

# Harashim

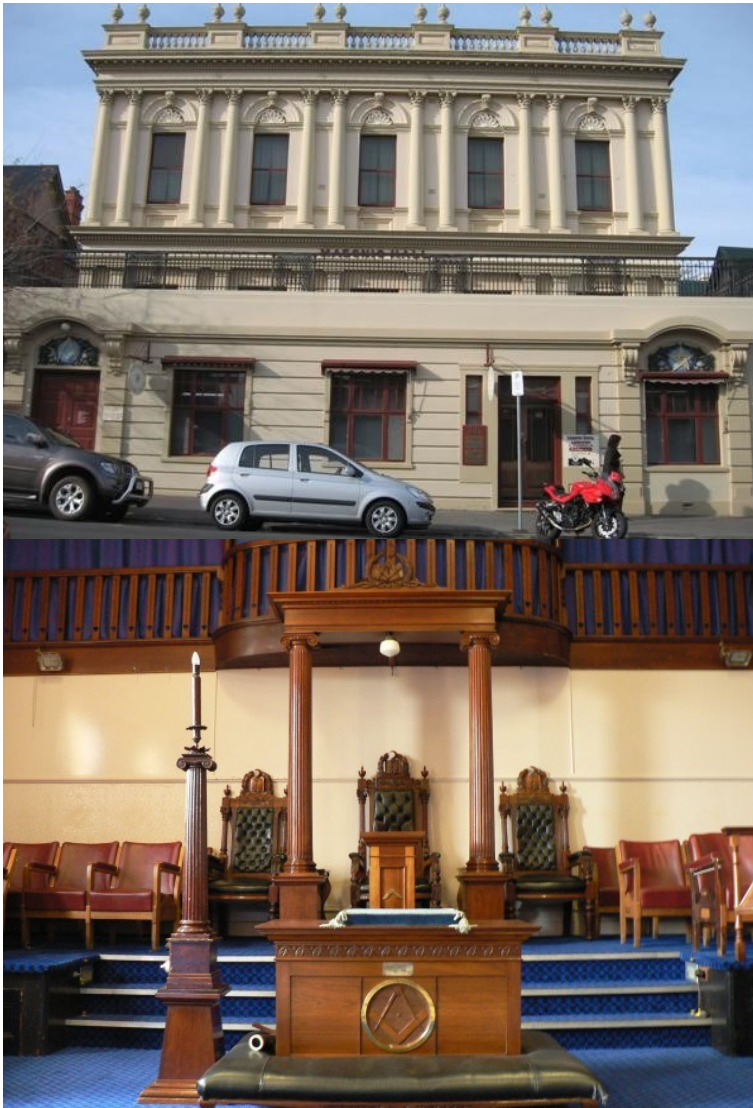
## חרשים

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

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## The 2016 Launceston Conference



In October 1998 the 4th Conference of the ANZMRC was held at Launceston in the building pictured on the left. The lecturers were:  
for Western Australia, WBro. Arthur Hartley, PSGD  
*The Geometry & Construction of the Great Pyramid*

for New South Wales: RWBro. Arthur Astin, PJGW  
*Samuel Clayton, Australian Masonic Pioneer*

for Victoria: VWBro. Ron Cook, PGIWkgs  
*The Early History of Freemasonry in Tasmania*

for Tasmania: VWBro. Arnold Schott, GReg  
*Freemasonry, Two Chief Justices and Two Constitutions*

for South Australia and Northern Territory:  
WBro. George Woolmer, OAM, GLib  
*The origin and development of Freemasonry—an upset thesis*

for Queensland:  
Bro. Harvey Lovewell, MM  
*The Bronze Castings of Solomon*

for New Zealand:  
VWBro. Guy Palliser, PGDC  
*The World of the Antients and Moderns - London in the 1700s*

There have been many changes since then and we have lost some of the above scholars to the Grand Lodge Above. However, at each conference new researchers present their work and ideas which are up for discussion. This makes for lively forums.

Once again Launceston will host the 13th Biennial Conference, the organisers have negotiated an accommodation deal. Check here-

[http://www.launcestonresearchlodge.org.au/event/13th-anzmrc-conference-2016/?event\\_date=2016-08-25](http://www.launcestonresearchlodge.org.au/event/13th-anzmrc-conference-2016/?event_date=2016-08-25)

## 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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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.

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 and to be 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.

## Living Freemasonry

The first prize winner in the Grand Master's Literary Prize for 2015 United Grand Lodge of New South Wales and the Australian Capital Territory  
by **RW Bro Geoff Ludowyk PSGW**



Being a Freemason is not – to me – merely about knowing what our Masonic tenets and principles are but lies in taking pleasure in them.

Knowledge by itself can be a dry and dusty thing, to be taken out and aired from time to time when the occasion calls for it. 'Living' is an attribute which describes Freemasonry more aptly and, looking to the Oxford English Dictionary, we can describe 'Living Freemasonry' as having life; being real; being contemporary; and is the action of living one's life in a particular manner.

I learnt one useful lesson about 'living Freemasonry' from my father, who was a Freemason in another jurisdiction. He was an Anglican who fell in love with a devout Catholic woman. To marry her, he had to promise that their children would be brought up and raised as Catholics. And so we were. We went to Catholic schools, were immersed in Catholic doctrine and went unfailingly to Mass every Sunday; and my father was always there to make sure that we got to Mass on time. He also insisted that we attend Sunday School in the afternoon, something my mother was not particularly fussed about..

My father remained staunchly Church of England until his death in 1975 and I occasionally wondered why he was so much more rigorous than my mother in ensuring that we

practised our Catholicism. It was not until I joined Freemasonry some twenty years later that I was able to comprehend this conundrum. He applied the principles of his Masonic Obligation to all facets in life; not just in applying them but also in taking pleasure in them.

He did this by cultivating friendships with Catholic clergy. He taught Italian to our local Parish Priest – a Canadian – to prepare him for a posting to the Holy See. This was all the more remarkable because my father, although a linguist, had to teach himself Italian first to do so. He frequently invited senior clerics home for dinner and they would discuss universal points of theology late into the night. These were entertaining evenings and I used to listen on the periphery while pretending to be absorbed in homework.

This is an opportune point to go from the example of an individual; to how we as Freemasons can practice and enjoy 'living Freemasonry'. To quote Christopher Hodapp in 'Freemasons for Dummies': "Freemasonry is a strange topic. It's not a religion, but it's religious. It's not a political movement, but its members have been some of the greatest political and social reformers in history. It's not a charity or a service club, yet its various organisations operate outstanding charities. Its language comes from the 18th century, yet its lessons apply to the 21st..."

So what is Freemasonry? To me it is a combination – in varying degrees – of fellowship; of charity; of sociability; of self-development; and of brotherhood throughout the world; all robustly underpinned by a strong moral code which expects men to be truthful and for their promises to be believed.

How many of us live our Freemasonry? That is a question I cannot answer with any degree of objectivity as it has not been measured. This is not an important question though.

We can safely assume that Freemasonry is representative of the society in which it exists; and that this representation is heavily biased towards the good in society – arising from

the values of the Institution and the aspirations of those who join.

The important question is: How can I live my Freemasonry? There are no prescriptive answers but there are practical guides which a man can follow. First and foremost among these is a mind shift from wearing Freemasonry as a comfortable, well-worn glove which fits snugly to your hand, which you pull on once a month or thereabouts without a second thought; and which you later remove with either a feeling of satisfaction or perhaps satisfaction tinged with a fleeting and soon forgotten niggles; then putting it away until the next time. It is all too easy to be seduced by routine. The Canadian Mason and author, Stephen Dafoe, likened it to an imaginary restaurant chain which had a slogan, "We take good food and make it better" – but did not deliver on that promise, leading eventually to the decline of the chain as its newer patrons woke up to the hollowness of that promise. Shake off that seduction! We must take responsibility for thinking about our Freemasonry and how we can implement its philosophy in our everyday lives with our families, our neighbours, our friends, our communities, our workplaces and our Lodges. Living Freemasonry starts with us and our Lodges and the decisions we make today will have a bearing on Freemasonry for our children's children.

We are at a moment in time that may never be repeated. The world is going through revolutionary change and our Lodges need to adapt to that change or risk becoming an anachronism. Change is our bedfellow and there is nothing we can do to displace it. Instead of making change unwelcome, we should embrace it and partner it.

As Master Masons, we are the Perfect Ashlars of our Lodges. Essentially it means that we must have the same set of values in our 'outside' lives as those we espouse in our Freemasonry. If not, it means that the Ashlar is flawed, presenting one face to Freemasonry and another to the world at large.

The starting point must be our ritual because it is the very cornerstone of



our moral philosophy, but – and this is a very salient point – it is not an end, it is only one means to an end. The ritual is there to provide lessons to the initiate as he progresses through Freemasonry. It is not there to be trotted out as an exemplification because we do not have a candidate. It gets back to what we and our Lodges are there for. Are we there just to make Masons or are we there to develop, promote and encourage lifelong learning and discovery, based on the principles of our fraternity?

If we are there just to make Masons, then we have lost sight of the reason for our Lodge's existence. One can see the symptoms of this with Lodges scheduling exemplifications; or opening and closing in the three degrees; or just having a business meeting only. While these may satisfy long tenured members, it does nothing to develop them or to attract and keep our newer members. This is not 'Living Freemasonry'; it is 'Fossilised Freemasonry'.

My message is simple – if the Lodge does not have a candidate, then do something different. "Not another lecture...", I hear the groans. I agree – lectures can be boring but they can also be most interesting. In the opening to this essay I wrote that 'Knowledge by itself can be a dry and dusty thing, to be taken out and aired from time to time when the occasion calls for it'. I am referring to stored knowledge – what we have already learnt. What can make a lecture interesting is new knowledge – adding to the store. What is more, it does not mean that we need new lectures or new lecturers. The ingredients are all there, we just need to learn how to cook with them.

The late Max Schubert of Penfolds Wines once said that you cannot make a good wine from bad grapes but that you can certainly make a bad wine from good grapes. We have good grapes in Masonry and these are the lectures and other resources available to us. Having a person stand in a corner of the Lodge Room and drone on and on is not what I espouse. As an example, take the accredited talk on the First Degree

Working Tools. This was written in 1924 and we need to remember that it was written at a time when society was vastly different, although the underlying message is still of value. There are a number of ways to present that talk, other than the drone approach.

One approach would be for the presenter to take a point from the talk, go up to one of the brethren, state the point and ask him if he agrees or disagrees with it. If the answer is monosyllabic, ask him 'why?' If he says something out of left field, bounce that off the others around him. Do the same with other points. In this way, the dusty talk becomes interactive, people engage in it because it becomes fun and we learn from each other.

It's not hard. These talks abound with potential questions. For instance, here is one example: "The talk on the First Degree states that the 24-inch gauge is a static instrument, rigid and inflexible; while the other two are dynamic. The gauge also represents the wisdom of the Worshipful Master. This seems to imply that the Master's wisdom should be rigid and inflexible. Do you agree with this?" And so on.

Another approach is to take a Masonic topic – controversial or otherwise – well before a meeting and organise a debate between two teams drawn from your Lodge; or you can challenge another Lodge in your district. Run it as a traditional debate with your DGIW or an independent Master as adjudicator. When the debate is over and before the result is announced (save the adjudicator's summation and verdict for the South), open the topic up for discussion by all. Have someone there to facilitate this.

Take a point made by one of the teams and ask an audience member to say whether or not he agrees with it. Bounce it off others. Take another point and do the same. At the end of it all, arrange for a rematch to be hosted by the visiting Lodge and it will snowball.

What else can we do? We can invite interesting people from our local community organisations and pro-

fessions to come to Lodge and speak to us. It's a diverse community out there, full of people with engaging interests. It would not take much persuasion to engage them, especially if the Lodge can assist their endeavours in a material way. Show our communities that we are interested in what they do, that our Lodges are a part of it and that we want to explore how we can actively contribute to community life.

We must also involve our wives and partners. If Freemasonry is a way of life, then it cannot be to the exclusion of wives and partners. How can they contribute to it? Ask them how; not tell them how. Ask them to discuss it in your Lodge so that you can learn from them. Our wives and partners are a powerful, untapped source for doing good in the community.

We need to focus on transforming our Lodges into quality organisations that are like old trees – firmly rooted in the ground of history and tradition but forever putting out new leaves, new branches and new shoots. We need to shift our thinking about our Masonry by actually thinking about our Masonry and taking it out into our communities as an observable and attractive way of life.

Let us not focus on declining membership and how we can stem that but on how we can stimulate the members that we have to become more active in learning; in heightening our awareness and our contributions to our communities; and taking responsibility for making ourselves better. Freemasonry is not about taking good men and making them better. It is about taking good men and then we make ourselves better.

All it takes is for one man to join such a fraternity and to enjoy his Masonry; and he will bring others in. If there is one thing that is clear to me, it is that age is NOT a prerequisite for enthusiasm, exuberance and energy in our Freemasonry. Live your Freemasonry and your Freemasonry will live!



## Freemasonry in the University. A serious proposition?

On 29 and 30 May the Bibliotheque Nationale de France will be the venue for an unprecedented event in bringing together for the first time prominent men and women of scientific research from across the globe on the theme of freemasonry and fraternal societies in general. Organised by the American online university revue *Ritual, Secrecy and Civil Society*, and led by Paul Rich of the George Mason University, the symposium will promote the pioneering work done by the 'Friendly Societies' in Britain and America, but also the associations and guilds in France and Germany and in certain workers' organisations using rituals and 'symbolic secrets'. The historian and researcher Roger Dachez, taking part in the two-day event, sums up the major issues of a symposium which is intended also to be an opportunity to show that freemasonry in itself constitutes a complete research project. A real masonic presence at the heart of the American and Anglo-Saxon university environment, only partly shared by their French counterparts, for whom freemasonry is still regarded as something unpleasant and controversial.

Interview recorded by Helene Cuny;  
translation by Julian Rees.

Helene Cuny: What was the motivation behind the organisation of this symposium?

Roger Dachez: This event comes as a continuation of the symposium held in Scotland at Edinburgh in 2014. It reflects above all an idea which is quite new in France, namely that freemasonry deserves to be regarded as a subject of scientific research. However curious it may appear, the French universities have for a long time remained distanced from the masonic phenomenon, judging it to be not particularly credible. A radically different position has been adopted in England where, since the end of the 19th century, a genuine school of masonic history has been created, a first milestone in making freemasonry accessible to the academic domain. While the

Anglo-Saxons adopted this position very early, the French have only belatedly been won over to the idea. Some timid attempts by the French saw the light of day shortly before World War II but of the few who ventured into this arena, none were able to avoid bias in regard to the role supposedly played by freemasonry in the French Revolution. The scientific history of freemasonry in continental Europe only started in 1970. Pierre Chevallier is one who figures in the vanguard of that movement. The genesis of his *Histoire de la franc-maçonnerie française* (History of French Freemasonry) in three volumes published in 1974 in the 'collection jaune' (yellow collection) of Fayard dedicated to the major historical studies, deserves to be mentioned here, illustrating as it does so superbly the spirit which reigned at the time in scholarly circles. When Pierre Gaxotte, the director of the famous collection, proposes to Pierre Chevallier to put together a history of freemasonry, he does so with the conviction that the institution of freemasonry is the initiator of the French Revolution and by that fact deserves particular attention. Now in these three volumes, Pierre Chevallier demonstrates that this is not the case at all. When he discovers this, Gaxotte delivers himself of this sentence, which speaks for itself: 'All in all, you have written a large book about nothing.' Far from the hesitancy of the French, the English and the Americans went into the lead: at the beginning of the 21st century in England, in Germany, in the Netherlands, in Spain and in Italy chairs were created in universities, studying the masonic phenomenon and fraternalism. These chairs are linked to the history of western esotericism. In France there is only the Ecole Pratique des Hautes Etudes, under the direction of Antoine Faivre, which interested itself in the subject, at the end of the 1970s.

HC: How do you explain this reticence towards the study of a phenomenon which is, after all, so significant and so enduring?

RD: In France, freemasonry did not

evolve at all in the same way that it did in the Anglo-Saxon countries where, if one takes the example of the United Kingdom, it very soon became identified as an apparatus of the State, becoming a forum for social recognition. It is also customary that a member of the Royal Family should be head of the United Grand Lodge of England, both bodies being intimately linked to the aristocracy. From this concept ensues the presence of university masonic lodges installed on the campus itself, these lodges enjoy a special hall. The Rector of the University is himself often a Provincial Grand Master. Students are initiated, who in their turn promote freemasonry. Quite different was the history of French freemasonry which, in the course of the 19th century and up to 1870 remained a phenomenon barely tolerated, looked down on by authoritarian governments, condemned by the Catholic Church from 1738 onwards. At the advent of the Third Republic it became the first political party. To sum up, in France, the freemason of the end of the 19th century is often a radical-socialist teacher, violently anti-clerical, while in England he is an Oxford Professor, a member of the most conservative political party. As you see, these are two different models which are opposed to each other, and which explain even today the reticence of French universities faced with a subject matter regarded as controversial, and making it very difficult to organise international conferences on an academic level.

HC: What will be the main features of the symposium?

RD: We should emphasise this very rare event: that this conference will group together, for two days in one place, the best American, English and French researchers, exchanging ideas within different working groups and plenary sessions. Such a meeting will enable Anglo-Saxon freemasons to better understand certain aspects of continental freemasonry which are, for them, very complex, but also, perhaps, to resolve some enigmas of our masonic historiography, by comparing French and British sources. This for example in regard to the questions of the origin of the Scottish degrees in France, an

origin which one places in a founding period between 1725 and 1745, during which one can say that there was only one sole freemasonry on both sides of the English Channel. This task of comparison of sources has never truly been undertaken, and the mistake could be to believe that the keys to this are only to be found in France.

HG: As a kind of resurgence of anti-masonry can be discerned, what sort of impact could this kind of event have on the public?

RD: Of course this symposium is addressed principally to a public of connoisseurs. Nevertheless, one has noticed over recent years a growing desire among freemasons to understand the origins of freemasonry and the founding texts. This type of symposium shows, on another level, the fundamental ambiguity of French masonic landscape, split into two different visions. One of these visions maintains that freemasonry is a purveyor of a societal message to be delivered and of values to be defended, which to my mind is a little hypocritical, making politics without having the courage to say it. The other vision stands up for the idea that freemasonry is an initiatic order and that it has no message to deliver to the outside world. I would go further, in maintaining that a not inconsiderable number of freemasons would say that if freemasonry expresses itself, it is to make declarations, declarations which are little understood. The interest which the symposium arouses will give a strong indication of the way in which freemasonry is regarded.

