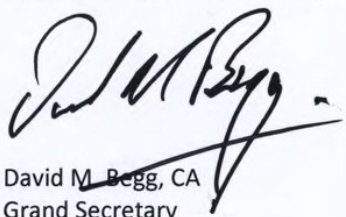
The reason for this is that the Grand Lodge of Scotland has always held the view that Scottish Freemasonry provides a 'framework' through which an individual undertakes a personal journey and therefore no group of Freemasons, including Grand Lodge, has the power to impose a rigid view of the meaning of the various elements of Scottish Freemasonry.

However, Grand Lodge has not in the past ever explained why it, as a body, does not provide members with such explanations and therefore the attached paper '*The Essence of Scottish Freemasonry*' has been prepared with the explicit intention of detailing why a Scottish Freemason (or group of Freemasons) cannot, and should not, provide unequivocal interpretations of any aspect of Scottish Freemasonry. Brethren may hold their own opinions regarding the meaning of various symbols used or attached to Scottish Freemasonry, and there are various interpretations found throughout Masonic literature, however it must be emphasised that they are only that – an opinion by the author. Brethren are of course perfectly entitled to articulate their opinions however, Brethren should also exercise a good deal of caution and should not assume that any opinion, regardless of the source, has the authority or approval of the Grand Lodge of Scotland.

Attached is a copy of a paper entitled '*The Essence of Scottish Freemasonry*', by Brother Robert L. D. Cooper, which I would be obliged if you could draw to the attention of the Brethren of the Lodge. Copies may also be downloaded from the Grand Lodge of Scotland web site under the News Section headed '*Essence of Scottish Freemasonry*'.

Should you have any queries regarding the contents of this email or the '*The Essence of Scottish Freemasonry*' please do not hesitate to contact, in the first instance, Brother Robert L. D. Cooper, Curator, at: [curator@grandlodgescotland.org](mailto:curator@grandlodgescotland.org) Brother Cooper will also be able to provide copies of the paper on request.

Yours sincerely and fraternally



David M. Begg, CA  
Grand Secretary



3/14



founded after 1736.

Unlike other Grand Lodges, which have, and use, a great deal more power and authority than the GLoS, it functions more as a facilitator and advisory body. This non-authoritarian method of governance is not known to exist elsewhere in the Masonic world and it has a direct impact on the nature of Scottish Freemasonry. First and foremost because participation in Freemasonry is a personal experience which differs from person to person the meaning of different aspects of Freemasonry can also differ from person to person. Although there may be a consensus among *some* Scottish Freemasons as to what any particular word or symbol *might* mean there can be other alternative explanations. The letter 'G' will suffice to illustrate this point. A Freemason who is a Christian by faith will usually interpret the letter 'G' as G\_D but a Freemason who is a Muslim might well reject that idea because he cannot accept that G\_D can be reduced to a mere letter of a human alphabet.<sup>1</sup> He will, quite often argue that the letter 'G' stands for geometric or perhaps geometry. For similar reasons a Freemason who is Jewish *might* argue that 'G' stands for goodness – the innate goodness within every human being. There are several other possible interpretations. Once the GLoS expressed an opinion as to the meaning of the letter 'G' it would become the *de facto* interpretation and therefore widely accepted by most Scottish Freemasons. If GLoS provided such interpretations it would, in effect, create a Scottish Masonic Dogma and which could be used to define Freemasonry as a religion – something that Freemasons have always rejected.

Scottish Freemasonry is therefore considered to be an individual experience, or journey, albeit one taken with the help, assistance and guidance of other Freemasons. The meaning and interpretation of Scottish Masonic Ritual, Regalia and Symbolism, for good reason, is not fixed and is left to the interpretation of the individual Freemason. This is one reason why Scottish Freemasonry remains unique in the world and long may it remain so.

Robert L D Cooper Sept 2014

G\_D is used here in deference to our Jewish and Muslim Brethren who do not render G\_D in the Christian manner.

## Who is the better Mason?

October 2, 2014 by Tim Bryce

### **BRYCE ON FREEMASONRY**

#### **- The individual or a Lodge officer?**

I have been wrestling with a conundrum lately regarding Freemasonry: Who is the better Mason, the person who is properly initiated, passed and raised a Master Mason and disappears shortly thereafter, or the Mason who becomes an officer of the Lodge? Let me give you my spin on it.

There may be many reasons why a Mason drops out of sight; first, his occupation may require him to work difficult hours or to cause him to move to another locale. As Americans, it is not uncommon for workers to move throughout the country. In my case, I have lived in eight different locations throughout the United States. I suspect I am not alone. The "Traveling Mason," as I call him, still respects the tenets of Freemasonry, but is not actively involved with the workings of the Lodge, either his Mother Lodge or as guest of another Lodge. Yet, he dutifully pays his dues as is required of him.

Another reason for not attending Lodge is perhaps he devotes more time to family activities or another Masonic body, such as the Shrine, Grotto, Scottish Rite, or York Rite. The culture of the Craft Lodge may be such, the Master Mason prefers attending these other bodies instead. In other words, he finds it more rewarding to attend these other bodies than a Craft Lodge. And if the Craft Lodge is mired in politics or incompetence, the Master Mason will likely look elsewhere to invest his time.

There is also the possibility a member may have joined, become disenchanted with all of Freemasonry and dropped out of sight. This is likely the cause for the members dropped from the rolls each year

under the category of "Suspended; Non-Payment of Dues." Even under this scenario, it is unlikely the person will totally dismiss the obligations he took and the Masonic lessons he learned.

Regardless of the reason for dropping out, if the Master Mason learns the lessons of Freemasonry, takes them to heart, and uses them in his walk through life, be it at home or in business, than he is a True Mason, regardless if he has paid his dues or not.

As to the Masons who are officers, let us first consider the purpose of the Craft Lodge, which is to initiate new members, and to provide a venue to discuss Masonic related topics for the betterment of the Craft (aka, "Masonic Education"). There is also the matter of managing Lodge finances and assets, such as the Lodge building. This means, Lodge officers have three primary responsibilities:

Proficient in Masonic ritual (the three degrees), as well as addressing the topic of membership. Of course, people join of their own free will and accord, but the officers should consider alternatives for communicating the virtues of Freemasonry to the public; e.g., an open house, recognizing a person or organization for their work, assisting a school or charity, etc. If the officers are not proficient in ritual, or in addressing membership, they are not doing their job competently.

Providing Masonic Education, including such things as history, morality, charity, or contemporary subjects, such as how to use the Internet, computers, financial planning, etc. If the officers are not doing this, they are not doing their jobs competently.

Managing finances and assets. Maintaining the Lodge building and furniture is one thing, managing the finances is another, and something commonly overlooked in many Lodges. There is no excuse for not preparing an annual audit of finances, and a budget for the new year, not unless they do not know how to perform such tasks. Lodge officers have a fiduciary responsibility to do such things as financial planning and prepar-



ing feasibility studies. If a Lodge appears to be in financial decline, it is up to the officers (and hopefully a finance committee), to determine how to raise income (such as an increase in membership dues) or lower expenses. If the officers are not doing this, they are certainly not doing their jobs competently.

Then again, I have seen far too many Lodges where a person becomes an officer for the wrong reason, such as to simply earn a Past Master's apron and to be called "Worshipful." Such people are in it to win accolades as opposed to truly serving the operations of the Lodge (something they are not qualified to do). Progression through the line is not a right, it has to be earned. If the person is not qualified to assume the office, he could cause considerable problems and, as such, he needs to be properly trained to assume the position, just like any other job.

In theory, the Craft Lodge is supported by the Grand Lodge who provides assistance in teaching the three primary responsibilities. However, if the Grand Lodge becomes overbearing, then the Craft Lodge will likely be encumbered by bureaucracy which is essentially no different than big government becoming intrusive in the lives of business and the individual. The Grand Lodge should serve the Blue Lodge, not the other way around.

So, who is the better Mason; the individual or the Lodge officer? Although I have known a handful of good Lodge officers over the years, professional people who know what they are doing, I have seen far too many not take their responsibilities seriously, are unqualified, thereby becoming detrimental to their Lodge and Freemasonry overall. In my mind, the True Mason is the person who has learned his Masonic obligations, implemented them in his walk through life, and respects the precepts of the fraternity. It is certainly not the person who dresses up in a tux, marches around the Lodge room, and practices politics for personal glory.

Freemasonry is a fraternity, not a club. It is a beautiful logical concept that is often physically implemented poorly.

### *Keep the Faith!*

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*Tim Bryce is a writer and the Managing Director of M&JB Investment Company(M&JB) of Palm Harbor, Florida and has over 30 years of experience in the management consulting field.*

*He can be reached at [timb001@phmainstreet.com](mailto:timb001@phmainstreet.com)*

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Michel Jaccard is the 2015 eminent Lecturer for the ANZMRC 2015 tour. The ANZMRC sponsor an eminent Masonic researcher and lecturer once every two years. Below for your information is a Bio of Michel. ED

### **Curriculum vitae of Michel Jaccard**



#### **General information:**

Michel Jaccard, Physicist  
EPFL, Ph.D., born  
1.05.1950 Married .

#### **Professional Career**

MJ graduated in physics at the Swiss Federal Institute of Technology in Lausanne ([www.epfl.ch](http://www.epfl.ch)) in 1973 and was awarded a doctorate in biophysics in 1978; this was supplemented by a master's degree in the biology of human nutrition from the Faculty of Medicine in Nancy (F) and by a postgraduate executive management course (Change Management, PED from the IMD). After completing postdoctoral research at the Research Center of Nestlé, he was employed as R&D Senior

Project Leader at Nestec and was responsible for Nestlé's foreign markets – as an expatriate – and in Switzerland. In 1985 he joined the Senior Management Team at a large food production center and occupied the post of R&D and Quality Manager, implementing QA (ISO 9001) in 1994.

In 1995 he was appointed Director of Academic Affairs (EPFL Senior Management team) and in 1996, also French administrator of the EURECOM Institute of Telecommunication (<http://www.eurecom.fr/en>). In 2000, he joined the staff of the ETH-Board in Zurich. Head of communication, he developed the concept of Technical competence centers to promote the economic benefits of the Swiss metropolitan regions.

As Director of International Affairs and Accreditation, he came back to EPFL at the end of 2005, and implemented its Quality Management System. Lecturer at the EPFL College of Management and Technology, he has been teaching *Quality Management, performance and social responsibility* since 2007 and published at the request of the ISO Grand Secretary in Geneva (CH; <http://www.iso.org/iso/home/about.htm>) *The Objective is Quality*, CRC Press (2013). He will be fully pensioned on April 1st, 2015.

Michel Jaccard is an international expert of the French Commission of Engineering degrees (<http://www.cti-commission.fr/spip.php?page=sommaire-en>), respectively of the French Evaluation Agency for Research and Education (<http://www.aeres-evaluation.com/>), and was member of the committee of the Swiss Society of Evaluation until 2014 (<http://www.seval.ch/en/index.cfm>)

Although a successful scientist and engineer, Michel Jaccard has a unorthodox hobby, closely related to Néoplatonic applied philosophy and symbolism: the traditional art of Astrology, since 1969...

### **Masonic Path**

As a child, Michel Jaccard was already fascinated by the realms of legends, tales, myths and symbols. This explains why he joined early the Craft in 1971, barely 21 years old; he obtained the degree of Master Mason in 1975. His Mother Lodge is Liberté (in Lausanne, no 21, 1871) of the Grand Loge Alpina of Switzerland. He became Worshipful Master of his lodge in 1985 and integrated the Higher Degrees of the AASR in 1986. He has presently reached its last degree of Inspector General (33°). As a member of academic circles, Michel was interested in masonic research and joined the Research Group of the Grand Loge Alpina of Switzerland soon after its creation. He took successively the posts of President, Redactor in Chief of the magazine *Masonica* and is presently its webmaster. He also led the publication project of the "*Guide of the Freemason*", a textbook aimed to give a comprehensive information to Craft members on Freemasonry, first in French, then translated in German and Italian. Michel Jaccard published numerous research articles in *Masonica*, in the *Alpina Magazine*, but also in the *Journals of the Research lodges of the Grande Loge de France (Jean Scot Erigène)* and of the *Grande Loge Nationale Française (Villard de Honnecourt)*, as well as the corresponding lectures.

The following from Phil Ivamay in NZ. Does this deserve some sort of discussion? ED

### **The Elephant in the Room (or Lodge)**

Lets talk about the elephant in the room...

We are shrinking and shrinking fast – that's not the worst of it – we are going to shrink faster yet...

The definition of stupidity is doing the same thing and expecting different results.

Just over 100 years ago there were 7000 freemasons in New Zealand (7221 in 1905) – today there are once again 7000 freemasons (7400 in 2014 down from 13000 nine years earlier in 2005).

The difference being in 1905 there were 146 lodges today we have 243 – the same number of members but a 100 or 66% lodges more...

The simple fact is that we have far too many lodges for the number of shrinking (and I don't mean waist lines) brethren.

The answer is not to come up with strategic plans etc. – which has all the hall marks of shifting deck chairs on the Titanic - but to go further & radically alter what we do.

We current masons are the caretakers of the craft, we do not 'own' the craft and it 'owes' us nothing.

Is our lasting gift to the new mason to be one of getting them to call in the auctioneers to stave off the debt collectors?

In the last 4 years insurance costs have increased over 400 percent and rates continue to rise; couple this with the ever decreasing number of members and it is no wonder that dues and capitation are increasing alarmingly.

IMHO (and for those that do not know what that means – then this letter is for you!) the

way forward is to get out of own-ing buildings and to cut the number of lodges by **at least** half...

I would suggest that lodges merge rather than members joining an existing seemingly strong lodge. I say this because it is a fresh start where the old 'We've always done it that way' does not apply, that dissenting members have their vote (one) as does every other member (one) regardless of rank, and it gives the new entity a new name, a new number and a new direction where if you want to replace emulations with meals, or guest speakers, or cinema visits, or re-enactments, or lodge meetings in the open air then you can.

The lodge is **not** the building – the lodge is the **temple of man**, it's the inner temple that we are growing as the outer shell ages. Let's concentrate on building a superstructure alright, but one not made with hands...

Would it not be far more attractive a proposition for a new prospect to join a large group of men enjoying each other's company and philosophising on the meaning of life than for that same man being shunted straight into office to make up the quorum so that a meeting can be held.

To me the answer is obvious; we can either make the changes while we are in control of the situation or have the changes thrust upon those of us unlucky enough to be left to tidy up the mess left behind...

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### **The Order of the Free Garden-ers**

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As most TFTEM readers would know over the last 350 years there have existed many fraternal organisations that appear to be similar to Freemasonry in their forms and functions. Fraternal organisations such as the Inde-

pendent Order of Odd Fellows, The Forester's and the Druids have existed for hundreds of years and the extent these fraternal organisations were influenced by Freemasonry, and vice versa, is still a contentious area of debate.

One fraternal organisation that has possibly been in existence for over 400 years, and which displays marked similarities to Freemasonry, is that of the Order of the Free Gardeners. The Free Gardeners are Scottish in origin and may have been meeting as early as 1602, although the earliest conclusive record, a minute book from Haddington, East Lothian, dates from 1676.

In Scotland during the 1600's the formal palace gardens of the Royalty and nobility began to be copied by the landowning classes, often to the disadvantage of the local villagers. Renaissance architecture, formal gardens, sun dials and garden follies became respectable pursuits for the country gentleman. This increased interest in classical landscape gardening and formal garden design necessitated a skilled labour force that was able to construct, maintain and upkeep the ever growing number of horticultural wonders. Bro Bob Cooper suggests that, "...the formation of the Order of Free Gardeners roughly coincides with wealthy landowner's new found interest in landscape design and their employment of a large number of working gardeners..." (Cracking The Freemasons Code, p. 162)

Lodges of Free Gardeners admitted gentlemen "speculative" gardeners into their assemblies but for a higher fee than that paid by the gardeners. The gentleman members gave the Lodges an air of respectability whilst the lodges assisted the gentlemen gardeners with practical skills, advice and seedling stocks. Another crucial aspect of the Free Gardeners ac-

tivities was the collection of funds for the support of distressed members and their dependants.

The ritual of the Free Gardeners appears to have evolved in a similar fashion to Freemasonry with a new member being initiated with a fairly basic ceremony, but over time this developed into an elaborate three-degree system with peculiar words and secrets restricted to each. Free "Gardenery" begins at the Garden of Eden, with Adam as the head Gardener, then follows the 4 rivers that flowed from Eden; the Pison, Gihon, Hiddekel (Tigris) and Euphrates and concludes with King Solomon as the Master Gardener. (Free Gardeners have a wonderful gibe at Masons – only they have the true secrets of KST because they stayed behind to tend the Gardens of Solomon after the Masons had left).

The Free Gardeners were dedicated to mutual support, horticultural practice and knowledge, and rites imbued with moral lessons and esoteric knowledge contained in gardening metaphors. But by the mid 1900's the Order struggled to maintain these tradition activities in part due to various Friendly Society Acts and the development of State welfare. Left with just their ceremonies the Order began to fade so that by the end of the Twentieth Century the Lodge of Free Gardeners that met here in Melbourne was one of the last Free Gardeners' Lodges in the world.

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### **Portrait of an Unknown Freemason – William Farquharson Lamonby**

The portrait below is from the BBC Website; section called "Your Paintings", and is entitled "William Farquharson Lamonby" (1839–1926) painted by



James Clarke Waite. The description accompanying the painting states; "This unknown Freemason is wearing two Masonic medals, or jewels. The one on the left indicates that he has served as master, or ruler, of a lodge, and the one on the right shows that he served as First Principal, or Ruler, in the Royal Arch, another Masonic order."

However, for Victorian Freemasons this portrait is not of an unknown Freemason for during the 1880's William Lamonby became very influential in Victorian Masonic affairs. Lamonby was born in England in 1839 and became an active Freemason and journalist, publishing in 1881 his first book, "Craft Masonry in Cumberland and Westmorland 1740-1879". He rose to the rank of a PPSGW – EC.

Lamonby arrived in Victoria in early 1882 to take up a position with Argus newspaper and stayed in Victoria for 10 years and played a large part in the Masonic affairs of the State. During his time in Victoria Lamonby became a member of the Combermere Lodge (E.C.) and was the driving force, founder and first Master of Gordon Lodge 99 (2112 EC).

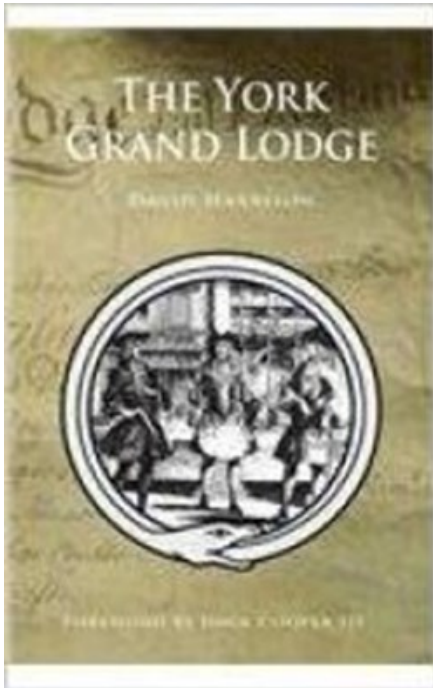
I suggest to you that this portrait of Lamonby was painted here in Melbourne in 1880's, and that this is what the first WM of Gordon Lodge looked like at the time of (Continued on page 12)





## Book Reviews

Wednesday, October 1, 2014 -  
11:15 [Reviewed by David M. Kinchen](#)



If you visit the United Kingdom, be sure to include the northern city of York on your itinerary. I visited the ancient Roman city in 1979 and was enthralled by its setting at the confluence of the Ouse and Foss rivers and its architecture, including the York Minster and the remnants of the walls and gates like Micklegate.

I think only Chester, which I also visited, rivals York for its Roman heritage. And, while you're in York, don't forget to visit the Shambles, a picturesque street of overhanging buildings, that was once an open-air slaughterhouse!

[en.wikipedia.org/wiki/The\\_Shambles](http://en.wikipedia.org/wiki/The_Shambles).

Every tourist in York has to be photographed in the Shambles!

For more about York:

[en.wikipedia.org/wiki/York](http://en.wikipedia.org/wiki/York)

Smallish (about 130,000 people) York has never been intimidated by the giant city in the south of England, London, and this pride extends to its role in the history of British Freemasonry.

Historian David Harrison, whose books on Freemasonry I've regularly reviewed, tells this story in a new quality paperback, "The York Grand Lodge" (Arima

Publishing, Bury St. Edmunds, Suffolk, England, 144 pages, illustrations, appendixes, index, \$16.00, available from Amazon.com).

Like all of Harrison's books, the story of the staunchly independent Grand Lodge of All England at York, is both scholarly and readable. Harrison is a Mason; I'm not, but I'm fascinated by secret societies and alternative styles of living like the Amish, Quakers, Shakers, Mennonites, Mormons, etc. and by "Utopian" communities like Brook Farm, Amana, and New Harmony. "The York Grand Lodge" also appealed to my interest in historical disputes.

The London-based United Grand Lodge of England (UGLE) prevailed, but, as Harrison points out, the York Grand Lodge may have survived longer than originally thought and it also influenced that other northern lodge of rebellious Freemasons, The Wigan Grand Lodge. (for my Nov. 21, 2012 review of Harrison's book "The Liverpool Rebellion and the Wigan Grand Lodge":

<http://www.huntingtonnews.net/49829>)

Remnants of the Yorkists and their approach to Freemasonry have surfaced in the 21st Century, as Harrison points out on pages 120-122 in the conclusion of his entertaining book.

To clarify the differences in the U.S. between the York Rite and the Scottish Rite, I emailed Harrison. Here's his reply:

"

*Scottish Rite is divided into the northern and southern jurisdictions in the US, they have 33 degrees.*

*The York Rite is more of a collection of Masonic approved rites and orders such as the Royal Arch, Knights Templar and Mark degree. Again it's a US body.*

*Some Masons are so keen they do both 'pathways': they progress from the normal blue or craft lodges (the three main degrees) to enter other orders or grades. Albert Pike was a member of the Scottish Rite Southern jurisdiction - a 33rd degree Mason."*

\* \* \*

Who is Albert Pike, you ask: According to Wikipedia, "Pike published a book called [Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry](#) in 1871, of which there were several subsequent editions. Pike is still regarded in America as an eminent and influential Freemason, primarily only in the Scottish Rite Southern Jurisdiction."

Pike (1809-1891) was a native of Boston, MA who joined the Confederate Army in the Civil War after long service in the U.S. Army. He reached the rank of brigadier general (one star) in the Confederate Army.

Here's what Harrison has to say about his new book:

"The York Grand Lodge book was a pleasure to research; I visited the ancient city of York in northern England a number of times and I wanted to visit the places that the York Masons of the eighteenth century visited, places like the Punch Bowl tavern and the Merchant Adventurers' Hall. It was an honour to research the York Grand Lodge manuscripts, examine the Jacobite links of some of the Grand Masters and look at the Knights Templar ciphers. I thoroughly enjoyed writing the book, and I hope you enjoy reading it."

I certainly enjoyed reading Dr. Harrison's latest book and I think many readers will find it informative and enjoyable. This applies to Masons and non-Masons alike.

**David Harrison**

**About the Author**

David Harrison successfully defended his Ph.D. on the history and development of English Freemasonry at the University of Liverpool in March 2008. The Ph.D. dissertation became his first book, "The Genesis of Freemasonry," which was published by Lewis Masonic in 2009. Since then Harrison has written and published numerous works on the history of Freemasonry, his latest being "The York Grand Lodge."

**Paperback:** 144 pages

**Publisher:** Arima Publishing (June 2, 2014)

**Language:** English

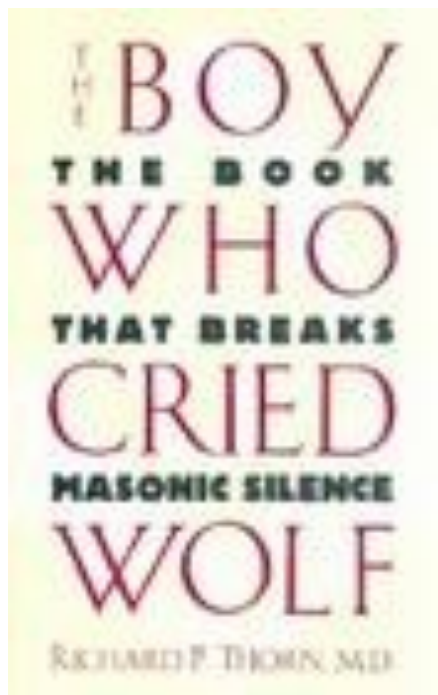
**ISBN-10:** 1845496299

**ISBN-13:** 978-1845496296

Price around \$16

**The Boy Who Cried Wolf.**

By Richard P Thorn MD



While history reveals numerous attacks against Freemasonry since its founding, some of the most potentially damning assaults in this century have been launched in the last two or three years. Religious leaders, such as Ron Carlson and Pat Robertson, have singled out the Order for attack. Basing his premise on a misrepresentation of Masonic texts, Carlson has convinced many of his followers that Freemasonry is rooted in heresy. Masons, who have traditionally chosen to remain silent in the face of criticism - no matter who the detractors were, what their motives were, or the stakes involved - have generally proved to be an easy target. In *The Boy Who Cried Wolf* Richard P. Thorn, M.D., shows that the current charges against Masonry come not from ignorance but deliberate misrepresentation. And he is convinced that it is the duty of Freemasons not to turn the other cheek this time but to set the record straight. Using the same texts on which Carlson bases his accusations, Dr. Thorn demonstrates, point by point, how the material has been deliberately manipulated and misquoted to denounce the Order. Thorn proves that conflicts between Freemasonry and religious beliefs are pure fabrication. He unequivocally refutes such nonsensical and fraudulent charges (which have unjustly garnered attention in recent times) as Freemasonry was instituted as a religion; it has its origin in the Mystery cults, and its

members are taught to practice sun worship, nature worship, and astrology; it is a secret society; and Freemasons believe that good works are a substitute for faith in a Supreme Deity. Dr. Thorn ably demonstrates through his compassionate defense that Freemasons are commanded to act in a spirit of reconciliation rather than division, following the Masonic principles of Brotherhood, Relief, and Truth.

**ISBN:** 9780871317605  
**ISBN-10:** 0871317605  
**Publisher:** M. Evans and Company  
**Publication Date:** May 25th, 1994  
**Pages:** 243  
**Language:** English  
 Average price \$18

### A Traditional Observance Lodge

By  
Cliff Porter

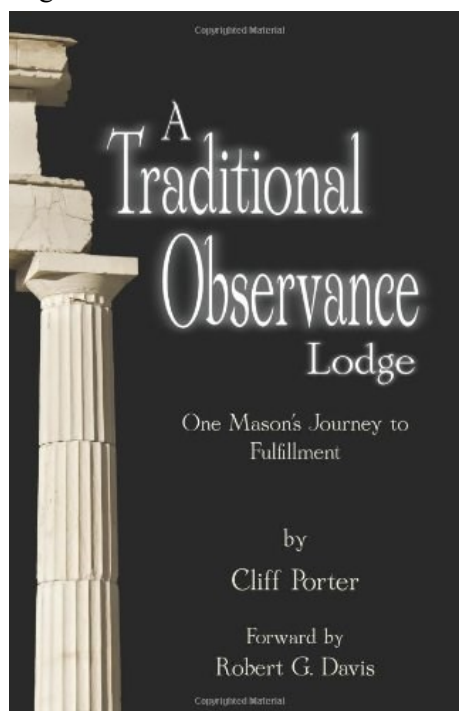
The author's home lodge is different. They suffer from higher than 100% attendance, men wait periods of longer than a year to get initiated, they have never lost a single Entered Apprentice, they have nobody on the roles who is NPD or has been dropped for NPD. Men arrive on lodge days at 8:00 a.m. and are often reluctantly leaving for home near midnight or 2:00 a.m. Their dues are high by American standards, the background check is rigorous, and the initiations are solemn and serious. Every lodge meeting is treated as an event and cele-

brated as such. Dinner is treated as a feast with all its positive connotations. Freemasonry is celebrated in every aspect of the lodge. From the artwork, the furnishings, the set up and the atmosphere; all aspects of the lodge meeting are intentional and meant to create an experience.

The Lodge is a Traditional Observance Lodge or T.O. Lodge as it is called by some. Like all labels, the Traditional Observance label has caused fear and fright, anger and frustration, confusion, and edicts. It has also helped to define the practices that make the author's lodge one of the most successful lodges in the United States by any standard one might choose to measure it. This book does not claim to provide a Masonic magic pill for the ailing lodges of the world. Nor does it claim in any fashion or form that the way this author's lodge operates is the only way or the best way to operate. What this book does is explain the the Traditional Observance model and encourages ideas in the area of increasing the lodge experience and allowing quality to become the watchword over every aspect of Freemasonry. The writings contains a mixture of personal experiences, practical advice, and real life examples for creating a Traditional Observance lodge or increasing your lodges fulfilment

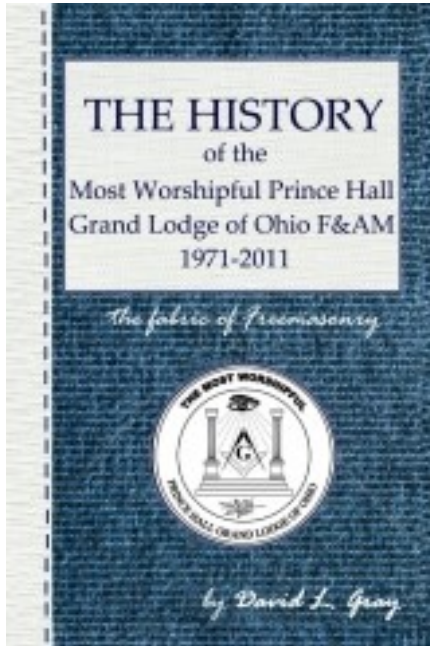
Around \$16 Amazon.

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[Quatuor Coronati Lodge No. 2076](#) has announced that it will host a Masonic conference at Queens' College in Cambridge to celebrate the 300th anniversary of the founding of the first Grand Lodge. The conference will be held from September 9 to 11, 2016. The members of QC2076 are seeking out papers on the subject on the history and development of Freemasonry, in particular, of Freemasonry in England. It looks to be a real interesting conference from the premier research lodge in the world. 2017 is going to be a very busy year.





**History of the Most Worshipful Prince Hall Grand Lodge of Ohio F&AM 1971-2011**  
**The Fabric of Freemasonry**  
 Authored by Mr. David LaMonte Gray.

The History of the Prince Hall Grand Lodge of Ohio F&AM (1971-2011):

The Fabric of Freemasonry is the fifth official instalment on the history of this Grand Lodge.

Although title denotes a specific scope of 1971 to 2011', the author David L. Gray begins this work as he began his last in 'Inside Prince Hall', by examining the early history of Prince Hall Freemasonry and Prince Hall the man before he enters into giving a historical sketch of the Prince Hall Grand Lodge of Ohio from 1849 to 1970.

Unique historical insights in this book include a long needed correction of Harold Van Buren Voorhis' assertion that in 1813 members of Hiram Lodge No. 3 of Rhode Island set sail for

Liberia. In addition this book includes new information on the likely birth place of Prince Hall.

Writing during a post-Civil Rights and post-Segregation period, the author gradually moves away from the racial tension that Charles H. Wesley found, in the last history book of this Grand Lodge, was most on the minds of Blacks. Gray finds that other social ills weighed heavier (as demonstrated in the allocutions of the Grand Masters) on the minds of the craft. Another theme new to this history is the emphasis on financial progress in the Grand Lodge, which was not a central focus of pre-Integration administrations.

Concerning the title, a 'fabric' is the material that a seamstress makes things out of. In the instant case, Prince Hall Freemasonry in Ohio is what Freemasonry is made of - what it's all about. That is to say that, she is the Mother, Grandmother and Great Grandmother of nearly every Prince Hall Grand Lodge to the north, west, and south of it, and she is a bright example of Masonic leadership and conservatism throughout the world. She is the Fabric of Freemasonry. Every stitch in a garment may not be flawless, but when it all comes together it works perfectly and serves its created purpose. That's the story and the history of Prince Hall Freemasonry in Ohio.

Inclusive, Well-documented, Well-written, and full of interesting intersects that the Prince Hall Grand Lodge of Ohio had with society and other Grand Lodges; this book is must have for all students of Black American history, Masonic history, Ohio history, and fraternal history.

**Publication Date:** Jun 11 2012

**ISBN/EAN13:** 0615632955 / 9780615632957

**Page Count:** 414

**Binding Type:** US Trade Paper

**Trim Size:** 6" x 9"

**Language:** English

**Color:** Black and White.

Ed Note. Further to this review a section of a previous work edited by Tony Pope can be found here:

<http://www.phaohio.org/mwphgloh/histfile.html>

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A burglar broke into an old past-masters house one night. He shined his flashlight around looking for valuables, and when he picked up a VCR to place in his sack, a strange, disembodied voice echoed from the dark saying,

"Jesus is watching you." He nearly jumped out of his pants !! , clicked his flashlight out and froze. When he heard nothing more after a bit, he shook his head, promised himself a long vacation after his next big score, then clicked the light back on and began searching for more valuables.