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The following paper is from the Newsletter of the The Thomas Dunckerley Correspondence Circle sent by Jean-Marc Van Hille. The Circle is not a Lodge of Research nor a Masonic body of any kind, but an association of historians devoted exclusively to Masonic history with a specialty in the role played by seafaring Freemasons in maritime history. However any strictly masonic paper will be proposed.

From 2007 through 2011, forty-four monthly letters were sent to over one hundred recipients, both Masons and non-Masons, in France

and abroad, all of whom were interested by what is today known as maritime/masonic history.

## THE ODD FELLOWS

[Mark A. TABBERT  
Director of Collections  
George Washington Masonic National Memorial Association  
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Director of Collections  
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[First published Dec.2003 on "The Northern Light", Scottish Rite Freemasonry, Northern Masonic Jurisdiction, USA]

"There's Nothing Odd about these Fellows"

"What's so Odd about the Odd Fellows?--- nothing"

What was the largest fraternal organization during the so-called "Golden Age of Fraternalism" (1870-1910)? You may be surprised to know it was not Freemasonry but the Odd Fellows. In 1890 Freemasonry had 609,000 brothers while the Odd Fellows had over 672,000. You may also be surprised to know the Scottish Rite Masonic National Heritage Museum probably holds the largest public collection of Odd Fellows artifacts, and materials in the country; some 700 items. Just as many men joined both the Craft and the Odd Fellows, so our museum collections both Masonic and other American fraternal history. Indeed the relationship between the Freemasonry and Odd Fellowship was quite similar and often truly fraternal.

As with Freemasonry, the Odd Fellows is a British institution. They began in England in the late 1700s as a "friendly society" for working class men and artisans. Meeting in taverns to socialize they also pooled their resources to help each other in times of need and for burial fees. That such an "odd" assortment of men would organize for such benevolent purposes was considered "odd" for the times and from which perhaps their name sprang.

That they also practiced such broad charity may have also caused these fellows to be considered "odd." Whatever the origin of the name the first lodge proudly adopted the title and have continued to care for each other for well over 200 years.

Like Freemasonry there were individual Odd Fellows in the United States prior to the first lodge forming in 1819. The revered founder and first "Grand Sire" of the American Odd Fellows is Thomas Wildey (1782-1861). A coach-spring maker, he became an Odd Fellow in London before immigrating to America in 1817. Through his efforts he organized the first lodge in Baltimore and received a charter from the English Grand Lodge to spread the fraternity in the United States. Blessed by boundless energy and a dedication to help those in distress between 1819 and 1840 he started 155

lodges in 14 states that initiated over 11,000 brothers. Its great national Grand Secretary Thomas Ridgely who served the fraternity from 1833 to 1880 further supported Wildey's fledgling order.

So successful was American Odd Fellowship that it came in conflict with the Odd Fellow's "world headquarters" or the Grand Lodge of England. After the separation in 1843 they changed their name to the Independent Order of Odd Fellows and within ten years the number of lodges leaped to 2,941 in 33 states and a total of 193,000 brothers.

Similar to Prince Hall Freemasonry, African Americans have their own Odd Fellows lodges. In 1842 the English Odd Fellow Grand Lodges issued a warrant to black sailor named Peter Ogden from New York City. Unlike Wildey however, Ogden never separated his lodges from England and to this day it remains part of the Grand United Order of Odd Fellows. When Ogden died in 1852 there were 32 lodges, by 1863 there were 50 and by 1900 2,253 with 70,000 members. The GUOOF continues to this day and are headquartered in Philadelphia.

Although heavily influenced by Freemasonry's rituals, symbols and tenets, a large measure of the Odd Fellows' success came from its dedication to serve its members. Its three secret ritual initiations taught the "three links" of fraternity as

“Friendship, Love and Truth” and commanded its brothers to “Visit the Sick, Relieve the Distressed, Bury the Dead, Care for the Widow, and Educate the Orphan.” In the forty years between the founding of Wildey’s first American lodge and his death in 1861, Odd Fellow’s paid out nearly \$9,000,000 in relief. After the Civil War State grand Lodges began building homes for widows and orphans. With the first opening in Meadville, PA in 1872 by 1927 there were 62 home in the United States. Between 1830 and 1936 the fraternity had paid out over \$247 million in relief.

In other ways the Odd Fellows innovated before Freemasonry. Before the Order of the Eastern Star for female relatives of Masons the Odd Fellows started the first women’s auxiliary. Call the Daughters of Rebekah it was begun by future Vice President of the United States (and Freemason) Schuley Colfax in 1851. The Rebekahs have one initiation degree based on wife of the Hebrew patriarch Isaac. Within 50 years of its founding it had over 340,000 daughters and it membership peaked in 1925 at just over one million. In 1932 Rebekahs formed their girls’ youth group called Theta Rho.

Similar to the Masonic Royal Arch Degrees of the York Rite, the Odd Fellows established “higher” degrees in the Encampment. Containing three degrees, the Patriarchal, the Golden Rule and the Royal Purple they originated in England and were first performed in the United States in the 1820s. Like the Royal Arch the Encampment had its own state and national hierarchy but ultimately remain subordinate to state and national grand lodges.

Building upon the success of the Encampment, in the 1870s and 80s the Odd Fellows established their own Masonic Knights Templar-like order. Called the Patriarch Militant it officially became part of the Order in 1886. Rather than commanderies, the Patriarch militants met in Cantons. Individual members were titled chevaliers and within three years of its organization it had over 12,073 members in 356 cantons. The Militants’ mottos are “Justitia Universalis” (Universal Justice) and “Pax aut Bellum” (Peace or War) and its insignia is the crossed crock and sword with crown. Several factors led to the

Militants success; a love of marching and military music after the Civil War, a fear of labour unrest and riots after 1877 and a huge war surplus of uniforms and swords.

The Odd Fellows even created their own Shriner’s in the early 1900s. Several different groups were attempted, called the Order of Muscovites, Prophets of Bagdad and the Knights of Oriental Splendour. The successor of these and most successful were the Ancient Mystic Order of Samaritans or AMOS who wore red fezs with the motto “We Never Sleep.”

The Odd Fellows membership peaked in 1920 at 1.7 million brothers. While still strong during the Roaring ’20 the Great Depression nearly bankrupted the fraternity. The Stock market crash caused families to drop their membership, lodges to fail to meet their mortgages and homes to lose donations. The advent of social security, welfare, private health insurance and other forms of relief made most of the Odd Fellows’ charity obsolete. The popularity of radio, movies, and later TV and other forms of leisure all help to erode Odd Fellow, and most other fraternal orders’ membership. By 1960 the Odd fellows had half the members they did in 1920. Today there are still many active Odd Fellow lodges across the country, mostly in small town and rural communities, yet firmly linked by “Friendship, Love and Truth.”

#### Sources:

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- *Album of Odd Fellow Homes*. Ida F. Wolfe, editor. Minneapolis, MN: the Joseph M. Wolfe Co., 12th ed., 1927.
- Schmidt, Alvin J. *Fraternal Organizations*. Westport, Conn.: Greenwood Press, 1966.

### Introducing Bro J-M Van Hille by Tony pope

Brother Jean-Marc Van Hille has an abiding interest in maritime history and in links between Freemasons and the sea. It appeared to him that no research lodge under any Masonic jurisdiction had given sufficient attention to the subject of

maritime Freemasons and so, in September 2004, on board the destroyer *Maillé Brézé*, at Nantes, on the Atlantic coast of France, he and a group of like-minded Freemasons formed an informal ‘lodge’, *The Link #2*, for the purpose of studying ‘maçonico-maritime’ history. In 2005, under the direction of Bro Van Hille, the lodge published its *Transactions* in the form of a 119□page reference work, *Dictionnaire des marins francs-maçons*. The following year, the lodge metamorphosed into *la loge maritime de recherche La Pérouse #1*, and between 2008 and 2015 three more ‘naval lodges’ were erected, to share the French coastline between them: *Contre-amiral Vence #2* (covering the Mediterranean coast), *Capitaine Le Tellier #3* (from Dunkirk to Saint-Malo) and *Latouche-Tréville #4* (Nantes to the Spanish border), leaving *La Pérouse* the coast from Saint□Malo to Nantes.

The publisher of the *Transactions* of *The Link #2* and *La Pérouse #1* at Nantes is appropriately named *le Phare de Misaine* (literally, ‘the beacon of foremast’). As its *Transactions* for 2008, *La Pérouse* produced a second edition of the *Dictionnaire*, enlarged to 310 pages. In 2011 a third edition of the *Dictionnaire*, with 529 pages, describing more than 2000 Freemasons from around the world (including PGM Lawrie Abra of Tasmania), and containing a preface by Bro Pierre Mollier, of the Grand Orient of France, found prestigious publishers in Paris.

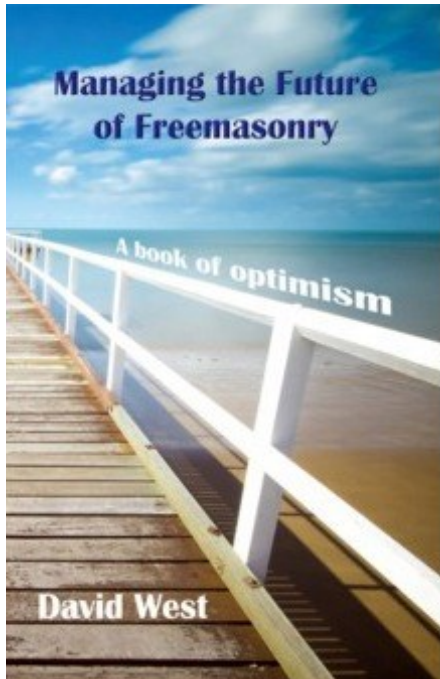
Bro Van Hille also located a number of academic maritime historians and senior naval officers, some of whom were Freemasons, and by the close of 2006 they had formed a correspondence circle, named after a well-known 18th-century mariner Freemason, Thomas Dunckerley. In January 2007 they began publishing a monthly *Lettre Périodique*. The introduction and the first article were by Bro Van Hille, but the scoop of the first issue was a paper by Rear Admiral François Caron, administrator of the Society of French Maritime History, who is not a Freemason.

Meanwhile, Bro Van Hille encountered the peripatetic webmaster of ANZMRC, Bro Dr Richard Num, who introduced him to *Harashim* and the ANZMRC e-list.. Continued page 12.





## Book Reviews



Managing the Future of Freemasonry  
by David West  
REVIEW BY DUNCAN BURDEN ·  
DECEMBER 1, 2015

**Managing the Future of Freemasonry  
– A book of optimism – David West**

Paperback: 194 pages  
Publisher: Hamilton House Publishing  
Ltd.; 1 edition (October 17, 2015)  
ISBN-10: 0992857244  
ISBN-13: 978-0992857240

Don't judge a book by its over.

When this book arrived I assumed by its cover design and title that it was a self-help book for Worshipful Masters and Lodges to manage their part in Freemasonry. I thought that the book may contain a review of suggestions of how to deal with a historic Fraternity in a modern world, perhaps addressing challenges of membership expectations, social media and public awareness of what is mysterious masonry?

I even thought that perhaps it addressed the issues of new young members, of how a Lodge may have to look at amending historic ways to match the demands of new family life.

All these sort of expectations seemed to

emulate from the cover and the title.

Yet, it was not until I really got into the book that I really came to realise why such images and title were chosen.

They do not appear to be used in the usual superficial advert manner to encourage someone to read the book, but instead they rather seem to be something that you appreciate AFTER you have read it. Almost most like English Freemasonry, in that once you hit the last degrees, you then get to understand what it was all about.

Whether this was intentional or not for the choice of cover and title I don't know, but it is what came to mind after finishing this book.

This book is really a revolutionary look at Freemasonry today, expressing comments of observation that will leaves most readers nodding in appreciation.

So often in England, and even overseas, there appears to be a hint of concern over managerial aspects of Freemasonry. Globally numbers of membership are falling, more Lodges closing down and fears that some Masonic authorities are attempting to address these issues by changing the essence of Freemasonry and presenting it simply as a Moral Social club. Although conversations are exchanged amongst the 'Rank and File' Brethren, mostly expressing these same concerns and observations, nothing yet has been engaged with the 'management' of the Fraternity. Instead, a vast majority of Masons are simply left with a sense of foreboding, like a Shakespearean tragedy, (named so because all the primary characters die). In this sense the Brethren are muttering... 'something is rotten in the state of Freemasonry'.

Yet, this book is not about moaning, it is, as the cover says 'a book of optimism'.

It begins with a detailed account of the events recognised in Freemasonry today and the nature of the social society in which we live, and points out that this has all happened before. The first few chapters are full of constructive commentary, including formal statistical reports and examples of social reflective anecdotes. (The one I had to read several times, due to the sheer

shock, was a glimpsing line reporting that one of the Grand Masters was more than likely murdered by a serial killer!). Theatrics aside, the book presents a balanced review of society AND Freemasonry for the past two hundred years and shows how these two elements have affected each other. The author takes skill in touching on the subjects of politics and religion as practical points of discussion.

Following this, there is an excellent educational review of how the fundamental values of Freemasonry have been affected by social change.

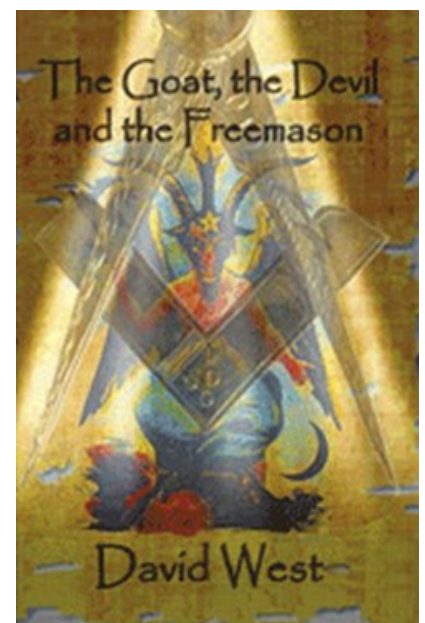
The author presents an engaging philosophical history of 'morality', of what the word conjured in the 19th century and how its value was damaged by the end of the 20th century.

Which brings the reader to the purpose of the book....what are we to do as Masons for the Management of the Future of Freemasonry.

This is a book that all Grand Lodges should read, but I feel that those of that ilk who may be inspired by this book may not have the faith to engage with it. So instead, this is a book really for every Mason to read, and then through their actions inspire what Freemasonry has the real opportunity to be, not simply for the individual Brother, but for what Freemasonry was meant to be; a light for the community as a whole. Hence again the secondary title 'A Book of Optimism'.

This really is an educational read, a study of the culture in which Freemasonry has survived for the past 200 years, a classical appraisal of the language used in Freemasonry, and a practical guide for both Lodges and individuals to get more from the Craft, and to -lay those foundations stones.

\*\*\*\*\*



## The Goat, the Devil and the Freemason

By: *David West*

This is a complex, erudite and wide-ranging book – an eclectic collection of ideas, comprising a very entertaining ramble through a lot of fascinating fields – and I enjoyed reading it. In the ‘Prelude’ the author tells us that his cousin ‘described an early draft of this book as a miscellany’. The same word could also be applied to the finished work. A quick flick through the illustrations gives the prospective reader an idea of the widely disparate subjects through which the author roams – from the Tree of Life to the St. Louis Rams cheerleaders and from Wittgenstein to Morecambe and Wise (only four pages apart). My first thought was to wonder what sort of narrative could possibly link all these illustrations together.

Although very knowledgeable, the author’s style is conversational. The structure of eleven chapters, however, interrupted by seven ‘Interludes’ makes it rather disjointed. The author does draw all the threads together in a ‘Retrospect’ at the end but I would like to have been given a framework at the beginning. I was fascinated by Albert Pike’s background as a fur-trapper in the Wild West – not that it had anything at all to do with Freemasonry – but, even though he provides evidence to support it, I suspect that the American Masonic reader will not welcome the author’s view that:

‘Pike gets it all wrong; he lifts great undigested chunks from Constant [Éliphas Lévi] and makes ex cathedra statements about freemasonry which are false. [...] he clearly had a need to be noticed and to be taken as a superior mind, a Magus even.’ (p. 221).

I also enjoyed the idea that the ancient Greeks, Egyptians and Romans viewed the affairs of their gods: ‘rather as people today enjoy TV soap operas or the love life of ‘celebs’. [...] since] like Eastenders, the myths are more about sex and violence than grace and radiance.’ (p. 78).

Although I wholeheartedly agree with his conclusions that: ‘... there is no goat in freemasonry. There never was’ and ‘freemasons do not worship the devil’ (p. 224), I found myself disappointed to find that his interpretation of our rituals and ceremonies was so superficial. It is, of course obvious that ‘Brotherly Love’ is another term for the fellowship we all find in our Lodges and Chapters, and that ‘Relief’ means charity in all its aspects – both financial and in general

attitude. I cannot, however, agree that ‘Truth’ is just about ‘honesty in word and deed.’ (p. 225).

I had been quite excited when I read that he seems to embrace the idea that an exclusively literal interpretation of the Bible is not necessarily correct or desirable (pp. 78-85) and earlier on he had he had written of Freemasonry:

‘No-one pretends that the ritual’s stories are true any more than the stories of Thomas Malory’s *Le Morte D’Arthur*, John Bunyan’s *Pilgrim’s Progress*, or Dante’s *Divine Comedy*. They are all allegories.’ (p. 44).

But then I was confused, when he later states:

‘For the Royal Arch Mason, the comforting aspect of the story is that it is true. [...] Cyrus did give such a proclamation; Zerubbabel did go up to Jerusalem with the intention of rebuilding the temple’ (p. 90).

For me, this is entirely beside the point. So what, if: ‘the Royal Arch story has a basis in fact?’ (p. 90). The Royal Arch story, like all Masonic rituals is an allegory. The question is: What does the story teach that is of relevance to man in the 21st century?’

Although he sees *Morte D’Arthur*, *Pilgrim’s Progress*, the *Divine Comedy* and Masonic rituals as allegories and states that they: ‘all have important lessons to teach’, he then expresses the view that the lessons Freemasonry teaches only exemplify: ‘virtues which we are exhorted to demonstrate in our daily lives: honesty, loyalty, citizenship, fidelity, brotherly love, charity, excellence, and humility’ (p. 44-5) – nothing more.

The “basic morality and charity” interpretation of Freemasonry is a superficial one and many would argue that, if this is all that it has to teach, Freemasonry would not have survived very long at all. After all, the basic morality “Do unto others as you would have them do unto you” is taught by every parent, every school, and every church in the world. And anyone can easily donate to the charity of his choice these days. You do not need to become a Freemason to practise basic morality or charity.

He states that: ‘Albert Pike attempts to present freemasonry as a set of specific religious beliefs, as a route to the truth’ (p. 44) but disagrees with this view and goes on to say that the rituals: ‘tell a simple story; one which really

has little to do with a Supreme Being’ (p. 44). I am with Albert Pike! I would, however, agree with David West when he says of Freemasonry:

‘while many of the brethren might be a little embarrassed to say it out loud, what we really gain is a feeling of something beyond ourselves, something that lifts us onto a higher plane.’ (p. 198).

**Tony Baker**

**Price:** £16.99 (US \$25.99)

**Publisher:**

Hamilton House Publishing Ltd

**ISBN:** 978 0 9550352-8-9

Can be obtained from

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



About the Author. David West.

Dr David West gained his first degree in Philosophy from the University of Exeter and his Doctorate of and in Philosophy from the University of Leicester.

He taught at universities in England and Canada for several years, publishing in the academic press. His business career included Ford and Xerox. He served on several committees on the future of work, was special adviser to a cabinet minister and later founded 'The Working Manager Ltd', creating the core content of its web based management education process.

He is the author of 'Employee Engagement and the failure of leadership'. He has written many books on Freemasonry. His pastimes have included sailing and golf but his passions are Freemasonry, Philosophy and Canada, particularly Nova Scotia.

**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  
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

\*\*\*\*\*

**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 subdivision) 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



New Year Greetings to all readers of Harashim

Christmas has come and gone and the new 2016 year has started. Hopefully we have all had an enjoyable and fulfilling holiday break and are ready and willing to get on with the tasks ahead in this important year in the life of our Australian and New Zealand Masonic Research Council. For our participating brethren and Affiliate / Associate members, the Thirteenth Biennial Conference to be held in Launceston, Tasmania, in Au-

gust, will be the highlight of the year. Planning is well in hand. All we now need is your support.

Following on from the success of the tour by our Travelling Lecturer, WBro Michel Jaccard from Switzerland, we sold out of the tour book, *Continental Freemasonry*, and we have organised a second print run to cover the orders still coming in. If you would like a personal copy please let us know? Retail price is NZD\$30 plus postage. The European sales are being han-

dled by Michel's Research Group (the Groupe de Recherche Alpina) from Switzerland. Contact person there is Jean Benedict at [info@masonica-gra.ch](mailto:info@masonica-gra.ch) (see separate notice p 14). Finally, I extend a welcome to the new readers of Harashim who will be receiving this issue following their approach to be added to the email list. Some have had trouble getting access via our website – the problems are being investigated.

Colin Heyward, President ANZMRC



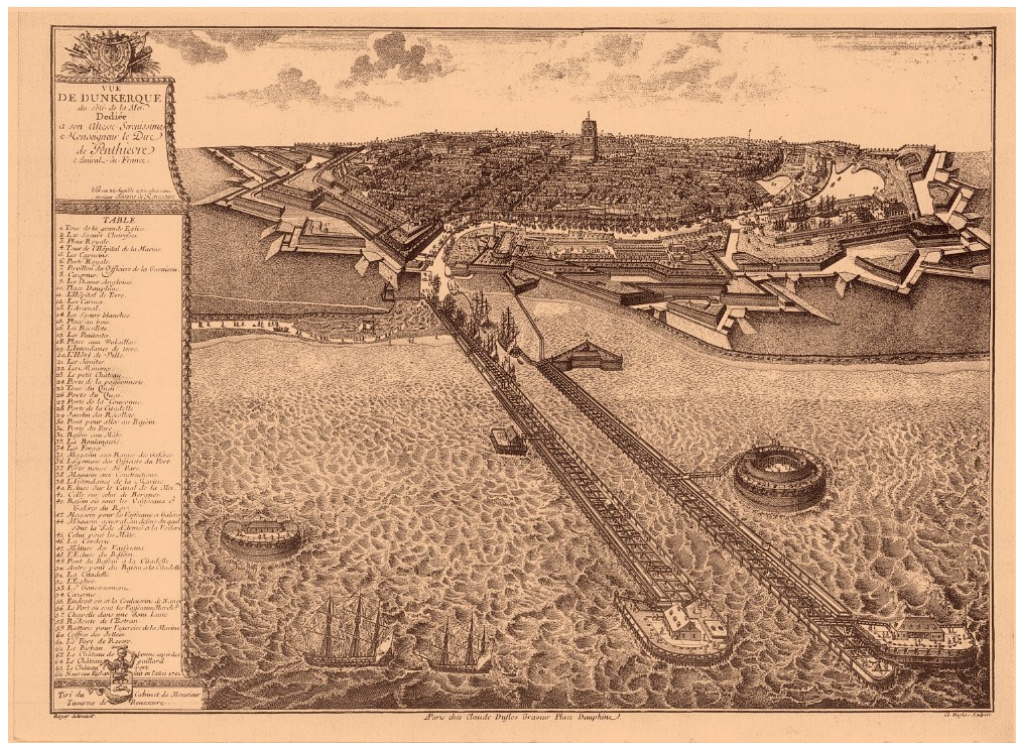
From page 7.

Bro Num contributed several short articles for the *Lettres* over the next few years, and Bro Van Hille continued to edit the *Lettres* until mid-2011, when publication ceased.

Where, you may ask, does Bro Van Hille stand with regard to the more formally structured Freemasonry we are used to? Well, at the time Bro Num first encountered him, Bro Van Hille was a member of a Craft lodge under the Grand Lodge of France, but he has since joined a Craft lodge and a research lodge under the Regular Grand Lodge of Belgium, The Old Charges #15 and Ars Macionica #30. He revived the *Cercle Thomas Dunckerley* (CTD) and the *Lettres* in April last year, and began looking for new sources of information. His search brought him south of the equator, to the antipodean islands, to *Harashim*, ANZMRC, and the Masonic Digital Library.

An arrangement has been made whereby Bro Van Hille will translate suitable material from *Harashim* and the MDL into French for publication in the *Lettres* of the *Cercle Thomas Dunckerley* and translate into English selected papers from the *Lettres*, with some assistance from Australian and New Zealand brethren. The first such exchange is in hand. He has translated the memorial to our late Brother Ken Brindal, Kellerman Lecturer 1992, from *Harashim* #63, published in the December issue of the *Lettres*, and the current issue of *Harashim* includes a paper from the *Lettres*.

The 'hero' of *An Irish privateer at Dunkirk, Captain Patrick Dowlin (1756–1795)* was not a Freemason. The Masonic link in this paper is the correspondence with Brother Benjamin Franklin (1705/6–1790), a member of the lodge at the Tun Tavern in Philadelphia in 1730/1, Deputy Provincial Grand Master for Pennsylvania in 1749/50, and Master of the Lodge of the Nine Sisters (*Les Neuf Soeurs*) in Paris in 1779. It is to be hoped that Bro Franklin's association with the privateer Patrick Dowlin will not add credence to John J Robinson's theory of 'brother to corsairs and pirates'.



Dunkirk in the 18th Century

### AN IRISH PRIVATEER AT DUNKIRK, CAPTAIN PATRICK DOWLIN (1756–1795)

by Bro Jean-Marc Van Hille

This letter was destined for Benjamin Franklin:[1]

*Brest, aboard the Black Prince, January 27, 1780.*

*Sir,*

*I left Dunkirk on 21st last month for my cruise, everything going well except bad weather. I arrived Lands End in England and on 26th and 27th December, I made three important captures which have arrived safely in France. I put 43 prisoners in jail at Lorient; I hope that Your Excellency will appreciate because they can be exchanged against many of our fellow prisoners in Britain. The Princess had a chance to catch four ships out of which two arrived in France. I hope it is the same with the other two, but I have got no confirmation. I gave Mr. Diot a copy of my journal and a list of the prisoners' names, which he must submit to Your Excellency. I hope to be soon ready to go to sea, determined to do as much harm as possible to the enemies of the United States; I envisage joining the Princess in a day or two at the Isle of Wight where she is*

*now, and thus continue our cruise as planned.*

*If Your Excellency does me the honor to send me his answer, please contact Patrick Dowlin, captain of the Black Prince, in Mr. Clancey's hands, trader at Roscoff etc.*

Who was Patrick Dowlin, who thus applied to the illustrious Plenipotentiary established at the Paris home of his friend, Lera y de Chaumont? Did all captains do likewise, or does the letter denote a privileged and long-standing relationship between the two men? It is well known that Franklin met famous sailors like John Paul Jones and John Barry, but what about an obscure Dunkirk captain, even of Irish origin?

When Patrick Dowlin sent his letter on 27 January 1780, the American War of Independence had been raging for nearly four years. However, the insurgents were rather optimistic. In a letter sent to Savannah on 30 January 1780 by General Clinton to Lord Germain and seized by an American privateer on an English vessel, one feels the British very pessimistic about the outcome of the war,[2] while Admiral d'Estaing's attempt at Savannah was an absolute fiasco! An officer of the frigate *Providance* wrote a few days earlier from Charleston, where Commodore Whipple's squadron had just anchored:[3]

*When we arrived here, we discovered*



*that our plans against the enemy were vain because he had tried nothing, and it was unlikely that he would try anything against this city during this season.*

Patrick Dowlin was born in 1756 [4] in Rush, Ireland, to Richard Dowlin and Mary Creenan. He was thirteen years old when his parents moved to Dunkirk, and three years later he embarked for the first time on a merchant ship. He sailed until 1777, when it was increasingly clear that France would get involved in the Revolutionary War, which was confirmed one year later, in June 1778. In 1776 England had enacted a law requiring all British nationals living abroad, therefore the sailors, to join the *Royal Navy* immediately, failing which they would be considered as rebels. Patrick, being an *Irish* sailor, ignored the law and in 1777 asked the Congress of the United States for a license allowing him to sail as a privateer. This patent was granted on 6 October 1777 but required a long time to be recorded, as the French Secretary of State to the Navy, Antoine de Sartine, was reluctant to authorize foreign privateers while France was not yet at war with England, whose vessels were still trading with France.

Once the war was declared, Dunkirk became a first class privateer base: during the Revolutionary War, more than 150 armed privateers with 10,000 seamen participated; 1200 English ships were seized, generating twenty million pounds [5] in value, taking 10,000 prisoners and highlighting privateer captains such as McCutcher, who seized 80 enemy ships with his *Black Princess*, and Patrick Dowlin and his *Black Prince*, [6] who did even better with 101 captures! [7] Both vessels were owned by the well-known merchant and shipowner, Charles Torris of Dunkirk. Forty-seven American captains had 78 ships built in Dunkirk, which they chartered to local shipowners. Charles Torris encountered great difficulties in issuing so-called bilingual *foreign shipowning charters* or *shipowning freebooting contracts*, in which the largest part of the seizure returned to him after liquidation, the crews being relatively frustrated. Torris provoked the wrath of the Secretary of State, as consequent litigations

were subject to a foreign jurisdiction and no longer to the French law. The owner was also not hostile to the most hazardous tricks, as he also employed English, Irish and Scottish smugglers, drawing huge profits from them but being unable to ever guarantee their honesty. Was this the case with Patrick Dowlin who made many prizes without firing a single shot and brought more than one and a half million pounds [8] in seizures? [9]

Benjamin Franklin replied as follows to his letter:

*I have received your letter of January 27th. I congratulate you for the success that you won against our enemies, success I had already been informed by a copy of your journal sent by Mr. Diot. Prisoners you have made will shortly be worth to release an equivalent number of our compatriots, long-held in British jails. This is a crucial service you have rendered to the United States ; and as the English have no respect for written commitments by prisoners captured on the Black Prince and who should be released, I think it's fair that you no longer believe in the honor of this nation that refused to return a single man in accordance with these and other commitments made by General Mifflin and privateers of Hancock, say 220 men ; in the future, I want you to put your prisoners in an as safe place as you can place, and leave them in French or Spanish jails, which will earn you the satisfaction of releasing many poor prisoners and notify you to the Congress' attention.*

*I wish you a successful cruise and I have the honor to be, Sir etc. "*

[To] Captain Patrick Dowlin of the Black Prince, care of Mr. Clancey, trading at Roscoff.

Patrick's reputation was therefore well established. He successively took command of *La Fleur de Mai*, armed with six guns and 25 men, on 5 June 1781, and the cutter *Fancy*. He was appointed lieutenant (junior grade) on 24 September 1781, seized many prizes, then returned to Dunkirk to marry.



18th Century Freemason

On 28 November 1782 he married Françoise Louise Kenny in St Eloi church. Françoise and Patrick had two children: Françoise born 26 September 1783, and Patrice Toussaint, born in 1785 and died at the age of two months. [10]

The same year Patrick purchased from the port of Dunkirk the brigantine *La Comtesse d'Avaux* for the amount of 1500 pounds. He resumed sailing after his wife's death on 14 October 1786 and his promotion to the rank of lieutenant, until the beginning of the French Revolution. On 28 February 1792 he asked to be appointed as assistant harbor master and pilot of the port of Dunkirk but his application was rejected and he was posted as an ensign in Brest. Frustrated, as he was a lieutenant, he resigned from the Navy. His resignation was accepted on 15 July 1793. The troubles then began: the invasion of Toulon by the British on 24 August by Admiral Hood's vessels and the occupation of the city led the French government to evict the English residents in France. Dowlin was immediately jailed. He argued that over the past 15 years he had continuously fought the enemy, that he had seized 185 ships and had been a Dunkirk resident for over 20 years, that he was a U.S. citizen, therefore a friend of France, and held a commission of privateer from the United States Congress. Fortunately, he was understood and quickly released.



Thereafter we lose track of him. He is said to have died in 1795 in Ameland, a small island of East Frisian.[11]

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#### *Endnotes*

- [1] *The Papers of Benjamin Franklin*, The American Philosophical Society.
- [2] ALLEN, Gardner W: *A Naval History of the American Revolution*, Boston, Houghton, 1913.
- [3] *ibid*
- [4] He got married in 1782, 'aged twenty-six'.
- [5] *Livres tournois*, the official currency in 18th-century France, not British pounds.
- [6] A cutter of 120 dwt, 16 guns and 70 crew members.
- [7] DERODE, Victor: *History of Dunkirk*.
- [8] *Livres tournois*.
- [9] MALO, Henri: *The Last Privateers, Dunkirk (1715–1815)*, 1925.
- [10] Departmental Records, Dunkirk, weddings 1781–1783, pp. 914–915.
- [11] *Bulletin de l'Union Faulconnier*, volume XIX, 1922.

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### **CONTINENTAL FREEMASONRY Philosophy, developments and worldwide impact**

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Text content of the Lecture Tour for the Research Lodges in South Africa, New Zealand, Australia, Singapore, and Hong Kong in the Fall of 2015, endorsed by the Australian and New Zealand Masonic Research Council (ANZMRC).

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Research N° 52, 2015

Published by the Masonic Research Lodge

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N° 808

of the United Grand Lodge of Germany

Brotherhood of Freemasons

## **Freemasonry in the Digital Age**

### **Opportunities, Threats, Challenges**

#### ***Freemasonry and the Internet***

*Contribution to the meeting of the Grand Lodge of Antient, Free and Accepted Masons, 15-16 May 2015, in Osnabrück*

### **Starting point**

No analysis of current Freemasonry, or discussion about its prospects of development can dispense with a study of digitalization, particularly through the Internet. The search engine *Google* alone gives an indication of the "Internet penetration" of Freemasonry. It records about 550,000 hits for the keyword *Freimaurer*, and about 370,000 hits for the keyword *Freimaurerei*. If you enter the English keywords "Freemason" and "Freemasonry", it records about seven million and five million hits respectively. The Internet has changed the world of Freemasonry to a great extent, and this is perceived increasingly intensively also by the brethren, lodges, and Grand Lodge. More and more, use of the Internet is combined with analytical reflection.

At the same time, it should be made very clear from the outset: *Freemasonry does not take place on the Internet, but in the lodge*. It is essentially a direct, undisguised medium of encounter

**Harashim**

among men. Personal, face to face communication is far superior to digital communication. In particular, digitally-mediated information and communication cannot replace the content of Freemasonry friendship, and common reflection on the fundamentals of the brotherhood, in addition to the diverse social, moral, and ritual practices of the lodges. We must concern ourselves with this above all, but also with Freemasonry's convincing presentation to the outside world.

If opportunities, threats and challenges have to be dealt with under the theme "Freemasonry in the Digital Age", only a few key aspects can be discussed, in view of the breadth of the topic.

### The public presence of lodges

Firstly: Through the Internet there is an intensified, explosively-increasing *presence of Freemasonry in the public eye* through the webpages of lodges and Grand Lodges; the personal pages and blogs of brethren; social networks like *Facebook* with its Freemasons' groups such as "Sub Rosa", "Freemason", "Be like the light" etc.; communications of masonic research institutions; and so on and so forth. This universal and steadily-growing digital presence of Freemasonry has opened various totally-new possibilities of communication between Freemasonry and the public.

This is of great importance for lodges above all: their webpages, each with its specific graphic design and texts tailored to the character of the lodge and the local conditions, give expression to the identity of that lodge and become an essential means of attracting new seekers. Since I visit many lodges to deliver lectures, I look at their respective webpages for my own information, and am always impressed by their quality. Above all I am convinced, by their often *clear and bright atmosphere*, of the lodge 'presence', with reference to *enlightenment and humanism*, contrasting pleasantly with the gloomy nature of many existing Internet masonic movies, even when the latter are put together by Freemasons. However, I would recommend

regular updating of the webpages, which is not always done.

### Member recruitment

Next point: Through the Internet — not least through the lodge webpages — a new *mechanism of member recruitment* has been developed. Old mechanisms: discussion with candidates about future lodge membership by relatives and acquaintances, or locating prospective candidates through the traditional 'trawl nets' such as ads in the daily press, and public events, have been well and truly replaced by the 'super-trawl Internet'. Lodge reports now point to an Internet recruitment rate of up to 90%. Often this is portrayed by lodges as having no alternative, and as positive. However, you also often come across skepticism and pride — I quote the Worshipful Master of a lodge that I visited recently — "The last seven initiates came in without the intervention of the Internet". Some — problem-consciously cautious — lodges have, besides the usual verification procedures, set in place special 'filters', for example, experienced brothers, without whose positive assessment of the 'Internet candidates' no further contact is made.