Just as he pulled the stereo out so he could disconnect the wires, clear as a bell he heard, "Jesus is watching you." He freaked out, he shined his light around frantically, looking for the source of the voice. Finally, in the corner of the room, his flashlight beam came to rest on a parrot...

"Did you say that?" he hissed at the parrot.

"Yep," the parrot confessed, then squawked, "I'm just trying to warn you."

The burglar relaxed. "Warn me, huh? Who the heck are you?" "Moses," replied the bird. "Moses?" the burglar laughed. "What kind of people would name a parrot Moses?."

The bird promptly answered, "Probably the same kind of people that would name a 160lb Rottweiler Jesus."



# Presidents Corner



## PRESIDENT'S COLUMN

Greetings to all readers of Hara-shim

Time does march on and we are now well into the 2015 year enjoying, I trust, our freemasonry. This year, being the off-year between ANZMRC Conferences, we have our Travelling Lecturer coming to address most of our Affiliate Lodges and Study Groups, plus some of our Associate member groups, to educate us with his presentations on Freemasonry as experienced in Continental Europe.

**Issue 66**

The planning is well in hand to bring WBro Michel Jaccard from Switzerland to Australia and New Zealand, via South Africa and returning via Singapore and Hong Kong. Our Editor has an excellent profile article about this eminent research Freemason in this issue, (see page 5) so I shall say no more here, except to urge our Australasian, Johannesburg, Singapore and Hong Kong readers make the effort to listen to his presentation when hosted by your local Research Lodge.

It is with much pleasure that we welcome two new Associates into our world-wide family – the Southern California Research Lodge (USA) and the Quatuor Coronati Research Lodge Bayreuth (Germany). We look forward to fostering fraternal contacts to a mutual advantage to both them and us.

Colin Heyward, President  
ANZMRC

2 March 2015

(from page 7)

the founding of the Lodge in 1886. Also, that the past master's jewel he is wearing is that of the Gordon Lodge. Why do I say that?

Well the artist, James Clarke Waite (1832-1920) was born at Whitehaven, Cumberland, England, became well known in the north of England before he settled in London during 1869, exhibiting many works over the period. He was eventually elected a member of the Royal Society of British Artists in 1873.

In 1886 Waite arrived in Melbourne, held his first exhibition of thirty works in November of that year and became the leading portrait painter in the State. His paintings commanded high prices in the 1880s and 1890s when he was noted for his "conscientious work and quiet style". He appears to have stayed in Australia, and died at Woollahra, Sydney, of bronchitis on 8 August 1920, aged 88.

Among Waite's early commissions here in Victoria were portraits of the architect Joseph Reed and Sir William Clarke. Yes Waite was the artist who painted the famous portrait of the first Grand Master of the UGLV, which still hangs inside the front doors of the Dallas Brooks Centre.

Given that Lamonby was a figure of influence in the Provincial GL of Victoria (EC), the fact Waite painted the portrait of Clarke suggests he came into contact with Lamonby at this time, and that this portrait of Lamonby was painted here in Melbourne sometime between 1886 and 1891.

Lamonby returned to London in 1891 and continued his Masonic activities until his death in 1926 at the age of 87 years. Upon his return to England MWBro Lamonby was conferred the rank of Past Deputy Grand Master of the UGLV by Grand Master Sir William Clarke.

Portrait of an unknown Freemason indeed! Brendan Kyne Gordon Lodge (99) The Victorian Lodge of Research (218)

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### **How do we look at time?**

By Harvey Lovewell

In 2008 I wrote and presented a paper as a Kellerman Lecture on Freemasonry and the Calendar. I have been fascinated of the use by man and Freemasonry, of the word TIME and Masonry's varying measurements of it.

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

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

According to Webster's Dictionary Time immemorial is defined at law as a time beyond legal memory formerly fixed by English Law as the beginning of the reign of Richard the 1st in 1189 so legally, time immemorial is, in 2015: 826 years old. .

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

can, at any given moment be both used and abused.

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

When we consider the phrase 'before time began' the human has some difficulty, for we all like to have all things within certain limits. In other words, all things, to maintain balance and normality, must have a beginning and an ending.

Try to imagine that if we wound the clock back to where time began we would never get there nor could we imagine that time would or could end but we can define those limits. Science has, but in years measured in the Billions. The solution lies within our conception and measurement of time.

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

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

After many years civilization had progressed to that stage humans could comprehend that there was a definite pattern to the move-

ment of the sun, stars, moon and planets and the early astronomers were not only able to measure these patterns but also predict their movement. They began to set certain standards to the measurement of time.

The earliest system devised for measuring time was called a gnomon. It consisted of a stick which was stuck in the ground to measure the shadow cast

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

The Chinese around the Shang Dynasty, 1600 BCE divided the day into two 'Ch'u' which started just before dawn and went to Midday and Cheng which went from midday to just after Dusk. At this time they used a water clock or Clepsydra. The measurement of time was a problem faced by all humankind.

In early Chinese history different calendars were used and as you would be aware the years were and are still represented by animals. The study of Chinese calendars is a subject complex and far too much for this short paper.

The latter hour glasses were based on the same principle but used fine sand. The Egyptians were the first to have sundials and they were the first to develop a calendar and the 24 hour day.

They were, of course, not the only ones to invent calendars. –The Roman Republican calendar was developed under the 2nd King of Rome, Numa Pompilius about 700 BC. This calendar had been changed from a lunar calendar of thirteen months to a solar calendar of twelve months. It was this king who gave the months their names after a variety of Roman and Pagan Gods. Two of these names were later changed.

There were great difficulties with

the early calendars because the earth revolves around the sun every 365.25 days or thereabouts. It was Julius Caesar who decreed that an extra day be added every four years and this has come down to us as a leap year. This calendar was known as the Julian calendar and the month of Quintilus was renamed July as a memorial to these reforms in 44 BC.

In 7 BC the emperor Augustus made some adjustments by changing the length of some of the months and renamed the months of Sextillus to August in his memory. Two other Emperors, Caligula and Domitian changed the names of September and October but after their deaths they reverted to their original names. The months of September, October, -November and December indicate that a ten month year was once in vogue.

For the next 1600 years there was even greater confusion regarding calendars because it was all getting out of kilter. Enter Pope Gregory the 13th and the Gregorian calendar.

The root of the problem was this; the year began, or it was supposed to, at the time of the Spring Equinox, March 21st.

The earth does not travel around the sun every 365.25 days. It's actually 11 minutes short of that period so by 1582 the year began 11 days ahead of the equinox. To solve the problem they simply removed 11 days and changed the beginning of the year to the 1st of January. Not everybody liked it, especially the English but eventually all the European States and Kingdoms adopted it.

It took another 150 years before England adopted the Gregorian calendar in 1752 and it was in that year the system of changing

the date was altered from midday to midnight. Astronomers however, maintained this midday change of date until 1925.

But they still hadn't got their sums right and further adjustments were needed. Leap year was the problem. Every 400 years they had to drop one out so it was decided that any century which could not be divided by four should not be a leap year. Hence the years 1700, 1800 and 1900 were not leap years but the year 2000 was. Even this needs to be adjusted every 4000 years.

The development of the measurement of time, however, was progressing. No one knows when the first clock appeared but the oldest clock in existence is in Salisbury Cathedral and dates from 1385 although there may have been others as early as 1290.

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

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

In 1704 the English Admiral Sir *Cloudesley Shovell* was heading home with a fleet of five ships from Gibraltar after having given the ships of the French fleet a bit of stick. The autumn overcast made the determination of the fleet's position very difficult. One sailor carried out his own brand of navigation and for the sake of saving the fleet told the Admiral where he was. He knew that this



was a capital offence and the sailor was hanged from the yard-arm that same day. During the night the fleet ran aground on the Scilly Islands and four of the five ships sank.

No one was able to say to the admiral 'I told you so' for there were only two survivors from the admiral's ship. Altogether 1647 sailors and troops drowned. One of those who survived was the admiral who was washed up on a beach in southern England. A woman scavenger admired the emerald ring on the admiral's finger. She couldn't get it off so she cut off his finger and he bled to death right there on the beach. So the story goes.

To find his position by celestial observation the navigator used certain formulae as they apply to spherical trigonometry. It involved the solving of problems of the PZX triangle which was a triangle with curved sides. To do this the navigator required a nautical almanac, a sextant and the exact time.

Many types of clock were tried, even pendulums, but they all proved to be worthless. In 1714 a clockmaker by the name of John Harrison was awarded £20,000 for his invention of the chronometer even though it took nearly his whole life to get the money. He made four chronometers, one of which still works, and they are all in the Greenwich Observatory in London. They were all about the size of a small refrigerator. Later early chronometers were much smaller and were the wind-up variety. Occasionally these early chronometers would stop and the navigator, to reset the time required an almanac, a number of days and nights with clear skies and his exact geographical position. By observing the transits of selected stars as well as the sun

and moon he could then determine the time.

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

To appreciate further the nature of time we can look at some parts of the VSL and in particular Ecclesiastes.

This is probably one of the most difficult books to read. Whilst the language is dramatic it's somewhat cynical, depressing and fatalistic. It starts off with the words 'Vanity, Vanity, all is Vanity. A little further on we read that there is nothing new under the sun and the author states that everything, but everything is pre-ordained and there is nothing that anyone can do about it. From Ecclesiastes comes part of the Masonic funeral service and that passage which implores us to remember our creator in the days of our youth. But through this book of gloom and doom there are some rather beautiful passages and one of them refers to time. It is in Chapter 3.

For everything there is a season, and a time for every matter under heaven;

A time to be born, and a time to die;

A time to plant, and a time to pluck up what is planted;

A time to kill, and a time to heal;

A time to break down, and a time to build up;

A time to weep, and a time to laugh;

A time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together;

A time to embrace, and a time to refrain from embracing;

A time to seek, and a time to lose;

A time to keep, and a time to cast away;

A time to rend, and a time to sew;

A time to keep silence, and a time to speak;

A time to love, and a time to hate;

A time for war, and a time for peace.

The word 'time' is mentioned in the VSL about 320 times.

Many different organizations and philosophies have their own reckoning of time. None more so than Freemasons.

The year 2014, Masonically speaking, is:

A.L. The Year of Light 6014 (Anno Lucis)

A.I. The Year of the discovery 2544 (Anno Inventionis - Royal Arch)

A.O. The Year of the Order 896 (Anno Ordinis - Knights Templar)

A.D. The Year of the Deposit 3014 (Anno Depositinis - Royal and Select Masters.)

A.E. The Egyptian Year 7058 (Anno Egyptaico - Hermetics)

A.H. The Hebrew Year 5774 (Anno Hebraico) or

A.M. The Year of the World. (Anno Mundi)

A.B. The Year of the Blessing 3927 (Anno Benedictus)

5774 is the date used by the Ancient and Accepted Rite.

The year 1701 according to the Order of the Red cross of Constantine.

The year 700 according to the Royal Order of Scotland.

The year 4362 according to the Royal Ark Mariners.

The year in the Hebrew calendar begins in September and not January.

The year in the French Rite begins on the 1<sup>st</sup> of March and the months are numbered, never named.

The year 2014 is;  
2010 according to Christ's actual  
birth (4 BC)  
2767 according to the old Roman  
Calendar  
2763 according to the ancient  
Babylonian calendar  
6250 according to the first Egyptian  
calendar  
5774 according to the Jewish calendar.

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Around the traps I have heard discussion on Masonic Education and what and how it should be done. I found the following which appears to have been written as a comment on what one Grand Lodge would do in its quest to achieve Masonic Education ED

October, 1988.

### **"There is no Royal Road to Geometry" Euclid**

by Bro. Garth Cochran, Calgary  
Lodge No. 23.

*Whereas a sound education has become essential to success in all areas of modern society and techniques of education have become increasingly sophisticated.*

*And Whereas the aids to instruction, such as the many visual and sound equipments now available, require some experience for their proper use;*

*Whereas Also, the Craft has so many skilled educators and communicators within its ranks.*

*Therefore Be It Resolved That all Masonic education should be directed by professionally-trained specialists in the Grand Lodge Research and Education Committee.*

Gentlemen, this was to be the topic for debate today. It sounds like it should have been a hot

one. But, despite the fact that this is a busy time of year, especially for educators, few Masons desired to take on the challenge. Not that I couldn't find masons with opinions. Almost everyone had an opinion, some very passionate, but none were willing to speak for the affirmative. Yet this resolution is worthy of consideration, if only for the process of clarifying one's own thought and creating a rational basis for what, at once, was an emotional response to the question.

This resolution is one that at first blush sounds worthy of debate. The premise would appear sound. More than ever before in history, an uneducated person is at a great disadvantage. Human progress has assured that. About half of human knowledge has been gained in the Twentieth Century. Simply making a living does not equip one to comprehend or use the knowledge that is now available.

A Newfoundland fisherman once became very successful by dint of hard work and a willingness to try new things to catch fish. No one on the coast knew as much about where, how or when to catch fish, or how to dry and treat them so as to get the greatest return from the market. The result was that he soon acquired the means by which to ensure his son would never have to gut and dry fish to feed his family. He could be sent to University, be educated and become a man of consequence.

The arrangements were made, the son was sent to St. "F X" as St. Francis Xavier was known, the grandest college in the Atlantic region. The father was so proud that he bragged to all and sundry about his son and the education he was getting.

Then the son returned home for Christmas after the first semester. After the greetings and tears subsided and the rum was poured, the father and son sat in the kitchen to talk.

"So, me son, tell me what you've been learning at school."

"Well father, one of the things I've studying is geometry."

"Tell me all about it." was the command, for the father wanted to share in the glory of his son's new found knowledge.

But the son knew dad would never understand the complex concepts he was studying at the time so he decided to start with one of the basics.

"Well, one of the most basic of all things I've learned is (pie)(r) 2."

His father reached over and fetched him a severe clout on the side of the head. "Pie are square! Pie are square! You dolt. I send you to university and you learn pie are square. Everybody knows pie are round. Cake are square!"

The point is: much of the knowledge so accreted over the past century has been technical in nature and as such is available to specialists more than to the public in general. But we must have the various avenues opened unto us at an early age in order to determine the direction we wish to follow for the rest of our lives. Some of us will be fishers while others will pursue the ultimate geometry. So it would seem that there must be some knowledgeable and accredited person to direct our first steps.

If we accept that premise and apply it to Masonry as in this resolution, then we must consider how this would be done and whether that would be appropri-

ate.

First, the resolution would require that professionally trained specialists are required. Are we talking of educators? Or communicators? or, perhaps, professionally-trained Masons?.

There is no profession of Speculative Mason and therefore no professionally-trained ones who could train the rest of us. But, truly, that argument is absurd. The point here is to ask what kind of training would be required? What curriculum vitae would be required of candidates for the post of Masonic educator. How do you decide what a man's qualifications are?

For example, in 1969, the federal Department of Forestry fired all its tree physiologists. Those at the top decided that they didn't have to know how a tree grew because they knew that they did, in fact, grow. But instead of putting the physiologists to work on silvicultural projects, they let them go, including some of the top experts in the world. Because these men had spent their careers to this point studying which foods a tree utilized in order to grow, they weren't allowed to sprinkle different fertilizer formulations on the forest floor to see which promoted tree growth faster. A very good friend of mine, a PhD in tree physiology, ended up teaching high school in B.C. as a result. He wasn't even allowed to do that without going back to University to get another degree.

What can, and likely will happen, is that we will lose sight of a man's masonry in the quest for technical expertise that isn't truly required. There is hardly a man in this room who couldn't with a few moments instruction operate any of the audio-visual equipment or teaching aids referred to in the resolution. Besides, being a professionally trained educator

(which is how I take the sense of the resolution) would not guarantee they know how to use such equipment, especially the latest class, computers.

But that's not to say that the skills an educator has in communicating and in teaching are not required. It is simply to point out that professionally trained ones are not the only ones with such skills. Nor are they the only ones who can pass such skills on to others. There are many in the craft who are not professional who do this already. The Masonic Spring Workshop is proof of this as is the work of Fiat Lux Lodge itself.

More important, requiring professionally trained educators or communicators would remove the right of a Mason to serve his Craft as best he can. I am neither a professionally trained educator, nor a professionally trained communicator. I am a scientist who became a writer/broadcaster because that's what I was interested in. I'm good at my job, and I teach people every day. Yet I would not qualify for any position on such a Grand Lodge Committee as would be required by this resolution.

Second, the resolution would require that all Masonic education be directed by such professionals in the Grand Lodge Research & Education Committee. This carries two implications: that the Grand Lodge Committee must develop suitable programs for use within the Lodges and that it would not only have the power to direct that such programs be used, but that only such programs be used. This would be essential if the committee were to maintain direction of all Masonic education.

But this would also create Masonry by rote. Sir Josiah Stamp called this process "The inculca-

tion of the incomprehensible into the ignorant by the incompetent."

Most important, however, directing education from the Grand Lodge Committee would remove individual responsibility for the construction of the Moral and Masonic edifice we are all enjoined to build. For many, if not all, of us, the fun would be taken out of the Craft.

This brings up the third point: that the resolution calls upon all education to be thus directed. That, clearly, is impossible. As Dr. Galen Starr Ross points out:

"Anyone who can read and who owns a dictionary can become an educated person. Hungry minds always become educated and sharpen their mental and emotional tools as they grow in life through experience."

Education is a self-directed process, and if we are to build a useful edifice, we must have the "architectural" freedom to pursue our own designs. If it is not on the prescribed curriculum, who is to deny me the freedom to pursue the wisdom of the ancients, the antecedents of our craft and the philosophical truths upon which Masonry and other great systems of belief are based" Who is to deny me the right to pursue the Masonry in Mozart's Magic Flute? Who is to censor my Masonic discussions with my friends?

Gentlemen, I believe, and the sentiment I found concerning this resolution affirms, that it is not that professionally trained people directing all Masonic education ought not to be considered, but that upon consideration, it should be soundly rejected. Each of us, including myself, can come up with a thousand good reasons why, and in doing so we help clarify a policy direction for our Craft.



I wish to pass on to you with the thoughts of Ralph Waldo Emerson on education.

"There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn comes to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature, and none but he knows what it is which he can do, nor does he know until he has tried.

Finally, I gave this talk a title based on what Euclid said because I thought it was appropriate for Masons and for Masonry.

"There is no royal road to Geometry." If we are taught anything as Masons, it is that our labour on our edifice is honourable. But it must be our labour, chosen of our own free will. The building and even its direction cannot be done for us.

There is no "royal road" but at the end we become kings!

\*\*\*\*\*

## What happened to David Gray?

by Tony Pope

What *did* happen to David Gray? Many readers of *Harashim* will recall the events of 2002–2004, when this young Prince Hall Mason's lecture tour of Australia and New Zealand was postponed, then commenced but cut short, followed by the stunning news of his imprisonment in America. But how did the story start, and how does it end? Well, here is a brief account of the rise and fall, and resurrection, of David Gray.



### *The Rise*

David Lamonte Gray was born in eastern Ohio in 1972 but moved westwards in 1991 to attend Central State University, an historically black university at Wilberforce, near Dayton, where he obtained a Bachelor of Science degree in Business Administration with a focus in Accounting and Management. In 2000 he was appointed Senior Accountant at the university.

As an undergraduate, he became a Freemason and a member of Wilberforce Lodge #21 under the Prince Hall Grand Lodge of Ohio, then joined the York Rite, Scottish Rite, and Order of the Eastern Star. He was active on the Internet, participating in the early Masonic discussion groups, where he 'met' ANZMRC webmaster Richard Num, among others, and contributed information for the compilation of *Freemasonry Universal* (2 vols, 1998 & 2000).



Bro Gray was appointed webmaster for his Grand Lodge, Grand Chapter, and Order of the Eastern Star.

He was elected Master of Wilberforce Lodge in 1998 and the same year he founded the 'PHA Research' e-List, which was open to all Masons and Eastern Stars. He even found time to get married, and his wife, Brandi, gave him three daughters, Daeleon, Daeja and Daerielle. In 1999 he was host to Richard Num for a few days, while the later was travelling in the USA, and they sat in lodge together for the installation of David's successor. Richard described this event in *Harashim* #16, and commented:



*Having since spent more than three days together in Ohio I regard David Gray as a good mate (in the Aussie sense) as well as a valued Brother in Freemasonry.*

By the turn of the century, Bro Gray had joined both the Phylaxis and Philalethes Societies, and contributed to both their eponymous magazines, as well as becoming a corresponding member of the South Australian Lodge of Research and contributing to their publications, *Gleanings* and *Masonic Research in South Australia* (vol 4).

In 2000, after three years of discussion, he and a group of like-minded brethren formed the Dr Charles H Wesley Ma-

sonic Research Society, of which he was the foundation secretary, and editor of its quarterly magazine, the *Masonic Voice*. Full membership was restricted to Ohio Prince Hall Masons, with associate membership open to mainstream Masons and Prince Hall Masons worldwide. In addition to the officers of the society, drawn from the full members, there was a four-man board of directors which included Richard Num (South Australia) and Nelson King (editor of the *Philalethes*). Associate foundation members included Nelson King and Richard Num, Tony Pope (SA), Michael Segall (Grand Lodge of France) and Mark Furber (New Hampshire).

Earlier that year, Richard Num had been appointed sole administrator of the PHA Research e-List during the temporary absence of the List owner and administrator, David Gray—a unique honour for a mainstream Mason. Then, towards the end of 2000, David Gray was appointed contributing editor of a new magazine to be published in the eastern states, the *Masonic Globe*, and early in 2001 he was selected as the next ANZMRC touring lecturer. That year he was elected to the Brotherhood of the Blue Forget Me Not, a mainstream US based organisation, for his contribution to Masonic education.

### ***The Tour and the book***

An unexpected hiccup in the organisation of the lecture tour of Australia and New Zealand occurred early in the preparation for the tour, when ANZMRC was informed that Grand Masters of the various jurisdictions would not permit Bro Gray to address meetings in lodge premises unless recognition had been exchanged between the Prince Hall Grand Lodge of Ohio and the respective Grand Lodges of the host lodges. This despite the fact that between 1994 and 2000

the Grand Lodges concerned had all instructed their brethren that they could admit Prince Hall Masons to their lodges without a prior exchange of recognition! Apparently, there was a grave distinction between *attending* a lodge and *addressing* the lodge.

That problem was solved by formal exchanges of recognition, facilitated by the good offices of Murray Yaxley (president of ANZMRC and chairman of the joint fraternal relations committee), and the appointment of Bro Gray as the Grand Representative of the Prince Hall Grand Lodge of Ohio 'near' the Grand Lodge of New Zealand and each of the Grand Lodges in Australia. So, the tour was set to begin on 26 July 2002 in New Zealand, and to include attendance at the ANZMRC biennial conference in Adelaide at the end of August. But other problems lay ahead.

One week before he was due to leave America for New Zealand, David Gray advised that his wife had undergone tests for cancer, and the results would not be known for a month; he wanted to stay with her, but she urged him to go on the tour—so he would leave the decision to ANZMRC. Well, that was a no-brainer and the tour was postponed until 2003. The test results came back, no cancer; the delay of the tour brought back the sequence of tour and conference in separate years (which had been changed in 1999–2000 and proved an administrative nightmare); and the editor of the tour book, which could not have been printed in time for a 2002 tour, was given a year's grace in which to complete his task.

Author and editor worked well together to complete the book, *Inside Prince Hall*; it was agreed to permit a separate edition for sale in North America, and ANZMRC supplied the edited and formatted text to Anchor

Communications LLC of Virginia for that purpose. The original cover for the ANZMRC (world) edition, with a magnificent background photograph of a Prince Hall marching band in full regalia, followed by a group of Eastern Stars in white dresses, parading in the tropical Bahamas, was rejected by the printer because the photo was not of high enough resolution at A4 size. Consequently, the editor was obliged to design a new cover at short notice. He chose to symbolise the segregation of Prince Hall Masons with an iron-bar fence, a design approved by the printer and the author, which was to prove prophetic, rather than symbolic.

The 2003 tour began well, covering the North and South Islands of New Zealand in 13 days in May/June, with eight lectures, a visit to an Eastern Stars meeting, and a TV interview with the Grand Master. Bro Gray delighted audiences everywhere, and received numerous gifts and mementos. He purchased a new phone, to keep in touch with his family, and a portable TV to fill his spare moments, if any. Then he crossed the Tasman on 6 June for the Australian leg of the tour, commencing at Cairns and working his way down the east coast. After lectures in Cairns, Townsville, Brisbane and Toowoomba, and a Royal Arch meeting in Brisbane, he arrived in Sydney on 16 June. The following evening he addressed a surprisingly small audience at the Research Lodge of New South Wales, and next morning received a phone call from his wife, reporting that their eldest daughter, Daeleon, had been knocked off her bicycle by a car and was in intensive care. After phone calls to ANZMRC President Richard Num and Secretary Kent Henderson, the tour was cut short, and Bro Gray headed for home instead of Canberra.

Prospective hosts in the remaining four States and two Territories were advised, and everyone waited anxiously for news. When it came, it was good. Daeleon was released from hospital with a slight limp and one arm in a cast, which was removed a month later, and she rejoined her gym class with no permanent ill effects. Bro Gray reported on his tour, for *Harrashim*, and wrote articles about his trip for the *Masonic Globe* and other magazines. At work he was promoted to (internal) auditor, in the Phylaxis Society he was elected a Fellow, and at Grand Lodge he was promoted to District Deputy Grand Master. Bro Gray offered to return to Australia in 2004, to complete his tour at his own expense, but ANZMRC declined.

### *The Fall*

The news of his arrest in May 2004 on multiple charges of dishonesty sent a shock throughout the Masonic world. He was accused of transferring \$313,976.91 of federal grant money and university funds from the accounts of Central State University, his employer, to his own account in the same bank, over 41 separate occasions between June 2001 and October 2003, and was remanded in custody with bail set at \$750,000 because he was considered a flight risk. His bank account was frozen, but the missing money was not located there. Police, acting under warrant, seized the defendant's 2003-model Jaguar car, a snow-blower, computers, cameras, video-tapes, papers and files—but apparently not his tank of piranhas—from his home, and on 3 June the court ordered that ING Financial Advisers be restrained from 'releasing monies which constitute David L. Gray's alternative retirement plan'.

The immediate response was support from his brethren in Ohio and ANZMRC. The Ohio brethren started a defence fund, and made themselves responsible for

the wellbeing of Mrs Gray and the children. Richard Num kept in touch with Mrs Gray and, through her, with her husband. The PHA Research discussion group was maintained, and continues to this day, although Richard reports that in the last three years much of the activity has been transferred to Facebook. The Dr Charles H Wesley Masonic Research Society tried to keep going, but faded away and the *Masonic Voice* was silenced. Articles published in the *Masonic Voice* have been preserved on the 'Hariam's World' website of Bro Byron E Hams, a Prince Hall Mason in Missouri, at <http://hariam.org/CHWR/>.



David Gray was indicted by a Grand Jury on one count of engaging in a pattern of corrupt activity, 41 counts of money laundering, 41 counts of theft in office, 41 counts of tampering with records, and one count of possession of criminal tools—a total of 125 charges, with a possible maximum sentence of more than 156 years. In September 2004 he pleaded guilty to 42 charges, namely one of money laundering, 40 of theft in office, and one of tampering with records. He was convicted of these charges and sentenced to a total of nine years imprisonment and the court ordered restitution in the amount of \$313,976.91, to which he agreed.

To this end, 25 items of personal property, including the Jaguar, were ordered to be sold; there was no real estate in the name of David Gray (presumably their house was in his wife's name); the University received an insurance payment of \$214,000 in 2005; it is not clear (to this writer) what happened to the retirement plan money, or how much still had to be paid in restitution when he was released from custody in 2010, after serving two-thirds of his sentence. His wife was not waiting for him when he was released, having divorced him in January that year.

### *The Resurrection*

'Finding Jesus' is not a rare event in prison; it has advantages in the daily routine and when appearing before a parole board. For David Gray (according to his various blogs) it required three steps, and his first step on 'the road to Damascus' was taken before his arrest. He tells us (in 2010):

Contrary to what you have probably heard, there are only two reasons why people embezzle money; those being 'need' and 'pride'. My core motive was driven by the latter. I always believed that I was the smartest person wherever I was, but it was something that I needed to prove to everyone. I believed that I could get away with stealing that money, but I wanted to prove to myself that I really could. I never used drugs, but I would match any high that comes from any illegal substance against the emotional rush that I received from fooling everyone during those three years of my crime. However, what began as fun, soon turned into a deep addiction. By 2003, I had tried everything on my own to stop. I

had even left the country for five weeks to go on a lecture tour for my latest book, so that I could break the addiction, but I wasn't back for two weeks before I was back up to my same ole tricks.

October 31, 2003 – I didn't believe in a knowable God back then, and I was quick to tell anyone who would listen that 'Jesus isn't real', and I even used my office as District Deputy for the Prince Hall Grand Lodge of Freemasons to go into all of the Lodges in my district and tell those men that they could [no] longer pray in the name of Jesus during open Lodge, lest they offend the non-Christians. Yet, that day in October, I got on my knees and said, "God, if you are real, please take this desire to steal away from me." Would you believe that I woke up that next morning with a complete aversion to stealing anything that didn't belong to me?

And in 2013 he elaborates:

I woke up on the morning of October 31, 2003 as the same agnostic/deist that I had been for most of my adult life, but by the end of that day I would actually end up praying to the God who I was unsure even existed.

... Over the course of my employment as a senior accountant at a public university, I had developed a three year addiction to embezzling money from my employer. It is true that I had tried everything on my own to stop stealing their money. Even earlier in 2003 I had gone on a book tour out of the country, hoping that the hiatus from my job would break my addiction to theft and, also, from a certain woman who I had fallen in an adulterous relationship with. After being gone for a little over four weeks, I was back home for less than three weeks before I was back to doing all my old tricks again.

... I got on my knees there at

my desk and asked God to help me stop stealing my employer's money. The next morning when I awoke I not only had no desire to steal, but God had actually given me an aversion to theft altogether. Soon thereafter, I had even gotten a promotion at the same job, which paid me more money and got me completely away from the temptation of wiring money into my bank account. God had heard my prayer and healed my conscience – to a degree. I say only to a degree, because my adulterous behaviour actually got worse, and neither did I turn my will completely over to God, but I did acknowledge His help and existence. I was no longer juggling between agnosticism and deism. I now had a sufficient amount of evidence to become a committed Deist.

The second step was taken in jail on 22 October 2004:

On May 13, 2004, I was arrested, and later on October 22, I was in the county jail in the process of committing suicide. Why not? I was on my way to prison for nine years, all of my money, degrees, associations, women, Masonic fame, and possessions meant nothing. I was being taken away from my wife and children forever (so it felt). Right before the third turn of my body (to tighten the rope), I heard His voice! He said, "I Love You. I Am Here." I opened my eyes, wondering who said that – and immediately upon asking, I just knew! The same one, who I had hated and told people didn't exist, just told me that He loves me and that He is here for me. Christ Jesus had just saved me from myself!

On 31 August 2005 David Gray was baptised and contemplated joining the African Methodist Episcopal Church upon his eventual release from prison, but soon was beset by doubt. Which was the true church? He describes his

quest for answers at some length, and on 8 August 2006 he took his third step when he was confirmed and received into the Catholic Church, taking St Joseph as his patron saint.

It troubled me greatly back in January of 2006, after I started the process to find the Church of the Apostles, when I immediately had to dismiss every Protestant church on the grounds that not a single one of them is older than five hundred years. That meant that none of them could be the actual Church that the Apostles started.

On top of that, each of them was started by some man: the Lutherans by Martin Luther; the Presbyterians by John Calvin; the Anglicans/Episcopalians by King Henry VIII, the Baptist by John Smyth; the Methodist by John Wesley, and etc. In addition, the motives of these men starting these Churches seemed to be scurrilous and suspect – clearly not of God. I began to be scared of what I was about to find.

... I saw that the Catholic Church was actually Christian, and I understood that because it was the Church that the Protestants were protesting against meant that it was older than them. . . I figured that I would eventually discover that the Catholic Church was started some time in the middle ages . . . Having heard so many strange things about Catholics and what they believe, I had no reason to believe that it was the Church that Jesus Christ started through His Apostles.

By March of 2006 I had done a lot of research. God has blessed me with signs that I was on the right path. Yet, a part of me still did not want to be Catholic, but I could not deny where the Spirit was leading me. . . My next task was to go in undercover and investigate. I had to figure out what the Catholic Church and that



Mass thing was about.

The first Mass that I attended changed my life forever. It was everything that I ever dreamed of in a Church. Don't get me wrong – there is a Catholic Church in every country in the world and they all celebrate the Mass slightly different. Even in this country where some Catholic Churches that are predominately Black, Hispanic, or Charismatic, they worship with more culturally specific music, dancing, and tongues and you name it, but the first Mass that I attended was perfect for me.

God has been so merciful and gracious with me and has never led me wrong. I am so happy that He brought me to His Church kicking and screaming all along the way, because I appreciate the struggle and the journey. Even today, as I kneel down at Mass, I have to shake my head with a grin that I am actually a Roman Catholic and the happiest I have ever been in my life.

### ***The new David Gray***

Mr Gray tells us that:

In 2007 he was moved by the Spirit of God to take the new spiritual name 'Yoseph Miryam Daviyd' (meaning: God will add to or increase His beloved/prince) and has called himself by that name ever since.