In fact, the Internet recruitment pathway can contribute to the growth of lodges and also to quality enhancement and rejuvenation of the membership structure — but of course only if they succeed in identifying and cutting-out as candidates those doubtless also attracted 'problematic', and sometimes even 'obscure', interested parties. Therefore, in order that the latter do not even knock at the door of the lodge, there can, and must be contributing clear and mediating statements from the Freemasons themselves — 'first-hand information' that conveys solid knowledge but *also recognises the essence and spirit of Freemasonry, which has nothing at all to do with gloom, obscurantism, and conspiracy myths*.

### Communication among brethren

A further important aspect: digitization opens up completely new possibilities for communication among

brothers, nationally and world-wide. Already, given the numerous exchanges of emails, without which Freemasonry in lodges and Grand Lodge might well not be able to be organized, but increasingly too via special networks, social media, and the internal components of lodge webpages, the density of contact among brothers within the lodge but more particularly beyond lodge boundaries, is raised, and the intensity of discussion about situations and possibilities of development of Freemasonry is increased. Sometimes it is also simple to ask for help with information, or to make an appointment for future personal contact. I regard this digital approach to others as helpful and positive, even indispensable. For, *Freemasonry lives through its networking*.

Only if many brothers — and increasingly also sisters — interact within this social entity

of mutual friends,  
of mutually-agreeing but also  
dissenting parties  
of cooperation in masonic  
practice but also in conceptual  
thinking-outside-the-box

can the social and symbolic capital of our society develop more strongly, as a condition of its survival.

Of course it may sometimes also have to think about *how the style and ethics of leadership of discussions could be improved within Freemasonry*. In a Masonic magazine the author briefly touched on the Lenten slogan of the Protestant Church: "Seven weeks without rubbishing something". The author thought it self-evident that this might also have a focal orientation for Freemasons in their dealings with their fellows. Unfortunately, "far from it".

The dimension of conflict within lodge lives agrees with him, upon reflection. It should really be easy for the Freemason to act with sensitivity in criticism and instruction, to behave in a broth-

erly manner, constructively and self-critically, in communication; with less putting-down of one's brethren — generally and permanently, and not just for seven weeks. A very-active member of a Freemasons' Facebook group stated regretfully: "Here there is not uncommonly little brotherliness in dealings with one another. Behind a keyboard, anyone can criticize more easily than when face-to-face. The basic principle of Brotherhood will be the loser." Thus, given the increase in digital communication there is something that is quite trivial in itself and yet often overlooked: *in Freemasonry, with all the digital growth, there is no substitute for personal conversation*. Many of its features and benefits ensure that in many ways it remains simply superior.

- So, personal conversation offers permanent feedback options.
  - Ambiguities can be eliminated immediately by questions.
  - The degree of contact is high, since the non-verbal level of communication — facial expressions, gestures, posture, eye contact — is included.
  - To convince and inspire others towards an idea, is best done in person.
  - "Thinking aloud with friends" that we take so much for granted in Freemasonry, succeeds best in an assembled group.
- Finally, personal conversation is the best way to resolve issues in difficult situations of conflict.

## Blogs

An increasing role in the representation of Freemasonry on the Internet is played by the so-called Blogs: Internet publications that are designed on websites and usually publically-available where at least one person, called in abbreviation a "Blogger", makes observations; records ("posts") issues; or sets down thoughts. Blogs provide the public with information about Freemasonry, but also provide brethren (and sisters) with communication among themselves, by inviting opinion. Often, the contributions are written from the first-person

perspective, which is why they have a pronounced subjective orientation. This allows empathic sympathy, but can of course occasionally irritate by a pronounced self-representation slant. Censorship of these blogs is not for me. However, I would like to highlight two of them because of their high quality, in my view:

- the blog *Masonic Thoughts*, by Bro. René Schon, on account of its contributions to the further advancement of Freemasons and the reproduction of many documents that were often hard to obtain, which he scanned, in particular *Freimaurerbund zur aufgehenden Sonne* [Freemasonry to the rising sun] and the blog *Fraumaurer* [Mrs Mason] which is designed by the lady Freemasons of the Women's Grand Lodge of Germany. Here thoughts are expressed for certain keywords (corresponding with the digital context, these are, naturally, called "tags") that turn out to be equally basic as modern; just as restrained as distinct; and just as clear as empathic. Freemasonry, as a gradually-evolving way of living, as a process in which one would want to take part, because it is designed and communicated in a humanly-open and intellectually-honest way, is brought more closely to the readers of blog pages in a sympathetic manner.

## Serious and dubious information

Another key point: Through the Internet, information about Freemasonry has *grown in a completely unmanageable fashion* — through texts by Freemasons, non-Freemasons, and even *former* Freemasons, giving rise to a new type of "traitor publication". Internet presentations of Freemasonry involve serious information; they produce the results of Masonic research and make rare sources accessible — such as by the scanning of old books (and I can say that real treasures can be discovered among these). However, Internet presentations also convey Masonic half-truths as well as old and new fantasies and a conspiracy world, to which the Freemasons and their institutions have to respond appropriately. As for serious information that is useful even if it does also have weaknesses, I would, for

example (and certainly very incompletely), point to *Wikipedia*, *Freimaurerwiki*, the webpage of the *Hamburger Internetloge*, *Muellerscience*, as well as the pages of the *Netzwerks Freimaurerforschung*, and the Research Lodge *Quatuor Coronati*.

It needs to be considered whether or not more material for the conceptual, further development of Freemasons should be provided on the Internet. In the words of our Grand Master, this is affirmed on the part of our Grand Lodge: "Your members stand in the tradition of Humanism and the Enlightenment, and are committed to dignity, freedom, and self-determination of the people." In my opinion it would be thorough to analyze what this means for the future; for the Freemason finds the impetus for his thoughts and actions not only within that society and its traditions, as important as these may be. He must, rather, deal with sources and references, and take these into account in his own conceptions, which broach humanism and enlightenment in the ethical discussions of the society, i.e. in the intellectual environment of Freemasonry.

## Opponents are present

The Internet of course naturally opens up great leeway to the opponents of Freemasonry as well. An abundance of texts and films in *YouTube* format, assembled as a rule around the old keywords "Antichristian", "occult" (sometimes as far as the accusation of Satanism), and politically conspiratorially, constantly propagate the danger of Freemasonry.

Thus, *Kathpedia*, which sees itself as the "free Catholic encyclopedia" occupies itself with the essence of the Masonic society, which it summarizes as follows: Freemasonry is a pseudo-religion with an allegedly-humanistic worldview, that seeks to replace and adsorb all earlier religions. It is aimed at a permanent and antichristian revolution in all areas of culture. Many political upheavals of recent times can be traced back to masonic ideas and were dominated by Freemasons.



The goal of Freemasonry is the creation of a single government and a 'counter-church' to the Catholic Church. To achieve its goals, Freemasonry uses high finance, high politics, and the world press. By secret, subversive means it is intended to create a worldwide financial control system, which is able to dominate the political system of every country and the economy of the whole world.

### Colourful moving images

Of particular importance is this circumstance: Through the Internet, Freemasonry is exposed in an unprecedented manner through the power of colourful and animated images. Freemasonry films in YouTube format — often those with antimasonic content — haunt the Net and attract viewers.

The title and designation of these films speak for themselves. Here are a few examples:

*Mysterious Secret Societies: Knights Templar, Freemasons, Illuminati, Skull and Bones and Opus Dei.*

- *Who rules the world? — Jews? Zionists? Illuminati? Freemasons? The protocols of the Elders of Zion.*
- *World conquest plans of the Enlightenment: Freemasons and Illuminati*  
*Who really rules the world: about Illuminati, Freemasons, Picture citizens*

If this isn't already problematic enough, it is rarely better when Freemasons try to respond with their own films, or with an altogether ill-considered film shoot. Film is a "ritual-addicted" medium that must be handled with great care.

If Freemasons allow themselves to be filmed in ritual contexts in lodge rooms, clad in masonic regalia, in order to educate the public, as they believe, in good faith, they always have to reckon with — as evidenced by numerous examples — the producers of the film backgrounding the contributions of the Freemasons against gloomy contexts, and that the concoctions so produced are advertised and commented on in a highly-contradictory manner.

Thus we read in the introduction of the Freemason film *Der Erben der Templer* [The heirs of the Templars], part of the three-part series *Secret Societies* presented by Arte on the 4th, 15th and 24th January 2014, and now available on YouTube:

*"There are round about four million Freemasons in the world; probably no other secret society has more members. Yet no one knows exactly what happens inside the temples of the Freemasons. In the bizarre admission ritual, the lodge brothers have to take a vow of silence. Whoever breaks it, is punished. The Order is active in both Germany and France; in virtually every larger city there is a lodge hall. Lawyers, doctors and politicians are just as much members as master craftsmen and musicians. But, what fascinates these people toward the secret society? Do they actually receive secret knowledge in the Temple? And why don't the Freemasons dare to speak about the work within the temple, if they only serve humanity, as the members maintain? . . . For still, the members may not divulge anything from the interior of the secret society. And it is this "secrecy that nourishes the conspiracy".*

If one asks for — relatively — successful films about Freemasonry that are available on YouTube I would like to mention three productions:

- The contribution *Freimaurer* [Freemasons] produced by MDR in the series from Lexi-TV
- The film produced by Michael Meert for Arte, encouraged by me, *Alle Menschen werden Brüder — Die Freimaurer und die Musik* [All men become brothers — Freemasons and Music] and the documentary produced by WDR in the series *Planet Wissen* [Planet Knowledge]: *Die Geheimnisse der Freimaurer* [The secrets of freemasonry] which substantially owes its high standard to the participation of Bro. Klaus Grün.

### Interim ledger-balance

To sum up, provisionally: overall, the Internet has thoroughly changed the starting point for discussion with the general public. On the one hand — at least partially — the starting point can be with a better-informed public, and communication between inside and outside becomes more level, which, however, if it is to be profitable, in any case presupposes better-informed Freemasons. On the other hand, a blossoming of old and new conspiracy and fantasy worlds has to be reckoned with.

Regarding the latter, of course, this also holds true today: The Freemasons not only suffer from the mythology surrounding them — the fascinating aura of secrecy — in the view of many brothers they benefit from it also. Because it is not least the myths that keep Freemasonry in conversation, that attract many curious people — right down to the Dan Brown fans — to it, and which repeatedly lead the brethren in an attempt to identify the outline of their own importance in the mirror image of obscure distortions. Indeed, through the Internet the weave of antimasonic myths is currently tighter again. Yet we have to ask ourselves the extent to which we contribute, through our own world of images, by some sponginess and pretension of self-expression, and through the manner of our public appearances, to the fabric of myth-building.

### Main problem ritual

But with or without images: last, but by no means least, the Internet provides, to some extent, without any historical precedence, *information possibilities about masonic rituals*. With little time spent on research, the text of many rituals of varying systems and grades can be identified and "downloaded" for storage on the hard disk of one's own computer. In particular: If outsiders can obtain detailed information about rituals, and if they want to communicate with Freemasons about them, then the Masonic correspondent not only needs to be more knowledgeable about the content and function of rituals in Freemasonry, culture and society. He

also requires a new focus in dealing with the ritual: instead of a world of concepts that is populated by “arcane discipline” and “secrecy”, there should be a conceptual world that revolves around concepts such as *privacy, intimacy, confidentiality and protection of personal trust*.

The Masonic secrecy is, first and foremost, the mystery of the secretive rituals; and not just the positive self-attribution of Freemasonry but also all forms of criticism, rejection and condemnation tie themselves to the mystery of the rituals:

For the *churches*, there are concealed in the rituals elements of an alternative religiosity, if not another religion, at least the demon of relativism.

For the *representatives of the conspiracy myths*, the secret room of the ritual provides the framework for the concoction of manifold crimes and attacks against the social order, against the People and the State.

For *popular superstition*, the ritual constitutes the world of the macabre and creepy, better strictly to be avoided, even if Satanism does not come into play.

In the view of *intellectual critics*, in many variations, ritual and mystery conceal claims for self-aggrandisement and personal symbolic capital even if they are not considered an expression of the ridiculous, for the philosopher Ernst Bloch, in the architecture chapter of his *magnum opus* *The Principle of Hope* had put forward the epigraph: Freemasonry is nothing but a “delusional -styled mummery”.

What it should come to for Freemasonry of the Grand Lodge of Antient, Free and Accepted Masons in view of these attitudes, is a clear working-out and public communication of the functions of the Ritual. It should not be necessary to inform about the details of the ritual, and hence there is no risk of violating the “arcane discipline” in the traditional sense — especially since this always happens anyway on the

Internet. It is necessary, however, to inform the “public” of modern society that is relevant for the reputation of Freemasonry, about *what masonic rituals are, by their very nature; what features they should perceive among Freemasons; and by what dimensions they can be described*.

### **How can it go on, what should we do?**

Before we conclude, let us have another look at the various Masonic images or external reviews of Freemasonry, that we have to deal with in Germany today, not least in the digital world, and which Freemasons should respond to, albeit adequately in different ways to each challenge.

Possibly seven major representative groups can be distinguished for these images:

*Firstly* there are the followers of the old and new conspiracy myths, who do not want to lose the object of their desire — the evil Freemasons and their allies —with whom one can neither debate nor should debate. Indeed, even if the Grand Lodge were to publish and comment on their rituals, the effect would probably be small, and it probably would be felt among the conspiracy-possessed that these were only shams and beautiful brandishing of the ritual, produced only to divert attention from the evil genuine rituals.

There are, *secondly*, not a few people who still attach in some way the thought-processes and fears of folk superstition, from which there results a diffuse defensiveness and fear of contact with Freemasonry: A Rotary Club buffet? “Great, let’s go”. An equally-benevolent masonic pancake evening? “No thanks, I’d prefer not to; you don’t know in the end what they put in them”. This applies to the Masons only, with a simple, convincing, middle-class normality.

There are, *thirdly*, the churches, which — like the Roman Catholic — either know, but do not like, how Freemasonry stands toward religion, or which — like the Protestant — with all goodwill, want to know something in greater detail. Here

German Freemasonry should be ready to talk, digitally and in direct conversation, beforehand of course carefully clarifying the relationship between Freemasonry and Religion for themselves. Is Freemasonry not perhaps a religion or at least strongly religious? Do the enlightened and humanistic principles of humanitarian Freemasonry really correspond with excluding atheists avowedly, and — since the latter are certainly present in lodges — with inventing cloudy circumlocutions for them?

There is, *fourthly*, Science, which deals more and more and more with Freemasonry, and deserves support, as and wherever Freemasons are capable of giving. External Masonic research is the conscience of Freemasonry, because it helps to overcome self-obscuring, and allows better self-recognition. This demands, however, an increase of Masonic knowledge of the Brotherhood.

The *fifth* are the representatives of politics, the state, and the municipalities, who are usually well-disposed towards Freemasonry, and have Grand Lodges and lodges as their honest and open conversation partners.

There are, *sixthly*, the media, where Freemasons should seek to be adequately represented in a serious manner, with restraint in place with a view to the world of colourful and moving images. Arcane discipline today should no less mean making fools of themselves in public.

Finally, and *seventh*, there is such a thing as society in general, which, *inter alia*, is composed of the people who come into the lodge and ask who the Freemasons are, and what they have to say, and maybe want to join the lodges.

Not least in communication with these people, it depends on our own Masonic identity to become more aware, and to provide a clear picture of what humanitarian Freemasonry is, and what it is not. When we emphasize again and again that we stand in the tradition of Humanism and the Enlightenment, this simple observation does not suffice. Nor

does involvement with Tradition alone, suffice.

*What Humanism and Enlightenment mean today, the way in which they give a profile to the Freemasonry of the present, must be developed and communicated much more clearly than it has been in the past.*

For this purpose, the Internet, in all its manifestations, has become an indispensable medium. But because we are not on the Internet for ourselves; because we constantly encounter, rather, the craggy worlds of misinformation, half-truths, well-intentioned but unconvincing self-portraits, insinuations, and pathological conspiracies, we should be *just as clear as evident, and equally modern as adequately-crosslinked* in our media appearances.

The Internet presence of our lodges, the Grand Lodge, the Masonic institutions, and the brethren must become a secure base for knowledge and judgment in its entirety, a reliable road in the fascinating landscapes of Freemasonry. The building stones of such Freemasonry — *socializing and friendship, ethical orientation, ritual embedding and establishment of the art of living* — must be clearly printed, unequivocally, on Freemasons' websites. Across all mystification it should be made clear that the Masonic rituals within this "humanitarian concept" constitute nothing other than *bright and clear spiritual areas of experience*, where men can go in search of their fellow men according to the basic values of their actions, and according to the meaning of their existence in the earthly here and now.

It is also necessary to provide clarity about how humanitarian Freemasonry differs from other varieties of the Masonic spectrum. Not least, the seeker must be able to recognize at the same time that there are *divergent forms and comprehensions of Freemasonry*, which, in good faith are not glossed over, and may become evident only after admission. The notion that there is "only one Freemasonry" in Germany is no more than a myth that obscures the reality, and impacts negatively on the humanitarian concept and practice of the Grand Lodge of Antient, Free and Accepted Masons.

Therefore, last but not least, in view of the Great Jubilee in 2017 (300 years of World Freemasonry) the pouring of interpretational sauce on German Freemasonry should be strongly refrained from.

Finally, and once again in all clarity: far and away indispensable is the raising of the level of fraternal interaction, the seriously-regarded, and not only declaratory task in our own Masonic relationship culture. Style and content are inseparable in Freemasonry. Also, by the way in which we communicate about Freemasonry, we awaken in interested and suitable outsiders the desire to become a Freemason.

Translated by: VW Bro. John Denison, Past DistGM

20 November, 2015

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### **Masonic Digital Library**

[www.anzmrc.org](http://www.anzmrc.org)

Files are now being collected for the next update of the Masonic Digital Library which already contains 6,400 files, with a total of 19 million words. At the same time we are looking at amending the process of logging in to make it simpler and more reliable. Highlights included in the last update are copies of "Thoughts for the Enquiring Mason," contributed by the Victorian Lodge of Research, and "Chips from the Chisel" contributed by the Holden Research Circle. As well there are more copies of "The New Zealand Craftsman", including issues from 100 and 125 years ago – it is interesting how many current concerns in Freemasonry were also being talked about then!