David L. Gray is a Catholic Dad to three beautiful daughters, and now lives in Warren, Ohio. He is a parishioner of St. Dominic's Catholic Church in Youngstown, Ohio. In 2010 David founded DavidLGray.INFO, which was then incorporated in 2012. DavidLGray.INFO Inc. owns the Trade Names to Key Relevant Business Solutions (a website design and fraud prevention group), and Erehmai Uoyevoli (a book publishing division). In addition to regularly writing at DavidLGray.INFO, David is also a Columnist at Catholic Stand. Solely as a means to sup-

port his ministry and to pay the bills, he finds time to be an above average Sales and Leasing Consultant at a local Ford dealership.

The *Catholic Stand* magazine and website were established two years ago. Curiously, in 2015, neither David L Gray nor Yoseph Miryam Daviyd is listed among their 64 columnists.

DavidLGray.INFO Inc. is defined as:

[A] lay apostolate consecrated to the Sacred Heart of Jesus and to the Immaculate Heart of Mary and is operated by me (David L. Gray). Our mission is to positively contribute to the New Evangelization that Pope John Paul II often spoke, wrote, and prayed for. Accordingly, our goal is "*to proclaim Christ to all peoples*" by using the gifts that God has given us. This effort is accomplished by writing articles, books, producing videos, speaking and special projects.

The website contains numerous articles by him, explaining various points of Catholic theology, doctrine and practice, as well as separate articles on each of his three steps to becoming a Catholic, and one 'to highlight and elucidate upon the irreconcilable differences that the Roman Catholic Church has with Freemasonry'. It also provides videos and audio of his television and radio guest appearances, links to his internet radio show (A Conversation on the Spiritual Life), and portals to his social media outlets (Facebook, Twitter, and LinkedIn).

Erehmai Uoyevoli does not appear to have a website (2015); it seems to be merely a publishing name for religious books written by David Gray, of which three have appeared, to date:

*Dead on Arrival: the seven fatal errors of Sola Scriptura* (2010, pb, 138pp, Amazon \$9.95, Kindle

\$5.99).

*Cooperating with God: Life with the Cross* (2012, pb, 340pp, used \$25).

*Cooperating with God: The Bridegroom's Prayer* (2012, pb, 254pp, Amazon \$19.99).

(Amazon also offers the Anchor edition of *Inside Prince Hall* for \$17.48, reduced from \$24.95)

Key Relevant Business Solutions—'a website design and fraud prevention group' (Gray, 2012), 'a hospital management, website design, fraud prevention group' (Amazon, 2012), 'a consolidated business group, which came together in 2012 to better provide relevant solutions for our clients by offering a broader range of uniquely integrated services. . . We provide relevant solutions to relevant businesses. Our clientele is specifically targeted and specifically selected so that both parties will achieve the best results possible' (website, accessed 10 March 2015). Key Relevant Business Solutions offers to create a website that will 'give your website audience a clean, fresh, effective, and enjoyable experience that will boost your credibility and influence their attention and interest in your business' and provide 'Search Engine Optimization, Social Media Integration, Business Integration Consulting, and Web Analytics that will drive traffic to your new website'. In 2015, it does not offer 'fraud prevention' or 'hospital management'. It does contain the curious statements: 'Our team has have been designing websites since 1995', 'Our technique of improving the visibility of your website is done very organically (free), but can be supplemented by other methods that my clients may be willing to pay for' and

‘SEO is included in *my* website design service and it is also offered separately for new clients’. [emphasis added]

St. Dominic’s Catholic Church (Youngstown, Ohio)—in Amazon’s biographical note on David L Gray (2012), he is said to be a parishioner in St Elizabeth Ann Seton Parish (Warren, Ohio). It is not clear which came first, or why he changed from one to the other.

Sales and Leasing Consultant—this seems to be a euphemism for ‘car salesman’. His ‘Wikibin’ biography (2015) states: ‘He now works as an accounting fraud consultant, while continuing to write and speak about Catholicism, and doing stand-up comedy.’

Despite everything, the Prince Hall Grand Lodge of Ohio commissioned Mr Gray to write an update to the history of that Grand Lodge, which they published in 2012 as *The History of the Most Worshipful Prince Hall Grand Lodge of Ohio F&AM 1971–2011* (paperback, 400 pages, Amazon US\$22.34).

Amazon informs us that ‘Today he is pursuing a Master of Arts in Theology and Christian Ministry from Franciscan University of Steubenville (Ohio) while he continues to discern and embrace his call to the ministry of John the Waymaker (the Baptist) by pointing people to Jesus the Lord through the lenses of the Catholic Church.’ LinkedIn provides an update on changes in his studies, employment and other activities.

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personal correspondence Gray—Pope

personal correspondence Num—Pope



### Acknowledgement

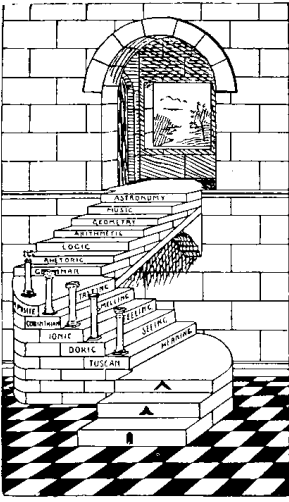
Richard Num ( Photo above) provided considerable assistance in compiling this article, but opinions expressed or implied are mine, not his (unless clearly attributed to him).

### Tony Pope



The new David Grey from one of his many websites. ED





# Harashim

## חרשים

The Quarterly Newsletter of the  
**Australian & New Zealand  
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## Great Hall in London

I must apologise for this issue being late. A trip to England and Europe for two month took away the time I should have spent on this issue.

Whilst in London I paid a visit to Grand Hall in Great Queens Street. While I had seen pictures I was impressed with what I saw and thought I would share the experience with you the reader as I am sure there are some who have not had the pleasure of a visit.

The current building, the third on this site, was built between 1927 and 1933 in the art deco style to the designs of architects Henry Victor Ashley and F. Winton Newman as a memorial to the 3,225 Freemasons who died on active service in World War I. All of their names are engraved around various walls within the building.

It is an imposing art deco building, covering two and one quarter acres. Initially known as the **Masonic Peace Memorial**, the name was changed to Freemasons' Hall at the outbreak of the World War II in 1939. The financing for building the hall was raised by the *Masonic Million Memorial Fund*. This fund raised over £1 million. It is a Grade II\* listed building and I was told is the oldest such building still being used for its original purpose.

*Freemasons' Hall, London, c. 1809*



Central to the present building is the Grand Temple, meeting place for Grand Lodge, Grand Chapter and the annual meetings of a number of the Home Counties Provincial Grand Lodges, and occasionally for other Masonic degrees and orders and indeed non-Masonic organisations. This grand room is completely surrounded by space so in spite of the noise of London around it, this room is very quiet.

Bronze doors, each weighing one and a quarter tonnes, open on to a room 37 m long, 27 m wide and 19 m high capable of seating 1,700. The ceiling cove is of Mosaic work and in addition to figures and symbols from Masonic

ritual includes, in the corner, figures representing the four cardinal virtues: Prudence, Temperance, Fortitude, and Justice.



## About *Harashim* חרשים

*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, [morse@netspeed.com.au](mailto:morse@netspeed.com.au). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrytasmania.org/>.

### Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*. Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

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

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

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<http://www.freemasonrytasmania.org/>.

### Contents

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

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

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

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

Material submitted for publication must be in a digitised form on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to [harashimed@gmail.com](mailto:harashimed@gmail.com)

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. *Contributors who require mailed material to be returned should include a stamped, self-addressed envelope.*

### General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne 7 Devon Ave Coburg Vic 3058

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Contributions from all readers would be appreciated.

Let the world know what you are doing, where your research is going.

Send in your papers let us all get to read them.



These photos do not do justice to the one million or so pieces of tile that make up the mosaic.



also included are the Arms of Prince Arthur, Duke of Connaught and .

Strathearn (second youngest son of Queen Victoria) Grand Master 1901–1939, at whose suggestion the Masonic Peace memorial was built.

A large pipe organ is installed, built by the leading British organ builders Henry Willis & Sons. When I was there in early July 2015 I was informed that this organ had just been refurbished and an additional set of pipes installed. When listening to it being played it certainly was a magnificent sound.

In addition to the Grand Temple, there are a further 23 masonic temples, or meeting rooms, within the building, used by Lodges and Chapters I was told numbering in excess of 1000. All these rooms, and I did not see many, are highly ornate in their various art deco styles, and no two are identical.

In addition to these 23 Temples, and the Grand Temple, there are several very simple and plain temples reserved for 'Lodges of Instruction and 'Lodges of Rehearsal'. Unlike the Grand Temple (of which public tours are available daily) the other 23 temples are not normally open to the public, as they are in constant demand by private London Lodges and Chapters for their regular meetings.

Earlier I mentioned the Masonic Million Memorial Fund. The idea of the fund was for each Lodge member to contribute 10 guineas, then that Lodge was presented with a Hall Stone Jewel. A medal (42.0mm) in gold on a light blue collarette to be worn by successive Masters of lodges contributing an average of ten guineas per member, such lodges to be known as Hall Stone Lodges (thus giving the jewel its name). 1,321 lodges at home and abroad qualified as Hall Stone Lodges; their names and numbers are inscribed on commemorative marble panels in the main ceremonial entrance vestibule of Freemasons' Hall. Contributions



to this Fund were to be entirely voluntary and were to be recognised by special commemorative jewels.

These were of three types for the three categories of subscribers, of the same basic design but of different sizes and precious metals (the sizes given below are the diameter of the encircling wreath). Examples of all these jewels are on display in the museum: The one shown above is for the Lodge Master to wear. There is much more that can be written on these jewels but here is not the place.

The design of the medal, the outcome of a competition won by Bro. Cyril Saunders Spackman, R.B.A., R.M.S., was described at the time in these terms:

"The jewel is in the form of a cross, symbolising Sacrifice, with a perfect square at the four ends, on the left and right, squares being the dates 1914-1918, the years in which the supreme sacrifice was made. Between these is a winged figure of

Peace presenting the representation of a Temple with special Masonic allusion in the Pillars, Porch and Steps.

The medal is suspended by the Square and Compasses, attached to a ribbon, the whole thus symbolizing the Craft's gift of a Temple in memory of those brethren who gave all for King and Country, Peace and Victory, Liberty and Brotherhood".

On the 8<sup>th</sup> of August 1925 a sit-down fundraising meal was held at the Kensington Olympia, where 7,250 masons joined the Grand Master in what is still the largest ever catered meal served in Europe. Attendees received a jewel to commemorate the occasion, with an "S" on the ribbon denoting that the wearer had been a steward at the meal. At the end of the meal it was announced that over £825,000 had been raised for the building fund.

## MASONIC EDUCATION IN SOUTHLAND

By VWBro M I McGregor, PGLec,  
Southland District Education  
Advisor

### Matching brainwork with spadework

The recent Seminar held in Invercargill on Mentoring New Members was well attended and I am sure that all who took part thought it was thoroughly worthwhile.

For my part, I listened carefully to the opinions and ideas of the Southland Brethren present and I must confess I was somewhat surprised by the degree of concern and emphasis over falling standards of Lodge etiquette and protocol. I made it clear that I believed the education emphasis should be on Masonic philosophy in such a way that new Masons can identify with the core tenets of the Craft in a passionate way and make it their own. However, etiquette and protocol is most definitely of concern here in Southland and it highlights the need for Mentors in the Lodges, for it is only in the Lodges that improvements can be made.

A Mentor is simply a person who is willing and able to give an 'apprentice' the benefit of his considerable knowledge and skills. He is a teacher, an instructor, an adviser. Take for example the correct way to salute. It is not hard to observe the way a new Mason is saluting and, if he is doing it incorrectly, take him aside and teach him the correct way. When it comes to the deeper philosophy of Freemasonry, there may be aspects a Mentor might not be sure of himself. In that event, he should be able to introduce the apprentice to a Brother with a profound knowledge of Masonic philosophy and be there with the apprentice to listen and learn. Never be afraid to admit that you don't know but help the

apprentice to find out. By 'apprentice', I mean any new Mason.

Another opinion expressed at the Seminar was that we are, perhaps, pushing the Candidates through the degrees too fast. The current fast pace of Initiations is understandable. We have all been through the lean years, nay, decades, of membership attrition, lack of Candidates, deaths and resignations outstripping intake. Thus the new and unexpected burst of interest in Freemasonry has caused a sense of excitement and urgency. However, on the downside, we are experiencing many new members drifting away from the Craft or never turning up to meetings. In other words, many Lodges are no further improved in terms of attendance than before the surge and, as in the past, are lucky to have more than 20% of members attending Lodge regularly or participating in any way. Why?

It is all very well falling back on the old adage "you get out of Freemasonry what you put into it." A new Mason might not know what that actually means and, come to think of it, what do we mean by it? Apart from practical reasons for non-attendance, the most likely reason is that the new Mason has ceased to be inspired by Freemasonry and lacks a sense of purpose in belonging to the Craft or cannot relate to what purpose Freemasonry serves. It is one thing to light a flame, quite another to keep it burning. Another reason may be that he feels the Lodge has lost interest in him, that he has not been made to feel part of it. Mentorship can help immensely to arrest the negative alienation syndrome, but beware. Petty criticism, gratuitous preaching, put-downs and drill-sergeant hectoring are among the biggest turn-offs imaginable and have no place in Mentoring or Freemasonry.

It is of interest that some Constitutions stipulate as much as a year between degrees, during which time the Candidate has to undergo a course of study and an examination before progressing further. That is very similar to the old and, for the matter, the current apprenticeship systems in stonemasonry of which our Test Questions is but a parrot-fashion vestige. It is quality Masonic education and, from the Candidate's point of view, quality membership also. We should also bear in mind that the mere memorising of ritual is not education but it's teaching how to use the teachings of Freemasonry encapsulated in the Ritual as tools to shape our character.

I took advantage of my chance to speak to advocate that the non-invested office of Preceptor be an active office and not one given to a Past Master as part of a post-Chair of KS chain of appointments or on the qualification of age seniority. The Lodge Preceptor should be the Senior Mentor, perhaps also the Director of Ceremonies at the same time and appointment should be given to the Brother most knowledgeable and skilled in Ritual, Etiquette and Protocol and able to teach by practise and example.

This is the traditional, symbolic role of the Worshipful Master but, as we all know, every Lodge has a Brother or Brethren to whom to turn for instruction and it is those Brethren who should be Mentors. The Preceptor/Director of Ceremonies should be chosen from among the Mentors and promising new Brethren should not be excluded from consideration.



## Under the auspices of the Grand Lodge Alpina of Switzerland



Portrait of the  
ARG

## Alpina Research Group



Office headquarters in  
Lausanne, Switzerland:  
Phone: 041 (0) 21 323 66 55;  
Post: 3 Place Chauderon, CH  
1003 Lausanne;  
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Web: [www.masonica-gra.ch](http://www.masonica-gra.ch)

**2015 marks the  
30th Birthday  
of the ARG !**

## THE SWISS RESEARCH GROUP (ARG)

The ARG is an association founded September 1985 at Bern (Switzerland), whose aim is to unite Master Masons interested in doing research in various domains, as well as exploring the future.

The ARG was officially recognized by the Grand Lodge of Switzerland in 2002 as the unique masonic research body in the country. As an independent institution, it functions autonomously and involves close relationships with other research Lodges in Europe and overseas.

The ARG is officially coupled with the *Quatuor Coronati* Research Lodge in Bayreuth, Germany, since 1992. It has also become an associate member of the Australia and New Zealand Masonic Research Council (ANZMRC) since 2004.

From the very beginning, the ARG has sought to function in the three official languages spoken in Switzerland. Its working language is presently French, whereas the two other tongues (German and Italian) occupy a secondary role for the moment. However, English is increasingly in the limelight.

Switzerland is a small country, with a large ambition for internationalism. Similarly, the ARG nurtures a will for narrowing the distance between Masons geographically far apart, but sharing the same taste for research

## ACTIVITIES

The ARG of course aims a good part of its activity to support the instruction of Swiss Apprentices, Fellow Craft and Master Masons. But its research activities involve sought-after breakthroughs in all aspects of Masonry and its relationship with the profane world. Tradition in this respect

means consolidating past discoveries and experience in the light of progress. However, the historical past of Masonry is only a part of the research body. Modern psychological work for example is currently making large contributions to the understanding of the initiating process.

Frequent exchange with other Masonic research bodies at large make it possible to broaden the scope of work being pursued inside Switzerland and vice-versa.

Globally, the ARG is active in the following fields:

Publishing a twice yearly research journal *Masonica* for its members

Organizing conferences twice a year in Lausanne either by its active members or foreign speakers

Publishing its *Newsletter* two to three times a year

Preparing instruction material, under mandate of Grand Lodge, i.e. the *Catechisms* for the first three degrees in three languages (2005/2010), and a more than 500-page *Guide for the new Mason*, also in three languages (first printed in 1998, new edition to be published 2015/2016)

Sending its own conference specialists to other Swiss cities and abroad; this year by special invitation by the ANZMRC, our Webmaster Michel Jaccard is touring more than 20 Lodges in the Southern hemisphere.



Setting up work laboratories to examine present-day subjects

Writing academic-level articles for



foreign Masonic research publications

Establishing a pool of facts with an ever broadening Web presence  
Analysis of underlying mental phenomena functioning during ritual workings

Widening a consistent array of books, dictionaries, reference material; with special care for approximately 30 magazines, periodical bulletins, and yearly transactions

## MEMBERS

22 active members  
around 350 corresponding members on all Continents  
22 Craft Lodges in Switzerland  
41 friendly research Lodges and independent searchers abroad

## WORK IN PROGRESS

The SRG abides by its own statutes under Swiss law and organizes statutory meetings four times a year, usually in Lausanne, in addition to more frequent committee meetings and work groups.

A standing committee of 8 to 9 members attends to current matters and prepares the stated meetings. All outgoing information is supervised by this Committee, which works on a voluntary, non-paid basis in order to keep costs as low as possible.

Correspondence members must be Master Masons in good standing with their Lodge; they can also be female. They are regularly informed about Masonic highlights, publications, new literature, etc. They are, on the other hand, freely invited to contribute to the work in progress.

Active members are elected according to the following prerequisites:

Master Mason status and in good standing with his Lodge

He must indulge in research work, present a sound Masonic Curriculum Vitae, and produce a more than 10-page scholarly article on a specific subject in one of the three national languages

He must be elected unanimously.

## INTERNATIONAL LINKS

The ARG keeps permanent contact with research Lodges in Europe: England, Germany, France, Spain, Italy, Belgium, Austria, Czechoslovakia; on other continents: USA, South America, Australia and New Zealand through ANZMRC. Emphasis is presently put on intensification of exchange with our friends of New Zealand and Australia. For instance, several ARG papers have already been published in English by *Harashim* and by the *Southern California Research Lodge*.

Regular exchange of information with these Lodges, in both directions, enables the ARG to keep abreast of significant breakthroughs on fundamental subjects and make them available to its growing circle of active and corresponding members. Seminars, symposiums, exhibitions, and other gatherings fulfil and extend this goal.

## CONFERENCE TOURS

The results of research by ARG members reaches a wide array of Masons eager to pierce the mysteries of the Craft, not only in Lausanne, but throughout Switzerland and abroad.

Such activities considerably broaden the scope of traditional ritualistic workings within the individual Lodge, arousing an active interest in much wider psychological, historical, sociological, literary, and other

important mechanisms that are active “behind the scenes”. This has proven to be of vital interest to Masonic leaders worldwide who seek to stop the loss of members after initiation.

## SRG PARTICULARITIES

Our well-appreciated research journal “*Masonica*” draws increasing attention to matters not usually treated by other magazines of the Craft, following the basic principles hereafter:

A choice for topics having immediate relevance for Masonry, along diverse particularities, all of which treated from an original, well developed and transparent point of view.

An authentic new treatment of Masonic content, excluding sensational, emotional, and personal dimensions.

A particular care for precision and honesty of quotes regarding source material.

Objectivity and coherence of the subject matter, including high quality of language.

## RESEARCH

Research means a marked interest for going further along the many paths of interpretation, comprehension of all the various steps of personal development. Compared to current articles in the press, a rigorous Masonic treatment of the matter is required, approaching academic standards.

The oldest model of historical research established itself within the activities of *Quatuor Coronati*, London, the première Lodge of research in the world (1886). It personified the “authentic” current of historical facts, based on original documents often difficult to consult. Although its principles of honesty in interpretation of ancient handwritten documents still prevail, modern research in humanities has gone

much further in exploring the manifold interpretations of language, rituals, spiritual and psychological insights, anthropological and sociological implications, even artistic interpretations. This feeling is shared by numerous research Lodges around the world, including the ARG: Masonry is obliged to reinvent itself with each new generation, in order to be credible and attract new prospects to individual Lodges. Research in this perspective is essential to a normal renewal of Lodge members and, accordingly, to the future of Masonry itself.

## RESEARCH LODGES IN THE WORLD

Excluding such entities involved in the instruction of new members or rehearsals by Lodge officers and other forms of personal improvement, actual Lodges and Academics involved in authentic research number some 100 in the world. Most work in connection with their respective jurisdictions and as such are financially dependent. A few entities, such as the ARG, are totally independent, but work hand in hand with their respective jurisdictions, as far as development of instruction material is concerned. Scientifically oriented research bodies thus have the opportunity of making progress in the study of various segments of Masonic life and heritage. The results of all these studies, publications and conferences are essential to the healthy functioning of a progressive, dynamic, and responsible Masonry.

The list of these research Lodges can be found on the Google link:

[http://en.wikipedia.org/wiki/Research\\_Lodge](http://en.wikipedia.org/wiki/Research_Lodge)

## SOME SIGNIFICANT AND RECENT CONFERENCES AND RESEARCH PAPERS

Prof. J.A. Ferrer Benimeli, *The Ups and Downs of Spanish Masonry*

(11.25.2000)

Prof Aldo Mola, *Recent Italian Masonry* (11.22.2003)

Prof. Jan Snoek, *Three Steps Towards the Degree of Master Mason* (11.19.2005)

Prof. Christian Hervé, *Ethics and Freemasonry* (11.25.2006)

Jean-Pierre Augier, *The Future of Masonic Research* (5.20.2010)

Jean-Paul Holstein, *Musical Creation and Masonic Initiation* (11.27.2010)

Denis Labouré, *Egyptian Masonry* (4.27.2013)

Jean-Marc Pétilot, *The Spirit and historical evolution of the Rectified Rite* (5.3.2014)

And, recently:

Michel Warnery, *Masonic Symbolism and the Far East*



(4.18.2015)

Alain Graesel, Past GM GLF, *Which Humanism in this 21<sup>st</sup> Century?* (10.3.2015)



## Some Humor

There I was sitting at the bar staring at my drink when a large, trouble-making biker steps up next to me, grabs my drink and gulps it down in one swig. "Well, whatcha' gonna do about it?" he says, menacingly, as I burst into tears. "Come on, man," the biker says, "I didn't think you'd CRY. I can't stand to see a man crying." "This is the worst day of my life," I say. "I'm a complete failure. I was late to a meeting and my boss fired me. When I went to the parking lot, I found my car had been stolen and I don't have any insurance. I left my wallet in the cab I took home. I found my wife with another man and then my dog bit me." "So I came to this bar to work up the courage to put an end to it all, I buy a drink, I drop a capsule in and sit here watching the poison dissolve; then you show up and drink the whole thing! But enough about me, how's your day going?"

## THE HORTH WHITHPERER

A guy calls his buddy the horse rancher and says he's sending a friend over to look at a horse.

His buddy asks, 'How will I recognize him?'

'That's easy; he's a dwarf with a speech impediment.'

So the dwarf shows up and the guy asks him if he's looking for a male or female horse.

'A female horth.'

So he shows him a prized filly.

'Nith lookin horth. Can I thee her eyeth?'

So the guy picks up the dwarf and he gives the horse's eyes the once over.

'Nith eyeth, can I thee her earzth?'

So he picks the little fella up again and shows him the horse's ears.

'Nith earzth, can I thee her mouf?'

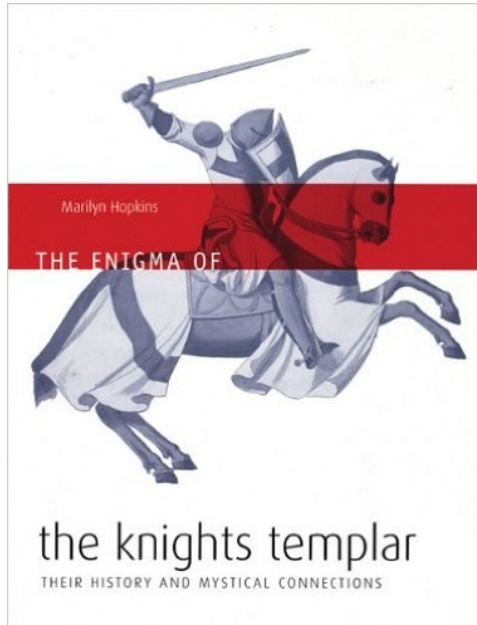
The rancher is getting pretty ticked off by this point but he picks him up again and shows him the horse's mouth.

'Nice mouf, can I see her twat?'

Totally mad at this point the rancher grabs him under his arms and rams the dwarf's head up the horse's fanny pulls him out and slams him on the ground. The midget gets up sputtering and coughing. 'Perhaph I should rephrase that, Can I thee her wun awound a widdlebit

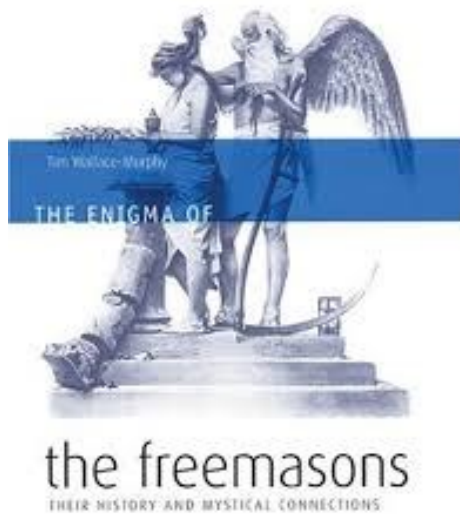


## Book Reviews



The Enigma of the Knights Templar, Their Historical and Mystical Connections, by Marilyn Hopkins and The Enigma of the Freemasons, Their Historical and Mystical Connections, by Tim Wallace-Murphy are two companion books now currently available from Amazon Books

The books are companion works in that both authors follow a similar theme in crediting the Knights Templar with the foundation of modern Freemasonry. These books are an entertaining read and are very much in the same vein as The De Vinci Code or National Treasure, replete with secret documents, heretical mystical secrets and grand plans formulated by powerful families. Also, both books are full of wonderful colour prints to accompany the texts. The authors use a blend of historical facts and fictional elements to create some interesting storylines, and viewed from this perspective these works are enjoyable reading.



However words of caution as these two books are very much of the Alternative History genera, an approach that relies heavily on the use of myths as primary source material and the selective use of sources to reinforce such myths.

Nonetheless books of this genus, and the mythologies they create, although looked upon with disdain by historians, have a value in that they help maintain some of the mystique of Freemasonry. A certain curiosity and mystique that is current again due to the inclusion of Masonic and Templar themes in

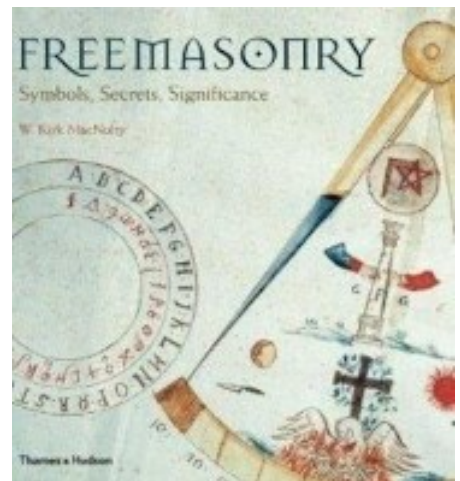
PC and on-line games.

The basic thesis to the books is that after the failure of the Jewish revolt against Roman rule in 70 CE, the families of the 24 hereditary high priests of the Temple of Jerusalem, which included the Desposyni, the direct descendants of Jesus Christ, fled to Western Europe preserving their secret beliefs.

These families were influential in propagating many mystical stream of thought, were behind the first crusade in 1099, the formation of the Knights Templars, the Cistercians, St Bernard of Clairvaux, the Grail legends, Freemasonry and much, much more.

You would not be mistaken in thinking that it all sounds like a variant of the De Vinci Code - Priory of Sion story. These books reference the same families, conspiracies and events that were indeed utilised by Pierre Plantard de Saint-Clair and Philippe de Chérisey in manufacturing their now widely discredited Priory of Sion hoax, which Dan Brown used as the basis for his novel the De Vinci Code.

The Enigma of the Knights Templar and the Enigma of the Freemasons are books for those Freemasons who like their Freemasonry to have mysterious Knight Templar origins.



Review from The Web site of Freemasons Victoria.

*Freemasonry - Symbols, Secrets, Significance*

By **W. Kirk MacNulty**, Published  
**Thames and Hudson 2006 ISBN  
978-050051302-6**

From the Library with RWBro Jim Spreadborough - book reviews

(Compiled in conjunction with WBro Brendan Kyne – The Victorian Lodge of Research)

**The Enigma of the Knights Templar**  
by Marilyn Hopkins  
**The Enigma of the Freemasons** by  
Tim Wallace-Murphy



**Verdict;                      Excellent**  
**Recommended for;      Master**  
**Masons**

I recently obtained a copy of the above from the local Library but have also seen it in bookstores.

Don't let the hundreds of wonderful pictures fool you; this book is for *reading* with interesting and well written text reflecting the sound Masonic knowledge of the author. One of the early chapters is an excellent crash course in Masonic history founded in fact rather than speculation. It gives a succinct account of the foundation of United Grand Lodge England and others. It describes the development of Anderson's Constitutions and explains the split of the "Ancients" and "Moderns" in 1751. Later, it touches on the higher orders and contextualizes Freemasonry in the philosophical outlook of the Eighteenth and Nineteenth Century. It contains an interesting take on the symbolic meaning of lodge officers. Some reviewers criticise it for "text was limited to brief essays and extensive captions" – but for me, that was part of the attraction.

What another reviewer said;

*Ceremonial regalia, paintings, manuscripts, tracing boards, ritual swords, furniture, prints, ephemera, and architecture: the book is copiously illustrated with many specially researched items from Freemasonry archives. This unrivalled compendium will appeal both to Freemasons wishing to learn the full story of their order and to a general audience that is intensely curious about this*

*traditionally secretive and closed movement.*

Topics include the historical and philosophical background of the order, including the Knights Templar, the medieval stonemasons' guilds, and esoteric traditions such as Kabbalah and Hermeticism its history from the earliest Masons to the present day, including famous members and scandals its geographical spread from Japan to California, Sweden to South Africa **300 illustrations, 200 in colour**

Ed Note: I have read this book and found the treatment by MacNulty of the psychological meaning and effect of symbolism very interesting. Well worth reading.

\*\*\*\*\*

#### **Festive Board Humour**

There is a lodge located in the far outback of Queensland where the brethren though faithful Masons, lack knowledge in receiving visiting brothers properly because of their remoteness.

During one of their regular meetings, the Inner Guard informed the Junior Warden that there was an alarm at the door, whereupon the Junior Warden replied "Attend the alarm and report".

The Inner Guard opened the door and saw, to his amazement, a brother, impeccably dressed with an elaborate apron and jewels about his chest.

The visitor stated, "My name is John Smith, Past Master of my lodge, Past District Deputy of my district, Past Grand Master of my

Grand Lodge, Past Sovereign Grand Commander of the Scottish Rite, York Rite Legion of Honour who humbly requests an permission to enter your Lodge."

The Jinner Guard, upon hearing these words from the visiting brother and the elaborate apron and jewels upon his chest, immediately closed the door, returned to his post and informed the Junior Warden: "Brother Junior Warden, The Grand Architect of the Universe is at the door!!!"

\*\*\*\*\*

One day an English mason, a Scottish mason, and an Irish mason were in the bar after the meeting.

They each proceeded to buy a pint of Guinness.

Just as they were about to enjoy their creamy beverage, a fly landed in each of their pints and became stuck in the thick head.

The Englishman pushed his beer from him in disgust.

The Irishman fished the offending fly out of his beer and continued drinking it as if nothing had happened.

The Scotsman picked the fly out of his drink, held it out over the beer and yelled

"SPIT IT OUT!! SPIT IT OUT!!!!"

\*\*\*\*\*



## **Selection process for KELLERMAN LECTURERS 2016**

### **Please make this available to potential lecturers**

#### **Basic Rules:**

A 5000-word (minimum) paper is required on any subject that has a connection with Freemasonry – historic, philosophic or esoteric.

The lecture must be an original work of the author and not have been previously published in any form,

All quoted material must have the author acknowledged in the written transcript.

The presentation shall be of 30 minutes, the use of technology is permitted, with 30 minutes of question and answer forum type discussion. This will be chaired by an appointee.

The printed version should include a bibliography and may include appendixes, diagrams, photographs and illustrations.