The core of the library collection is files from organisations participating in the library – participating means that they commit to providing files from their publications in electronic form as they become available, and in return their individual members can access the library. If your masonic research organisation does not yet participate, ask your Secretary or Master/President; they may be able to arrange temporary access for representatives to evaluate participation.

Some current participants have not provided files for some time – look under "Publisher" to see files in date order. Files should be formatted ready for inclusion in the library as pdf files with metadata also provided in the required format. Limited assistance is available if required; contact me if you are not sure what is needed.

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חרשים

# HARASHIM



### Change! When will it be accepted? Editor

As a teacher, my department spent many dollars on programs to get staff to understand that 'times they were a changing'.

The swiftest changes were and are, in technology, which is changing at an exponential rate. John F Kennedy said "Change is the law of life. And those who look only to the past or present are certain to miss the future".

So where do we as Freemasons sit? Many will say that we are still wallowing in the last century, Is this true? Is this why our numbers are falling? Are these facts being ignored? Is the saying "She'll be right" a sign of apathy? Did not this saying when used by our forefathers mean "we will make it right" we will surely make it right.

Freemasonry is being faced with the fact of aging members, unable or unwilling to cope with change. Many are fading away and our numbers decrease. Various Jurisdictions are working hard to arrest the decline. We face the same problem in our Research Lodges. Should we diversify? If so how and into what? Is there a need for us to become more involved in education?

Readers, collectively there is an enormous amount of wisdom and knowledge within and among you. How about some suggestions to go into the next Harashim.

"In order to carry a positive action we must develop here a positive vision" Dalai Lama

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Remember ANZMRC Conference in Launceston August 25th to 28th





### The 'Dead ANZAC Masons' Project:

An Update © 2016 Neil Wynes Morse

At the ANZMRC Conference in 2014 at Cairns, I sought, and received, an agreement to the proposal that a list of all Freemasons who died in WWI be compiled and published.

It seemed to me that this project was a 'laid down misere' for ANZMRC as it encompassed all the jurisdictions that comprise ANZAC.

Since that time all but one Australasian jurisdiction has provided me with details of their masonic dead, and that jurisdiction [WA] is working assiduously to recreate such a list.

The plan is that I provide a list of all

the Australian and New Zealand masons who died in WWI via a stand-alone website, with links to ANZMRC member bodies.

There will be an aggregated list, and a subordinate list by jurisdiction.

The following records will be made available: name, lodge number/jurisdiction, service number/rank, and details of death, including date and place.

This may seem a 'bare bones' approach, and it is, but finding a common/comprehensive set of records was not possible.

I hope to have all the raw data sorted by the end of June and plan that the website can be launched at the Conference in Launceston.

*"Masonic knowledge divides into three areas: the practical, philosophical and the historical".*

### The Nairobi Lodge of Instruction

#### MASONIC KNOWLEDGE & How to Acquire it.

W Bro Prof Dr Bill Lore, PAGDC,

In the charge to the initiate we are all exhorted "to make a daily advancement in Masonic knowledge". In my role as the Librarian, many brethren have asked me what this statement means and how they can actually put it in practice. This brief paper attempts to define or explain "Masonic knowledge" and how to acquire it thus making a daily advancement. Masonic knowledge divides into three areas: the practical, philosophical and the historical. The practical encompasses knowledge of the ritual, ceremonies, practices and customs of the Craft. These are all gained from a practical experience of the Craft by attending both lodge and Lodge of Instruction meetings; by interacting with the Senior members of the Lodge, especially now with the Mentoring Programme; and by studying the basic literature – the ritual used by your lodge, the Book of Constitutions of the Grand Lodge; the by-laws of the District and of your lodge. We have ample opportunities to study the ritual, and by doing so, we not only learn how to perform but also appreciate the nature of Freemasonry and the precepts that we are expected to practice. From the Book of Constitutions, the by-laws, and proceedings, we learn how Freemasonry works in practical terms, how the various parts are interdependent and how we individually and collectively should act to preserve pure and unsullied the principles and precepts which have been handed down to us from our Masonic forefathers. The philosophical knowledge is more difficult to define. This is so because apart from specifically mentioning a few points, the Grand Lodge has literally, since 1813, stood back and allowed a certain degree of latitude to lodges and certain working groups such as the Emulation Lodge of Improvement, Stability, Taylors, West End and others in deciding details of the wording and ceremonials. Similarly, apart from issuing occasional statements, for example, on Freemasonry and Religion, the Grand Lodge has not attempted to interpret the allegories and symbolism of the ritual believing, rightly, that the ritual speaks for itself. As a result of this, the Craft has been remarkably

free from any dogma, and leaving to the individual member to decide for himself (within the broad principles laid down in the ritual), what Freemasonry means to him. Consequently, if I had to ask five of you here present what Freemasonry means to you, I would receive five responses that have similarities and some differences as well. Brethren, therein lies both the strength as well as the weakness of Freemasonry – strength in that the Craft is free from dogma and weakness in that the freedom to interpret has sometimes led some Masonic writers to publish outlandish interpretations which may not be acceptable to the majority of the Craft, and such publications have been used to attack the Fraternity. This is the reason my book “Freemasonry Explained” had to be sent the UGLE for vetting before publication so it could be read by the public as well. Historical knowledge tries to trace where we came from, and how we have developed. One needs to give a reminder that Freemasonry is a living and evolving organization and is continually changing. Because of this feature of Freemasonry, it is not always possible to give exact reasons why some things happened or when a particular practice started, but it should be possible to offer an educated and reasoned hypothesis. Having examined the three branches of Masonic knowledge one should then proceed to consider education itself and how this education can be organized to achieve “daily advancement” If allotted time in future, I intend presenting another short paper on this aspect. However, for now, it will suffice to summarize it as follows:

- (1) Masonic education should, ideally, commence just before the candidate is admitted into the Fraternity. For historical reasons, it was difficult in the past for the proposer and seconder to freely give information about Freemasonry. This is no longer the case currently following guidance from the Grand Lodge for openness.
- (2) The Mentoring Programme is vital in the process of educating the potential candidate before initiation and thereafter following his initiation.
- (3) The Oration Scheme is complementary to the Mentoring Programme but leans more on the philosophical and esoteric aspects of Freemasonry. To many brethren orations are metaphysical and generally abstract, thus appealing only to the serious Masonic scholars.
- (4) The quality of masonic education depends on the source of information. Some questions can be readily answered by reference to various publications (as mentioned for practical knowledge), however, other sources will be of further assistance to cover the entire range.
- (5) The internet is now an indispensable source of information, and must be incorporated in the reference armamentarium for Masonic education. During the 11th FMC, Brother Heman Jadavji asked: “What is the single most authoritative website for masons?” I will reproduce the answer I gave at that time because it is still relevant for this presentation. I said: “It is difficult to give you an answer on one single most authoritative website that will offer all the information a mason may require. This is because of the diverse nature of the information a mason will be seeking for his masonic and spiritual development.
- (6) Therefore, regarding websites as venues for Masonic information perhaps we should be concerned more with those that are reliable, current, informative and factual than with the quest to identify a single one that we perceive as being most authoritative.

That notwithstanding, for masons in the District of East Africa, I would recommend the UGLE website <http://www.ugle.org.uk> along with that of the magazine – “Freemasonry Today” <http://www.freemasonrytoday.com> Internet Lodge No.9659 EC – [www.internetlodge.org.uk](http://www.internetlodge.org.uk) is also worth visiting. Virtually all the Provincial Grand Lodges and some District Grand Lodges under the UGLE have their individual websites and my experience is that each one of them is unique and offers useful and factual information, particularly the respective historical perspectives. Another useful website is that of Pietre-Stones-Review of Freemasonry. Web sites of research lodges are equally loaded with material that a mason may wish to read; they include Quatuor Coronati Lodge No.2076EC – Premier Lodge of Masonic Research [www.qccircle.org.uk](http://www.qccircle.org.uk) and [www.quatuorcoronati.com](http://www.quatuorcoronati.com), Manchester Association for Masonic Research and the Australian and New Zealand Masonic Research Council <http://www.ANZMRC>

## PRESIDENT'S COLUMN

Greetings to all readers of Harashim

Education for our brethren, especially our newer Freemasons, is an ongoing project that our respective research lodges are playing a big part in. Some more so than others and some with minor success but, where a follow up and continued input is employed, most are reporting progress in an improvement in the interest and, therefore, the retention rate. A Research Lodge is a valued asset in most constitutions with more use being made of their educational expertise by lodges.

Another valuable source of Masonic education is the internet and the many and varied sites that are able to be accessed. Most of our Affiliate and Associate lodges have their own web site with contacts to lectures and papers that can be used for an education session within your lodge. The ANZMRC's Digital Library project has a vast number of papers now online and it is available to those Harashim readers, who belong to a

contributing lodge, to gain a password for access. Check out the last issue (#69) for details – contact person is Ed Robinson [e@robinson.org.nz](mailto:e@robinson.org.nz)

If you can help with mentoring a brother to make his 'Daily Advancement in Masonic Knowledge' then I am certain that it would be welcomed by your lodge's Master and his Education Team. You will have achieved one of the main objects of a Research Lodge. We exist to accumulate and disseminate educational material to all Freemasons.

In saying this, I offer my personal thanks to our Harashim editor, Harvey Lovewell, for the time he puts into producing our publication. The articles that he sources from around the Masonic research world are (going by the feedback I get as President) well received. Each issue Harvey asks for suitable material for publication. I urge you all to think about how you can contribute and thereby relieve him from some search time to find worthwhile items to include.



Finally, August is rapidly approaching and the count down to the Launceston Conference has started. Check out the Conference details on the Launceston Lodge of Research's web page address below.

I look forward to meeting as many of you as possible at this gathering of research brethren.

Colin Heyward, President  
ANZMRC  
March 2016

<http://www.launcestonresearchlodge.org.au/>

## Feedbacks from the ANZMRC 2015 Tour: by Michel Jaccard

I landed safely in Switzerland on November 9<sup>th</sup> after a lecture tour of three months. It was indeed both an outstanding and demanding experience.

**Outstanding**, because I discovered the specifics of the Craft in places largely influenced by British Freemasonry and the diversity of various lodges of research. I was also able to embrace the various personalities and life curricula of my guests (and at times of their spouses as well!).

For instance, I was able to discover in Canberra the activity of a numismatist and why this hobby was so attractive! On the other side, many guests took the time to show me their tourist attractions. In this context, a big THANK YOU to Colin, who organized tours

of several attractions in both the North and South Islands of New Zealand. This was an experience I really appreciated, especially the Shantytown visit, the Maori touristic exhibition in Rotorua, as well as the rather exciting car travel on the lost motorway in the lost Valley!

**Demanding** because of the energy and times I had to devote, prior to the travel itself, especially in the preparation of the 16 texts and conferences, first written in French, then translated into English and eventually sent to Collin for correction. The changing of place and of guest every 3-5 days also needed a constant effort to adapt and many thanks to my hosts. Research lodges are dependent on a handful of motivated and active members, who produce

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*“I was particularly impressed by the large charity and philanthropic activities of the Australian and New Zealand Craft,”*

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papers and articles. When these masons are not any longer there, the lodge collapses. This is quite normal and is also observable on the Continent. Anyway, the output of the ANZMRC is really impressive and the quality of the papers are mostly of the highest level.

Education programs for instance, like the training into masonic research as performed by the research lodge of Victoria, publication of the book Questions and Answers in New Zealand are outstanding examples of the output. I still didn't finish reading all the papers provided by my guests. It will probably take me a year more to digest the whole.

I was particularly impressed by the large charity and philanthropic activities of the Australian and New Zealand Craft, where I spent most of my time. There are Villages for Seniors, the financing of academic chairs, funding research projects and fellowships for students, just to give a few examples, what an achievement. I wish that our “swiss” masonry had the same spirit. Another point was a large number of appendant or higher degrees implemented there. I, however, observed that active masons were participating in so many different systems that I asked myself if they really had the time to reflect on the content of the ceremonies

they were assisting. According to my experience, digging in the content of the AASR degrees is already a demanding activity. On the other hand, one of my best surprises was to discover in Melbourne a lodge of the Free Gardeners, a society that I would like to implement in Switzerland.

Regarding the Craft itself, I used to say that both Continental and “British” Freemasonry ceremonies have the same ingredients, but that the recipes are slightly different. Without dismissing the importance of the rituals, we, are not used to memorizing their content, this is the first difference. There is also a second point which differentiates the two movements. The first Grand Lodge of London, with Désaguliers, practiced rituals, but also organized conferences and promoted philanthropic activities. In this respect, it developed both moral and intellectual virtues, inducing a global improvement of Man.

It seems that Continental and “British” Craft have only retained part of this legacy: Continental Freemasonry in priority develops the intellectual virtues and an adequate moral behavior, while “British” Freemasonry, puts the accent on the development of a moral behavior and the practice of philanthropy, which devel-



ops compassion and love for his neighbors. Both of them seem to have lost part of an essential message of the Craft of the origin. Moreover, the fact that the development of the intellectual virtues is in a clear cut way indicated in the second degree of the Emulation rite, but in fact never practically implemented is puzzling. Of course, many brethren told me that it's up to the mason alone to walk the masonic path, but without an emulation provided by activities carried out within a group, there is no fair chance to reach the objective.

Continental masonry meets another situation: most lodges have bank accounts full of money (but not at the level seen in Australia and New Zealand) which should be distributed for philanthropic actions. However, they lack the motivation to really and actively engage in these activities. The excuse is often the presence of the state social net, but in fact, it is just a manifestation of laziness and lack of compas-

sion for the poor and the disabled (except of course for the Brethren and the widows of the lodge).

Finally, I could observe the dynamic programs of the Grand Lodges and Lodges, facing a rather severe decline in members since the 1960's in parallel with their aging. Such a situation is also observed in many European countries, but not to such an extent.

The development of an adequate institutional communication, the accent on philanthropic activities is certainly efficient, well done and praiseworthy. I however, noted that the members of the research lodges, as well as young masons, believed that a change in the program of the lodges, putting more importance on the meaning of the symbols and myths (at the risk of an "esoteric" development), as well a deepening of the initiatic spirituality of the Craft, would be necessary to reverse the decline.

## What Lies Behind Our Ritual

By RWBro Ronald L Gale, PSGW (NSW/ACT)

A candidate seeking to join our fraternity is entitled to know its heritage. What are we, or our incoming brethren, taught about, or really know of, the background of the personalities, structures and events that are described in our ritual?

Our Masonic Ritual is allegorical history, impressed in the memory by symbolical ceremonies, with a purpose of teaching a moral lesson. The Dionysian Artificers, who are understood to have been involved in the design of Solomon's Temple, were involved in this form of activity three thousand years ago.

In the foreword to the Michigan Mentoring Program it is written, in part, that: *In recent decades, the emphasis has been changing from merely producing Masons proficient in the rituals to that of producing educated Masons – Masons who not only love their ritual, and know how to present it effectively, who have an ample knowledge of the background, the aims, and the purpose of the Fraternity.*

And further that: *The Mentor program has but one objective: to teach the fundamentals of Freemasonry to every candidate, so he may become a Master Mason in Fact as well as in name. To better understand the true purpose of Freemasonry, the ritual and the moral lessons of the three degrees. It's as simple as that.*

I strongly believe we should spread the wings of our Masonic researches to further enhance and improve

the experience of every Freemason and his family by putting flesh onto the bones of our ritual to provide an enhanced level of interest to all members of our Craft community. Brethren, I believe this is one additional way by which our Craft can be renewed.

A program to renew interest and relevance to our ritual and a program to renew the agendas of our meetings by offering something apart from endless repetition of ritual to stimulate and expand our background knowledge of the people, structures and events that comprise our ritual. Believe me, there is now a wealth of such Masonically related background material available that offers a fertile source of inspiration for lecturers and lodge officers to be able to present in 'PowerPoint' format at meetings or social occasions for the further pleasure, enjoyment and extension of the whole Masonic experience we undergo during the course of our ceremonies!

Such research could enrich, enhance and emphasise the words of our ritual by bringing to mind word pictures that complement and enrich the lessons implied throughout the ceremony. The names and structures and events in our ritual have not been plucked out of thin air but have relevance and roots in history, and by understanding and appreciating their origins, give substance and recall.

All of these stories and images can be woven into material that, on presentation, can serve to reinforce the words and lessons of our ritual. Such fascinating historical material can be used to bring families and

friends more inclusively under the Masonic umbrella by inviting them into such backgrounding sessions. One of the most insidious negative factors we face is sheer 'boredom'. I say this after sixty-five years of active Masonic activity in our Constitution and the result of extensive comparative research with other countries.

Elderly brethren often go to meetings where, after the repetition of our shortened ritual, poorly delivered, they cannot get to the South quick enough to renew acquaintances and share a beer or two. The reasons for this are many, but contrast vividly with the most exciting, educational and entertaining meetings that I have ever attended in South Korea or throughout North America in particular.

To minimise such negative factors arising from sameness or boredom the introduction of such historical background, as suggested, can not only make our meetings more interesting and attractive but extend our efforts to make Freemasonry more 'user friendly' to our family and the wider community. These historical incidents, through the efficacy of the craftsmen involved, were, in a sense, progenitors of the craftsmen who were later to create the cathedrals and stately edifices that are seen by many as the cradle of our craft. Drawing a longbow, it strongly supports, in a sense, the evolutionary theory of our Craft of which authors, such as Bro Brent Morris, have written.

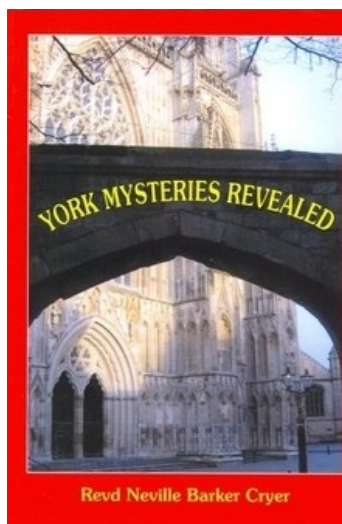


*I strongly believe that the young professional men who are today joining the craft are in search of such background information as they try to explore, understand and appreciate more of their fleeting references in the ritual.*

There is no doubt there are many new members who do not have the time or interest to learn ritual or seek progression in office but have the heart to pursue interest in our ideals. I strongly believe that by seeking such background information and making it readily available to them it will give to give it life and interest by putting flesh onto the bones of our ritual and provide an enhanced level of interest to all members of our Craft community.

Let's encourage our young masons, in particular, to research and write about the historical foundations of the structures, personalities and events behind our ritual and enrich their understanding of its lessons. As Masons we constantly strive to seek "more light".

## Book Review.



**With Foreword by Michael Baigent**  
**This is the book that will change what you think you knew about masonic history forever . . .**

In many of the earliest Masonic manuscripts, we read of the great influence of York and a mysterious Prince Edwin, on the history of Freemasonry. This has been assumed a myth by most

historians. But could these early stories regarding the importance of York be true? Or at least, based on true events, confused as they may have become when handed down over centuries?

The story which is told in these pages has never before been fully represented and will change the way we view the origins of Freemasonry in the British Isles forever. Join the Revd Neville Barker Cryer on a historical detective trail through the history of York Masonry, from the 9th to the 19th century.

Learn -

That the first recorded initiation of speculative masons was a fishmonger.

Why masonic legends claim Freemasonry was founded in Yorkshire.

Contains the history of both the Masonic Province of Yorkshire, West Riding and the Masonic Province of Yorkshire, North and East Ridings

Discover -

The truth about the mysterious King Æthelstan.

The true origins of the American York Rite

The hidden mysteries of the City of York

The first Recorded Speculative Masonic Initiations.

The first Royal Arch Chapter in the world

The truth about the rival Grand Lodge of All England

About the Author—Revd Neville Barker Cryer was a well-known Masonic author and lecturer. He is a member of the oldest Lodge in York and a Past Master of Lodge Quatuor Coronati and thus has had every incentive and opportunity to learn about the distinctive contribution York Masonry has made in building the Craft and English Freemasonry. Paper back, 484 pages <http://www.lewismasonic.co.uk/general/york-mysteries-revealed.htm>

## An Introduction to the 'Kidd Collection'

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In 2009 the masonic scholar and author WBro. Karen Kidd of Oregon purchased a collection of manuscript [handwritten] ritual materials from an internet auction site. At that time it was supposed by the vendor to have connections to Afro-American freemasonry, as it was sourced from an Afro-American bishop's estate. Her purchase at that time was predicated on the belief that the material should be kept from the hands of the profane and would be an interesting future research project.

WBro Kidd has been unable to commit the necessary time and resources to advance this project. In August 2015, whilst in the USA undertaking masonic



research, the collection was brought to my attention. Having been allowed to borrow the volumes, I perused them on the flight home; I realised that they had nothing to do with Prince Hall, but had their own significance. Subsequently I acquired the material in order to undertake the required research. [You've got to have a hobby!]

**Image I:** WBro Karen Kidd and her Collection  
[image © 2015 Ronald Kirk, used with thanks]

The titles and/or details of the eleven volumes in the collection are:

Notebook listing Signs and responses; Principal Signs; Tokens; Sacred Words; Passwords; Ages and Knocks for 4<sup>th</sup> to 14<sup>th</sup> degrees [with 15<sup>th</sup> and 16<sup>th</sup> degrees in another hand].

Masonic Text Book No.3: Ritual of the Masonic Degrees or Orders of Knighthood. [1849]

Masonic Text Book No. 4: The Honorary Degrees of Free-Masonry. [1849].

Masonic Text Book No. 5: The Eleven Ineffable or Sublime Degrees of Masonry.

Masonic Text Book No. 5 In Two Parts: The Masonic Degrees conferred in Grand Councils of

Princes of Jerusalem.

Masonic Text Book No. 7 In Two Parts: The Masonic Degrees conferred under the authority of & in Sovereign Grand Consistories of Princes of the Royal Secret.

Tableaux of Sovereign Grand Inspectors General 33°, A\& A\ Rite.

Sovereign Grand Inspector General; 33°[Thirty Third], New York Supreme Council 1862.

Degrees of Perfection KVR ms 1861.

Sovereign Grand Inspector General 33°.

Degrees of the Ancient and Accepted Rite 1860.

Volumes II to VI are small commercial blank notebooks measuring 6 inches by 3¾ inches and are ⅜ inch thick, containing about 196 pages. The other volumes are larger in size.

Volume II in the Collection is fully titled "Ritual of the Masonic Degrees or Orders of Knighthood; viz: Knights of the Red Cross; Knights Templar; and Knights of Malta of the Holy Order of St John of Jerusalem. From various Authentic Sources with Notes explanatory +c. Penn-Yan 1849. Also Some accounts of the Honorary Degrees of Knighthood, conferred (as are the preceding) in Encampments of Knights Templar and the Appendant Orders. viz: Knights of the". [See Image I below]

The volume compares the rituals in common exposures, Avery Allyn's 'Ritual of Free-Masonry' of 1831, and David Bernard's 'Light on Masonry' of 1829, with 'a MS copy of the Charges, ceremonies +c in the handwriting of Sylvester Spencer of New York city, then Grand Recorder of the Grand Encampment of the State of New York made some years ago, the precise time unknown & is semi-official & was received in 1848 from the Grand Master of that body. This is called the "Spencer MS" and is placed in the third column & marked "S".'

The compiler states that 'taken together they constitute a very full + complete Ritual of the Masonic Degrees of Christian Knighthood.'

There follows a total of 91 two-page spreads divided into three columns headed A, B and S, in which Allyn is used as the basic text and differences in the other two works are noted. An example is given as Image IV.

Volume III has the title "The Honorary Degrees of Free-Masonry; viz: Honorary Degrees of Knighthood; Honorary Chapter Degrees; and Honorary Master-Mason's Degrees; consisting of Knights of the Christian Mark; Knights of the Holy Sepulchre; Thrice Illustrious Order of the Cross; and the Mediterranean Pass; High Priesthood; Royal Master; Select Master; Super-Excellent Master; Perfect Past Master; Heroine of Jericho and Ark and



Dove; Secret Monitor; Knights of Constantinople; Knights of Three Kings; Master Mason's Daughter; and the True Kinsman. Compiled and collected from various authentic sources. 1849.' [See Image II below]

Unfortunately the first 48 pages, a complete section of the notebook, are lost. So there are no introductory remarks and the text of the rituals of the Knights of the Christian Mark, Knights of the Holy Sepulchre and the first nine pages of The Illustrious Order of the Cross. Despite this loss, the sources can be divined from references in the remaining texts. As with the other volume, Barnard's 'Light on Masonry' and Allyn's 'Ritual of Free-Masonry' have been used. Other material referenced include Cross's 'Masonic Chart' of 1826, Cole's 'Ahiman Rezon or Free-Mason's Library' of 1826, Ward's 'Anti-Masonic Review' and various issues from the 1840s of Moore's 'Freemason's Monthly Magazine'.

Lewis occasionally compares the written word with his personal experience, using such phrases 'as I was taught'; 'I was instructed in this way' and 'the manner in which I received this Degree was . . . '.

He also was blunt in his assessment of some of the ritual material; in one case noting the inclusion of an incident involving William Wallace fighting the English was 'pretty much twaddle and humbug – there is about as much connection between the things as light & darkness'.

The final two degrees are in printed form and are headed 'Masonic Sister's Degrees. Lewis notes that it 'came into my hands in June 1861 with papers of WHD and copied [July 1861] verbatim.'

From a comparison of the handwriting in the MSS with records held in the Supreme Council of the Northern Jurisdiction, it has been confirmed that the writer of all but the first of the documents in the Collection was Bro. John Livy Lewis Jr of Penn-Yan, New York [1813-1889].

Sir Knight Lewis was raised in Milo Lodge No. 108 at Penn-Yan, NY on 15 May 1846. He was exalted in Penn-Yan Chapter No. 100 on 23 February 1847 and knighted in Monroe Encampment No. 12 at Rochester NY on 17 May 1861. Subsequently he was Grand Master of Masons in New York from 1856 to 1860, Grand High Priest of the Grand Chapter of New York from 1852 to 1854, Grand Generalissimo of the Grand Commandery of New York from 1851 to 1853 and General Grand High Priest of the General Grand Chapter of the United States from 1865 to 1868.

Elsewhere in the Collection Lewis gives the

reasoning behind his undertaking of the exercise, writing in the foreword to Volume XI: 'Authenticity is not claimed or pretended in any portion in either of the text or subjoined notes. A number of professed rituals or pretended exposures of these degrees having come to my hands I have arrived myself with an effort to compare and collate them as a matter of curiosity.'

For these two documents alone, I consider the Collection to be important.

I anticipate providing further details of the other volumes in a later *Harashim*.

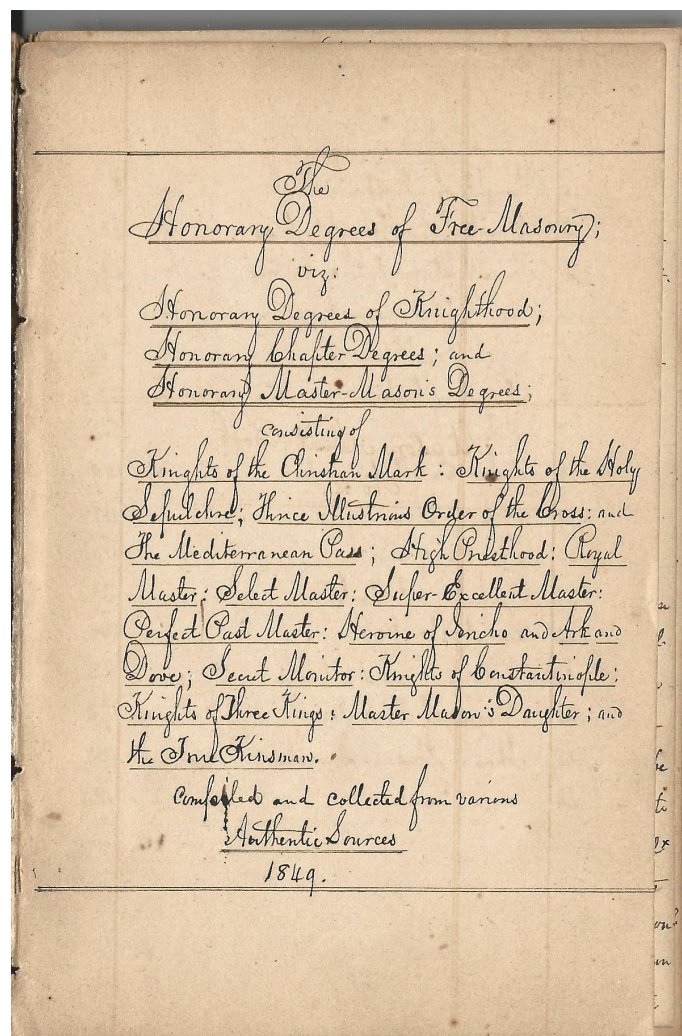
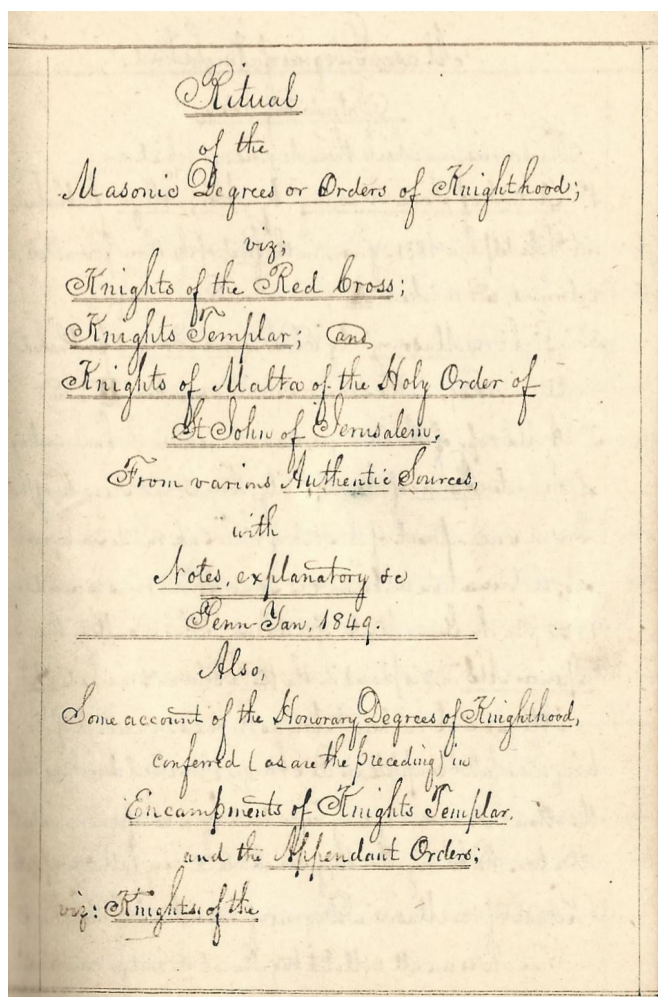


Image II: Title page of Vol. II.

**“Ritual of the Masonic Degrees  
or Orders of Knighthood;**





**Left Image III:** Title page of Vol. III.

**Image IV Below:**

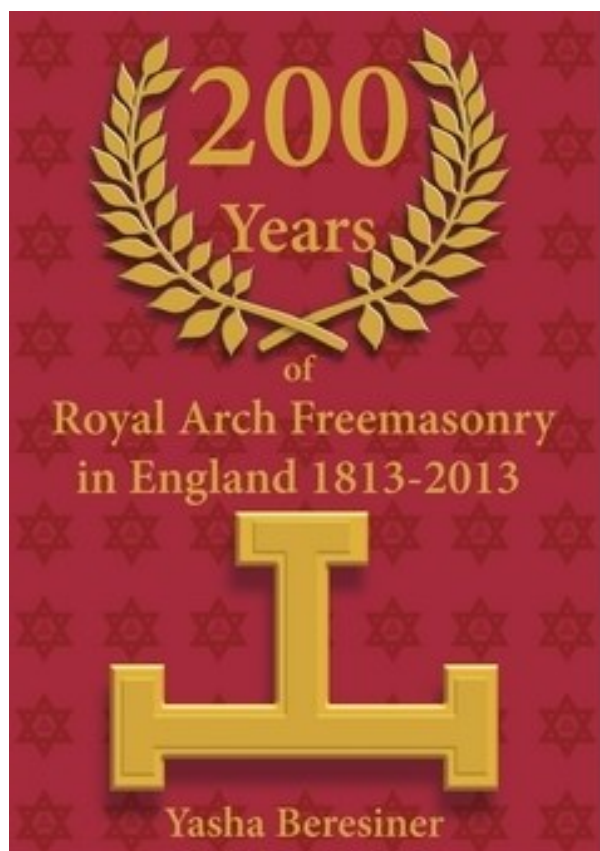
An example of the comparative layout.  
[the pencil additions are not original]

\* N B Cryer pointed out the existence in 1768 of a ritual of this name, originating in Cornwall. A certain John Knight had received the degree communicated at the hand of Dunckerley. Cryer specified however that no document relating to this ritual had been found in the archives of the Grand Lodge of England.

[illegible]



# Book Review



The Royal Arch, also known as 'Red Lodge' or Chapter is one of the most popular and enlightening of the Orders beyond the Craft. Published to coincide with the celebrations of 200 years of Royal Arch Freemasonry, this extensive volume encompasses much more than the title implies. Divided into three parts with added appendices, the book covers the story behind the creation of Supreme Grand Chapter within the context of Craft Freemasonry, to which it is so closely attached. It is a comprehensive guide to the Order of the Royal Arch, its history and development from the mid 18th century to the present day.

This is the only text to date to answer such important questions as:

How did the Royal Arch end up in its current position, so unique to England?

How did the Antients Grand Lodge treat this 4th Degree of Freemasonry?

Was the Charter of Compact really falsified? And did the Duke of Sussex have his own private Chapter?

This easy to read and comprehensive volume includes an innovative story line of the day of celebration on 27 December 1813, written in the form of a novelette. It is in a style that allows the reader to learn all the events surrounding the creation of the Order with ease and confidence.

For the serious scholar, Yasha Beresiner's book reveals new ground in the discovery and analysis of documents newly recovered and incorporates an annual chronology of events from 1813 to 2013.

ISBN: 9780853184393

£19.00 Book available online here.

<http://www.lewismasonic.co.uk/general/200-years-of-royal-arch-masonry-in-england.htm>

## About the Author



### Yasha

**Beresiner was born in Turkey in 1940 and is a Law Graduate of the Hebrew University of Jerusalem (1968). He moved to England in 1969 and after an extended career as a legal consultant was appointed a Director of Stanley Gibbons Ltd, the stamp magnates. In 1983 he set up his own international collectors' company, InterCol London ([www.intercol.co.uk](http://www.intercol.co.uk)). He is a qualified City of London Guide (Editor of their quarterly publication) and a Past Master (2001/2) of the Worshipful Company of Makers of Playing Cards, founded in 1628. He is an accredited NADFAS lecturer and a prolific author. He has been an ANZMRC eminent Lecturer. In addition to a dozen books (Andre Deutsche, David and Charles, etc) on a range of subjects, his articles have appeared in specialised collectors' and other magazines throughout Europe, and the Americas. His book 'English County Maps' won the British Library Association award: 'Best Reference work for 1988'.**

## Happy St Patricks Day 2016 & a Glimpse at Irish Freemasonry

From WBro Damien of Lodge Devotion

[www.lodgedevotion.net](http://www.lodgedevotion.net)



### Lodge St Patrick Number 295's 250th Anniversary Jewel.

Grand Lodge Ireland is the Second Oldest in the world.

The Premier Grand Lodge of England (now UGLE) was founded on the feast of St. John the Baptist 24 June 1717.

The Grand Lodge of Ireland is the second oldest and the oldest in continuous existence. No specific record of its foundation exists but 1725 is the year celebrated for its foundation as the oldest reference to GLI comes from the Dublin Weekly Journal of 26 June 1725 – two days after St. John the Baptist 24 June feast day.

The Grand Lodge of Antient, Free and Accepted Masons of Scotland was founded in 1736

The Irish Freemasons were strong in the state of Victoria, and members from Grand Lodges Ireland,

Scotland and England all came together to form the United Grand Lodge Victorian in 1889. An earlier Grand Lodge Victoria (1883) folded into UGLV but had comprised Irish and Scottish Lodges. Hence the Irish had a role in the formation of both of Victoria's Grand Lodges. In Lodges with a strong Irish heritage, St Patricks Day on the March 17 is often a big deal and celebrated both formally and/or informally.