PowerPoint or other visual aids may be employed during the lecture.

The Kellerman Lecturer cedes first publication rights to the ANZMRC

The Kellerman Lecturer must be prepared to travel to Launceston, Tasmania, in August 2016 to present his lecture in person (his expense).

#### **Timetable for the Selection Process is as follows: -**

**Before 31 January 2016** - Lecturers advised of selection result. The author has until 31 March 2016 to update and prepare a final draft of his lecture.

**By 30 April 2016** - A final draft, with photographs or drawings (if applicable), must be ready for publication in ANZMRC Conference Transactions

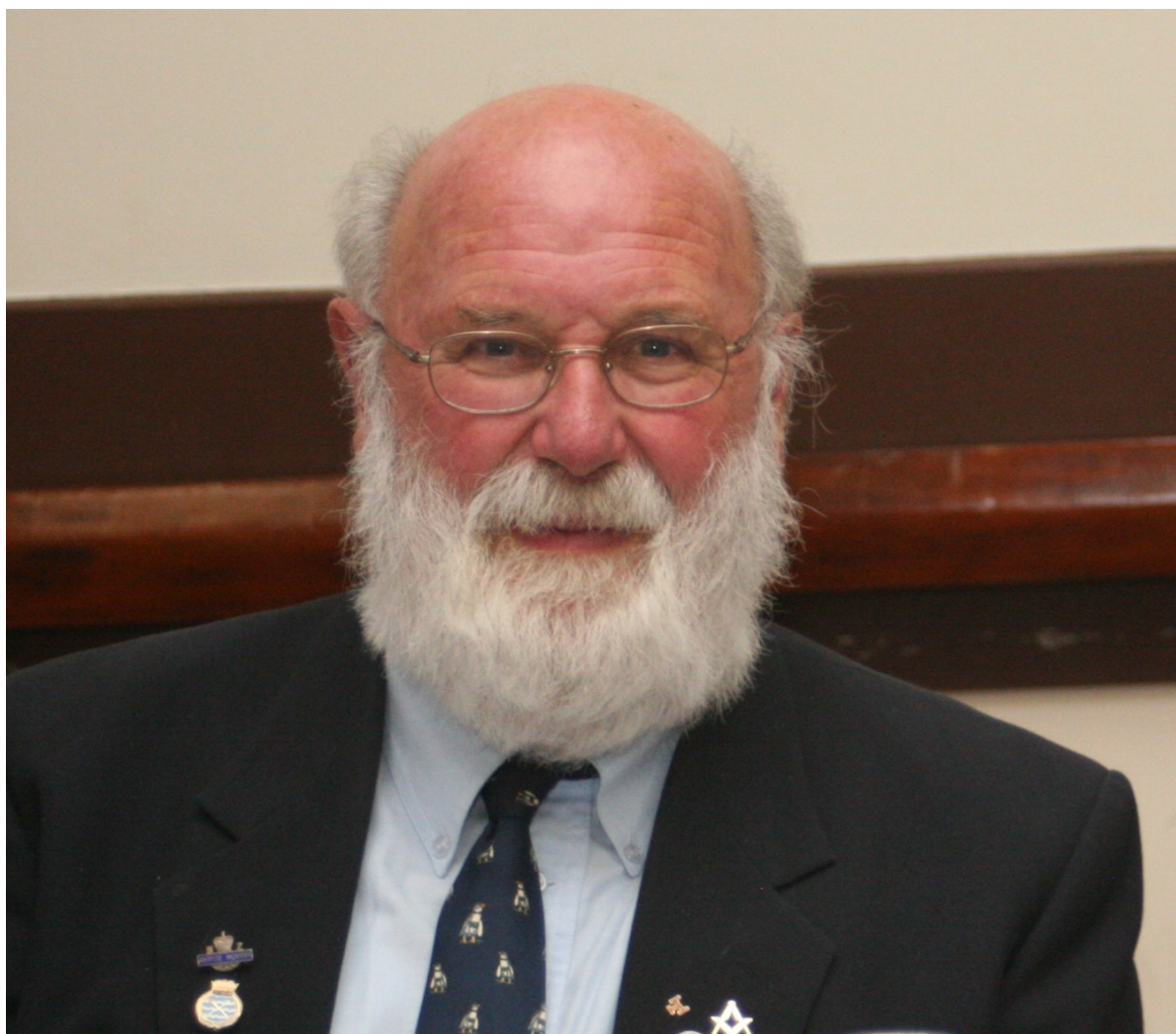
#### **Digital Copy of all Kellerman Lectures:-**

**All Kellerman Lectures are to be submitted via e-mail in a plain text Word document to:-**

**WBro Brendan Kyne, ANZMRC Secretary - [lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)**

**Note:** The ANZMRC's professional editor offers help, in this final stage, with editing and layout preparation for publication. [harbar88@gmail.com](mailto:harbar88@gmail.com)

# Presidents Corner



## PRESIDENT'S COLUMN

Greetings to all readers of Hara-shim

The period between my last column comments and now has been very full-on with organising the Biennial Travelling Lecture Tour to bring WBro Michel Jaccard from Switzerland to Australia and New Zealand. Not only the logistics of his travel arrangements and getting the tour book edited and printed, but also the communication with the Affiliate and Associate research units of ANZMRC to get their input into hosting our lecturer in their city, has been a long exercise. Even as I write this, some lodges still have to indicate which paper they wish

WBro Jaccard to present. But, in saying that, I am confident that the tour will be a success for all who participate.

I thank the Grand Lodge of South Australia & Northern Territory for stepping forward to act as our lecturer's host in Adelaide following the demise of both the Research Lodges in their jurisdiction. We have been advised that another Masonic study group in Adelaide, the Middle Chamber Society, are to make an application to become an Affiliate of ANZMRC. This is great news for all.

Our guest speaker at the Cairns Conference, MWBro Hugh Young from Canada, has ar-

ranged for his Internet Lodge to have a hook-up conference with the Middle Chamber Society on the 29<sup>th</sup> August. Arrangements to have WBro Jaccard included in the discussion on line are being explored. He will be in Hastings, New Zealand, on that date.

Finally, a reminder to all Affiliate and Associate members to get one of their brethren to research and write a lecture for consideration as a Kellerman Lecture for the Launceston Conference in 2016. The deadline is rapidly approaching. Get those papers to our ANZMRC secretary as soon as possible.

Colin Heyward, President  
ANZMRC

## Innovations and Deviations

An Address given by VWBro Gary  
Muir, Past Grand Lecturer

To the Hawke's Bay Research  
Lodge No 305

On Monday, 4<sup>th</sup> February 2013

WM, I understand that as Master in this Research Lodge you have expressed a wish that Education be the theme for your year. With this in mind I have pleasure in presenting this paper which I have titled "Innovations and Deviations".

When I was a young lad at the end of World War II, a radio recording, popular at the time, referred to a young soldier who was found playing cards at his army church parade. Many of you will remember this I am sure. Just to refresh your memories and for those who have not heard the story it goes something like this.

The soldier was in Casino in Italy and while the scriptures were being read at the Sunday service the soldier pulled out his pack of cards and spread them in front of him. When he was caught by the provost marshal he offered this explanation for using his cards in church.

*The ace, reminded him that there was one true God.*

*The two, that there were the Old and the New Testament in the Bible.*

*The three, was for the Holy Trinity, Father, Son and the Holy Ghost.*

*Four, was for the authors of the four Gospels, Saints Matthew, Mark, Luke and John.*

*Five, for the two groups of five virgins who trimmed their lamps at weddings*

*Six, for the days it took God to create the Earth.*

*Seven, for the day God rested.*

*Eight, for the eight righteous people God saved during the Great Flood: Noah, his wife, their three sons and their wives*

*Nine, for the for the ten lepers whom Jesus cleansed, nine of them didn't even thank him.*

*Ten, for the Ten Commandments*

*King, for God the Father*

*Queen, for the Blessed Virgin Mary*

*Jack, the Satan or the Devil*

*There are 365 spots on a pack of cards equal to the number of days in a year*

*There are 52 cards the number of weeks in a year*

*There are thirteen tricks, a quarter of the year.*

*Four suits, the number of weeks in a month.*

*And finally twelve face cards the number of months in a year.*

He then ends his story by saying "my pack of cards serves me as a Bible, an almanac and a prayer book".

What, I can see you thinking, has this got to do with "Innovations and Deviations" in Freemasonry?

have used this story to illustrate what can be done with an imaginative mind and to show how innovations can be used either rightly or wrongly to describe situations.

At the beginning of the ceremony of Installation the Master elect is instructed to "give your unqualified assent by giving the sign of fidelity". Ancient Charge No 11 states "You admit that it is not in the power of any person, or body of men to make alteration or innovation in the body of Masonry without the consent first obtained of the Grand Lodge".

When we took our Obligation as Master of the lodge we undertook, among other things, "not to permit or suffer any deviation from the established customs and Antient landmarks of the Order". I wonder how many Worshipful Brethren really understand and practice either of these two statements!

Over my years in Freemasonry I have seen a number of innovations and deviations in lodges and all being done without approval of the Grand Lodge. Masters are letting these innovations and deviations occur causing them to violate their promises and obligations. For the purposes of this paper I refer to one only but I am sure some of you can think of others.

From time to time a well-meaning Brother will, in the third degree and with the consent of the Master, offer what he calls the "Meaning of the Master Masons Apron" charge. In the first place there is no such thing in our ritual book and I have searched it from front to back to try and find it. Just to deviate for a moment and to

illustrate the danger in this type of action, a lodge that I am familiar with was conducting a third degree. A visiting Master had travelled some distance to be present at the meeting with the expectation that he was going to deliver this particular apron charge. The matter had not been referred to Master of the lodge before the third degree commenced, but it had been arranged by another Brother of that lodge who had heard it somewhere else and thought it would be a good idea to have it presented. Fortunately the Master concerned was experienced and realised what was going to happen and, in a diplomatic way, informed the visiting Master wanting to give the charge that it was not acceptable in his lodge. This resulted in a disappointed visiting Master who had travelled a distance in the belief that he was going to do this job.

Some of you will know the charge I am referring to as it has been presented in this District from time to time. However, no matter which way you look at it, it is an INNOVATION. Briefly the charge takes the symbols or emblems on the apron and expands upon them. Are they in fact symbols or emblems and do they have any worth apart from artistic forms of embellishment?

In the so called "Meaning of the Master Masons Apron" we are told that all parts of the apron are symbolical. In truth this is not so. Our New Zealand apron is based on the English Constitution apron which was not formalised and made uniformly correct until 1814. A pattern was submitted to the United Grand Lodge of England and agreed to on the 2<sup>nd</sup> May 1814. It is from this beginning that we have the Master Mason's apron that we know today and it has seen little modification in the past nearly two-hundred years.

In the charge I am referring to, the candidate is told the "the apron is a perfect square, it's four right angles teach us Purity, Truth, Sincerity and Honesty, and are the foundations of morality. Its four sides remind us to practice the four cardinal virtues --- etc". The charge goes on to state that "the Square is a symbol of matter and four was the emblem of the ancients because they thought the earth was flat, square, and marked by the four points of the compass".

Let's look at this statement to see if it fits. In the early days of Freemasonry aprons were all shapes and sizes and this can be seen in many Masonic reference materials. They were often hand painted with various symbols on them both Masonic and non Masonic and it was not unknown for the aristocracy to paint or embroider their Coat of Arms onto the apron. Even today some constitutions aprons are not square but are rounded at the bottom edge. Our Masonic apron as we know it probably developed from the old Operative masons in the middle ages. It was probably made of an animal skin, most likely sheep, and was large enough to cover the wearer from chest to ankle. Anyone having done his Mark Degree will be familiar with this type of apron.

The apron was tied by two leather thongs around the waist finishing in the front with a bow. The ends of the bow tended to fall as end strings. Variations of this apron remained until the formalisation of the apron in 1814. Ryland, a Masonic writer of the time, made this among other comments on the apron- *"it was quite within the power of each mason to invent for himself almost any apron he pleased"*.

In 1814 it was decreed that the apron would be made of white lamb skin, 14 to 16 inches wide and 12 to 14 inches deep square at the bottom. The charge continues on by saying *"the flap is a triangle whose three sides teach us to relieve a distressed brother, to be kind and friendly in dealing with our fellow men. The triangle is the threefold revelation for God, or Devine Wisdom"*.

Again this does not fit the actual. In the early days the flap on the apron was designed to be worn up and fastened by means of a button-hole to a fastener on the coat or waistcoat. Any of you who have followed the TV programme "Downton Abbey" will have seen an excellent example of this use of an apron by male servants. The flap would have been originally the upper or bib part of the apron used by the operatives and the speculative used this in the manner stated. The fashion of wearing the flap up soon fell into disfavour and was either cut off or worn down as a fall as we see it today. The charge goes on to say *"The EA apron should have the flap pointing upwards, indicating*

*that Devine Wisdom has not yet truly penetrated the gross matter of our bodies"*.

There is much more stated in the charge, such as the equilateral triangle teaches us the threefold personal revelation of God, it is a symbol of the Deity, that in geometry a single line cannot represent a perfect figure, neither can two lines but three lines which constitute a triangle symbolises the Eternal God. It also says that the triangle is to the Jews the three periods of existence, and to the Hindus: creation, preservation and renewal, while to the Chinese: heaven, earth and water. In all this I wonder about the statement where we are exhorted not to discuss matters of religion in our lodges.

The next portion of the Charge says *"the flap on a Fellowcraft's apron points down indicating 1; that wisdom has begun to enter and therefore control matter, and 2; that the soul and body are acting in unison. The two rosettes stress the dual nature of man and have a clear reference to the two pillars. The two rosettes also point out that the Fellowcraft has not yet completed Freemasonry as it requires a third rosette to form a triangle. In the case of the MM's apron the third rosette forms the triangle pointing upwards. A triangle, point upwards, represents Fire or Divine Spark. It is the emblem of Shiva, the third member of the Hindu Trinity. It also represents spirit. The triangle of the flap and the triangle of the rosettes form a square where they overlap. This square represents matter. Thus we have the union of Body (square), Soul (top triangle), and Spirit (lower triangle)"*.

The facts of the matter are this. The origin of the rosettes on the FC and MM aprons is unknown. They were a late introduction in England and were not officially recognised until 1815, when they were specifically designed to differentiate between the three grades. From 1731 onwards the apron began to assume a more convenient shape, usually knee length and leather gave way to softer fabrics like silk, satin, velvet, linen and chamois-leather. The flap, when retained, was either cut to a triangle form or in a semicircular line. The latter method was increasingly

adopted by the MM's, presumably to mark their distinctive rank. At no stage in any New Zealand lodge has the apron been worn with the flap up.

According to the charge the tassels also have story and represent

*"The seven Liberal Arts and Sciences"* and, after naming them, states that the number seven appears in nearly every ancient institution: -

Seven or more make a lodge perfect  
King Solomon was seven years and upwards in building the temple to God's Service  
Seven was the perfect number of the Pythagoreans because it was composed of three and four – the sum of the points of the triangle and the square – the two perfect figures

There are six more representations but I am sure you are getting the picture. The final statement on the tassels is *"The sum of the strings in the two tassels is fourteen, which is the number of pieces into which the body of OSIRIS was divided"*.

This too is mere fantasy. The symbolic origins of the tassels and their seven chains are shrouded in mystery. It is likely that they are left over from the old operative mason's apron where the ends of the tied bow hung down. It is better by far to accept the probability that the regalia makers from 1830 onwards contrived to symmetrically design the apron by placing tassels with ornamental chains on either side of the apron.

Our aprons are edged in blue ribbon and in the charge it is suggested that it has a deep symbolical meaning. It refers to the Volume of the Sacred Law - the Book of Numbers 15:37-41, with possibly verse 38 being the most meaningful for this purpose and it states *"Speak unto the Children of Israel, and bid them that they make them fringes in the borders of their garments, and they put upon the fringes of the borders a riband of blue"*. The charge continues with *"According to Mackey, the blue border was added - the colour of the firmament enveloping the globe - emblematical of universal friendship and benevolence, instructing us that in the mind of a Freemason these virtues should be as extensive as the vault of Heaven itself"*.



In a resolution of the Grand Lodge on March 17<sup>th</sup> 1721 it was ordained that: -

*None but the Grand Master, his Deputy and Wardens shall wear their Jewels in Gold or gilt pendant to Blue Ribbons about their necks and White aprons with Blue Silk; which Sort of Aprons may also be worn by former Grand Officers.*

By 1745-50, Grand Officers were beginning to edge their aprons with purple ribbon. The light blue, gradually given up by Grand Officers was soon adopted by MM's, and since there was no official ruling on the subject (until 1815), blue edged aprons became fairly common with the rank and file of the Craft from about 1745 onwards. Today the official ruling is that the aprons of a MM are to be edged with ribbon "*not more than two inches in width*", that "*silver tassels*" must hang over the face and that the strings must be "*light blue*".

*"Standing erect the form of the apron gives two levels, one at the top, and one at the bottom. The lower level is laid in the earth. It is symbolical of the level of time along which we walk towards that place from which no traveller returns. The level above it is laid in the Heavens - a spiritual level. It is a promise that those who walk uprightly before God and man (which is symbolised by the two perpendiculars on either side) shall walk eternally on the spiritual level. The plumbs or sides, admonish rectitude - rectitude of conduct, rectitude of morals, and rectitude of life".* So goes the next section of the charge and this is followed by references to 2 Kings 21:13, Isaiah 28:17, Amos 7:7-8 and Zachariah 4:10.

This part of the charge is referring to the levels on an Installed Master's apron and it is interesting to note that while I have just noted the verses they are actually quoted to the candidate. If you are still with me you will realise that Amos 7:7-8 are part of the Installation ceremony so why is a newly Raised Brother being told this?

Again there is no official name for squares and levels which decorate the apron of a Master or Past Master. The 1815 English Constitution described them as "*perpendicular lines upon horizontal lines, thereby forming three*

*several sets of (two) right angles*" and originally they were to be of inch wide ribbon. They were designed only for the purpose of distinction.

Over the years an incredible exaggeration to symbolism has been taught and many sincere and famous Freemasons, such as Oliver, Paton, and Wilmshurst have influenced this. The modern craft is essentially speculative and every mason must be to some extent speculative, but there has been a tendency towards overuse of speculation to the detriment of the Craft and the proper understanding of its moral demands and teachings.

The symbolic explanations which are virtually standardised in our modern rituals are clear, simple and wholly satisfying. It is the unchallenged right of every Freemason to seek such interpretations that may fill his spiritual need. He should however remember Tennyson's line on "The falsehood of extremes" and be slow to accept the "wider explanations" until he can do so with full conviction.

By now I suggest you are totally bewildered, your heads must be spinning and you are all experienced Masons, most of you are PM's and some of you are Grand Officers. Can you imagine how the newly Raised Brother must feel after hearing all that and having just completed the major part of his Raising? He is bewildered enough as it is without all that being said to him, and don't forget I have shortened and cut out a lot of it.

Brethren, I have no doubt in my mind that reciting this so called charge immediately following the approved Apron Charge is an innovation and deviation from the ritual and should never be allowed in any New Zealand Constitution lodge. I personally have banned it twice in one lodge I belong to and will continue to do so, so certain am I that it is wrong. For official clarification I checked with our Grand Secretary on the subject. He informed me that it should never be part of the Third Degree ceremony but could make an interesting discussion subject at some lodge meeting where the pro's and con's of the subject could be openly discussed and it is with that thought in mind that I present this paper.

Innovations and deviations are creeping

into our lodges and they are not needed. There is nothing intrinsically wrong with our present ritual and ceremonies and by Masters allowing these innovations and deviations they are letting themselves, in particular, and the whole Craft in general, down. Brethren, I urge you to watch for and if possible eliminate all innovations and deviations. They are not needed.

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## **Freemasonry and King Solomon's Temple in the early 1700's**

A reoccurring question from old and new Masons alike is "why King Solomon's Temple?" Why was King Solomon's Temple given such prominence in Masonic ritual in the early 1700's and why are our ceremonies loosely based around the legends of the erection of that edifice?

In part some of the impetuses for the inclusion, or amplifying, of King Solomon and his Temple in the Freemasons' ritual in the early 1700's was the obsession in the previous decades with the search for Biblical dimensions of King Solomon's Temple.

Influential figures of the times, such as Sir Christopher Wren and Sir Isaac Newton, were fascinated with the concept of the ancient cubit and the exact measurements of King Solomon's Temple. The ancient cubit was perceived as God's measurement and it was a measure that would unlock the mysteries of the universe, thus building on the theme of lost knowledge known to

ancient societies.

After the Great Fire of London of 1666, Christopher Wren rebuilt St Paul's Cathedral as the new King Solomon's Temple, for a New Jerusalem, built by masons who followed strict moral guidelines, for Wren enforced a moral code of behaviour for the masons working on this new King Solomon's Temple.

Isaac Newton poured an enormous amount of effort into reconstructing the dimensions of King Solomon's Temple, viewing it as a blueprint for the future from which predictions could be deduced. Some authors have suggested that this study of King Solomon's Temple assisted Newton in seeing the possibilities outside the accepted orthodoxies. "...Newton perceived himself as the new Solomon and believed that it was his God-given duty to unlock the secrets of nature, whether they were scientific, alchemical or theological..." (*The Last Sorcerer* – Michael White, P.162) After meticulous study of the Temple of Solomon, Ezekiel's vision and the Tabernacle of Moses, Newton deducted that the sacred cubit, given to the ancients by God, was between 25□ and 26¼ Roman inches (Harrison, P.99). To Newton's eyes the secrets of the universe, nature and science, could now be unlocked.

The ritual focus on the building of King Solomon's Temple and the importance of its chief architect - the secrets of God's sacred measure were lost with the untimely death of the chief artist – reflects this search for the wisdom of the ancients. Many men joined Freemasonry 300 hundred years ago because they in part believed that Freemasonry contained lost knowledge and esoteric teachings of the ancients - knowledge to assist them in their intellectual pursuits into the hidden mysteries of nature and science. The famous English antiquarian Dr William Stukeley (joined 1721) admitted he joined in the hope of discovering hidden knowledge

(Stukeley pioneered the archaeological investigation of such prehistoric monuments as Stonehenge).

Perhaps the Freemason's of the early decades of the 1700's saw themselves as descendants of the original builders of the symbolic temple and in a fashion King Solomon's Temple was viewed as symbolical of the universe – the whole of creation. The early 1700's belief in the search for knowledge that was lost, coupled with a belief that the study of Geometry and Alchemy was a way of obtaining a deeper understanding of the Divine, is still reflected today in our current Masonic ritual.

Our knowledge of the immediate universe around us has increased immensely since the days of Wren, Newton and his acolyte Dr Jean Desaguliers, so some of the original thinking behind our ritual may appear somewhat archaic. However, TFTEM would like to suggest and although the science may have evolved, the general moral and philosophical principles contained in our ritual remain equally as valid today. [Refer: D. Harrison – *The Genesis of Freemasonry* & M. White – *Isaac Newton – The Last Sorcerer*]

**Hugh Victor McKay CBE  
(21 August 1865 - 21 May 1926)  
Industrialist, Philanthropist,  
Freemason**

H.V. McKay was proposed into Freemasonry on 19 September 1907 and was balloted for and Initiated on 17 October 1907. He was passed to the degree of a Fellow-craft on the 21 November 1907 and raised to the sublime degree of a Master Mason on the 19 December of the same year. In becoming a Freemason Bro Hugh joined his younger brother Sam and older brother Nathaniel in lodge.

The year 1907 was an eventful period of the 42 year old McKay for in that year the area he had set aside

for his workforce was renamed "Sunshine", in recognition of his Company's contribution to the district and, also in 1907 the wages and conditions of the McKay workers were used as a test case to determine the "basic wage" for all male workers in Australia. Hugh McKay had made his mark and could now command influence in industrial, economic and political areas, and perhaps these factors influenced Bro Hugh's decision to join the only English Lodge in Victoria - Combermere Lodge No. 752 (EC).

***H.V. McKay Family Band out the front of Rupertswood.***



Perhaps part of Hugh McKay's decision to join Lodge Combermere was the result of social aspirations, a desire to make important contacts, and to be accepted a leading industrialist and a man of substance.

This social aspiration was evince by Bro Hugh's desire to own "Rupertswood" the stately manor built by Sir William Clarke, the first Grand Master of the United Grand Lodge of Victoria. The Sunbury mansion epitomised Clarke's lavish tastes for it featured a ballroom, billiard room, breakfast room, lounge room, two reception rooms, six main bedrooms, nine bathrooms and servants' quarters. In 1922 Hugh McKay long-held ambition was achieved with his purchase of the "Rupertswood" estate at

Sunbury.

Interestingly the Sunbury mansion was not the only piece of Sir William Clarke large estate that Hugh McKay came to hold because much of the land for the suburb of Sunbury and for some of his industrial plants were situated on holdings that used to be part of Sir William Clarke's extensive Rupertswood Estate.

Many of Bro McKay's company employees were Freemasons so with his support, and the assistance of the Footscray St. John's Lodge No. 71, on the 26th April 1913 the MWBro Rev A. T. Holden, Grand Master, consecrated The Sunshine Lodge No. 226 and installed Bro H. V. McKay as the Lodge's first Worshipful Master. For the first 13 years of its existence the Sunshine Lodge (No. 226) was located at the Footscray Masonic Temple until it was decided that a new Masonic centre was needed. So on 20 March 1926 the foundation stone for a new Masonic centre at 93 Hampshire Road, Sunshine was laid by WBro H.V. McKay CBE. Unfortunately Bro McKay never saw the Sunshine Masonic Centre completed as he died just two months after he laid the foundation stone. (Sunshine Lodge later amalgamated with Wisdom Lodge in 1990 and eventually moved to the new Western Masonic Centre in Sunshine West.) [*Consecration & Installation card -Sunshine Lodge*]

From Thoughts For The Enquiring Mason.

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## MASONIC EDUCATION

Modern fiction writers avoid mention of the Masonic Fraternity in their writings. Yet, just a few decades ago, we found many authors who recognized the Ancient Craft as an integral part of the

community.

Brother Rudyard Kipling, in many of his stories, and in many of his poems, found ways to weave Freemasonry into his tales. He was an ardent and active Mason.

Brother and Sir Arthur Conan Doyle, who created the characters of Sherlock Holmes and Dr. Watson, was a member of Phoenix Lodge No. 257 in Portsmouth, England. His writings contain many references to Freemasonry.

Most Worshipful Brother Carl H. Claudy, long-time Executive Secretary of the Masonic Service Association of the U.S., was probably the most prolific writer of American Masonic fiction. His *The Lions Paw* is a delightful novel with a Masonic background. His Masonic plays remain popular.

At the turn of the century, many novels contained references to the Masonic lodge as a focal point in the community, or references to Masons as the outstanding pillars of behaviour. Somewhere along the line, either we have lost some of our Masonic lustre or the art of storytelling has become blind to our existence.

It was a refreshing experience for the Masonic Service Association to receive the following two gems of fiction for consideration as a Short Talk Bulletin. The author, Wor. Bro. William W. Price of Vacaville Lodge No. 134 in Vacaville, California, reports that he had an urge to put some of his feelings and memories into writing. He stated that each contains situations based upon real people and places that had very deep and lasting effects upon his Masonic life. In these stories their love and dedication for the Craft lives again.

For your enjoyment and inspiration we are pleased to share them with you.

## The Last Stated

It was Friday night and the wind was blowing and there was a chill in the air, uncommonly cool for June. The street where the old Temple was located was desolate and dark.

The aging Tiler took out his keys and opened the large door to the old Temple. He turned on the Square and Compass over the door and it shone brilliantly in the darkness. He slowly climbed the twenty-seven stairs as he had done for the past fifty years.

It is a Stated tonight he said to himself, all the brethren will be here and everything must be in its proper place and station.

He opened the door to the paraphernalia room. There was a mustiness which he no longer seemed to notice. The rods of the Deacons and Stewards hung on the right, the jewels of the officers on hooks on the wall, and the aprons were stored in the old wooden box. Ever so gently, he took them and arranged the Lodge with loving care. He then opened the altar, took out the Holy Bible, Square and Compass and laid them so reverently on the altar. He checked the lesser lights, and all three were working. The Master always wanted them checked before he opened the Lodge he remembered. He then turned the letter G on and observed that it shone particularly bright tonight. He then turned all the lights off except the G because he always enjoyed looking at it that way. He also turned on the light over the altar even though he knew Grand Lodge didn't approve, but It looks so right, he thought, and smiled to himself.

He opened the ledger and entered the date, A.L. 5985 The Year of Light, and 24 June 1985. It was St. Johns Day, he remarked to himself. The Order doesn't celebrate it as they used to do.

He clothed himself in his apron and jewel, the cloth was old and faded,

and the jewel was dull. He took his sword and sat down by the door to the Lodge Hall, so he could see the bright letter G and the Three Great Lights, and there he waited as he had for all these years, waiting for the Brethren.

He must have dozed for he noticed the door to the Lodge Hall was closed, but he was tired, very tired. It had not gone well for Ancient Landmark Lodge for many years, but he was sure the Brethren would come tonight, Wasn't it a Stated and St. Johns Day? He said to himself. Then he heard from inside the Lodge a voice. It was the Master saying, The Officers will assume their Stations and Places. The Brethren will come to Order and take their seats. The Tiler thought out loud, I'm here, Worshipful and Brethren, as I have been for all these years.

The next day they found the old Tiler. He must have passed away in his sleep. They looked into the Lodge Hall and saw the bright letter G and the light above the altar burning brightly. I don't understand what happened here, the investigator said. This old Lodge has been closed for some time.

An old Mason who was there to inventory the property remarked Yes, I know, but this would have been the first time that a Stated would have fallen on St. Johns Day in 50 years, it would have been a grand evening. There's something awful strange about this.

What do you mean? Asked the investigator.

Well, this old Ledger, its dated the 24th of June 1985 and it's full of names of Brethren I haven't seen or heard of for years, remarked the old Mason.

Strange, very strange said the investigator. Well, my job is over so let's leave. Anyway, the new owners want to get started on their building construction, he added.

The old Mason turned off the main switch, but observed something was wrong. Look he said, the letter G and the light over the altar didn't go out.

Well, maybe we should just leave them, said the investigator.

As they shut the door to the Lodge Hall and turned to leave, they both thought they heard a voice from within saying The Officers will assume their Stations and Places. The Brethren will come to Order and take their seats. They looked at each other without comment and locked up the old Temple and left. The Square and Compass above the large door of the Temple shone brilliantly in the darkness. So Mote It Be!

### **The Old Square and Compass**

It was in the year of our Lord, one thousand eight hundred and forty nine, A.L. 5849. The place: California. It was the time of the gold rush which beckoned many Masonic Brethren with hopes of finding their fortune.

About 1850 in the small township of Hirambsburg, sundry Brothers requested and received a dispensation for the Grand Lodge of California to form a Lodge of Free and Accepted Masons.

The Lodge was named Immortality Lodge under Dispensation. The membership was comprised of Brethren from many jurisdictions and all had one thing in common, they were freemasons.

Much work and effort went into furnishing the small Lodge Room located over Jones's Hard-ware Store. They needed it all: the Volume of the Sacred Law, the two pillars, altar, rods, officer's jewels and aprons, and, of course, the square and compass.

And thus begins our story.

We were cast near to the Jenkins Silver Mine located along the

Silverado Trail which wound its way through the rich Napa Valley. We were placed in a velvet covered box, transported to Hirambsburg and presented to the Worshipful Master, Billy Fritts.

It was a joyous evening in Immortality Lodge when on that first night we were removed from the box and placed on the Volume of Sacred Law. How we glistened and shined and it was wonderful seeing the smiles and warmth on the faces of the Brethren. It was a great and exciting moment filled with Friendship and Brotherly Love. There was a glow in the Lodge Hall which only the true Mason can experience and it made us sparkle even more for we would forever be a part of the Lodge.

The speech by the senior Master Mason present was eloquent and rhetorical. Brother Herb Sturtridge said, these instruments, the Square and Compass, are ancient to our Fraternity, as are all our beautiful furnishings. They are significant in that they represent the working tools of our profession. The square is dedicated to the Master for it is the proper working tool of his office; it teaches us to work together on the square of virtue. The compass is dedicated to the craft, for by due attention to its use we are taught to circumscribe our desires and keep our passions in due bounds toward all mankind.

So we were at each and every degree and the Stated Meetings. We were part of every ceremony where the new Mason swore to be a good man and true. Thus, under the guiding hand of the All Seeing Eye, Immortality Lodge thrived and grew for many years until...

The Village of Hirambsburg saw many changes in those years.



The Civil War lost us many good Brethren on both sides. The drought of 1879 and 1880 devastated most of the farmland and most moved away. The culture and population took many turns and for Immortality Lodge they were all the wrong way.

The final blow came on December 27, 1907 when an oil lamp was left burning after St. Johns Day celebration. Much of the old Lodge Hall was destroyed. Our beautiful altar, the two pillars, the jewels and aprons were gone, but we were spared, God knows for what! James Harvey, Senior Warden, found us in the rubble and took us home.

The members of the Lodge could not raise the money to replace the loss. After one year, Immortality Lodge went dark. All the property that remained was turned over to the Grand Lodge, all except for us.

James Harvey never became Master. He passed away in 1909 and his belongings along with us were sold to an antique store in the County Seat.