Ireland had "*The Troubles*" (c 1968 – 1998) seeded in the Norman invasion with Henry II being the first English King to set foot on Irish soil (1171) and the later the Tudor (1550's, Henry VIII) and the Cromwellian invasion (1649). Historical conflict in Ireland is often conceived as a struggle between Protestant and Catholic – and religion is a good prism in the post Reformation world to examine Irish History. But it's also simplistic. Wolfe Tone (1763-1798), father of modern Irish Republicanism and an early advocate of Catholic emancipation was Protestant. The historian knows these conflicts were more about the history of identity, "race", economics, conquest, invasion, and then repression, as they were about religion which was later used to polarize. Roddy Doyle's novel "*The Commitments*", made into a movie with the same title in 1991, has that famous line "The Irish are the blacks of Europe"; perhaps an apt description about repression based on racism and consequent disadvantage experienced by Irish Catholics. "No Irish", "Catholics Need Not Apply" stood in the way of many people in the societies Europe, the US and here.

Freemasonry is sometimes mistakenly seen as an anti-catholic organisation, but we know we don't talk about religion or politics in lodge – and they, with economics, tribalism, and imperialism are core to "*The Troubles*". We also know organisations ebb and flow, and while we have rightly have lofty ideals and values, they have not always been practised by all our members, but also that Freemasonry should, and does, accept *any* man of good character with a belief in a Supreme Being. Sectarianism drove some Freemasons in 1795 to participate in establishing the Loyal Orange Order – because that orders' focus on Protestantism would have been unacceptable in Lodges themselves. It is often described as the "*Protestant Masonic Orange Order*" which confused some to think it is part of Freemasonry, but while it adopted and adapted many of the symbols and mechanisms of the Craft, most obviously the word "Lodge", and the Square And Compass, however the Orange Order stands outside Freemasonry. Even if many gave the Orange Order a friendly nod, it's specific values *must* to stand outside Freemasonry because of its religious nature and I could suggest also



because of the nature of its obligations, and it's very purpose. (And I'm being careful, I know members of Order and while I think it played a strong role in sectarianism, those members meet Freemasons of the Catholic Faith as Brothers).



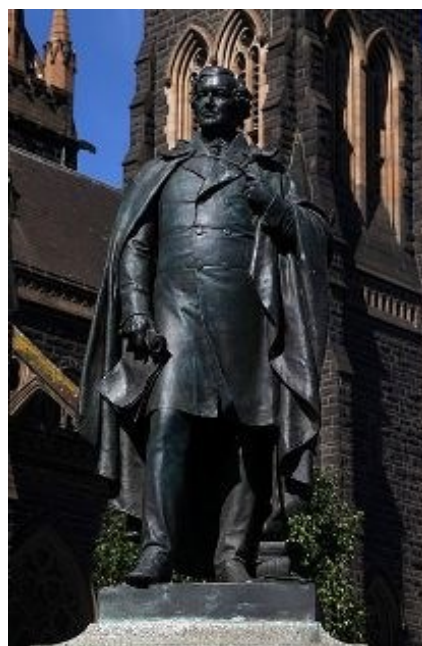
Above, Square and Compass with Shamrock

The conflict between Catholic Ribbonmen and Protestant Orangemen should be left in the past and are irrelevant in Freemasonry; my interest in them is as an amateur historian fascinated by a complex and nuanced subject often simplified into fictions..

Sometimes people just get caught up and indeed trapped by the pressures of the day, but Lodges should consciously and rightly stand outside religious and political events – it's a landmark of recognising a GL as regular.. It's a droll fact that in Sectarian Marches, Catholics attacked Protestant marches, Protestants attacked Catholic marches, and on more than one occasion both groups attacked Freemasons marching. "From Riots To Rights, Nationalist Parades In The North Of Ireland", Jarman & Byan 1997 is one source that mentions that and it's an interesting read.

However in this brief piece, we can observe that we know post WW2 Freemasonry in Victorian had/has many Catholic members, but so did Freemasonry in Ireland of the 1700's and 1800's –and beyond for that matter. The great Irish Catholic Hero, Daniel O'Connell (1775-1847), known as *The Emancipator* or *The Great Liberator*, championed the removal of substantial civil, religious and

## Daniel (Dan) O'Connell 1775-1847



Above: statue of Daniel O'Connell at Melbourne's St Patrick's Catholic Cathedral



Dan O'Connell Hotel in Carlton in Melbourne.

economic restrictions on Roman Catholics in Ireland. This charismatic Catholic lawyer and orator turned parliamentarian and champion of the Irish Catholic Cause, was also a Freemason. This often shocks those who throw Freemasonry into the mix as part of the "Protestant Ascendancy" or as "anti-Catholic", but his membership of our fraternity makes perfect sense... Irish Freemasonry was not closed to Catholics but they withdrew in force under pressure of bishops, particularly after the 1826 the papal Bull of Leo XII against secret societies began to be enforced in Ireland with vigour in the 1840's (one of several relevant Bulls but let's keep it "simple"). The events of the Italian Revolution which challenged the temporal status of a Pope King, saw the Italian Grand Master and Giuseppe Garibaldi, identifying themselves as Freemasons, challenge Pope Pius IX, eventually in war and then in the defeat of the Papal States. This left a Pope

who was also a defeated temporal king less than happy, and assists in understanding why the Catholic Church is not a fan of Freemasonry, sometimes openly hostile towards it; hence driving forces were as much “political” as they were “religious”. Today, The *Grand Orient of Italy* is an Irregular Body, partly reflecting certain sections of Italian Freemasonry’s participation in Italian politics being unacceptable to a regular Grand Lodge (masons can participate in politics, many political leaders have been Freemasons, but the organisation itself should be non-political). I know of about 7 Italian Grand Lodges, the Regular Grand Lodge of Italy the only one being “regular”. Anyway, O’Connell was once such resignation supposedly under pressure from the “particularly zealous” Bishop Troy of Dublin. I’m not sure of the exact date of his resignation, be he was certainly an active Freemason.

Dan O’Connell was Initiated in 1799 in Masonic Lodge No. 189, Dublin. O’Connell’s name was entered on Grand Lodge Ireland’s roll with 25 others on the 2nd April, 1799, but the exact day of his initiation is unknown. He was the W.M. of No. 189 in 1800, an affiliate member of Ancient Union Lodge No. 13, Limerick City and the Founding Senior Warden of Lodge No. 886, Tralee, County Kerry. Irish Rolls bears his signature under date of 24th July, 1813, as Counsel representing the Grand Lodge of Ireland. On 19th April, 1837 he wrote a letter to the newspaper the “Pilot” acknowledging his past membership and that he had left Freemasonry after becoming aware of ecclesiastic censure of our Fraternity also saying Oaths on the Bible were not compatible with his faith. In that letter he writes he “*unequivocally renounced Freemasonry*” also saying “*Freemasonry in Ireland may be said to have, apart from its oaths, no evil tendency, save as far as it may counteract, in some degree, the exertions of those most laudable and useful institutions— institutions deserving of every encouragement — the Temperance Societies.*” Hmm. Lucky Bro O’Connell was unavailable to attend our recent table lodge meeting where we had to go out shopping midway through the evening because we’d drunk our three bottles of scotch. We would need to direct Bro O’Connell to one of Victoria’s “dry” lodges methinks.

O’Connell also described Freemasonry as an Order as based on “philanthropy unconfined by sect, nation, colour or religion”.

May it always be so. Lá fhéile Pádraig sona dhuit!  
(Happy St Patricks Day)

Sláinte! (Cheers!)

[From *Dictionnaire des marins francs-maçons*, new edition 2010, compiled by Jean-Marc Van Hille; this extract is freely translated for *Harashim* by Tony Pope.]

## Dunckerley, Thomas,

(1724–1795). Presumed natural son of George II and thus half-brother to King George III (his mother having made a declaration to this effect upon her deathbed), Dunckerley served for 26 years as a gunnery officer in the Royal Navy, commencing in 1744. It was in fact on 19 February of that year that for the first time he is mentioned as gunnery instructor aboard HMS *Edinburgh*, of 70 guns, where he served until 4 March 1746.

On 20 May he was posted to the sloop *Fortune*, aboard which he plied the Mediterranean and described the ports in voluminous correspondence which he maintained with the Earl of Chesterfield. Initiated in 1754 in the Three Tuns Lodge No.31 at Portsmouth, on 16 January 1760 he created a lodge aboard HMS *Vanguard* (Maritime Lodge No.251, of the *Moderns*) where he remained six years and participated in the capture of Louisburg and Quebec. As master gunner, he had precedence of rank above the boatswain and the carpenter. He undoubtedly memorized the eighty pages of the naval artillery manual published by the Admiralty.

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*his mother having made a declaration to  
this effect upon her deathbed,*

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To occupy a similar berth for 22 years, and in time of war, is certainly testimony of a standard of competence above average. Dunckerley had received Grand Lodge authorisation *to initiate, pass and raise Masons aboard, regardless of which ship or vessel*. The same patent authorised him to assume the task of Provincial Grand Master in all countries where none had been provided. From 1754 he belonged to a lodge at Portsmouth which conferred the degree of the Royal Arch. He made four voyages to Quebec aboard HMS *Vanguard*, commanded by the future admiral Robert Swanton, during the Seven Years War, before moving his kit to HMS *Prince* in March 1761, where another warrant dated 22 May 1762 authorised him to open a lodge which was ultimately transferred to HMS *Guadeloupe*.

The meetings aboard ship were subject to the authorization of the captain and were worked without perambulations, for lack of space. Dunckerley may well be considered the founder of



Freemasonry in Quebec, where he installed Sir John Fraser as Grand Master on 24 June 1760.

In 1764 Dunckerley retired from the Royal Navy and became a barrister. Elected Provincial Grand Master of Hampshire in 1767, the following year he became Master of the Marine Lodge of Plymouth, which took the name Lodge of Fortitude No.105 in 1780. In 1793 he was Provincial Grand Master of eight Royal Arch provinces. He also became Grand Master of the Knights Templar, and he appears to have been the originator, about the year 1790, of the Royal Ark Mariner degree,\* which he assimilated into the Knightly Order as a 'naval branch'. In 1794, Dunckerley was Grand Commander of a lodge named the Grand Royal Ark Vessel.

Apart from Sem and Japhet, the two wardens, the officers were named Master, Captain, Lieutenant, Chaplain, Surgeon, Secretary, Purser, Gunner, Boatswain, Carpenter and Steward. Undeniably father of Freemasonry of the maritime lodges, Thomas Dunckerley died at his home in Portsmouth in 1795. He has been the subject of biographies by John Heron Lepper and Henry Sadler in 1891 and Ron Chudley in 1982.

Published in the *Lettres Périodiques d'Histoire Maritime et Maçonnico-Maritime*, issues 1, 2 & 46, of the Thomas Dunckerley Correspondence Circle (CDT), and freely translated for *Harashim* by Tony Pope.]

### THOMAS DUNCKERLEY

## His life and his maritime career

by Jean-Marc Van Hille

In our dictionary of maritime Freemasons, *Dictionnaire des marins francs-maçons*, we have published a bibliographical note on Thomas Dunckerley, from which we now reprint the most salient points. We do not over-emphasize his Masonic activity, which was outstanding. He was the father of maritime Freemasonry and as such, deserves to be better known.

Dunckerley did not learn until he was 36 years old that he was the natural son of King George II. He was on board HMS *Vanguard* and shared his amazement with the captain, Robert Swanton, when the ship was at Quebec. Swanton promised him that, upon their return, he would obtain for Dunckerley an audience with the king, if he decided the meeting would be beneficial.<sup>[1]</sup>

Dunckerley saw the light of day in London on 23 October 1724, in the hands of the midwife of the royal family. An unwanted child, because he was conceived hastily in an alcove when his legal father was at sea, Thomas quickly became aware of the

shame which his mother felt. He attended a school famous for its English discipline, which he quit to become an apprentice barber, but then he felt the call of the sea at the age of 15, and the following year he joined the Royal Navy, where he remained until 1764.

His level of secondary schooling was sufficient to open to him a career as a marine officer and as early as his second voyage he performed the duties of mathematics instructor to the crew.

His maritime career unfolded thus.<sup>[2]</sup>

HMS *Namur*, 14 April 1742, apprentice.

HMS *Edinburgh*, 64 guns, captain Thomas Coates, 19 February 1744 to 4 March 1746, seaman and instructor. The commodore was vice-admiral William Martin. The vessel was part of the Channel fleet and hunted French corsairs between Finistere and Fastnet.

HMS *Fortune*, captain Edward Jekyll, 1746–1747, first voyage as a gunner.

HMS *Crown*, captain John Coburn, from 17 June 1747 to 17 April 1753, gunner. The vessel cruised the Mediterranean.

HMS *Nonsuch*, from 18 to 24 April 1753, gunner.

HMS *Tyger*, captain Samuel Marshall, from 25 April 1753 to 31 March 1754, gunner.

HMS *Vanguard*, 70 guns, captain J Byron, from 1 April to 26 July 1754, gunner.

HMS *Eagle*, 60 guns, from 27 July 1754 to 25 September 1755, gunner. The commodore was Admiral Rodney.

HMS *Vanguard*, 70 guns, captain Robert Swanton, from 26 September 1755 to 26 March 1761, master gunner. On 23 November 1757 *Vanguard* clashed with the French squadron commanded by de La Motte. On 22 June 1758 the vessel took part in the siege of Louisburg [Nova Scotia], where admiral Boscawen confirmed his commission as instructor in mathematics.<sup>[3]</sup>

HMS *Prince*, 90 guns, captain Joseph Peyton, then captain Benjamin Marlow, from 27 March 1761 to 31 May 1763, instructor and master gunner. The commodore was Admiral Anson.

Thus Dunckerley took part throughout the Seven Years War as a master gunner aboard HMS *Vanguard* and HMS *Prince*. When the war ended, he made one final voyage, in HMS *Guadeloupe*, in the Mediterranean, before resigning his commission.

All his life, Dunckerley had financial difficulties. His generosity was proverbial. In all the humanitarian works to which English Masons attach so much importance, he gave well beyond his means. It was said that no Brother in distress appealed to him in vain. He helped establish the Royal Cumberland Free Mason School, now known as the Royal Masonic School for Girls. He participated in all the collections for charitable purposes, fund-raising dinners, etc.

Having no professional experience other than that of the sea, he studied law for five years and qualified as a barrister on 1 January 1770. The American War of Independence led him to join the South Hampshire Militia, where he was promoted lieutenant in April 1778. He did not leave any trace of his activity during that war.

Until his death, Thomas Dunckerley held countless positions of responsibility in Freemasonry, to the highest level in the Provinces of which he had charge. His dominant character did not win many friends. He was overly sensitive and, towards the end of his life, became embittered when illness seized him. It seems that, later on, lucidity failed him; in 1794—he was 72 years old—when he was Grand Master of the Knights Templar,<sup>[4]</sup> he invited the members to take up arms and rejoin their respective regiments if France were to invade Great Britain, going so far as to offer his services to the navy or the army if the threat were confirmed. He died at Portsmouth on 19 November 1795.

#### Endnotes

- [1] For certain British historians there always remains a doubt regarding Dunckerley's royal affiliation. Nevertheless, the details of the midwife, the fact that Thomas's mother was placed in charge of the palace and had connections with the aristocracy, Dunckerley's frequent contacts with the higher nobility, are eloquent. He would certainly never have been authorized to carry the armorial bearings recalling the royal symbols with the single addition of an oblique bar, sign of his illegitimacy. All this argues for the authenticity of his relationship.
- [2] R Chudley, *Thomas Dunckerley, A Remarkable Freemason*.
- [3] "In fact, to Bro Dunckerley's excellent marksmanship, for he was a 'Master of the Mathematicks on board ship', may have been due to the unfortunate demolition, during the siege, of the magnificent Prioral House of the 'Knights Hospitallers of Malta' then standing on the cliff near the present Dufferin Terrace!" (J H Graham, *Outline of the History of Freemasonry in the Province of Quebec*, 1892, p36, quoted by Revd N B Cryer in *L'Arche et l'arc en ciel*.)
- [4] One of the many Orders to which Anglo-Saxon Freemasons are partial.

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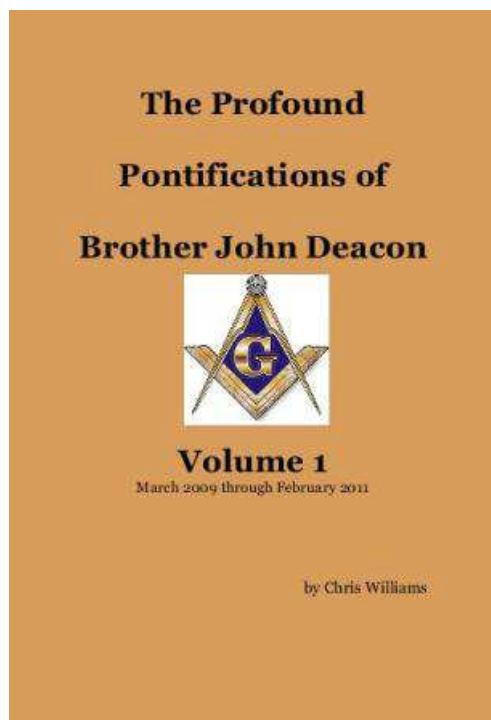
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(Portrait by Thomas Beach, 1787)



## Book Review



### The Profound Pontifications of Brother John Deacon

*Reviewed by WBro D Hudson from Lodge Devotion 732 Victoria*

Author: Chris Williams

Published by: [www.Blurb.com](http://www.Blurb.com)

Verdict: Excellent

Recommended for: General Audience, including non-Freemasons The title of this book will be familiar to readers to the newsletter of Davey Crocket Lodge #1225 in Texas. The book's content comprises a serialised account of the interactions of the wise but troublesome food obsessed Bro John Deacon and his mechanic and Masonic Brother, Chris Williams.

This odyssey is published in that lodge newsletter and also reproduced in Corky Daut's Small Town Texas Mason (STTM).

Each chapter is self-contained, generally of two to ten pages in length. I found myself rationing them like a bag of lollies to enjoy and absorb the stories where the true hero is always Freemasonry and it's improving effect on its members and those they meet.

Readers may also be familiar with the "Old Tyler's Talks" by Carl H Claudy which first appeared in 1921 and in many ways Pontification is a contemporary version of them.

Unlike the Tyler's Talks, the Pontifications have a

fresher and more contemporary feel; John one days shocks Chris by using SMS; albeit basically beyond him and his huge fingers, he has discovered he can speak into his phone and send SMSes.