There we have laid for these many years waiting to return to Lodge, waiting for those warm and friendly smiles.

Under the dullness our brilliance still remains, waiting to serve the Fraternity who brought us into existence. We hope, someday, someone will find us. Will it be you, Our Brother?

### **“Etymology of Freemasonry” from a lecture by Bro. Bryn Smith**

Greetings, Brothers. It is my pleasure to appear before you tonight in what I hope will be the first of many opportunities to share and spread Masonic knowledge within this lodge.

Due to this lecture being my first lecture before this lodge, before an audience of Freemasons and on the topic of Freemasonry, I thought it appropriate to speak about word Freemasonry. Specifically, its origins, past meanings and its uses. I will speak on how the word free became attached to mason, why it was attached, and its subsequent use by our earlier brothers.

We begin with the constituent words: free, and mason.

The word Mason was not used in Britain after the Norman Conquest in 1077. Latin terms were used instead, the most common being *cementarius* or *caementarius*. The Master of the Works, or Master Mason, was a *Magister Cementarii* and assisted by his *socii*, or fellows. The earliest use of the word Mason was the old French *mazun*, used in the same sense as these Latin terms. The word mason in its current form was existing in the 14<sup>th</sup> century in England, though it was actually a French loan-word. Remember, the English language has been affected over history by the numerous invasions from the European continent – the Romans, the Saxons, the Vikings and finally the Normans.

The Normans brought their language with them, and even two centuries after the conquest, French was still the language of the English nobility. Professor W. Skeat shows that the original definition of Mason was a man who could hew or cut stone, and the Norman French mason came from the Low Latin *macio* or *matio*, which was derived from German. It is interesting to note that the German word *mezzo* means to hew, and is associated with an even older word meaning chisel. So the word Mason was always associated with a craftsmen who worked with stone, but these early Masons were still the vassals of a lord. How could they be free?

The word free has many meanings. It can mean enjoying liberty and

independence, not being a slave, the gaining of particular privileges, not being part of a company or guild, or free from restrictions on travel and work.

The word free has a Germanic origin, but the word Freemason is not German, it not appearing in Germany until long after the formation of England's Grand Lodge in 1813.

The origins of the word free are the German *freo*, which originally meant loving or beloved, closely related to the word friend. German craftsmen could speak of certain materials as being able to be worked in a free, kindly or even friendly manner. Stone that was essentially gentle and easy for its shaper.

But that doesn't answer how the words free and Mason were married or indeed, why. There are numerous explanations available, both in ritual and historical sources. The former claims it was so because it referred to a class of Masons who were free from bondage; they did not owe allegiance to a lord and were able to travel. Historical sources claim it as a superior rank among stone masons. The reality is quite different.

Masons during medieval times were obviously shapers and cutters of stone, working in quarries and on construction sites.

The ones engaged in the most physically demanding labour, which would include risk to life and limb by working with such heavy materials, were called hewers or rough masons. They would make use of simple geometric tools, such as the tackle and level, to extract the stone and perform preparatory dressing.

The finer dressing of the stone, putting it into the condition necessary for it to be inserted into the edifice, was done by Masons with greater skill and knowledge of geometric practices. They would cut

keys and joints, add ornamentations, or do anything to the stone to make it fit for the Master Mason's requirements. These would be skilled carvers and sculptors, and their work could be done at the quarry or at the site of the new construct.

After the stone was transported to the site, it would be inserted and placed by the layers and wall builders. Their duties involved considerable skill and was done under the direction of the Master Mason or a capable overseer. However, their work was still seen as secondary in both importance and skill to that of the carvers and sculptors.

It was the second group of stone masons, the carvers and sculptors, that would inherit the title of being free.

It's possible that the word free was attached because certain Masons were free from liabilities and restrictions. He was still tied to a lord, but certain laws did not apply to him and he was not obliged to certain authorities. Because his work was across the land, he would've been allowed to travel.

The Oxford English dictionary suggests that some skilled craftsmen and artisans were emancipated so that the realm was able to make better use of their skills. Essentially so that they might contribute to great projects no matter where they might be. One scholar, G. W. Speth, suggests that Masons were free from trade guilds. He suggests they were instead attached to monasteries and ecclesiastical orders. These theories are not widely accepted by scholars, as there is no evidence to suggest a high enough number of stone-working guilds in this period in history that these Masons would've been free from.

Some suggest that Masons were free in that they did not owe fees or levies to local bodies because they were attached to authorities of the Church. We know for a fact that in

the feudal system, churches were exempt from paying taxes to local lords or the reigning monarch. If Masons were attached to churches, then they too would be exempt from paying these fees. This is a fine theory, but there is no evidence or records to support it.

This next theory would appeal very much to us as speculative Masons. The idea was that a Mason was made free because he received special instruction or advanced training, and it was imparted in secret. Thus a Freemason was one who had been taught the hidden mysteries of his craft, theoretically, artistically and practically. While as tempting as this might be, this theory is inconsistent with known historical practices of operative Masons, and is unlikely.

One area I have neglected this evening is that a freemason was so not because of what he was, but what he worked on. We all know masons worked stone, and the higher-qualified masons earned the title of freemasons before their less-trained counterparts, the hewers. There is one type of stone, called broadstone, which is an even-grained, soft-cutting sandstone or limestone, which was very suitable for moulding or shaping into intricate designs, often requiring the work of, and often being utilised by, the specialist Masons. It so happens that this stone is more commonly known as freestone. Remember that the Germans could describe stone as being friendly to work with, as stone that was *freo*, the origin word for free.

There are accounts as early as 1212 of freestone being used in English constructions and citizens contracting for edifices made of freestone. However, it would not be used in the context of a Mason for another century, until 1348. The Black Death had wiped out half of England's population and there was a serious labour shortage, promptly leading to demands by craftsmen and tradesmen for higher wages.

Parliament passed legislation forbidding such wage increases for a list of "workmen of houses". In this list, we find one of the trades included were free-stone masons. A moment's thought lets us believe that the "stone" in free-stone mason would not have lasted long, as a mason always worked on stone.

Thus the word became Freemason, a stone mason capable of intricate stonework, able to do so due to his working with freestone.

Now we do not use the word Freemason today to describe us in the same way – we are not operative Masons working with freestone. Gould points out that there are several questions to ask in regards to the word "free" being attached to a Mason: how it was attached (the working with stone); and what it meant when speculative Masons adopted it and when ritual was beginning to take the shape we know of today.

Well the answer as to what it meant when the early Freemasons creating the first Grand Lodges was the one that is reflected in our ritual. Freedom, as in physical liberty that would not be present for a slave or serf. Everyone knows that slavery was a very real and ugly phenomenon persisting as late as the 19<sup>th</sup> century, and feudal economics meant that serfs lived with numerous restrictions.

Serfs couldn't sell their goods or cattle, make contracts, take office or bear witness unless they had leave of their lord.

For a free man to marry a female serf meant a fee had to be paid to her lord, and any children of that union were also serfs. Such children could not become apprenticed to a craft or trade.

There's some rather oppressive statutes here from King and the House of Commons alike: Henry IV said "let the children be set to serve at the same labour as their parents have used, or to other labours as their estates require,

under pain of a year's imprisonment, or fine or ransom at the King's will"; in 1391 the House of Commons requested the King prevent any serf putting their children through school in order to advance themselves into the clergy, the source of almost all scribes, historians and lawyers in those times. Luckily that request was denied.

Serfs that bought their liberty were very rare, faced discrimination from most of society and could be recalled at any time by his liege.

As we progress through history, these restrictions on serfs relaxed, and an identifiable middle class of craftsmen and intellectuals began to appear. Slavery would be abolished in Europe, and eventually in America. And the preface of the United Grand Lodge of England's Constitution declared that masons must be good and true men, born free. Everyone knows that our rituals require the man passing through to be born free and of good character. We know that this is not the original purpose for the attachment of free to mason, as that referred to an operating stone mason.

This word then entered common usage, and it was adopted by our pioneering brethren to mean something different. To mean that we must all be free, and that slaves and bond-men have no place in Freemasonry. I believe this is not because we consider ourselves superior, but because Freemasonry, a system of morality, could not condone such horrific treatment to our fellow man.

Brethren, this evening I have presented a brief etymological study of the word Freemason. Mason, coming from a French loan-word with origins in Low Latin and German, carried by the Normans to Britain after their conquest in 1077. Free, coming from the German word *freo*, describing stone that was easy for a

skilled craftsman on which to create intricate designs. The words were conjoined by spoken language after written reference to freestone Mason in an act of Parliament. Finally, when our brethren forming the first grand lodge used the word, they used it to reflect condemnation of the barbaric treatments of men done through slavery and serfdom.

I trust you have this informative and interesting enough so as to not put you in a coma, and I hope to deliver many more lectures in the future.

\*\*\*\*\*

### **On Toasting. Harvey Lovewell.**

The following was a lecture I gave in my local Lodge Millaa 351 UGLQ as part of our Lodge Education programme.

We have been looking at symbols and at the same time we have been working on a Table meeting that we may be able to use as a recruiting tool. We all have had something to say about Toasts and toasting and not always complimentary. I thought therefore to devote this newsletter to toasts and toasting and what we may not know of this tradition.

From a long time ago it has been the custom for members of the fraternity of Freemasons to retire, when the work of the Lodge is finished, to a separate room for refreshments, the tradition, since apparently lost was that in this room, the name of every article was changed to Masonic nomenclature, glasses became cannon, and to consume the contents of a "cannon" and to "fire" it, consequently, when a toast was drunk the cannons were "fired at the correct moment. I will explore this further but you will see from the Table Meeting Ritual that there is a particular way to toast. You will note in the Ritual for the Table Meeting we are having in August words from this old Masonic song:-

"Are you charged in the West? Are

you charged in the South?"  
The Worshipful Master cries.  
We are charged in the West, we are charged in the South,'  
Each Warden prompt replies.

**Masonic Fire.** At one time the festive boards were called "Table Lodges". The tables were arranged in a "horseshoe" shape with a warden at each end. When "Table Lodges" were opened everything changed its name

The tables became "tracing boards"  
The plates became "tiles"  
The spoons became "trowels"  
The glasses became "cannon" and the wine became "powder"

To fill the glass was "to charge it" you all know that we do this bit and to drink the contents was to "fire it". After the toast the "cannon" (glass) which had been charged, was "fired" (emptied) and certain simultaneous movements of the hand ("clapping") were made concluding with three times three.

The last portion of the ritual is all that was generally adopted in England for which firing glasses with heavy bases were necessary. After "firing" (draining of the glass) the brethren were called upon to copy the Worshipful Master – who made the following movements to show that the "cannon" had been well and truly "fired" and was empty.

Holding the "cannon" in the right hand he jerked his hand forward to the full length of the arm, then swung it to the left and then to the right. This he did three times and counted off "one"- "two" – "three" and at the word "three" banged the "cannon" on the "tracing board" (table). The toast was then further honoured by three times three claps on the hands.

The symbolic meaning of the Masonic fire is explained as:

The downward stroke - The laying of a brick

The movement to the left - So shall we spread the cement of human

kindness

The movement to the right - So  
shall we build up the lodge with  
brotherly love

And just in case you are wondering  
where the English phrase "toast"  
comes from, it comes from the  
practice of floating a piece of burnt  
toast on top of the wine of the loving  
cup. The reason for this was that the  
toast took away some of the acidity  
of the wine. Back years ago, wine  
wasn't as good as it is today, so this  
floating piece of burnt toast worked  
well to tone down the sharpness of  
the wine. It was an ancient custom  
that was popular during the roman  
and Greek times dating as far back as  
the 6th Century B.C. After the bowl  
was passed around and shared by all  
the people, the host would be the last  
one to drink what was left and this  
included eating the wine saturated  
piece of toast. This was always done  
in honour of the guests.

There are lots of ways that toasts  
were done in ancient history, but the  
main point was that it was an offering  
from man to his Deity (God).  
Throughout history, man has always  
expressed his highest honours to the  
Deity in the form of a drink and the  
offering of toasts. Maybe the  
Christian Communication started this  
way!

In the British Navy, which has very  
old traditions, the officers' noon mess  
typically began with the loyal toast,  
followed by a toast distinctive for the  
day of the week:

**Monday:** Our ships at sea.

**Tuesday:** Our men.

**Wednesday:** Ourselves. ("As no-  
one else is likely to concern  
themselves with our welfare," is  
often the retort and not part of the  
toast)

**Thursday:** A bloody war or a  
sickly season (meaning the desire and  
likelihood of being promoted when  
many people die: during war or  
sickness.)

**Friday:** A willing foe and sea room.  
(meaning the payment of prize  
money after a successful

engagement)

**Saturday:** Sweethearts and wives.  
("may they never meet," is often the  
retort and not part of the toast)

**Sunday:** Absent friends.

A toast might be spontaneous and  
free-form, a carefully planned  
original speech, or a recitation of  
traditional sentiments such as this  
Irish example:

May the road rise to meet you.  
May the wind be always at your  
back.

May the sun shine warm upon  
your face.

And rains fall soft upon your  
fields.

And until we meet again,  
May God hold you in the hollow  
of His hand.

Throughout history, toasting has been  
integrated into special occasions in  
almost every country in the world.  
Although the custom dates back to  
biblical times, the first toast on  
record was in England in 450 AD at a  
huge feast given by British King  
Vortigen to his Saxon allies. This  
first toast was to good health and  
fortune and over the years has  
evolved through many stages.

During the 17th century, it was  
believed that the clinking of glasses'  
bell-like noise would banish the  
devil, which is repelled by bells. It is  
also said that to ensure your drink  
was not poisoned bumping glasses  
together caused the drink to spill  
between glasses so hoping that any  
poison was shared.

It wasn't until the late 17th century  
that the term "toasting" was used.  
The 18th century brought the position  
of the "toastmaster", whose duties  
included proposing and announcing  
toasts, making sure all toasters were  
given a chance to make his/her  
contribution. Finally, by the 19th  
century, toasting had turned into the  
"proper" thing to do.

An additional origin story ties the  
birth of the shot glass to the sound of  
a gunshot. Whilst I have not seen it  
here in Queensland Freemasons have

a custom of drinking toasts from  
specially shaped glasses known as  
"cannons". Another name for these  
glasses are "firing glasses", which  
comes from the French calling the  
toast "feu" or "fire". If the glass is  
slammed on the table, it makes a  
sound like a gunshot – a firing  
glass then becomes a "shot glass".  
Not only is the firing glass much  
older than the shot glass, it also has  
a very specific shape (relatively  
thin sides, very thick protruding  
base) which is quite different from  
the shot glass.

A Toast to all our differences  
A Toast to common ground  
A Toast to what we're seeking  
A Toast to what we've found  
To what brings us together  
To what sets us apart  
A Toast to many different souls  
United with one heart.

To the visitors ...

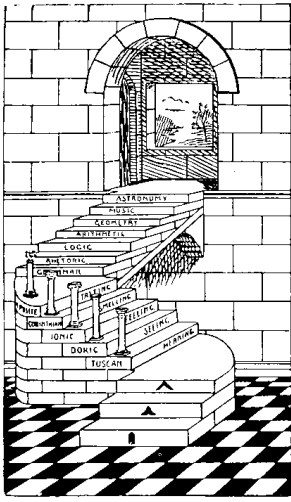
### Visitor's Response

Bro. Junior Warden and brethren;  
This evening I find myself a  
welcome visitor in your lodge. We  
are all visitors on this sublunary  
abode and as the humble  
representative of those who are  
now visiting your small part of it, I  
thank you for your welcome and  
for the pleasure of your company.

Having arrived as a stranger  
I was greeted as a friend  
Welcomed as a comrade  
Received as a dignitary  
Trusted as a confidante  
And embraced as a brother

On behalf of all the visitors present  
I thank you my friends and brothers  
for your hospitality,  
And I hope we can continue our  
masonic journey together;  
Bound by trust, supported by  
comradeship,  
And inspired by confidence.





# Harashim

## חרשים

The Quarterly Newsletter of the  
**Australian & New Zealand  
Masonic Research Council**

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## The 2016 Kellerman Lectures

2016 once again sees the various Jurisdictions getting their members prepared for their role as Kellerman Lecturers.

The last conference saw the introduction of a different way of presenting the Kellerman lectures and I must say there appeared to be more interaction among the attendees with many taking the opportunity to be involved with the speakers.

Have you got your potential Kellerman Lecturers slaving away researching their subjects? Time has a bad habit of slipping away and getting lost. Here are the rules, see last issue. ED

“Yesterday is gone. Tomorrow has not yet come. We have only today. Let us begin.” — Mother Teresa.

### Selection process for KELLERMAN LECTURERS 2016

Please make this available to potential lecturers

#### Basic Rules:

A 5000-word (minimum) paper is required on any subject that has a connection with Freemasonry – historic, philosophic or esoteric.

The lecture must be an original work of the author and not have been previously published in any form.

All quoted material must have the author acknowledged in the written transcript.

The presentation shall be of 30 minutes, the use of technology is permitted, with 30 minutes of question and answer forum type discussion. This will be chaired by an appointee.

The printed version should include a bibliography and may include appendixes, diagrams, photographs and illustrations. PowerPoint or other visual aids may be employed during the lecture.

The Kellerman Lecturer cedes first publication rights to the ANZMRC

The Kellerman Lecturer must be prepared to travel to Launceston, Tasmania, in August 2016 to present his lecture in person (his expense).

#### Timetable for the Selection Process is as follows: -

**Before 31 January 2016** - Lecturers advised of selection result. The author has until 31 March 2016 to update and prepare a final draft of his lecture.

**By 30 April 2016** - A final draft, with photographs or drawings (if applicable), must be ready for publication in ANZMRC Conference Transactions

**All Kellerman Lectures are to be submitted via e-mail in a plain text Word document to:-**

**WBro Brendan Kyne, ANZMRC Secretary - [lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)**

**Note:** The ANZMRC's professional editor offers help, in this final stage, with editing and layout preparation for publication. [harbar88@gmail.com](mailto:harbar88@gmail.com)

## About Harashim חרשים

*Harashim*, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, [morse@netspeed.com.au](mailto:morse@netspeed.com.au). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrytasmania.org/>.

### Copyright and reprinting

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

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

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

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

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

<http://www.freemasonrytasmania.org/>.

### Contents

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

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

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

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

Material submitted for publication must be in a digitised form on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to [harashimed@gmail.com](mailto:harashimed@gmail.com)

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. *Contributors who require mailed material to be returned should include a stamped, self-addressed envelope.*

### General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne

7 Devon Ave Coburg Vic 3058

[lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)

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From the Editor.

The Harashim is about communicating with other like minded people. To share research, ideas, news, to extend our collective knowledge among the various research Lodges.

As your Editor I would like to know that what goes into Harashim is worthwhile, is what you like to read, is what you would want others to read.

Michel Jaccard has just completed an extensive tour, yet I have little feed back from those he visited.

Your executive committee would be pleased to have feedback. Do you realise that the 2017 tour is in the process of being organised?

There is a lot of work done.

Maybe someone out there would consider submitting a paper or papers for publication. News of what is happening in your part of our Fraternity.

The following report from Richard Num SA&NT jurisdiction.

Photo on Right: Michel in Adelaide

WBro. Michel Jaccard Ph.D, the 2015 Australian and New Zealand Masonic Lecturer, from the Grand Swiss Lodge, Alpina Research Group, presented his lecture to Grand Lodge SA & NT brethren in Adelaide, on Tuesday 29<sup>th</sup> September 2015.

His lecture, drawn from sixteen being provided during his tour, focussed on Isaac Newton's contribution to modern scientific development, and his association with other Freemasons involved in this through the Royal Society London, and Newton's interest in the numerical proportion of King Solomon's Temple.

WBro. Michel Jaccard's presentation highlighted the progressive current of scientific and rational thinking, evolving from 1700, and infusing the development of speculative Freemasonry – hence the concepts of the “Liberal Art and Sciences” and “Hidden Mystery of Nature and Science” which allude to the ideal of Freemasons as “progressive” or “enlightened” men.

WBro. Michel Jaccard's presentation was actively supported by brethren and, in some cases, their partners in what was both an informative and convivial evening.

MWBro. Stephen Michalak, supported by RWBro's Victor Daminato and David Booker, welcomed WBro. Jaccard to the SA & NT Jurisdiction and expressed our appreciation for a most informative presentation.

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## MICHEL JACCARD IN NEW ZEALAND

### A Report on his Lecture Tour

When WBro Jaccard flew into Auckland on the 20<sup>th</sup> August I was there to greet and welcome him to New Zealand. He had travelled from his home in Lausanne, Switzerland, via Johannesburg and Perth where he had presented a lecture and had had an opportunity to adjust to time zone jet-



lag with a few days in each city. After meeting with the Master of the Auckland Research Lodge, United Masters 167, for a coffee and a resume of the tour arrangements, we adjourned to our overnight accommodation. The next morning I drove Michel to Hamilton to meet up with the Waikato research brethren and to prepare for his first lecture in New Zealand which was well received. From Hamilton we drove to New Plymouth, via Rotorua and Taupo, to introduce Michel to some of the tourist attractions in that part of the country. The weather was inclement and low cloud and rain foiled our attempt to view the North Island mountains that are south of Taupo, so we tried to drive to Taranaki via the “Forgotten Highway” – what a mistake! The storm blew up and our journey was thwarted with slips and fallen trees blocking our route. A two hour detour finally got us into New Plymouth from the north. I have a feeling that that day will be forever etched into Michel's memory of his time in New Zealand.

Over the next week, Michel flew back to Auckland and then on to Hawke's Bay for lectures for both research lodges. With the research lodge in Palmerston North deciding not to participate it allowed an opening for an extra

lecture to be given to the four craft lodges in Gisborne to combine for a lecture in their city. This was a very worthwhile and rewarding excursion with a positive spin-off for research promotion to a wider audience.

Next stop was Wellington and a ferry trip across Cook Strait to the South Island to meet up with his host in Nelson. Lectures at both venues were acclaimed as successes by the host lodges.

The next stop for Michel was to Invercargill and the most southern Research Lodge in the world where I again joined him for a “show-the-flag” presidential visit to our South Island Research Lodges. After a well-attended meeting hosted by Research Southland 415, we embarked in a rental car upon a week long R&R break through the scenic region of the south finishing up in Christchurch for a lecture for the Masters & Past Masters Lodge 130. I returned home from there but Michel continued on to lectures in Dunedin and Timaru before he departed on the 24<sup>th</sup> September for Australia. Overall, the tour through New Zealand was a resounding success. Michel's presentation skills and the variety of the subjects discussed made a positive impression on all who attended the lectures. The sales of the

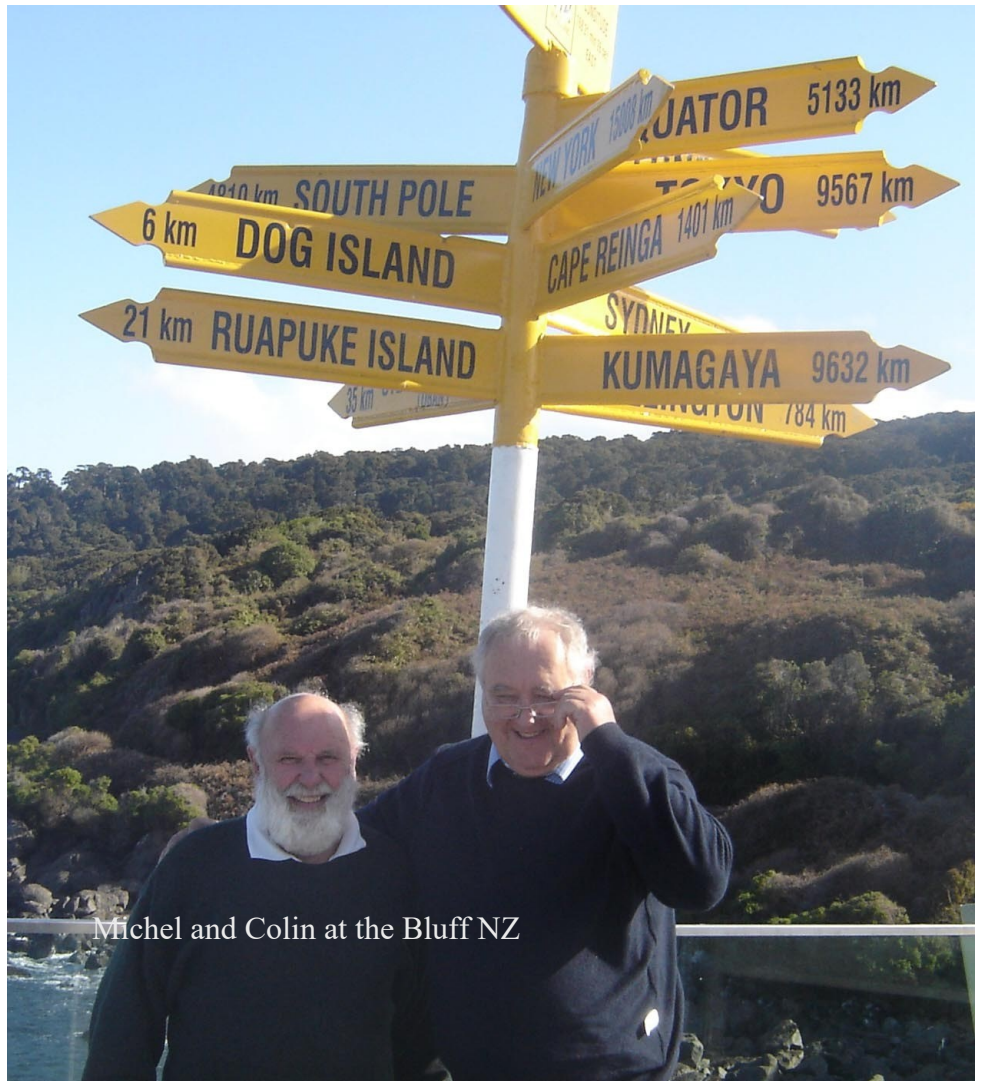


tour book, *Continental Freemasonry*, was excellent with further orders resulting after Michel had moved on.  
Colin Heyward, ANZMRC President.

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## 10 Laws of Computing

1. If you have reached the point where you really understand your computer, it's probably obsolete.
2. When you are computing, if someone is watching, whatever happens, behave as though you meant it to happen.
3. When the going gets tough, upgrade your computer.
4. The first place to look for information is in the section of the manual where you'd least expect to find it.
5. For every action, there is an equal and opposite malfunction.
6. To err is human ... to blame your computer for your mistakes is even more human, its down-right natural.
7. He who laughs last, probably has a back-up.
8. The number one cause of computer problems is computer solutions.
9. A complex system that doesn't work is invariably found to have evolved from a simpler system that worked just fine.
10. A computer program will always do what you tell it to do, but rarely what you want it to do.



Michel and Colin at the Bluff NZ



At the Franz Josef glacier in the South Island of New Zealand.





Michel at Pt. Douglas Tropical FNQ



Michel answering questions at WHJ Mayers in Cairns

Michel was warmly welcomed to Far North Queensland.

He presented his lecture on Isaac Newton and Solomon's temple to an appreciative group of people at the Lodge of Pyramid Highleigh at Gordonvale just South of Cairns. Attendees had come from over 100kms further South and from the Atherton Tablelands as well as

Cairns.

The Lodge Master Mark Bickley welcomed all attendees and had the Preceptor WB Joseph Lynd of WHJ Mayers Lodge of Research, introduce Michel.

At the completion of the talk questions were many and varied all of which Michel answered, in most cases satisfactorily.

The discussion continued during the BBQ as a festive board, put on

by Pyramid Highleigh and thanks went to the cook Master Mark Bickley.

During his stay Michel was shown the sights around Cairns and even saw crocodiles in the wild. A visit to Port Douglas and the Daintree, with a river cruise were well appreciated by Michel. His host made sure that he was at the airport on time. Bon Voyage Michel.



# Immanuel Kant 1784

## An Answer to the Question: What is Enlightenment?

**Written:** 30th September, 1784;

**First Published:** 1798

**Source:** Immanuel Kant. Practical Philosophy, Cambridge University Press, translated and edited by Mary J. Gregor, 1996;

**Transcribed:** by [Andy Blunden](#).

*Enlightenment is the human being's emergence from his self-incurred minority.* Minority is inability to make use of one's own understanding without direction from another. This minority is *self-incurred* when its cause lies not in lack of understanding but in lack of resolution and courage to use it without direction from another. *Sapere aude!* [dare to be wise] Have courage to make use of your own understanding! is thus the motto of enlightenment.

It is because of laziness and cowardice that so great a part of humankind, after nature has long since emancipated them from other people's direction (*naturaliter maiorennes*), nevertheless gladly remains minors for life, and that it becomes so easy for others to set themselves up as their guardians. It is so comfortable to be a minor! If I have a book that understands for me, a spiritual advisor who has a conscience for me, a doctor who decides upon a regimen for me, and so forth, I need not trouble

myself at all. I need not think, if only I can pay; others will readily undertake the irksome business for me. That by far the greatest part of humankind

(including the entire fair sex) should hold the step toward majority to be not only troublesome but also highly dangerous will soon be seen to by those guardians who have kindly taken it upon themselves to supervise them; after they have made their domesticated animals dumb and carefully prevented these placid creatures from daring to take a single step without the walking cart in which they have confined them, they then show them the danger that threatens them if they try to walk alone. Now this danger is not in fact so great, for by a few falls they would eventually learn to walk; but an example of this kind makes them timid and usually frightens them away from any further attempt.

Thus it is difficult for any single individual to extricate himself from the minority that has become almost nature to him. He has even grown fond of it and is really unable for the time being to make use of his own understanding, because he was never allowed to make the attempt. Precepts and formulas, those mechanical instruments of a rational use, or rather misuse, of his natural endowments, are the ball and chain of an everlasting minority. And anyone who did throw them off would still make only an

uncertain leap over even the narrowest ditch, since he would not be accustomed to free movement of this kind. Hence there are only a few who have succeeded, by their own cultivation of their spirit, in extricating themselves from minority and yet walking confidently.

But that a public should enlighten itself is more possible; indeed this is almost inevitable, if only it is left its freedom. For there will always be a few independent thinkers, even among the established guardians of the great masses, who, after having themselves cast off the yoke of minority, will disseminate the spirit of a rational valuing of one's own worth and of the calling of each individual to think for himself. What should be noted here is that the public, which was previously put under this yoke by the guardians, may subsequently itself compel them to remain under it, if the public is suitably stirred up by some of its guardians who are themselves incapable of any enlightenment; so harmful is it to implant prejudices, because they finally take their revenge on the very people who, or whose predecessors, were their authors. Thus a public can achieve enlightenment only slowly. A revolution may well bring about a failing off of personal despotism and of avaricious or tyrannical oppression, but never a true reform in one's way of thinking; instead new prejudices will serve just as well as old ones to harness the great unthinking masses.

For this enlightenment, however, nothing is required *but freedom*, and indeed the least harmful of anything that could even be called freedom: namely, freedom to make *public use* of one's reason in all matters. But I hear from all sides the cry: Do *not argue!* The officer says: Do not argue but drill! The tax official: Do not argue but pay! The clergyman: Do not argue but believe! (Only one ruler in the world says: *Argue* as much as you will and about whatever you will, *but obey!*) Everywhere there are restrictions on freedom. But what sort of restriction hinders enlightenment, and what sort does not hinder but instead promotes it? – I reply: The *public* use of one's reason must always be free, and it alone can bring about enlightenment among human beings; the *private use* of one's reason may, however, often be very narrowly restricted without this particularly hindering the progress of enlightenment. But by the public use of one's own reason I understand that use which someone makes of it *as a scholar* before the entire public of the *world of readers*. What I call the private use of reason is that which one may make of it in a certain civil post or office with which he is entrusted. Now, for many affairs conducted in the interest of a commonwealth a certain mechanism is necessary, by means of which some members of the commonwealth must behave merely passively, so as to be directed by the government, through an artful unanimity, to public ends (or

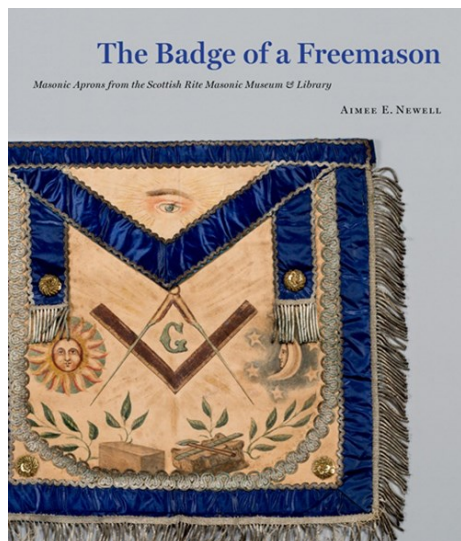
at least prevented from destroying such ends). Here it is, certainly, impermissible to argue; instead, one must obey. But insofar as this part of the machine also regards himself as a member of a whole commonwealth, even of the society of citizens of the world, and so in his capacity of a scholar who by his writings addresses a public in the proper sense of the word, he can certainly argue without thereby harming the affairs assigned to him in part as a passive member. Thus it would be ruinous if an officer, receiving an order from his superiors, wanted while on duty to engage openly in subtle reasoning about its appropriateness or utility; he must obey. But he cannot fairly be prevented, as a scholar, from making remarks about errors in the military service and from putting these before his public for appraisal. A citizen cannot refuse to pay the taxes imposed upon him; an impertinent censure of such levies when he is to pay them may even be punished as a scandal (which could occasion general insubordination). But the same citizen does not act against the duty of a citizen when, as a scholar, he publicly expresses his thoughts about the inappropriateness or even injustice of such decrees. So too, a clergyman is bound to deliver his discourse to the pupils in his catechism class and to his congregation in accordance with the creed of the church he serves, for he was employed by it on that condition. But as a scholar he

has complete freedom and is even called upon to communicate to the public all his carefully examined and well-intentioned thoughts about what is erroneous in that creed and his suggestions for a better arrangement of the religious and ecclesiastical body. And there is nothing in this that could be laid as a burden on his conscience. For what he teaches in consequence of his office as carrying out the business of the church, he represents as something with respect to which he does not have free power to teach as he thinks best, but which he is appointed to deliver as prescribed and in the name of another. He will say: Our church teaches this or that; here are the arguments it uses. He then extracts all practical uses for his congregation from precepts to which he would not himself subscribe with full conviction but which he can nevertheless undertake to deliver because it is still not altogether impossible that truth may lie concealed in them, and in any case there is at least nothing contradictory to inner religion present in them. For if he believed he had found the latter in them, he could not in conscience hold his office; he would have to resign from it. Thus the use that an appointed teacher makes of his reason before his congregation is merely a *private use*; for a congregation, however large a gathering it may be, is still only a domestic gathering; and with respect to it he, as a priest, is not and cannot be free, since he is carrying out another's commission. (continued P 12)



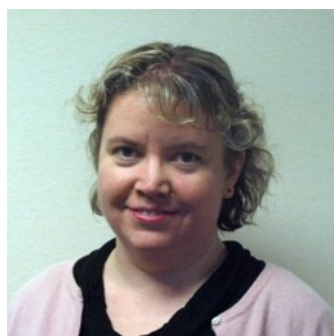
## Book Reviews

These reviews courtesy of the September 2015 Square



to order, please visit  
[www.nationalheritagemuseum.org](http://www.nationalheritagemuseum.org) to  
 print an order form and mail with a  
 check,

**Aimee E. Newell, Director of  
 Collections,**



Soon after the Scottish Rite Masonic Museum & Library was founded in 1975, the collection began to grow, with Masonic aprons among the first donations. Today, with more than 400 aprons, the Museum & Library has one of the largest collections in the world. Examples date from the late eighteenth to the present and come from the United States, England, China and other countries. A new publication from the Museum & Library – *The Badge of a Freemason: Masonic Aprons from the Scottish Rite Masonic Museum & Library* – pre-

sents more than 100 aprons from the collection with full-color photographs and new research to tell the stories of apron manufacturers, owners and to track the history of Masonic regalia.

Included in the book are five entries about Scottish Rite aprons. The collection at the Museum & Library includes more than twenty examples of Scottish Rite aprons. Eight of these, almost half, are Rose Croix aprons, while four are Consistory aprons, three are Princes of Jerusalem and two are Lodge of Perfection. The remaining five aprons represent other degrees or groups, including an apron that was purportedly worn by a member of a Cerneau Scottish Rite group in western Massachusetts.

An unfinished apron from the 1820s or 1830s is embroidered with the symbols of the Scottish Rite's Rose Croix, or 18<sup>th</sup> degree. The degree tells the story of the building of the Temple of Zerubabel on the site of Solomon's Temple, which had been destroyed. This apron shows the major symbols used in the ritual: the pelican piercing her breast to feed her children with her blood; the cross with "INRI" at top; allegorical figures of Faith, Hope and Charity; and a knight.

During the late 1850s, the Supreme Council, Northern Masonic Jurisdiction, ordered new regalia from Paris. Unfortunately, the records do not provide details about its materials or designs, just that it was "difficult to conceive how it can be excelled in beauty of workmanship." A few years later, in 1863, a committee was again appointed "to procure from Paris, France, regalia and jewels for this Supreme Council."

Sadly, the Boston Masonic building, where the Supreme Council met and stored its regalia, caught fire in April 1864 and all of the regalia was lost. A year later, in 1865, the Supreme Council once again started the process of ordering new regalia "for the officers of the Supreme Council, and a sample of the proper Regalia for the Sov. Grand Inspectors-General, Thirty-

Third Degree, and also a Standard of the Order." By May 1866, the regalia arrived from Paris and was described as "rich and beautiful." It is tempting to surmise that one of the Scottish Rite aprons now in the Museum & Library collection may date from this order, or perhaps is one of the samples that the Supreme Council considered.

Another apron in the collection shows more straightforward symbol and was used for the 32<sup>nd</sup> degree. The design of this apron is based on the symbols used to teach the degree's lesson and comes directly from the eighteenth-century manuscript rituals used by Scottish Rite members. An annual report from 1853 for Scottish Rite groups in Pennsylvania and Ohio noted that "officers and Brethren are fully clothed, as laid down in the Ritual." This apron is white, lined and edged with black. The flap shows a double-headed eagle and flags on either side. The body shows what is known as the "camp" or "encampment," which serves as the tracing board for the degree. As one 1864 manual explained: "the form of which is a nonagon, within which is inscribed a heptagon, within the heptagon a pentagon, within the pentagon an equilateral triangle, and within the triangle a circle...on the sides of the pentagon...are five standards." The standards each have a symbol – the Ark of Alliance, a lion, a flaming heart, a double-headed eagle and a bull. Along the outer border of the nonagon are nine tents with flags, "representing the divisions of the [symbolic] Masonic army."

Among the five Scottish Rite aprons in the collection that do not relate to a specific degree is a recent acquisition owned by Carl Leonard Lidfeldt (1883-1962). The apron dates to about 1911, after Lidfeldt was initiated into all four bodies that compose the Scottish Rite. According to the inscription under the flap, Rochester, New York's Valley Lodge No. 109 presented the apron to Lidfeldt after he was raised a Master Mason on May 31, 1910. The front of the flap shows a double-headed eagle emblem. The body of the apron lists the dates in 1910 and 1911 when Lidfeldt was initiated into each Scottish Rite body – the Lodge of Perfection, the Council of Princes of Jerusalem, the Chapter of Rose Croix and Rochester Consistory.

Lidfeldt's apron can be described as a "biographical object," a term used by anthropologists to identify personally meaningful objects that take on a life of their own. In addition to the biographical story that the apron tells about its owner, it gained sentimental value as it was kept by the original owner's family



and passed through the subsequent generations. In many cultures, “people and the things they valued were so completely intertwined they could not be disentangled.” This apron may have functioned this way for Lidfeldt’s family (along with many of the aprons in the Museum & Library collection) – it was deeply associated with him, calling to mind his Masonic activities and the Masonic lessons that he practiced in his family and in his community, as well as at the lodge.  
Some of the aprons in Collection.



## Title: Secret Handshakes and Rolled-Up Trouser Legs

Sub Title: The Secrets of Freemasonry - Fact or Fiction

Author: Richard Gan

Cost: £9.99

Publisher: Lewis Masonic

ISBN: 9870853184416

What is Freemasonry? A very difficult question to answer even for a Freemason. It is relatively easy to explain the fact that Freemasonry is a charitable organisation and raises enormous amounts of money to help those in need, mason and non-mason alike. But, not so easy to explain why members attend meetings, wear aprons, have secret handshakes, get involved with ceremonies and learn ritual.

But all is not lost because this particular book will help to answer many of those questions. Although written specifically for the non-mason, it will certainly help Freemasons to understand the Order better and be able explain and discuss it with others. The book has a rather light-hearted title, which the author explains is what most people seem to know about Freemasonry. But there is also a sub-title which redresses the balance and really does explain 'The secrets of Freemasonry - Fact and Fiction'. The contents have been well researched and the book is very readable, being clear, concise and informative. There are also many illustrations

There have of course been many books written on the subject of Freemasonry. Some have attempted to expose the fraternity. Some written by masons have been rather heavy in content and not always easily understood. Others have been written by non-masons with little knowledge of the fraternity and with a negative content. Many of these books start with a history of the fraternity and attempt to put matters into some sort of context. This publication, however, has no such unnecessary frills and simply explains what Freemasonry is all about, including the myths and conceptions.

The book's introduction explains the basics of Freemasonry. What it is, how it is formed and what is expected of members.

The remainder of the book is in two parts. Part 1 has the title; 'The Secrets of Freemasonry: Separating Fact from Fiction'. And that is exactly what it does. Questions are put and answers given, such as: What is a Lodge? What goes on in the Lodge Room? How to become a Freemason? But, the author does not shy away from prickly sub-

jects and responds to such questions as: How do Freemasons avoid getting caught by the Police? How do Freemasons manage to get off in Court?

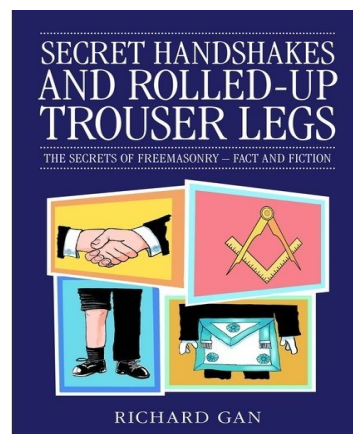
There are many other questions and answers, all relevant and well answered. Not surprising as the author is an experienced and senior Freemason, and a Grand Officer in all the major orders of Freemasonry.

Part II of the book has the title 'An A to Z of Freemasonry', and is an interesting change from the usual, in that it encyclopaedic and laid out in alphabetical order. The author explains that some topics concerning Freemasonry deserve to be covered in more depth. Also, that as it is difficult to decide what is likely to appeal to the non-mason, it enables the reader to dip in and out and choose what is of most interest to them at any time.

There are also many other topics in Part II, such as American Freemasonry, Royalty, the Press, Women's Freemasonry, in fact, far too many too mention. Then at the very end of the book there is a useful bibliography and Suggested Reading List.

The author explains that the book is not intended to be an academic tome, but that he has attempted to tackle the issues likely to be of interest to the non-masonic reader in as full a way as possible. He also states that he has not tried to justify the case for the existence of Freemasonry; and that the reader may well still continue to be left feeling antagonistic towards Freemasonry, but at least will be better informed as to the reasons why.

The book is written in an easy, flowing style that makes it nicely readable and understandable. It successfully answers many questions about Freemasonry and I would suggest that it would be an good and interesting read for any non-mason who would just like to know who and what we are. It would also be useful and informative to any Freemason, at whatever stage of their masonic career.



Mike  
Karn

Sir and Brother,  
In the article by Bro. Garth Cochran, Calgary Lodge No. 23 in which he referred to a father who inquired of his son what he had learned at school. (Paraphrasing) The son replied proudly that he now knew the most basic bit of knowledge about Geometry. A book of my poetry published about twenty years ago contained the following poem:

### PERPLEXITY

The learned scholar chalked the board  
and with a flourish, underscored  
his latest squiggles with a flair  
then "Pi", he firmly said,  
"r square!":

While in the furthest row there  
spat  
a lanky cowhand where he sat.  
"Be danged!" he said. Then  
quite profound,  
"All them that I've et was  
round."

Funny how great minds run parallel  
Ray Dotson PM  
Jerusalem Lodge #95 AF&AM  
GL of North Carolina, USA

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### ANZMRC Biennial Conference, 2016, Launceston, Tasmania

#### Draft Agenda

#### Thursday 25<sup>th</sup> August

1.00pm Conference Registration  
2.00pm **Opening of the 13<sup>th</sup> biennial conference of ANZMRC**  
3.00pm Afternoon tea  
3.30pm Session 1  
page 10

4.30pm Session 2  
5.30pm Finish. Own arrangements for the evening  
(Lodge Launceston-Lawrie Abrahams at 7.30pm in the Launceston Masonic Centre)

#### Friday 26<sup>th</sup> August

9.00am Session 3  
10.00am Morning tea  
10.30am **Biennial General Meeting of ANZMRC**  
12.30pm Lunch  
1.30pm Session 4 (larger paper and discussion)  
3.00pm Afternoon tea  
3.30pm Session 5  
4.30pm Session 6  
5.30pm Finish  
**7.30pm Table Lodge** or the "Feast of the Seven Toasts" a fun night for all brethren and ladies

#### Saturday 27<sup>th</sup> August

9.00am Session 7  
10.00am Morning tea  
10.30am Session 8  
11.30am Session 9  
12.30pm Lunch  
1.30pm Session 10 (larger paper and discussion)  
3.00pm Afternoon tea conference photographs  
**7.30pm Banquet**  
(dress: lounge or dinner suit), dinner speaker

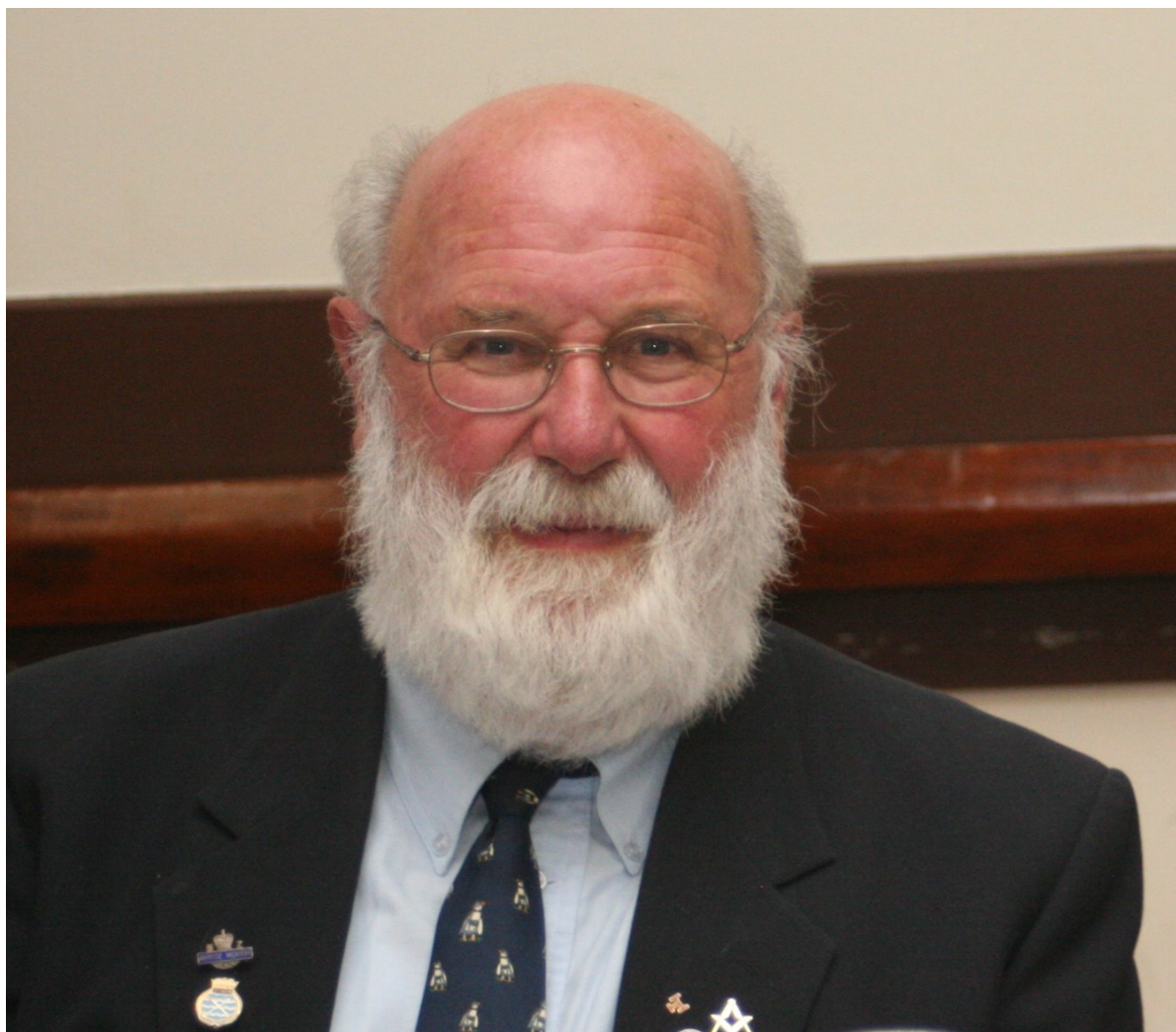
#### Sunday 28<sup>th</sup> August

9.30am Forum  
11.00am Forum  
12.30pm Close

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**Launceston** is a city in the north of Tasmania, Australia at the junction of the North Esk and South Esk rivers where they become the Tamar River. Launceston is the second largest city in Tasmania after Hobart. With a population (greater urban and statistical sub division) of 106,153 Launceston is the ninth largest non-capital city in Australia. It is the only inland city in Tasmania. Settled by Europeans in March 1806, Launceston is one of Australia's oldest cities and is home to many historic buildings. Like many Australian places, it was named after a town in the United Kingdom in this case, Launceston, in Cornwall. Launceston has also been home to several firsts such as the first use of anesthetics in the Southern Hemisphere, the first Australian city to have underground sewers and the first Australian city to be lit by hydroelectricity. The city has a temperate climate with four distinct seasons. Local government is split between the City of Launceston and the Meander Valley and West Tamar Councils

# Presidents Corner



## PRESIDENT'S COLUMN

Greetings to all readers of Hara-shim

As I write this, in mid-October, the lecture tour by our Swiss research brother, Michel Jac-card, is entering the last weeks of the three-month Australasian sojourn. Michel, as our guest speaker, has proven to be an excellent ambassador for the ANZMRC and has been warmly received at each of the many lecture venues throughout New Zealand and Australia for our Affiliate Members and for our Associate research lodge in South Africa. He is still to visit research groups in Singapore and Hong Kong on his way back home to Switzerland. I can say, as President, judging on reports I have received from each of the host venues, that the

tour so far has been an outstanding success (see the separate report on the New Zealand portion of the tour).

The next project for the "committee" is the ANZMRC's Biennial Conference to be held in Launceston, Tasmania, in August 2016. This will be the thirteenth Conference we have had and the second time it has been hosted by the very active Research Lodge in that city. The conference organiser (Ian Green) and his team have published a draft programme which I know will make for an enjoyable four days. There is something for everyone.

The deadline for selection of the eight Kellerman Lecturers and their paper to be presented at the

conference is nearly upon us. An invitation has been sent to all Affiliate and Associate groups to nominate one of their brethren and to submit his paper to our secretary for final selection by a peer panel. From information forwarded to me, we are in for a treat with the variety of subjects on offer to date. For more information contact Brendan Kyne ([lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)) – it is not too late to get an entry in. Deadline is the end of December.

Colin Heyward, President  
ANZMRC  
12 October 2015



(from page 6)

On the other hand as a scholar, who by his writings speaks to the public in the strict sense, that is, the world – hence a clergyman in the public *use* of his reason – he enjoys an unrestricted freedom to make use of his own reason and to speak in his own person. For that the guardians of the people (in spiritual matters) should themselves be minors is an absurdity that amounts to the perpetuation of absurdities. But should not a society of clergymen, such as an ecclesiastical synod or a venerable classis (as it calls itself among the Dutch), be authorized to bind itself by oath to a certain unalterable creed, in order to carry on an unceasing guardianship over each of its members and by means of them over the people, and even to perpetuate this? I say that this is quite impossible. Such a contract, concluded to keep all further enlightenment away from the human race forever, is absolutely null and void, even if it were ratified by the supreme power, by imperial diets and by the most solemn peace treaties. One age cannot bind itself and conspire to put the following one into such a condition that it would be impossible for it to enlarge its cognitions (especially in such urgent matters) and to purify them of errors, and generally to make further progress in enlightenment. This would be a crime against human nature, whose original vocation lies precisely in such progress; and succeeding gener-

ations are therefore perfectly authorized to reject such decisions as unauthorized and made sacrilegiously. The touchstone of whatever can be decided upon as law for a people lies in the question: whether a people could impose such a law upon itself. Now this might indeed be possible for a determinate short time, in expectation as it were of a better one, in order to introduce a certain order; during that time each citizen, particularly a clergyman, would be left free, in his capacity as a scholar, to make his remarks publicly, that is, through writings, about defects in the present institution; meanwhile, the order introduced would last until public insight into the nature of these things had become so widespread and confirmed that by the union of their voices (even if not all of them) it could submit a proposal to the crown, to take under its protection those congregations that have, perhaps in accordance with their concepts of better insight, agreed to an altered religious institution, but without hindering those that wanted to acquiesce in the old one. But it is absolutely impermissible to agree, even for a single lifetime, to a permanent religious constitution not to be doubted publicly by anyone and thereby, as it were, to nullify a period of time in the progress of humanity toward improvement and make it fruitless and hence detrimental to posterity. One can indeed, for his own person and even then only for some time, postpone

enlightenment in what it is incumbent upon him to know; but to renounce enlightenment, whether for his own person or even more so for posterity, is to violate the sacred right of humanity and trample it underfoot. But what a people may never decide upon for itself, a monarch may still less decide upon for a people; for his legislative authority rests precisely on this, that he unites in his will the collective will of the people. As long as he sees to it that any true or supposed improvement is consistent with civil order, he can for the rest leave it to his subjects to do what they find it necessary to do for the sake of their salvation;<sup>2</sup> that is no concern of his, but it is indeed his concern to prevent any one of them from forcibly hindering others from working to the best of their ability to determine and promote their salvation. It even infringes upon his majesty if he meddles in these affairs by honoring with governmental inspection the writings in which his subjects attempt to clarify their insight, as well as if he does this from his own supreme insight, in which case he exposes himself to the reproach *Caesar non est super grammaticos*, [Caesar is not above the grammarians] but much more so if he demeans his supreme authority so far as to support the spiritual despotism of a few tyrants within his state against the rest of his subjects.

If it is now asked whether we at present live in



an *enlightened* age, the answer is: No, but we do live in an *age of enlightenment*. As matters now stand, a good deal more is required for people on the whole to be in the position, or even able to be put into the position, of using their own understanding confidently and well in religious matters, without another's guidance. But we do have distinct intimations that the field is now being opened for them to work freely in this direction and that the hindrances to universal enlightenment or to humankind's emergence from its self-incurred minority are gradually becoming fewer. In this regard this age is the age of enlightenment or the century of Frederick.

A prince who does not find it beneath himself to say that he considers it *his duty* not to prescribe anything to human beings in religious matters but to leave them complete freedom, who thus even declines the arrogant name of *tolerance*, is himself enlightened and deserves to be praised by a grateful world and by posterity as the one who first released the human race from minority, at least from the side of government, and left each free to make use of his own reason in all matters of conscience. Under him, venerable clergymen, notwithstanding their official duties, may in their capacity as scholars freely and publicly lay before the world for examination their judgments and insights deviating here and there from the creed adopted, and still more may any other who is not restrict-

ed by any official duties. This spirit of freedom is also spreading abroad, even where it has to struggle with external obstacles of a government which misunderstands itself. For it shines as an example to such a government that in freedom there is not the least cause for anxiety about public concord and the unity of the commonwealth. People gradually work their way out of barbarism of their own accord if only one does not intentionally contrive to keep them in it.

I have put the main point of enlightenment, of people's emergence from their self-incurred minority, chiefly in matters of religion because our rulers have no interest in playing guardian over their subjects with respect to the arts and sciences and also because that minority being the most harmful, is also the most disgraceful of all. But the frame of mind of a head of state who favors the first goes still further and sees that even with respect to his legislation there is no danger in allowing his subjects to make public use of their own reason and to publish to the world their thoughts about a better way of formulating it, even with candid criticism of that already given; we have a shining example of this, in which no monarch has yet surpassed the one whom we honor.

But only one who, himself enlightened, is not afraid of phantoms, but at the same time has a well-disciplined and numerous army ready

to guarantee public peace, can say what a free state may not dare to say: *Argue as much as you will and about what you will; only obey!* Here a strange, unexpected course is revealed in human affairs, as happens elsewhere too if it is considered in the large, where almost everything is paradoxical. A greater degree of civil freedom seems advantageous to a people's freedom of *spirit* and nevertheless puts up insurmountable barriers to it; a lesser degree of the former, on the other hand, provides a space for the latter to expand to its full capacity. Thus when nature has unwrapped, from under this hard shell, the seed for which she cares most tenderly, namely the propensity and calling to *think* freely, the latter gradually works back upon the mentality of the people (which thereby gradually becomes capable of *freedom* in acting) and eventually even upon the principles of *government*, which finds it profitable to itself to treat the human being, *who is now more than a machine*, in keeping with his dignity.

Königsberg in Prussia, 30th September, 1784

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The following seems to me to help with what we as Freemasons ought to understand. I do not know who the writer was. ED

**The Printing Press, Literacy, and the Creation of a Secret Society of Adults.**

The idea that childhood and adulthood represent distinct periods of

(continued page 14)

life is relatively recent in origin. From antiquity through medieval times, a concept of childhood, as we know it today, was almost completely absent in most societies; children were seen as deficient, miniature adults, and were expected to begin to work and take their place in the adult world around the age of 7. Without a real concept of childhood, there was no real concept of adulthood either, as the two states act as foils for each other. Adults and children largely wore the same types of clothes, used the same language, and did the same work. And, in an oral society, the young and the old had access to, and an understanding of, most of the same knowledge. As a result, children in such cultures were rather adult-like, while the adults were somewhat child-like. The young and old were fairly indistinguishable from each other.

In the 15<sup>th</sup> and 16<sup>th</sup> centuries, childhood began to be “discovered” as a special time in which little humans are in need of a particular kind of guidance, tenderness, and emotional investment. There are a variety of theories as to why this interest in children arose, but the argument Neil Postman lays out in *The Disappearance of Childhood* is surely the most fascinating.

Postman argues that our modern concepts of childhood and adulthood (and the gulf between them) were birthed by the printing press. Literacy became *the* dividing line between these stages of life; adults were competent readers, children were not, and they thus had to *become* adults by mastering written language.

Typography created a much larger realm of possible knowledge than had ever been possible to learn before. In an oral culture, childhood ended around age 7 because that was the age where kids were able to assimilate most of a society’s store of knowledge. In a literate culture, on the other hand, learning how to comprehend and grapple with a vast library of knowledge took time; a 5-year-old was not ready for the same lessons and texts as a 15-year-old. Thus at the same time that

books democratized knowledge, they also added a barrier to entry that had to be steadily surmounted. Step-by-step, and grade-by-grade, the child was initiated into the world of grownups. Boys and girls slowly learned the “secrets” of the adult world by progressively “qualifying for the deeper mysteries of the printed page.”

A critical understanding of the “secrets” of philosophy, faith, nature, sexuality, war, sickness, and death – an “understanding of life’s mysteries, its contradictions, its violence, its tragedies” – is what made an adult an adult, and qualified one for membership in a kind of “society of grownups.” The more degrees of ascending cognitive crafts an adult mastered, the more potential leadership positions were open to him within this fraternity.

Membership in the society of grownups is what granted adults one of their defining qualities: authority. And the desire to seek admission into this fraternity is what helped children develop one of their signature traits: curiosity.

Children were excluded from the society of the literate until they had continually knocked at the door and mastered its traditions and rituals. These qualifications not only included competency with the written word, but the art of self-discipline and civility as well. For Postman argues that literacy didn’t just inculcate the adult ability to think logically and critically, but also beget the qualities necessary for the creation of civilization itself:

**“Almost all of the characteristics we associate with adulthood are those that are (and were) either generated or amplified by the requirements of a fully literate culture:** the capacity for self-restraint, a tolerance for delayed gratification, a sophisticated ability to think conceptually and sequentially, a preoccupation with both historical continuity and the future, [and] a high valuation of reason and hierarchical order...”

As already noted, manners or civility did not begin to emerge in elaborat-

ed forms among the mass of people until after the printing press, in large measure because literacy both demanded and promoted a high degree of self-control and delayed gratification. **Manners, one might say, are a social analogue to literacy.** Both require a submission of body to mind. Both require a fairly long developmental learning process. Both require intensive adult teaching. As literacy creates a hierarchical intellectual order, manners create a hierarchical social order. Children must earn adulthood by becoming both literate and well-mannered.”

In other words, Postman argues that the printing press helped create a culture of self-restraint and civility, both because these were the qualities necessary to be a good reader, and because they were fitting for a culture that prized literacy. In practicing one’s manners, one practiced the traits necessary for disciplined study, and in studying, one honed the qualities necessary for self-controlled civility. Part of the initiation into the society of adults was learning the “secrets” of social relations, which is why etiquette books proved to be bestsellers for centuries.

To teach children to be “both literate and well-mannered,” schools were created, and this, Postman posits, is what ultimately created distinct cultures of adults and children. Schools separated out children from adults, and each developed their own language, literature (there didn’t used to be such things as “children’s books” or “YA Lit”), clothing, games, and so on. Gradually, children left behind the trappings of kid culture, as they were initiated into the rituals and traditions of adulthood.

#### A Return to a Pre-Literate Society?

Postman observes that our modern society seems to have returned to the conditions that once characterized pre-literate, oral cultures. Adults and children are not so different as they once were; as Postman puts it, “Everywhere one looks, it may be seen that the behaviour, language,

attitudes, and desires—even the physical appearance—of adults and children are becoming increasingly indistinguishable.”

What has occurred to create this blurring between the different stages of life?

Postman argues that this shift is rooted in the leaving behind of the printed word for a culture that communicates largely through *images*. Images do not require much in the way of cognitive cultivation to understand them; children and adults can grasp pictures and videos at about the same level. Thus in an image-based society, everyone, of every age, theoretically has access to all of society’s knowledge – all of its “secrets.” No special training is required to grasp them.

*The Disappearance of Childhood* was published in 1982, and at the time, Postman pointed to the television as the main mover behind the cultural shift away from texts and towards imagery. What he said about TV then, applies equally well, if not more, to the Age of the Internet and mobile smart phone:

“We may conclude, then, that television erodes the dividing line between childhood and adulthood in three ways, all having to do with its undifferentiated accessibility: first, because it requires no instruction to grasp its form; second, because it does not make complex demands on either mind or behaviour; and third, because it does not segregate its audience. With the assistance of other electric, non-print media, television and other visual displays recreates the conditions of communication that existed in the fourteenth and fifteenth centuries. Biologically we are all equipped to see and interpret images and to hear such language as may be necessary to provide a context for most of these images. The new media environment that is emerging provides everyone, simultaneously, with the same information. Given the conditions I have described; electronic media find it impossible to withhold any secrets. Without secrets, of course, there can be no such thing as childhood.”

And, we would add, without secrets there can be no such thing as adulthood either. For if “By definition adulthood means mysteries solved and secrets uncovered,” and “from the start the children know the mysteries and the secrets, how shall we tell them apart from anyone else?”

The internet is highly egalitarian, and websites aren’t generally designated as being designed for certain ages. Adults and children consume much of the same media, surf many of the same sites and forums, and watch the same YouTube videos. It is an age where, as Postman puts it, “everything is for everybody.”

Yet is it really such a bad thing that we move into a society where imagery plays a more prominent role than text? Perhaps it is good that children have access to all the world’s “secrets” at any time — that there is no barrier to any realm of knowledge other than the touch screen or click of the mouse.

Yet while this open landscape certainly has its benefits, it is not without its downsides:

When media isn’t distinctly tailored to any age group it ends up getting pitched at about a seventh-grade age level, if that. Everything must be reasonably accessible, entertaining, and most of all, short. People have no patience for in-depth coverage of a subject, feel that anything worthwhile should be able to be summarized in just a few sentences, and believe that anything longer is a waste of time. Which is, of course, exactly what a seventh-grader would say.

Part of making media and learning palatable to the masses involves turning everything into a narrative – giving everything an entertaining story arc to keep childlike minds interested. “Politics becomes a story; news, a story; commerce and religion, a story. Even science becomes a story.” Of course these issues rarely fit well into neat, black-and-white narratives, and the division of things into good guy, bad guys, and a climax of suspense, simplifies complexity and leaves the facts behind.

Childlike cognition is very present-minded, and thus news and media is focused almost entirely on *the now*. Historical context is absent, and looking forward is boring (unless you’re sizing up potential personalities for an election several years hence – now that makes for a great storyline!). Lessons that might be gleaned from the past go undiscovered, and the task of creating critical plans for the future fails to be undertaken.

Childlike minds also have trouble understanding the varying significance of different events, and the media presents the news so that rendering such a judgment isn’t necessary. Every story seems to bear an equal weight: On the front page of a news website you’ll find stories about war, right next to stories about celebrities’ nude photographs. On television, a sobering report of a school shooting is immediately followed by a cheerful commercial for cheese crackers. Hard-hitting stories are placed on the same level as ads, and every bit of media is framed as equally worthy of attention.

Media consumers cower before a wall of text, and thus all information must be broken up into bite-sized snacks for the childlike appetite of the masses. That necessitates the breaking up of points into many headings and bullet points – just like these! – for easier digestion. While such devices may make many topics more accessible (which isn’t necessarily a bad thing), there are some (usually important) subjects that cannot be turned into something easily scan-able, and they consequently go unexplored and uninvestigated.

Ultimately then, while children have access to all knowledge, they receive it without context and before they may be ready to make sense of it. And adults, who have been consuming the very same media, are unable to offer any context either. Thus you have a situation where the knowledge base of both children

and adults is highly fragmented, leading to a widespread deficiency in making connections between ideas, and a landscape where myopic, civilization-weakening viewpoints predominate.

The central problem can be summarized this way: in world where “everything is for everybody,” an illusion emerges that “everybody knows everything.” Which is to say, the current media landscape leads one to believe that all knowledge is out there and easily accessible, and that it can, and should be, economically summarized. Yet while breadth of knowledge has decidedly expanded (Eric Schmidt once noted that we create as much information every two days as was created in the whole of human history up to 2003), depth of knowledge has shrunk. Adults no longer acknowledge the hidden expanses lying beneath a subject that might yet be plumbed.

Kids feel the same way, and thus don’t believe that adults have any “secret” knowledge to offer. As a result, the aura of adult authority has been extinguished, and the idea of deferring to one’s elders seems faintly ridiculous.

And, at the same time that the society of grownups has been dissolving, the world of children has been disappearing as well, as Postman explains:

“To a certain extent curiosity comes naturally to the young, but its development depends upon a growing awareness of the power of well-ordered questions to expose secrets. The world of the known and the not yet known is bridged by wonderment. But wonderment happens largely in a situation where the child’s world is separate from the adult world, where children must seek entry, through their questions, into the adult world. As media merge the two worlds, as the tension created by secrets to be unravelled is diminished, the calculus of wonderment changes. Curiosity is replaced by cynicism or, even worse, arrogance. We are left with children who rely not on authoritative adults but on news from no-

where. We are left with children who are given answers to questions they never asked. We are left, in short, without children.”

In a world where “everything is for everybody” and the illusion that “everybody knows everything” prevails, the gap between children and adults evaporates. Everyone besides infants and the very old are “adult-children.” Kids issue know-it-all wisecracks (see: every show on the Disney channel); parents listen to their teenagers’ music and read their kids’ books (see: *The Hunger Games*). Children dress more like adults, and adults dress more like children. Everybody uses the same language; both grade-school kids and their teachers are likely to spout slang and use profanity. The cultures of grownups and children merge, and this collapse of distance is accelerated by one of the biggest consequences of the dissolution of a literate culture: the unravelling of an emphasis on manners and civility.

No discipline or self-mastery is required to watch and share images and videos, so delayed gratification and well-mannered deportment no longer serve as appropriate ancillaries to the consumption of information as they once did in text-based cultures. In gazing at images, one can shut off their mind and let it all hang out. And that is what adult-children do in their relations with others as well.

Ultimately what these changes have wrought is the disappearance of the desirability of adulthood. Rituals, traditions, and secret knowledge create identity, meaning, and exclusivity and once lent the secret society of adults an aura of mystery. Young people looked forward to the day they could be initiated into this interesting and even glamorous world where people wore special clothes, traded in special knowledge, and used the secret passwords of etiquette to gain access to special parties, dinners, and clubs.

## Conclusion

While I find Postman’s theory quite fascinating, I do think it might be *too jeremiad-y*, even for my cur-

mudgeonly sensibilities. In attributing the complex history of cultural change to a single factor, I feel he ultimately makes the dawn of literacy explain too much. He also does not acknowledge the potential up-sides of unlimited accessibility to information (even if that potential is not often utilized). But this may be because he lived in the Age of Television, before the rise of the internet, and there was decidedly less about TV to be bullish about.

Postman’s theory is also not able to completely explain the demise of adulthood, as there were plenty of folks through the centuries (and even today) who were either barely or not at all literate, but were still very mature and adult-like in their outlook on the world and their behaviour, including in their manners.

Yet Postman’s perspective does shed some incredibly insightful light on one important prong of the puzzle. Surely the shortness of all our attention spans, the strange pride some feel in dismissing anything overly in-depth as unimportant (as is evidenced by commenters on in-depth articles who note “tl;dr” – meaning “too long, didn’t read” – as a dystopian badge of honour denoting their aversion to reading something that may take more than a minute to digest), the widespread rejection of interest (and even acknowledgment) of deeper mysteries, and the simplistic nature of our news and political debates can only be called childlike.

There is an unfortunate tendency among modern adults to pridefully declare that despite their age, “they don’t know what the f\*\*k they’re doing.” In this way, they can be honest and keep it real, while not feeling bad about continuing to screw up in the very same ways they did when they were fifteen. And it’s true, you think when you grow up you’ll have it all figured out, and then you realize most adults are still struggling to completely get their stuff together too. But every adult should have at least a few areas where their knowledge *does* run deep, where they’re rightly proud of the wisdom they’ve accumulated



from years of study and experience. Every adult should have a treasury of insights that no Google search could ever reveal. When you're young and confused, bewildered, and freaking out about something, there is truly nothing like coming into the presence of a real adult, partaking of their comforting steadiness and trustworthy gravitas, and walking away with counsel that gives you new insight into life's big mysteries and simple difficulties. Not only do such interactions help the young along the path of life, they make adulthood seem not so bad after all. Young people need mentors, and they need mentors who make them want to become mentors themselves one day.

At the same time, perhaps a revival in manners and the traditions of adulthood would also offer more to look forward to in growing up. We may see the soirees and etiquette of the past as too formal and too constraining, but they certainly added texture to life. Now we proceed from infancy into adulthood in one flat, unremarkable, unvarying stretch of highway, so that many feel unmoored and bored with life when they are only a quarter-century old.

In restoring the secret society of adults, we might slough off some of the unfortunate cynicism prevalent in both children and grown-ups, rejuvenate the sense of curiosity and wonderment both camps need, impart to the older a more satisfying way of being in the world, and lend the young a worthwhile fraternity to which to aspire.

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## ***Brothers under Arms, the Tasmanian Volunteers***

6 September 2012

by Bro Tony Pope

### **Introduction**

For most of my life, as a newspaper reporter, police officer, and Masonic researcher, I have been guided by the advice of that sage old journalist, Bro Rudyard Kipling:

I keep six honest serving men  
(They taught me all I knew);

Their names are What and Why  
and When And How and Where  
and Who.

But this paper is experimental, in that I have also taken heed of the suggestions of three other brethren:

Bro Richard Dawes, who asked the speakers at the Goulburn seminar last year to preface their talks with an account of how they set about researching and preparing their papers;

Bro Bob James, who urges us to broaden the scope of our research, to present Freemasonry within its social context, and to emulate Socrates rather than Moses in our presentation; and

Bro Trevor Stewart, whose advice is contained in the paper published in the July *Transactions*, 'The curious case of Brother Gustav Petrie'.

I confess that I have not the slightest idea how to employ the Socratic method in covering my chosen subject, and I have not strained my brain to formulate Bro Stewart's 'third order or philosophical' questions, but within those limitations this paper is offered as an honest attempt to incorporate the advice of these brethren.

Between 1992 and 1995 I was nomadic, and I spent my summers in Tasmania, researching the history of Freemasonry in that state. Much of my time was spent in libraries, newspaper 'morgues', museums and Masonic lodges. This was before the general advent of the Internet, search engines, mobile phones and digital cameras, and I had to rough it with a small portable computer and printer, an audiotape recorder, a film camera, notebook and pencil. I learned to use microfilm and microfiche, paid hard cash for printouts and photocopies, and accumulated enough material for a book. But other things intervened and I never did complete either the research or the writing of the book.

Two years ago I was asked to contribute a paper to Linford Lodge of Research, and it occurred to me to make use of some of my Tasmanian material, the involvement of Tasmanian Freemasons with the colonial volunteer forces in the period 1859–1904. Volunteer forces were formed

in each of the Australian colonies and there were probably Freemasons involved in each of them, but Tasmanian involvement was unique in Australia, in that the first rifle company formed there was comprised entirely of Freemasons, the Masonic Rifles. From this material I made a PowerPoint presentation which fitted the events of this 45-year period comfortably within the hour allotted to it. I was conscious of the fact that my research was at least 15 years old, and that it was very probable that other material could be found, particularly via the Internet, so I pointed out to my audience of five that it was a draft effort, open to discussion and improvement—*A Masonic Militia Mk I*.

The term *militia* has more than one meaning. In its broader use it describes part-time soldiers, a citizen army prepared to defend hearth and home against invaders. Apart from a modern mis-use of the term, historically it has honourable connotations, and Freemasons have been members of militias just as they have of professional armies. Similarly, there have been lodges formed within militias, as well as in regular military units. There have even been individual Masons and Masonic lodges that have *formed* militias, but in Tasmania the whole Masonic community was involved in the creation and maintenance of part-time military units with which to defend the island colony. In Tasmania at least, a distinction was drawn between *volunteers* and *militia*, the latter being conscripted under a *Militia Act* (if passed) and thereby subject to full military discipline when called upon for duty. The Tasmanian part-time forces were created under a *Volunteer Act*, and thus my original title was a misnomer, and I am obliged to change it to: *Brothers under Arms, the Tasmanian Volunteers*.

The subject matter lends itself easily to incorporating at least some of the advice of Brothers James and Stewart, with interaction between the military, the government, the general public, Freemasons and other fraternal organisations. There

is indeed a wealth of further information available via the Internet, and my spare time for the past nine months has been devoted to obtaining and assessing it.

*Google* and *Wikipedia* are familiar research tools and a tremendous resource, but should be treated with caution, in that the information supplied is only as good as its source, requiring careful assessment of the accuracy of that source, or confirmation from at least one independent source. They led me to facsimile reproductions of original or contemporary documents, such as English and Scottish *Government Gazettes* and official Army Lists, as well as to newspaper reports and the compilations of other researchers. Google also led me to a uniform enthusiast who has researched and recreated pictures of literally thousands of uniforms throughout the world, with images available on a series of CDs. From him I purchased a CD of *Uniforms of Colonial Australia: Tasmania & Western Australia*.

Genealogical websites proved useful, particularly the Mormon site [www.familysearch.org](http://www.familysearch.org), and the

ANZMRC Masonic Digital Library [anzmrc.org/masonic-digital-library](http://anzmrc.org/masonic-digital-library)

provided valuable data. State Libraries and similar government sites were equally useful, but the greatest treasure of all was the Australian National University's [trove.nla.gov.au](http://trove.nla.gov.au)

Not all information is available from the comfort of an armchair, however, and to complete the investigation will require visits to Hobart and Sydney, when the opportunity arises, so this also is a draft.

There is one big problem with adopting the advice of Brothers James and Stewart: not only does the research take longer, but more importantly the presentation time required is longer, much longer. Therefore, tonight's presentation will cover only the first eight or nine years of the 45-year period.

### Background

Fifteen years after the arrival of the

First Fleet in New South Wales, colonisation began in Tasmania (then called Van Diemen's Land) with a mix of soldiers, convicts and free settlers. At this time the colony of New South Wales included New Zealand, Norfolk Island and Tasmania, as well as the whole of the mainland. From 1804 to 1812, southern and northern settlements in Tasmania were administered by separate Lieutenant-Governors under the Governor of New South Wales. From 1813 the island was under a single Lieutenant-Governor, located in the South. Tasmania was administered separately from New South Wales from 1825, and in 1855 became a self-governing colony. Transportation of convicts to Tasmania ceased in 1853.

Freemasonry came to Tasmania with the military lodges embedded in the regiments stationed there, and via individual settlers, including convicts. Their story has been told by Ron Cook, Max Linton & Murray Yaxley, and others. The early lodges were Irish; the first civilian lodges were erected in Hobart in 1828 and in Launceston in 1842. English lodges were established by dissidents from the Irish lodges, in 1844 in Hobart and in 1852 in Launceston. Scottish lodges did not appear on the scene until 1876. Early attempts to achieve a measure of autonomy with Provincial Grand Lodges (Irish in 1832–34 and English in 1857–59) failed. Later moves were more successful. An English District Grand Lodge was erected in 1875, an Irish Provincial Grand Lodge in 1884, a Scottish District Grand Lodge in 1885, and in 1890 the lodges combined to form the Grand Lodge of Tasmania.

Odd Fellows existed in a variety of flavours, and their history in Australia is poorly and unreliably documented. Two groups were established in Tasmania, both in Hobart, in 1843. The Ancient & Independent Order of Odd Fellows (A&IOOF) lodges appear to have been chartered from Sydney, owing allegiance to the 'Australian Supreme Grand Lodge of New South Wales', and gained independence in 1853 as the Grand Lodge of Van Diemen's Land. The phrases 'Primitive Inde-

pendent' and 'London Unity' are also associated with the title of this Order. The other group, the Manchester Unity Independent Order of Odd Fellows (MUIOOF) appears to have been chartered directly from England and maintained their loyalty there, with lodges formed into two Districts: 'Hobart Town' and 'Loyal Cornwall' (based at Launceston).

*Victoria* became a separate colony in 1851 and, with the discovery of gold in many parts of the colony, the economy boomed. Not so in *Tasmania*, which suffered a population loss and an economic depression as a result. Freemasonry also declined towards the end of the 1850s, partly as a result of the Victorian gold rush and partly because of the degrading squabble between the English lodges (North *versus* South) over the formation of a Provincial Grand Lodge and appointment of a northerner as Provincial Grand Master without any consultation with the southern—and senior—lodge. By 1859 there remained only two viable English lodges, Tasmanian Union in Hobart and Hope in Launceston, and two Irish lodges, Tasmanian Operative in Hobart, and a revived St John's Lodge in Launceston. Odd Fellows did not suffer a similar decline because, with the downturn in the economy, there was an increased need for the medical and other support provided by these fraternities. By 1859 there were a dozen A&IOOF lodges (six in Hobart, one in Launceston and five elsewhere), and a 'baker's dozen' of MUIOOF lodges (five in Hobart, two in Launceston and six elsewhere). There were also lodges of Rechabites and Foresters.

The main task of British Army units in Australia was 'to maintain civil order, particularly against the threat of convict uprisings, and to suppress the resistance of the Aboriginal population to British settlement'. While 'European settlement was accompanied by a protracted and undeclared war against Australia's Indigenous inhabitants' . . . Military authorities did not usually regard Aborigines as posing sufficient threat to warrant the expense of committing military forces to pursue them, and most of

the fighting was conducted by the settlers, assisted by police'. With the organisation of reliable police forces, the use of army pensioners as prison guards and supervisors of convict labour, and the cessation of transportation of convicts, the need for regular army units diminished.

The secondary task of the army was protection against foreign invasion. The main ports were defended by guns in fixed positions, variously manned by marines, gunners (Royal Artillery units), and infantry. Initially the perceived danger was from ships of Britain's traditional enemy, the French, and later from American privateers. With the advent of the Crimean War (1853–1856), the Pacific fleet of the Russian Imperial Navy was added to the list. The Australian War Memorial 'History' states:

Not until 1854 were volunteer corps and militia . . . formed in the Australian colonies, but news of war between Britain and Russia in the Crimea led to the establishment of volunteer corps in some colonies and the formation of informal rifle clubs in others. When the Crimean War ended in 1856 volunteer units faded, to be revived in 1859 when it appeared that Napoleon III was preparing to invade England. By early 1860 most suburbs and towns in Australia supported a volunteer unit, usually a rifle corps.

Freemasons took the initiative in forming the Tasmanian Volunteers, and were responsible for support from its inception in 1859 until Federation in 1901 and its subsequent replacement by Commonwealth forces in 1904. It is readily conceded that other fraternal organisations quickly followed the lead of the Freemasons and lent their support in the early stages, and *their* story is included in this paper.

## **PART I—Tasmanian Volunteers 1859–1867**

### **In the South**

When the Tasmanian parliament passed the *Volunteer Act* of 1858, Masons led the response. Well attended meetings were called in Hobart in August 1859 by Supreme Court Justice Thomas Horne, of Tas-

manian Operative Lodge, in September by Augustus Frederick Smith, of Tasmanian Union Lodge; and in December by Benjamin Travers Solly, of Tasmanian Union, who was also a Manchester Unity Odd Fellow.

Augustus Frederick Smith (1828–1864) trained at the Royal Academy, Sandhurst, and joined the 99th (Lanarkshire) Regiment in Hobart as an Ensign in 1848, purchased promotion to Lieutenant in 1849, married a local girl the following year, and resigned his commission in 1853. He was elected to the Royal Society of Van Diemen's Land that year, and set himself up in Hobart as a surveyor, architect and civil engineer. He gave a paper to the Royal Society outlining defences for Hobart and as early as 1854 publicly advocated the formation of a volunteer artillery company, to train twice weekly under a competent instructor.

After the meeting in September 1859 he began training his recruits even before they were officially formed into the Hobart Town Volunteer Artillery Company, in December, when he was commissioned as 'Captain and Adjutant' of the Company. The members took an oath of allegiance in January 1860, and in March purchased their own uniforms by instalments, at a total cost of £3.6.6 each. They did not receive any remuneration or grant from the government, and could only quit by written resignation and payment in full of what they owed. It is difficult to understand, therefore, why a second officer was commissioned with effect from 24 February 1860, as *paymaster* and quartermaster, with the rank of 'second captain'. This was Douglas Thomas Kilburn (c1812–1871), a photographer, draughtsman and politician.

Meanwhile, the meetings called by Brother Solly resulted in the formation of the Hobart Town Masonic Volunteer Rifle Company (generally known as the Masonic Rifles) under his captaincy (gazetted 18/2/1860). Benjamin Travers Solly (1820–1902) was also a draughtsman, and an accomplished painter. He migrated from England to South Australia in 1840, married the daughter of the postmaster-general of South Australia in 1856 and brought her to Tasma-

nia, where he was private secretary to the Governor, Sir Henry Fox Young, for two years, then was appointed Assistant Colonial Secretary (from 1857 to 1894), retired at 74 and died at the age of 81. His First Lieutenant was D'Arcy Haggitt of Tasmanian Union Lodge (gazetted 1/3/1860). His Second Lieutenant was Thomas Marsden of Tasmanian Operative Lodge (gazetted 13/8/1860), late of the 99th Regt. Later, William Hammond of Pacific Lodge (established in 1860) was promoted Lieutenant and then Captain.

The Masonic Rifles drafted their own regulations on the lines of lodge by-laws, which provided that the Company should consist of 3 commissioned officers (a Captain and 2 Lieutenants), *elected by ballot*, plus honorary officers (medical officers and chaplain), 5 Serjeants, a bugler, an armourer and not exceeding 100 rank and file. New members had to be proposed and seconded in writing, and elected by the Company in much the same manner as in Masonic lodges, except that one black ball per 10 members voting would exclude, and no fewer than 20 members had to be present for a valid election. They also designed their own uniform and cap badge.

The Freemasons were not the only fraternity to provide a rifle company in the South. Their example was quickly followed by the Ancient & Independent Order of Odd Fellows and the Manchester Unity Independent Order of Odd Fellows. Initially, these two fraternities proposed forming a single unit, the Odd Fellows Volunteer Rifle Company, but the Manchester Unity brethren decided they preferred their own company.

In March the Ancient & Independent Order formed the Odd Fellows Volunteer Rifle Company with Algernon Burdett Jones as Captain and Commanding Officer, John Davies as First Lieutenant & Adjutant, Sylvarius Moriarty as Second Lieutenant,

and two doctors as Surgeons. Algernon Burdett Jones (c1811–1876), formerly a lieutenant in the 3rd Madras Cavalry, married a daughter of Anthony Fenn Kemp in Tasmania in 1835; he was superintendent of an orphanage, a police magistrate and coroner. He resigned from the Volunteers in August, pleading the burden of his coronial duties.

He was succeeded as Captain and Commanding Officer by John Davies (1813–1872) with effect from 28/8/1860. Davies was born in England, convicted of fraud at the age of 17, and sentenced to seven years transportation, at the end of which time he joined the police in Sydney and became chief constable of Penrith. He resigned in 1841 when his foster-brother, ‘Teddy the Jewboy’, was hanged as a bush-ranger. He became a reporter for the *Port Phillip Patriot*, then re-joined the police, and in 1851 brought his wife and young family to Hobart, where he became licensee of an hotel and proprietor of a newspaper that, after several mergers and take-overs, became the *Mercury*, which remained in the family until 1988. He joined the Ancient and Independent Order of Odd Fellows, and served as Grand Master 1859–1860, in which year he petitioned to become a Freemason but was rejected by Tasmanian Union Lodge. Ironically, his two eldest sons became members of that lodge and respectively Deputy Grand Master and Grand Master of the Grand Lodge of Tasmania. In 1861 John Davies became a politician, representing first a Hobart electorate and then country electorates.

He was succeeded as First Lieutenant and Adjutant by Hugh Munro Hull (1818–1882), who was born in England and came to Tasmania with his parents in 1819. He held various civil service jobs from 1834 to 1856, when he was appointed a police magistrate and held various other offices at the same time, and subsequently became clerk to the House of Assembly. He was author of a number of books and pamphlets, including *The Volunteer List* (1861). He was promoted Captain Paymaster in

1861.

When Second Lieutenant Moriarty resigned in September 1860, he was replaced by Stuart Jackson Dandridge (1830–1861), commercial editor on the staff of the *Mercury*. With John Davies as proprietor of the newspaper and Grand Master of the Odd Fellows, there were so many of the staff in the Odd Fellows Rifles that the company became known as ‘the press gang’.

The Manchester Unity Volunteer Rifle Company was formed in June 1860, with Alderman John Leslie Stewart as Captain, M L Hood as First Lieutenant and Henry William Seabrook Jr (son of Alderman Seabrook) as Second Lieutenant. Alderman Stewart was obliged to resign in September 1861, when he was declared insolvent, and he was replaced in December by Thomas Lloyd Gellibrand (1820–74), grazier and politician, son of Tasmania’s first attorney-general, Joseph Tice Gellibrand (1786–1837), and father of Major-General Sir John Gellibrand, KCB, DSO & bar (1872–1945).

Both the Odd Fellows Rifles and the Manchester Unity Rifles formulated their regulations on the lines of those of the Masonic Rifles, and chose their own uniforms. Other units also took note of the regulations of the Masonic Rifles and of the Hobart Artillery. Four other rifle companies were raised in the South, based on their localities: Derwent (Capt Henry Lloyd, 14/7/1860), Buckingham (Capt the Hon Thomas Yardley Lowes MLC, 21/7/60), Huon (Capt Edward Atkins Walpole, 5/9/60) and Kingborough (Capt James Woodhouse Kirwan, 10/9/60).

The City Guards, formed in November 1860, comprised two companies to serve only in Hobart, under Capt the Hon James Milne Wilson MLC (1812–1880), later Sir James Wilson KCMG, manager of Cascade brewery, mayor of Hobart (1868), premier of Tasmania (1869–1872), president of the Legislative Council (1872–1880), and an Ancient & Independent Odd Fellow. Captain paymaster William Robertson also was an A&I Odd Fellow, and surgeon Dr Thomas Christie Smart belonged to both Orders of Odd Fellows.

## Hobart Artillery

While the rifle companies were being formed, Bro Smith had been training his artillery, and on 24 May 1860 he marched them through the streets of Hobart and had them fire the guns of the Queen’s Battery in honour of Her Majesty’s birthday. But trouble was brewing in the ranks of the Artillery. It is not spelt out clearly in the press of the day, but one can speculate with hindsight. The rifle companies had elected their own officers—several per company—but there had been only promotions to non-commissioned rank in the artillery. And it may just be that Bro Smith was a bit of a bully; on 26 August 1863 Bro Smith appeared before the stipendiary magistrate (Algernon Burdett Jones, former captain of the Odd Fellows Rifles) and a justice of the peace (H Cook Esq), charged with assault and battery of his domestic servant, Annie Doyle. Bro Smith, who was represented by a member of his artillery company, Corporal Henri James d’Emden, a solicitor and father of a future Deputy Grand Master of the Grand Lodge of Tasmania, pleaded not guilty but was convicted and fined £3 and costs.

Whatever the causes of discontent, on 2 July 1860 paymaster and quartermaster Kilburn, Bro Smith’s second in command, chaired a ‘full meeting’ of the Hobart Town Volunteer Artillery, and subsequently conveyed to the Colonial Secretary two resolutions ‘carried by very large majorities’. The gist of the resolutions was a request that William Tarleton Esquire be appointed commanding officer of the Artillery; the instigators were Captain Kilburn, Sergeant-major Pitt and Corporal Belstead (a Freemason), and Tarleton indicated his conditional assent. The result was that in November 1860 Captain Smith’s appointment as Captain and Adjutant of the Hobart Volunteer Artillery Company was cancelled, and he was appointed instead as Instructor of Artillery in the South of the colony, with the rank of captain, backdated to 20 December 1859, while William Tarleton was appointed to the command of the artillery company with the rank of captain backdated to 19 December 1859, thus one day senior to Bro



Smith. William Pitt and Charles Torrens Belstead (Junior Warden of Pacific Lodge) were rewarded with commissions as lieutenants, dated 13 August 1860, as was Alderman David Lewis, an Ancient & Independent Odd Fellow, proprietor of the Theatre Royal.

William Tarleton (1820–1895) migrated from England to Tasmania in 1842 and served as Police Magistrate in many parts of the colony before being posted to Hobart in 1857. From 1862 until 1871 he was Recorder of Titles under the Real Property Act, and then reverted to the magistracy until his retirement in 1894.

Bro Smith, the only captain in the Volunteers in the South of the colony who had any regular military experience, accepted his transfer without public protest and formed a School of Artillery, training not only the artillery volunteers but also members of the rifle companies who volunteered for gunnery training. In January 1864, he resigned his commission as Captain Instructor of the Artillery and went to New Zealand for active service against the Maoris, presumably leaving his wife and young family behind, and he died in the Militia Hospital, Auckland, five months later.

### In the North

In the North, fraternities did not form separate units, but Masons from the English and Irish lodges and the Odd Fellows were well represented in most of them. At a public meeting on 5 May 1860 the decision was reached to form the Launceston Citizens Volunteer Rifle Corps. A second meeting, ten days later, was chaired by Brother Adye Douglas (1815–1906), Master of St John's Lodge 346 IC, member of Loyal Cornwall Lodge MUIOOF, lawyer, future mayor of Launceston and future premier of Tasmania. On that occasion 42 men were sworn into the Corps by Brothers James Robertson and Joseph Cohen, Justices of the Peace. Robertson was a member of St John's and Lodge of Hope, and Cohen (a Member of Parliament) belonged to Hope and Lodge of Faith. The rules adopted for the Corps included admission by ballot, and the proviso that members would not be required to serve at sea or outside the 'Northern Division' of Tasmania.

Three weeks later, in response to a letter from the Colonial Secretary, the Corps changed its name to the Launceston Volunteer Artillery Company. In a second letter, the Colonial Secretary assured them:

You would be just as much riflemen as ever, though formed into an Artillery Corps, only Artillery practice would be the first object . . . As Artillery, the Corps would take precedence of all rifle corps. All men should be equally drilled to the great guns, so that in action there would always be a reserve of trained artillerymen who might, in the meantime, be making use of his [*sic*] rifle.

Nevertheless, the citizens of Launceston and the smaller towns in the North did form rifle companies, in addition to the artillery. In the period 1860–61 the Launceston Artillery Corps had 4 Captains and 11 other officers, at least four of whom were Freemasons (Lieutenants John Cathcart & Joseph Cohen; two paymasters, James Robertson and John Lindsay Miller, Master of Lodge of Hope), and a warrant officer who was a member of MUIOOF, Sgt□major Whiting.

Officer Commanding the Launceston Volunteer Artillery Corps, effective from 1/6/1860, was Captain Rodham Catherine Davison Home (c1816–1894). He was born in Scotland, served in the British Army and retired with the rank of Captain in 1846. He was in Tasmania in December 1843 when he married Ellen Dry, sister of (Sir) Richard Dry (Lodge of Hope), and by 1850 he and his wife were living in Scotland. By 1859 the Homes were back in Tasmania, neighbours of Bro Dry at Quamby, about midway between Launceston and Deloraine. In March 1862 he was appointed 'Major Commanding the Volunteers in the Northern Division of the Island' and at the same time 'the honorary appointment of Captain in the Launceston Volunteer Artillery Corps', and in 1863 was promoted Lieutenant-Colonel (local rank).

Senior captain of the two companies of the Launceston Volunteer Rifle Corps was D'Arcy Wentworth Lathrop Murray (effective 2/6/1860), newspaper proprietor, politician, Freemason and son of Robert Lathrop Murray, the 'Father of Tasmani-

an Freemasonry'. The other captains in the first two years were both Freemasons and Manchester Unity Odd Fellows: Adye Douglas (24/9/60) and Charles McArthur (26/1/1861), Lodge of Hope. Dr Cornelius Gavin Casey, also of Lodge of Hope, was appointed surgeon to the Corps on 29/10/60. Rifle companies were formed in the northern towns of Longford, Westbury and Deloraine, and the Launceston Mounted Rifles was formed in December 1860, under the command of Captain Charles Alexander William Rocher, barrister, with surgeon Dr James Grant, both of Lodge of Hope, and paymaster Dr George Maddox.

In the South other volunteer units were proposed but did not eventuate: Sorell Volunteer Rifles; Temperance Rifles at Hobart; and a Volunteer Naval Company 'for the defence of the Southern Coast of Tasmania'.

Initially, the equivalent rank of a private soldier in the Volunteers was 'Cadet', and so, when the idea of enrolling youths in a separate unit arose, they were called 'Juniors' to avoid confusion with adult *Cadets*, and thus 'Launceston Juvenile Volunteers', formed in November 1860 'for lads 12 to 16 years of age'. Later, the *Cadets* of the adult units were designated *Volunteers*, and members of juvenile units were called cadets.

The volunteers were efficiently drilled and trained by instructors from the 12th of Foot (East Suffolk) and 40th of Foot (2 Bn East Somerset), and the task was made easier by a leavening of ex-soldiers among them. By 30 June 1861 there were 1186 adult volunteers enrolled in the Colony, of whom 379 were in the North and 807 in the South. The Masonic Rifles numbered 60 at this time, Odd Fellows 63, Manchester Unity 62 and the Hobart Artillery 73.

The First Rifles, the former Masonic Rifles, ceased to exist in January 1866. Under the captaincy of Philip Oakley Fysh (commissioned August 1864), they amalgamated with the Hobart Town Volunteer Artillery. Fysh (1835–1919), later Sir Philip Fysh KCMG, was a merchant and politician, future premier

and future Commonwealth postmaster-general. Those who transferred to the artillery included Lt Thomas Marsden (EC) and Sgt William Beaumont (EC)—and Captain Benjamin Travers Solly (EC & MU) came in from the cold and also joined the gunners. In the North, in January 1866 the Launceston Volunteer Rifle Corps amalgamated with the Launceston Artillery Company.

### Regular officers

The colonial government engaged a succession of professional soldiers to keep an eye on the weekend warriors, and their first choice was brevet Lt-Col Frederick Browne Russell (1809–1883) as ‘Inspecting Field Officer of Volunteer Corps in Tasmania’.

Russell’s father, Capt Andrew Hamilton Russell of the 28th (North Gloucestershire) Regt, died in Spain during the Peninsular War, leaving a young widow and five children, of whom three were boys: William (b1806), Frederick (b1809) and Andrew Hamilton Russell Jr (b1811). William and Frederick served in their father’s regiment and came to Australia with the 28th as lieutenants in 1835, while Andrew served in the 22nd and 58th and settled in New Zealand. William and Frederick both married daughters of Sir John Jamison (1776–1844), a Past Master of Lodge of Australia 820 EC. When the regiment moved to India in 1842, *Lieutenant* Frederick Russell took his young bride with him, and when the regiment was about to leave India in 1848, *Captain* Russell transferred to the 22nd Regt in order to stay there. However, Captain and Mrs Russell, their three daughters and a servant arrived in Hobart in April 1850. He was still in the army, but on half-pay, as Staff Officer of Pensioners, and brought with him 72 pensioners.

The Military Pensioners Unit was used in the Australian colonies from 1830, mainly in what are now Victoria and Tasmania. They guarded convicts on ships and in prisons, and acted as overseers of convict labour. They were given small allotments of land in or near towns, and they and their families

were free to accept employment according to their skills. In 1854 Russell was promoted to Major, still on half-pay as Staff Officer of Pensioners, but nominally in the 3rd Dragoon Guards; and in March 1860 he was given a brevet promotion to Lieutenant-Colonel.

Early in 1862 his job description was changed from ‘Inspecting Field Officer of Volunteer Corps in Tasmania, and . . . Commanding Officer of the several volunteer corps in Tasmania’ to ‘Colonel Commanding the Volunteers in the Southern Division of the Island’ and he was designated ‘the medium of communication with the Government in all matters connected with the volunteer forces in that division’. Towards the end of the year his wife died, the position of Staff Officer of Pensioners was abolished, and he was retired on half-pay pension. He left Tasmania in January 1863 with his eight surviving children and a nanny and—perhaps drawing on his experience 25 years previously as an officer of the Mounted Military Police—became a police magistrate in rural New South Wales, first at Wentworth (1864) and then at Queanbeyan (1869) until his death in 1883.

Major John Francis Kempt (1805–1865) served mainly in the 12th (East Suffolk) Regt, which was stationed in Australia from 1854 to 1861. He was posted to Hobart in December 1855, in command of the troops stationed in Tasmania, and it is noted that in 1857 he and Major Russell were members of the Royal Society of Tasmania. Major and Mrs Kempt left Hobart early in 1858. He was promoted brevet lieutenant-colonel later that year, and in 1860 he was appointed inspecting field officer of the Volunteers in Sydney, including a land-based naval brigade. He was administrator of New South Wales in the early months of 1861, between the departure of Governor Sir William Denison and the arrival of the new Governor, Sir John Young. In October 1862 he again took up command of the troops in Tasmania, by now a full colonel, and upon the resignation of Lt-Col Russell in January 1863, he accepted command of the whole of the Volunteers, thus bringing regulars and volunteers under the same command. In July of that year he was transferred to Sydney, and in

1865 he went to New Zealand, to take command of the Queen’s Regiment, near Auckland. He died there of a heart attack on 28 July 1865 and was buried with full military honours in Auckland.

Major Edward Hungerford Eagar (1819–1871), of the 40th (2nd Somersetshire) Regt, was a veteran of India, Afghanistan and the Crimea. His regiment was stationed in Australia from 1823 to 1829, and again from 1852 to 1860; from 1860 to 1865 most of regiment was in New Zealand and participated in the Taranaki and Waikato campaigns. In 1861 he was posted to Tasmania as Assistant Adjutant-General, and in July of that year he was appointed ‘Inspector of Musketry to the Volunteer Force in Tasmania’. In July 1863 he assumed command of H M Forces in Tasmania. The following month he responded to a plea from the Governor of New Zealand for reinforcements by taking 110 men of the 12th and 40th Regiments to New Zealand, handing them over, and returning to Tasmania. Upon his return, he was appointed Colonel Commanding the Volunteer Forces.

In all probability, Eagar was a Freemason, perhaps initiated between 1857 and 1860, since he named his first son Frank Whitworth (1857), his second Edgar Boaz (1860) and his third Dennis Jachin (1862). In April 1866, recently promoted Lt-Col Eagar suffered a similar fate to that of Lt-Col Russell, in that the office of Assistant Adjutant-General was abolished. The Eagars departed Australian shores for England in May 1866.

After graduating from Sandhurst, and service in Hong Kong and New Zealand, Captain Francis Rawdon Chesney (1824–1907), Royal Engineers, was posted to Tasmania in 1863. Between the departure of Lt-Col Russell and the arrival of Capt Chesney, a new *Volunteer Act* came into force, revising the command structure. The Southern Division of the Tasmanian Volunteers now comprised the Hobart Town Volunteer Artillery Company and the First Administrative Regiment, Southern Division (the rifle companies and the city guards). The Northern Division comprised the First Light Cavalry, the Launceston Artillery Corps, and

the First Administrative Regiment, Northern Division (the rifle companies). Major Eagar was placed in overall command, with the local rank of Colonel; Capt Chesney commanded the Southern Division with the local rank of Lieutenant-Colonel and Major Home was given command of the Northern Division with similar rank.

All of these had military experience and all but Home were serving soldiers, but the final appointment in the list was different. Capt the Hon J M Wilson MLC, of the City Guards, was promoted to 'Major in the First Administrative Regiment, Southern Division'. This did not sit well with the other volunteer captains in the South, particularly those senior to Wilson. Capt Tarleton protested vigorously—and was reprimanded for doing so—and Capt Solly resigned. It may also have been a reason for Capt Smith's resignation and decision to go to New Zealand on active service soon afterwards. Two years later, an editorial in Capt Davies' paper, the *Mercury*, attributed the promotion to favouritism by his fellow-politicians and described it as 'altogether indefensible'.

In January 1867 news was received of the promotion of Captain Chesney RE to brevet Major, and a further promotion towards the end of the year required his return to England. The *Mercury* paid tribute to him in September:

Colonel Chesney, of the Royal Engineers department, is about to be relieved by Captain Warren, who has come out from England for that purpose. The high esteem in which Colonel Chesney has been held by all classes of the community ever since his arrival among us will make his departure a source of deep and very general regret. His official duties in connexion with the engineering department have not, we believe, been very heavy, but he has been anything but an idle or an inactive man in the colony. He has had charge of the new batteries, and has been colonel-commanding the volunteer force, for some time past without pay. In attempting to develop the resources of the colony, he has al-

ways taken a foremost place, and has been eminently successful. For proof of this, we refer to his connexion with our gold and coal mining companies, to his late patent for the manufacture of kerosene oil, and to his exploration of the unsettled districts on the western coast. Owing to illness in his family, Colonel Chesney will not leave for some time. His stay among us, however, will not be a protracted one.

Chesney sailed for England at the end of October, two days after the death of his young son. He retired in 1875, after 33 years service in the Royal Engineers, with the rank of Major-General, and died in December 1907.

#### Uniforms and Ordnance

The choice of uniform, subject to government approval, was left to the individual units. Given the personal idiosyncrasies of the individual commanders, their choice was surprisingly . . . well, uniform. The artillery units north and south chose a dark blue, as did the City Guards and the Mounted Rifles, while most of the rifle companies selected the dark green—rifle green—first introduced into the British Army in the Peninsular War with the 'rifle' (as opposed to the smooth-bored musket). The exceptions were the Kingborough Rifles, in black, and the Masonic Rifles in grey. Most units chose to offset the basic colour with red facings and gold lace. The fraternal rifle companies chose to be different, and initially the Masonic Rifles had *green* facings and *silver* lace, the Odd Fellows Rifles had *black* facings and the standard gold lace, while the Manchester Unity Rifles had the standard red facings but *silver* lace, as did the Launceston Mounted Rifles. The Masonic Rifles designed a cap badge of a crown above crossed square and compasses. The Odd Fellows cap badge was a crown above a star.

It was not long before the fraternal rifle companies experienced difficulty in recruiting sufficient numbers from within their own membership, and changed their admission requirements to allow non-members to join the company. This required a change of title, and in 1861 the Masonic Ri-

fles became the First Rifles, and the Odd Fellows Rifles became the Second Rifles. Manchester Unity held out for a while, but eventually became the Third Rifles. In 1862 there were changes in the trimmings of the uniforms; the First Rifles adopted red facings but retained the silver lace, and the Second Rifles also changed to red facings.

Ordnance and ammunition, of course, were supplied by the government. In 1860, the volunteers were armed with the Enfield pattern 1853 type II rifle—a .577 calibre muzzle-loader, 1.4 metres long, sometimes called a rifle-musket because it was designed to be as long as a musket, so that when soldiers were firing in two ranks the muzzle of rearmost firearm was in front of the head of the front-rank soldier. It came with a 'pig-sticker' socket bayonet. Initially, the Enfield was issued to the artillery as well as the rifle companies, but then the Tasmanian government purchased 150 Hollis .577 calibre muzzle-loading artillery carbines, just over a metre long and supplied with a 'yataghan' sword-bayonet, and 50 of the shorter Wilson .451 calibre breech-loading carbines. The .451 calibre was described as 'small bore'! Only ten of the Hollis carbines found their way to the north of the island; the Wilson carbines were issued to the Mounted Rifles in 1864, but were found to be unsatisfactory.

Apart from training within the individual units, open competitions and team competitions were organised. With the advent of civilian rifle clubs, some of the wealthier shooters introduced Whitworth and Kerr rifles which, under competition conditions, tended to produce a higher score. Like the Enfield, the Whitworth was a single-shot muzzle-loading rifle, but the barrel had a *hexagonal* bore of .451 calibre. The British army rejected it because of excessive fouling of the barrel and the fact that it cost four times as much as the Enfield. The Kerr was another 'small-bore' (.451 calibre) rifle with a traditional long barrel, based on the Enfield. Both the Whitworth and the Kerr were used by Confederate snipers in the American Civil War. At this time (1859–1870), the

coastal defences at Hobart were all on the western shore, with the Queen's Battery just north of the town, and three batteries south of the town, near Anglesea Barracks, on the forward slopes of Battery Point; these were the Mulgrave, Prince of Wales & Prince Albert Batteries, and they were linked by a series of tunnels. They were armed with iron 8-inch smooth-bore muzzle-loading guns and brass 32-pound smooth-bore muzzle-loading howitzers. In the North the artillery were issued two of the brass howitzers in 1861, and in 1866 these were supplemented by two of the iron guns and 100 shells!

### **The Chisholm family, armourers to the Volunteers**

The Chisholms were a family that provided three generations of volunteers who were Masons. In a paper prepared for publication in *AMAT* (the newsletter of the Arms and Militaria Association of Tasmania), Gillian Winter tells the remarkable story of James Chisholm, his father James William Chisholm and his nephew James Duncan Walter Chisholm, which spans the whole period of the defence force. At the age of 50, James William Chisholm, a military pensioner and former armourer at Edinburgh Castle, brought his family to Hobart in 1852. His son James, aged 20, obtained employment with a local gunmaker. In 1860 the father joined the Masonic Rifles as armourer-sergeant and the son was accepted in a similar position, first with the Manchester Unity Rifles and then (in 1861) with the Buckingham Rifles.

James William Chisholm's Masonic antecedents are unknown, but he served as Tyler in Tasmanian Union Lodge in 1857 and when he died in 1863 he was described as 'a mason of high standing' and was buried with military and Masonic honours. James was initiated in Tasmanian Union shortly after his father's death, and four years later was appointed Secretary of the lodge. He served in this position for 40 years, and when he resigned in 1907, because of failing health, he was presented with an armchair, and made a life member

of the lodge. The following year he resigned the last of his military appointments, as well as his other Masonic positions, at the age of 76.

In 1865 James Chisholm was appointed armourer-sergeant for the whole of the Southern Division of the Tasmanian Volunteers, and when they were reconstituted as artillery in 1868, his appointment followed, with an annual salary of £100 and quarters supplied. In 1872 he was gazetted Master Gunner, Sergeant in charge of the powder magazine at Hobart Town, and in 1874 he was recorded in the civil list as 'Master Gunner in Charge of the Military Stores and Batteries, Magazine Storekeeper, Hobart Town, and Inspector of Licensed Magazines'. He had an assistant at Launceston and four staff at Hobart. His titles varied, and his salary and responsibilities increased from time to time. He retired from military duties at the age of 70, in 1902, as Warrant Officer Chisholm, Ordnance Stores, but retained his state government position as Keeper of the Powder Magazine and Inspector of Explosives for another six years.

James Chisholm died at home, of pneumonia, in 1910. Arthur Wiseman says of him: 'He had endeared himself to all by his faithfulness to duty and his unvarying kindness'.

The family tradition was continued by James Chisholm's nephew, James Duncan Walter Chisholm (1873–1936), as a member of Tasmanian Union Lodge and the volunteers. He served in the volunteers from about 1890 and joined the AIF in 1916, was mentioned in despatches in 1917 and retired with the rank of Lieutenant-Colonel. He was Master of Tasmanian Union Lodge in 1924.

### **Other Volunteer activities**

In addition to the necessary drills, parades and shooting practice, the Volunteers were on public display at every opportunity: the opening of Parliament, royal birthdays and other celebrations, and military funerals. The artillery and several rifle companies formed their own marching bands, and some of these played at non-military functions as well as on parades.

The officers, and sometimes whole units, attended theatre performances, and the officers were prominent at vice-regal and other social functions, particularly banquets. Inter-unit rifle-

shooting matches were organised, as well as open competitions, and occasionally unit outings on the river and picnics were arranged.

Despite all this, the Volunteers suffered periodic membership losses, at least partly because of government penny-pinching, and parliamentary denigration of the Volunteers (ranging from 'we don't need them at all' to 'they are inadequate to repel an invasion' and, of course, 'we can't afford it').

Generally, Tasmanian newspapers were very pro-volunteer, particularly the *Mercury* and the *Launceston Examiner*, but there were occasions when they were used for very personal attacks. As early as October 1860, the *Cornwall Chronicle* lampooned Capt Davies of the Odd Fellows Rifles, and proprietor of the rival *Mercury*:

The Second Tasmania Rifles were inspected in the Domain, by Lieut. Col Russell on Monday. The corps went through the usual evolutions on such occasions with tolerable correctness, but it was impossible not to see that their movements were crippled, and their self confidence shaken by the ignorance and incapacity of their captain. (Davis) [*sic*] This absurd personage makes a complete, and most ridiculous exhibition of himself as a "millingtary man" (as he styles it) His words of command suited no other purpose than to confuse and perplex his corps, and convulse with laughter the Inspecting Field Officer and spectators. If you can conceive a bloated toad with a bulrush in its dexter paw parading along a meadow on his hind legs with protuberant belly and stern to match, you will form some faint idea of Captain Davis [*sic*] as he marched past in slow time, with his sword stuck out in front like a butcher meditating the death of a porker,—at once the disgust of the company and the terror of Lieut. Colonel Russell whose eyes and face were narrowly imperilled by the unmanageable weapon flourished by this modern "Bombastes." The corps mustered on the ground 22 members—their nominal strength is over 60—the



whole literary and mechanical staff of the *Mercury* was in the ranks—excepting Dr Richards who was detained on special duty as a reporter of the vagaries of the Captain and the performance of the Corps; . . .

In turn, Davies published an attack on his fellow-captains Tarleton (Artillery) and Solly (First Rifles) in an editorial in the *Mercury* under the guise of urging the government to economise by ‘exact[ing] from every well paid public servant a measure of service bearing a just proportion to his remuneration’. Police Magistrate Tarleton, the editorial advocated, should fill additional offices without further remuneration, and the services of Assistant Colonial Secretary Solly should be dispensed with entirely, and his job done by a junior clerk at one-tenth the salary. Of course, this editorial could have no bearing on the complaint of Davies (Second Rifles) and Wilson (City Guards), both A&I Odd Fellows, that Lt-Col Russell consulted Tarleton and Solly, based on their seniority of appointment, rather than the captains who commanded the largest numbers of volunteers.

One reason for membership loss in 1863 and 1864, although not advertised to publicly as such, was the emigration to New Zealand of a substantial number of young men of martial inclination, attracted by the offer of land in return for militia service in the Maori wars. In October 1863 some 63 men from Hobart and 20 from Launceston departed under three officers and a surgeon, and the following month another 50 left, under Lt Gregson of the City Guards. Their ages ranged from 17 to 39, and they were described as ‘a fine body of men’ and ‘mostly sober, steady fellows’, with a variety of useful skills.

Another reason for ‘patchy’ attendance figures for parades and drills may be deduced from the fact that attendance was sometimes much higher on weekends and public holidays than on weekdays, the conclusion being that Volunteers would give up their *spare* time, but could not afford to attend in *working* time, without the forbearance of employers. When the government set efficiency standards based on attendance records that were unrealistic for the

working man, those Volunteers were denied the incentives offered by the government for ‘efficiency’, and some may well have quit as a result.

In March 1864 the Tasmania Rifle Association was formed, with the stated object of ‘giving permanence to the Volunteer Corps’ and promoting rifle-shooting in Tasmania. The president was Colonel Eagar, with William Tarleton, Benjamin Solly, William Lovett and Walter Hammond on the council, and David Lewis as secretary. Annual subscription was seven shillings and sixpence for Volunteers and a guinea for non-Volunteers, with a proviso that an ex-Volunteer would not be admitted unless he gave a satisfactory reason for having ceased to be a Volunteer. The association held separate annual competitions for shooting with ‘government rifles’ and with ‘small bore’ rifles. In the inaugural competitions, Lewis and Solly came third and fourth respectively with ‘government rifles’ (.577 calibre), and Hammond came first with a ‘small bore’ rifle (.451 calibre).

In May 1865 the Third Rifles (Manchester Unity) and the Buckingham Rifles were disbanded. Colonel Eagar reported a total strength of the Southern Division, excluding the Huon Rifles, of 369 all ranks, of whom 276 attended his inspection on 24 May, with 35 absent on leave, 19 sick, and 39 absent without leave.

Having suffered a government reform in 1863, the Volunteers were faced with another in September 1865, based on the report of a ‘Select Committee on the Volunteer Force’. It recommended disbandment of the existing force and creation of a single corps, the Tasmanian Defence Force, consisting of not more than 300 men, of which 200 would be at Hobart and 100 at Launceston. Country corps might be formed under the name of Rifle Clubs, and would receive government subsidy in the form of arms, ammunition and targets at cost price. The Tasmanian Defence Force (the 300 in Hobart and Launceston) would be supplied uniforms every two years and would be drilled in artillery and musketry; every member, from commanding officer to musician, would be paid for attendance at each weekly drill, and would be fined twice that

amount for non-attendance without just cause. It recommended government prizes for proficiency in gunnery and rifle practice, and subsidised ammunition for all members, and expressed the view that implementation of the report:

will give satisfaction to those Volunteers who have really taken a genuine interest in the movement; and who have, notwithstanding every discouragement, continued faithfully attached to it to the last, in defiance of raillery, ridicule, and a general condemnation of the system of Volunteering now on its last legs.

However, the report was not implemented, and the government left the matter in abeyance for that parliamentary session, with the result that Colonel Eagar issued the following General Volunteer Order:

Officers Commanding Divisions—South and North—are requested to cause the drills and instructions of the corps under their command to be resumed with diligence and attention. The drills, &c, have been suspended for some weeks past, owing to the volunteer officers and other members being impressed with an idea that there was an intention of the part of the Legislature to recommend their immediate disbandment to His Excellency the Governor. But the Colonel Commanding has authority to state that there is no such intention at present, and that annual prizes for rifle firing will be granted this year as heretofore, under regulations published in further orders of this day’s date. Colonel Eagar further trusts that the Captains commanding corps will endeavour to have each a company drill previous to the next Battalion Parade of the officers commanding divisions, with a view to prevent, if possible, any falling off at these parades, owing to the temporary cessation of drills before alluded to.

Since the government had not made the recommended changes of the 1865 Commission, the volunteers proposed a voluntary amal-

gamation, which was accepted and put into operation in January 1866. The First Rifles amalgamated with the Hobart Town Artillery, leaving the Second Rifles (Odd Fellows) and City Guards as infantry, and the Launceston Rifles amalgamated with the Launceston Artillery, leaving the smaller Northern units as infantry. In January 1867 there were approximately 150 volunteers present for the annual parade of the Southern Division, spread evenly between the Artillery, Second Rifles and City Guards.

In March 1867 another Commission was formed 'to enquire into the working of the Volunteer Force of the colony'. Nine months later, a decision was reached, and implemented. As foreshadowed in 1865, the Volunteers were disbanded at the end of 1867, and a new corps established in the new year, with no rifle companies, just the artillery. For the most part it was the old cast back in office, but a new script—and that is another story, for another time.

### In retrospect

With much of the story of the Tasmanian Volunteers yet to be told, it would be premature to draw final conclusions from the events recorded, but some questions may be posed at this stage and observations made on the basis of the reported events of the period 1859 to 1867.

Was the *perception* of threats of attack and the possibility of invasion by a foreign country or plundering by privateers justified? If so, was the response adequate to meet the threat? Even if the volunteers were unable to defend the colony successfully, might their existence have proved a deterrent because of the increased difficulty of conquest or plundering? Answers to such questions would require a deeper study of the situation and even then must remain speculative.

It is not surprising that Freemasons as individuals responded to the call to arms, given the Masonic creed of loyalty to the crown, and civic duty, nor that a substantial proportion of *leaders* in the volunteer movement were Freemasons, given the selection process of the lodges, but was the formation of a Masonic Rifle Company in accord-

ance with the philosophy of Freemasonry? Could it be interpreted as a political act?

Similar questions might be posed in respect of the participation of both varieties of Odd Fellows. These fraternities certainly placed emphasis on 'loyalty', and numbered in their ranks some men of equal social standing to those found in the Masonic lodges. Indeed, some Freemasons were also Odd Fellows, although the evidence so far is of cross-membership only with the Manchester Unity order, not with the Ancient & Independent Odd Fellows. These observations prompt a further question: why did men of relatively high social standing and of more than modest means join a fraternity largely devoted to providing its members and their families with a form of medical insurance and assistance in funeral expenses? The answer would require a separate research paper, preferably by someone better versed in the aims and history of 'Friendly Societies'.

Given the number of politicians and civil servants in the volunteer movement, why was a Parliamentary Rifle Company not formed? Cynically, it might be suggested that there would have been no shortage of officers, but great difficulty in finding sufficient 'other ranks', whether they be called *Cadets* or *Volunteers*.

What, one may wonder, were the motives of those who joined the volunteer movement—and of those who remained loyal to it throughout the period 1859–1867? Did the same motives inspire both officers and men? Clearly, none of them could have been inspired by mercenary motives; despite small emoluments or prizes offered in some instances, all volunteer officers and men must have spent more than they recouped. No doubt patriotism, a sense of duty, and personal pride of achievement played their part in motivating most of them, together with—in some cases, at least—the opportunity to cut a dashing figure on public occasions, and the camaraderie of military service.

Some similarity may be seen between the motivation of the Volunteers and membership of Freemasons' and Odd Fellows' lodges, in-

cluding public parades in regalia. Could there also be similarity of reasons for lapse of membership?

Finally, it would be appropriate to consider to what extent this paper has explored the social context of Masonic participation in the movement. Does it add to the understanding of this small portion of the history of Freemasonry in Tasmania?

*[A full bibliography will be supplied with the final section of this paper. Meanwhile, the extensive footnotes are offered in support of the accuracy of Part I (above). Many other references are available on application to the author.]*

The format of this publication makes the insertion of footnotes a problem.

To overcome this the extensive footnotes for this paper are contained in the following pages. ED

- 1 From *The Elephant's Child*.
- 2 For a full account of the lodges thus formed in the Waikato district of New Zealand, see 'Our Masonic heritage in the Waikato' by RWBro J P Glenie PGW, *Transactions of the Waikato Lodge of Research*, November 1981; and *The extinct lodges of New Zealand*, by RWBro Colonel G Barclay PDGM, PGSec, 48–55 & 79–81, printed by Blundell Bros, 1935.
- 3 For example, in England just prior to the passing of the *Unlawful Societies Act* of 1799, the Lodge of Lights at Warrington formed itself into a unit of the local militia (Prof Andrew Prescott, 'A history of British Freemasonry 1425–2000', reprinted in *Harashim* #43:8), and a 'Loyal Masonic Volunteer Rifle Corps' was formed at Manchester in 1803 ('British Army and Freemasonry in Australia' by RWBro Russell Gibbs PSGW, in *Transactions of the Research Lodge of New South Wales*, delivered July 1992). In Ireland in 1782 Lodge 386 raised the Lowtherstown Masonic Volunteer Corps, and others followed suit (VWBro D H Weir, 'Freemasonry in Ballinamallard' in *Transactions of the Lodge of Research No. CC, Ireland*, vol XXI, and other reports in the same volume), and Bro Bob James reports similar activity in Scotland by Masons *and Odd Fellows*.
- 4 From [www.uniformsotw.com](http://www.uniformsotw.com), © Sean Ryan 2008, and such images reproduced in this presentation are with the consent of the copyright holder.
- 5 'A history of early Freemasonry and the Irish Constitution in Van Diemen's Land (Tasmania)' in *ANZMRC Proceedings* 1998.
- 6 'The Father of Freemasonry in Van Diemen's Land' in *ANZMRC Proceedings* 2004.
- 7 See James, R: 'Problems with UK and US Odd Fellow literature' and 'The story of GOOOF and Traveller's Home in the 1840s and 1850s' at <http://www.takver.com/history/benefit/>; his later publication, *They Call Each Other Brother*, self-published in 2010, gives greater detail but reinforces the initial observation.
- 8 *Colonial Times*, 5/9/1851.
- 9 (Hobart) *Courier*, 27/10/1853.
- 10 In Launceston Charity failed, Faith was soon to become dormant until 1881, Peace failed at Longford, and subsequently at Stanley, while Pacific, in Hobart, did not receive its warrant until June 1860.
- 11 *Hobart Town Daily Mercury*, 12/2/1859.
- 12 At Hamilton, Kemp Town, Kingston (2) and New Norfolk.
- 13 At Campbell Town, Deloraine, Evandale, Franklin, Kingston and Port Cygnet.
- 14 Australian War Memorial 'History' <http://www.awm.gov.au/atwar/colonial.asp>.
- 15 According to Dr Elena Govor ('Australia and the Crimean War', <http://australiarussia.com/AusCrimeaENFIN.htm>), the 'Russian Panic' was recurring: in 1853, 1863, 1870, 1882 and 1885.
- 16 <http://www.awm.gov.au/atwar/colonial.asp>.
- 17 *Hobart Town Daily Mercury*, 28/12/1859.
- 18 Evans, Col AGA Rtd: 'Hobart Town Artillery Company: its record' in *Mercury*, 21/8/1919.
- 19 *Launceston Examiner*, 10/3/1860.
- 20 Anon: *Rules and Regulations of the Hobart Town Masonic Volunteer Rifle Company*, 1860 (pamphlet, 1860).
- 21 *Hobart Town Daily Mercury*, 7/3/1860.
- 22 *Hobart Town Daily Mercury*, 12/4/1860.
- 23 minutes of Tasmanian Union Lodge, 25/6/1860, in the possession of Tasmanian Union Lodge No 3 TC.
- 24 Wottenhall, R L: *Australian Dictionary of Biography*, <http://adb.anu.edu.au/biography/hull-hugh-munro-3814/text5891>.
- 25 *Mercury*, 17/6/1861.
- 26 *Cornwall Chronicle*, 27/10/1860.
- 27 Lt Hood's name was Major Lloyd Hood.
- 28 *Hobart Town Daily Mercury*, 19/6/1860.
- 29 Smith, Neil: *Australian Dictionary of Biography*, <<http://adb.anu.edu.au/biography/wilson-sir-james-milne-4867/text8135>>.
- 30 *Mercury*, 28/9/1863.
- 31 Evans, Col AGA Rtd: 'Hobart Town Artillery Company: its record' in *Mercury*, 21/8/1919.
- 32 Lewis resigned his commission in May 1861 because he objected to the commissioning of John O'Boyle as Second Lieutenant in the Artillery (*Mercury*, 30/5/1861), and promptly joined his brethren in the Second Rifles, where he was promoted Lieutenant and Adjutant, vacancies left by the promotion of Hugh Hull to Captain Paymaster. In December 1863 he was offered the captaincy of the First Rifles, upon the resignation of Capt Solly, but declined. He became a member of the House of Assembly in 1864.
- 33 The following was published in the *Mercury* on 5/4/1864:  
CAPTAIN A. F. SMITH. The friends of the above gentleman, who it will be remembered left Hobart Town for the seat of war in New Zealand, with a view to obtaining active military employment, will be glad to learn that he is about to be entrusted with the absolute command of a corps of artillery, it having been found by the result of a professional examination, to which he was subjected that his qualifications are such as to entitle him to this important mark of confidence. The departure of Capt. Smith from Tasmania must therefore be regarded as another illustration of the manner in which men so much needed in the colony are driven from it by the petty jealousies of those who are unable to perceive or appreciate the valuable qualities which training and cultivation alone can confer.
- 34 Crawford, Sir G: 'The Launceston Artillery', paper read to the Northern Branch of the Royal Society of Tasmania, 5/6/1970; *Launceston Examiner*, 8/5/1860.
- 35 Wyatt, D M: *A Lion in the Colony* (1990) 4.
- 36 *South Australian Register*, 9/5/1846; he is listed as being in the 6th Regiment, but this is probably in error for the 96th, since the 6th did not serve in Australia, and the 96th did, from 1841 to 1848, and was definitely in Tasmania in 1843.
- 37 *Launceston Examiner*, 20/3/1862; *Cornwall Chronicle*, 4/11/1863.
- 38 Davis, M W: 'The Father of Freemasonry in Tasmania', *Transactions of Hobart Lodge of Research*, vol 41 #2 (1988), 20; see also Linton, M & Yaxley, M: 'The Father of Freemasonry in Van Diemen's Land', the 2004 Kellerman Lecture for Tasmania, in *Australian & New Zealand Masonic Research Council Proceedings 2004*, ANZMRC, Williamstown Vic 2004.

- <sup>39</sup> See my paper 'The synagogue and the lodge' in *Proceedings of Launceston Lodge of Research*, May 1993, and *Masonic Research in South Australia*, vol II, Adelaide 1996.
- <sup>40</sup> His son, William Gordon Maddox, MRCS, (a Freemason) was appointed Surgeon Superintendent of Launceston General Hospital in 1870 and was surgeon to the Launceston Volunteer Rifle Regiment in 1882 (*Cyclopedia of Tasmania*, vol 2:57).
- <sup>41</sup> *Mercury*, 21/7/1860; *Launceston Examiner*, 20/9/1860; *Mercury*, 1/10/1860; *Launceston Examiner*, 9/10/1860.
- <sup>42</sup> *Launceston Examiner*, 22/11/1860.
- <sup>43</sup> Hull, *The Volunteer List* (1861).
- <sup>44</sup> *Launceston Examiner*, 25/1/1866.
- <sup>45</sup> *Launceston Examiner*, 25/9/1860.
- <sup>46</sup> His grandson, fourth in line to be named Andrew Hamilton Russell, commanded the New Zealand Division in the First World War (RUSSELL, Major-General Sir Andrew Hamilton, K.C.B., K.C.M.G., D.S.O., etc., 1966 *Encyclopaedia of New Zealand*).
- <sup>47</sup> From the *Colonial Times*, /4/1850:  
PENSIONERS' HIRING BARRACKS, NEW WHARF.—It is announced by Capt. Russell, Staff Officer of Pensioners, that from those who arrived in the Eliza, convict ship, the following are available for hire:—1 blacksmith; 1 cooper; 1 bricklayer; 1 private servant; 1 groom; 1 coachman; 1 shepherd; 5 labourers. Particulars as to the men and their character may be obtained upon application to Captain Russell.
- <sup>48</sup> *Launceston Examiner*, 20/3/1862.
- <sup>49</sup> Walsh, G P: 'Kempt, John Francis (1805–1865)', *Australian Dictionary of Biography*, vol 5, MUP, 1974.
- <sup>50</sup> *Mercury*, 30/7/1861.
- <sup>51</sup> Frank Whitworth Eagar died in 1884 ([http://records.ancestry.com/Frank\\_Whitworth\\_Eagar\\_records.ashx?pid=183414792](http://records.ancestry.com/Frank_Whitworth_Eagar_records.ashx?pid=183414792)); Captain Edgar Boaz Eagar of the Northumberland Fusiliers was killed in action in South Africa in 1899 ([http://www.memorials.inportsmouth.co.uk/churches/royal\\_garrison/eagar-brine.htm](http://www.memorials.inportsmouth.co.uk/churches/royal_garrison/eagar-brine.htm)); Dennis Jachin Eagar died in infancy (*Mercury*, 25/3/1862).
- <sup>52</sup> *Launceston Examiner*, 5/11/1863.
- <sup>53</sup> *Mercury*, 4/8/1865.
- <sup>54</sup> *Mercury*, 2/9/1867. Incidentally, the 'Captain Warren' referred to is *not* Bro (Sir) Charles Warren RE, of Quatuor Coronati fame.
- <sup>55</sup> Not to be confused with his uncle of the same name, Major-General Francis Rawdon Chesney (1789–1872), who served in the Royal Artillery and achieved fame with his feasibility study for the Suez Canal (subsequently adopted by de Lesseps) and a proposed land route to India via the Euphrates Valley ([http://en.wikipedia.org/wiki/Francis\\_Rawdon\\_Chesney](http://en.wikipedia.org/wiki/Francis_Rawdon_Chesney)).
- <sup>56</sup> Hull, H M: *The Volunteer List* (pamphlet, 1861). PGM Robert Clarke in 'Freemasonry Tasmania, the military connection' (45th Blaikie Memorial Lecture, July 2006) refers to photographs of the uniform and cap badge, but could not publish these because of copyright.
- <sup>57</sup> *Launceston Examiner*, 30/1/1862.
- <sup>58</sup> *Mercury*, 30/5/1862.
- <sup>59</sup> Lennox J: 'Tasmanian Arms', *AMAT*, vol 3 #2, 12–18; Presser J C, 'Early Tasmanian Volunteer Marked Arms', *AMAT* vol 5 #4, 6–9; Information Sheet #3, 'Tasmanian Volunteer Arms 1860–1870', Australian Army Museum, Tasmania.
- <sup>60</sup> <[http://en.wikipedia.org/wiki/Whitworth\\_rifle](http://en.wikipedia.org/wiki/Whitworth_rifle)>. Evidently it was admired by some officers: in 1857 Major Eagar named his firstborn Frank Whitworth Eagar!
- <sup>61</sup> Wyatt, A *Lion in the Colony*, p11; <<http://www.tasartillery.com/history/>>.
- <sup>62</sup> Crawford, Sir G: 'The Launceston Artillery', 9.
- <sup>62</sup> Winter, G: "'A careful and capable officer": James Chisholm (1832–1910), gunsmith', *AMAT*.
- <sup>64</sup> Wise, W O: *History of Tasmanian Union Lodge from 1844 to 1919*.
- <sup>65</sup> *Freemasonry in Tasmania 1828–1935*, 151.
- <sup>66</sup> *Cornwall Chronicle*, 27/10/1860.
- <sup>67</sup> *Mercury*, 6/5/1861.
- <sup>68</sup> *Mercury*, 7/10/1863.
- <sup>69</sup> See, for example, the *Mercury* editorial 'The Volunteers', 17/10/1865.
- <sup>70</sup> *Mercury*, 27/5/1865.
- <sup>71</sup> *Cornwall Chronicle*, 16/9/1865.
- <sup>72</sup> *Launceston Examiner*, 7/10/1865.
- <sup>73</sup> *Mercury*, 4/1/1867.

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