The Pontifications held my interest and were so enjoyable I sort out the author and now correspond with him. Brother Deacon might demand silence while consuming copious amounts of food at the author's expense but once full, often launched into passionate and animated flight expounding his Profound Pontifications about Freemasonry.

This folksy wisdom is often timeless and Brother Deacon is a mix of walking (and mechanical) disaster and wisdom born of passion and deep reflections on Freemasonry and the challenge of today's Lodges. While all but one of the restaurants the two visit are real places, John has the advantage of being a fictitious brother.

He is a pastiche of brothers we all know, and reminds me constantly of a mixture of our own President Mike and Almoner Drew, although John drives an F-350 and Drew an F-100.

John is described as 6'4", 275 pounds, wearing black alligator boots and Stetson Silverbelly, but is authentically written and his gruff but gentle cowboy charm and values, reinforced by his Masonic Membership, are appealing and memorable; as are his high jinx "kidding around" or just getting himself and poor Brother Chris in jams, like crashing a wedding of a "friend" he turns out not to actually know, but in a Dickensian coincidence; the bride's father is a Freemason and the uninvited speech John delivers with the skill of a seasoned Past Master pulls at the heart and melts the audience. All is forgiven in brotherhood and sincerity.

Part of the charm of the instalments is the unlikely friendship between mechanic and salesperson, the latter being John and possibly making sales based on people wishing to silence him. They obviously have not made Chris's discovery of simply presenting his food. Freemasonry unites the two goodhearted friends, just as it does for millions of other men over the globe.

Carl H Claudy published 414 The Old Tylers Talks, let's hope Chris Williams keeps it up and we see additional volumes of The Profound Pontifications of Brother John Deacon.

You can buy the book in either hard or soft cover, with proceeds supporting Freemasonry, via

<http://au.blurb.com/b/3579268-the-profound-pontifications-of-brother-john-deacon>

## **The Allegory of The Cave' by Plato: Summary and Meaning**

The 'Allegory Of The Cave' is a theory put forward by Plato, concerning human perception. Plato claimed that knowledge gained through the senses is no more than opinion and that, in order to have real knowledge, we must gain it through philosophical reasoning.

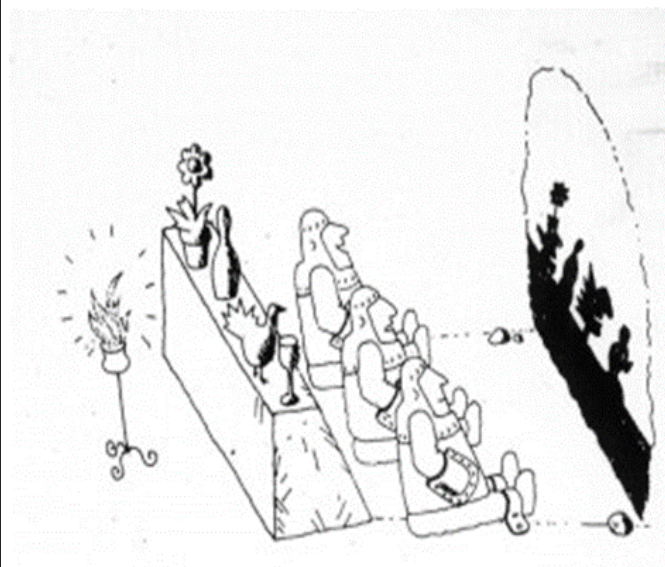
### **'The Allegory of the Cave' by Plato**

In the Allegory of the Cave, Plato distinguishes between people who mistake sensory knowledge for the truth and people who really do see the truth. It goes like this:



### **The Cave**

Imagine a cave, in which there are three prisoners. The prisoners are tied to some rocks, their arms and legs are bound and their head is tied so that they cannot look at anything but the stonewall in front of them.



These prisoners have been here since birth and have

never seen outside of the cave.

Behind the prisoners is a fire, and between them is a raised walkway.

People outside the cave walk along this walkway carrying things on their head including; animals, plants, wood and stone.

### **The Shadows**

So, imagine that you are one of the prisoners. You cannot look at anything behind or to the side of you – you must look at the wall in front of you.

When people walk along the walkway, you can see shadows of the objects they are carrying cast onto the wall.

If you had never seen the real objects ever before, you would believe that the shadows of objects were 'real.'

### **The Game**

Plato suggests that the prisoners would begin a 'game' of guessing which shadow would appear next.

If one of the prisoners were to correctly guess, the others would praise him as clever and say that he was a master of nature.

### **The Escape**

One of the prisoners then escapes from their bindings and leaves the cave.

He is shocked at the world he discovers outside the cave and does not believe it can be real.

As he becomes used to his new surroundings, he realizes that his former view of reality was wrong. He begins to understand his new world and sees that the Sun is the source of life and goes on an intellectual journey where he discovers beauty and meaning

He see's that his former life and the guessing game they played is useless.

### **The Return**

The prisoner returns to the cave, to inform the other prisoners of his findings.

They do not believe him and threaten to kill him if he tries to set them free.

### **'The Allegory of The Cave' by Plato – The Meaning**

The Allegory of the cave by Plato should not be taken at face value. In essays and exams, whoever is marking it expects you to have a deeper understanding of the meaning of the theory. You can then use these to think about criticisms and then to form your own opinion.

### **The Cave**

In Plato's theory, the cave represents people who believe that knowledge comes from what we see and hear in the world – empirical evidence. The cave shows that believers of empirical knowledge are

trapped in a 'cave' of misunderstanding.

### The Shadows

The Shadows represent the perceptions of those who believe empirical evidence ensures knowledge. If you believe that what you see should be taken as truth, then you are merely seeing a shadow of the truth. In Plato's opinion you are a 'pleb' if you believe this (their insult for those who are not Philosophers)!

### The Game

The Game represents how people believe that one person can be a 'master' when they have knowledge of the empirical world. Plato is demonstrating that this master does not actually know any truth, and suggesting that it is ridiculous to admire someone like this.

### The Escape

The escaped prisoner represents the Philosopher, who seeks knowledge outside of the cave and outside of the senses.

The Sun represents philosophical truth and knowledge

His intellectual journey represents a philosophers journey when finding truth and wisdom

### The Return

The other prisoners reaction to the escapee returning represents that people are scared of knowing philosophical truths and do not trust philosophers.

### Comment.

The allegory is probably related to Plato's theory of Ideas and not the material world which is known to us through sensation. Only knowledge of the Forms constitutes real knowledge or what Socrates considers "the good." Socrates states that the most excellent people must follow the highest of all studies, which is to behold the Good. Those who have ascended to this highest level, however, must not remain there but must return to the cave and dwell with the prisoners, sharing in their labours and honours.

Scholars debate the possible interpretations of the allegory of the Cave, either looking at it from an epistemological standpoint - one based on the study of how Plato believes we come to know things - or seeing it through a political lens. While there are scholars whose interpretations fall between these two and others have perspectives completely independent of either, it is the epistemological view and the political view, fathered by Richard Lewis Nettleship and A.S. Ferguson respectively, that tend to be discussed most frequently.

Nettleship interprets the allegory of the cave as one about human ignorance and people who are unable or unwilling to seek truth and wisdom. Ferguson, on the other hand, bases his interpretation of the allegory on a description of the way rulers, without a strong philosophical mindset, manipulate the human population.

So what has this to do with Masonic Research?

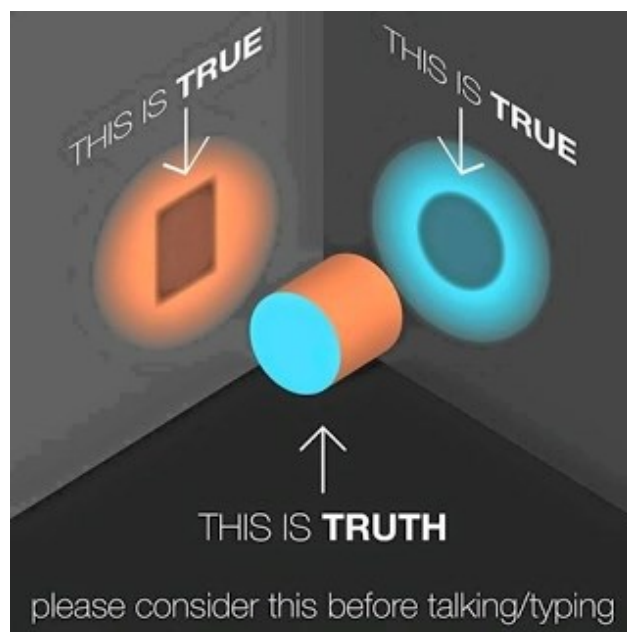
Can we relate any of this to what we do?

Are we chasing shadows?

I found the graphic below on a website.

Contemplation of this, I believe, is most profound.

How about some comments.



### From the Editor.

I have changed the format of Harashim, which I hope meets with the readers approval.

Comments and contributions only come from a few of what could be called Old Hands, those same people who year after year show their interest in Masonic Research and Freemasonry in general.

In this issue there are questions asked, requests for comment, which I hope you as readers will take the time to contemplate.

That is if you read this far.



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### 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 [harbar88@gmail.com](mailto:harbar88@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)

We are a **Research organisation**. What sort of research do we do? Do we go about it in an organised way?

Following are some notes on Research.

Why are they here? Hopefully some of you will answer the questions.

One reason for conducting research is to develop and evaluate concepts and theories. Basic- or pure-research attempts to expand the limits of knowledge. It does not directly involve the solution to a particular, pragmatic problem, but it has been said, "There is nothing so practical as a good theory." Although this statement is true in the long run, basic research findings generally cannot be immediately implemented. Basic research is conducted to verify the acceptability of a given theory or to know more about a certain concept.

For example, consider this basic research conducted by a university. Academic researchers investigated whether or not an individual's perception that he or she was doing well on a task would have any influence on future performance. Two nearly identical groups of adults were given ten puzzles to solve. All of the individuals had identical sets of puzzles to solve. After the subjects had given their solutions to the researchers, they were told "how well" they did on the test.

All of the 5 persons in the first group were told that they had done well (70 percent correct regardless of the actual percent correct. The members of the other group were told that they had done poorly (30 percent correct).

Then both groups were given another set of ten puzzles. The group that had been told they had done well on the first set of puzzles performed better with the second set of puzzles than did the group that had been told they had been relatively unsuccessful with the first puzzle solving.

The results of this basic research expand scientific knowledge about theories of general performance behaviour. This study was conducted because the researchers thought the theory being tested was far-reaching and applicable to a broad range of situations and circumstances.

Applied research is conducted when a decision must be made about a specific real-life problem. Applied research encompasses those studies undertaken to answer questions about specific problems or to make decisions about a particular course of action or policy. For example, an organization contemplating a paperless office and a

networking system for the company's personal computers may conduct research to learn the amount of time its employees spend at personal computer in an average week. The procedures and techniques utilized by basic and applied researchers do not differ substantially. Both employ the scientific method to answer the questions at hand.

Broadly characterized, the scientific method refers to techniques and procedures that help the researcher to know and understand business phenomena. The scientific method requires systematic analysis and logical interpretation of empirical evidence (facts from observation or experimentation) to confirm or disprove prior conceptions. In basic research, first testing these prior conceptions or hypotheses and then making inferences and conclusions about the phenomena leads to the establishment of general laws about the phenomena.

Use of the scientific method in applied research assures objectivity in gathering facts and testing creative ideas for alternative business strategies. The essence of research, whether basic or applied, lies in the scientific method. The difference in the techniques of basic and applied research is largely a matter of degree rather than substance.

It seems appropriate at this juncture to explain the difference between research methods and research methodology. Research methods may be understood as all those methods/techniques that are used for conduction of research. Research methods or techniques, thus, refer to the methods the researchers use in performing research operations. In other words, all those methods which are used by the researcher during the course of studying his research problem are termed as research methods.

Since the object of research, particularly the applied research, is to arrive at a solution for a given problem, the available data and the unknown aspects of the problem have to be related to each other to make a solution possible.

Keeping this in view, research methods can be put into the following three groups:

1. In the first group we include those methods which are concerned with the collection of data. These methods will be used where the data already available are not sufficient to arrive at the required solution;
2. The second group consists of those statistical techniques which are used for establishing relationships between the data and the unknowns;

3. The third group consists of those methods which are used to evaluate the accuracy of the results obtained.

Research methods falling in the above stated last two groups are generally taken as the analytical tools of research.

we can say that research methodology has many dimensions and research methods do constitute a part of the research methodology.

The scope of research methodology is wider than that of research methods. Thus, when we talk of research methodology we not only talk of the research methods but also consider the logic behind the methods we use in the context of our research study and explain why we are using a particular method or technique and why we are not using others so that research results are capable of being evaluated either by the researcher himself or by others. Why a research study has been undertaken, how the research problem has been defined, in what way and why the hypothesis has been formulated, what data have been collected and what particular method has been adopted, why particular technique of analysing data has been used and a host of similar other questions are usually answered when we talk of research methodology concerning a research problem or study.

\*\*\*\*\*

**An American decided to write a book about famous churches** around the world. So he bought a plane ticket and took a trip to Orlando, thinking that he would start by working his way across the USA from South to North.

On his first day he was inside a church taking photographs when he noticed golden telephone mounted on the wall with a sign that read "\$10,000 per call". The American, being intrigued, asked priest who was strolling by what the telephone was used for.

The priest replied that it was a direct line to heaven and that for \$10,000 you could talk to God. The American thanked the priest and went along his way.

Next stop was in Atlanta. There, at a very large cathedral, he saw the same golden telephone with the same sign under it. He wondered if this was the same kind of telephone he saw in Orlando and he asked a nearby nun what its purpose was. She told him that it was a direct line to heaven and that for \$10,000 he could talk to God. O.K., thank you," said the American. He then travelled to Indianapolis, Washington DC, Philadelphia, Boston, and New York. In every church he saw the same golden telephone with the same "\$10,000 per call" sign under it.

The American, upon leaving Vermont decided to travel to AUSTRALIA to see if Australians had the same phone. He arrived in Australia, and again, in the first church he entered, there was the same golden telephone, but this time the sign under it read "40 cents per call." The American was surprised so he asked the priest about the sign.

Father, I've travelled all over America and I've seen this same golden telephone in many churches. I'm told that it is a direct line to Heaven, but in the US the price was \$10,000 per call.

Why is it so cheap here?"

The priest smiled and answered, "You're in Australia now, mate - it's a local call".

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חרשים



# HARASHIM

### RW Bro Harry Maurice Kellerman

In a few short weeks, we will be meeting at the 13<sup>th</sup> biennial Conference, where we will hear papers written by what we call Kellerman lecturers. I thought that a few words to remind you who Kellerman was, in order.

RW Bro. Harry Kellerman, O.B.E. P.D.G.M., who, at that time was the Librarian and Historian of the UGL of NSW, in his paper presented at the inaugural meeting of the Australian Masonic Research Council which was the forerunner to the ANZMRC, held in Melbourne in 1992, stated that "Masonic leaders and those interested in Freemasonry have watched with dismay the regular annual drop in membership throughout the world, especially during the last 25 years". That statement was made 24 years ago. Bro. Kellerman felt that for Freemasonry to survive, this tendency has to be reversed, and in his view, the most important problem is to retain existing members and the recruitment of new ones. That decline is still with us, are we becoming irrelevant? If so what should we do about it?

In the last issue, I spoke on Change. I asked for comment from our enlightened readers. I have received none; maybe this is a symptom. Does no-one care? Is this Mag read? Maybe that is, what is wrong? The following is the Forward of a book compiled by Bro Andy Walker (Dec) on the papers of Bro Kellerman and is the speech by Kellerman at the certificate presentation 1994.

*The introduction of a Commemorative Lecture for Australia, similar to the Prestonian Lecture of England, heralds a progressive step in the development of Freemasonry in this country.*

*Continued page 2*



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Remember ANZMRC Conference in Launceston August 25th to 28th  
Harashim now here!! <http://www.themasons.org.nz/div/harashim.html>



*Let us indulge in a little fanciful thinking. We can imagine William Preston presenting the Certificate to the Prestonian Lecturer of the year and looking back over the years to 1924 with pride and satisfaction at the achievement of the objective envisaged in 1818. It was then that the scheme was inaugurated to encourage distinguished Masonic scholars to produce Masonic work of exceptional quality and to disseminate Masonic knowledge for future workers in all aspects of Freemasonry — and how it succeeded!*

*He could recall the names of previous Prestonian Lecturers, among them distinguished authors and lecturers well-known to many of you, present this evening, Lionel Vibert, Rev. Covey-Crump, Douglas Knoop, Fred Pick, Bernard Jones, George Draffen, Terry Haunch, Rev. Neville Barker Cryer, in Australia a few years ago, and Cyril Batham, here recently.*

*Their books on a great variety of subjects of Masonic value are on the shelves of Masonic libraries throughout the world, and their influence and significance as authoritative references are universally recognised.*

*I view our Kellerman Lecturers in the same light. We all hope that they proceed from success to success, continually spreading through their work Masonic knowledge of significant value to all members, present and future, thus helping to preserve the ideals of Brotherhood, Peace and Understanding. These will not come automatically. Hard constant work in research and communication and the cooperation of brethren generally are essential. Our distinguished Lecturers here tonight, Brian Palmer, Ian Sykes, Tony Pope, Brian Burton, and Kent Henderson are the counterparts of the Prestonian Lecturers I mentioned. They have produced a wealth of information on historical and social aspects of the Craft and of its place in society. I congratulate them on their achievements, and for the honour of being included in the second list of Kellerman Lecturers.*

*But this is not the end. They cannot consider themselves to have arrived. I hope it is the means to the end — the encouragement of others to strive to copy their example, to dedicate themselves to the acquisition of knowledge and understanding of Freemasonry. I hope their achievements and successes will be an inspiration to Masons generally to look beyond the ritual and to work for the progress of Freemasonry as a way of life. We look to brethren like these being honoured tonight for guidance and encouragement. When these aims are achieved, then and then only will the Kellerman Lectures fulfil the purpose for which they were inaugurated.*

*I consider it a great privilege to present each of them his certificate, the tangible evidence of his appointment as a Kellerman Lecturer for 1994.*

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*I view our Kellerman Lecturers in the same light. We all hope that they proceed from success to success, continually spreading through their work Masonic knowledge of significant value to all members*

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So what do we know of Harry Kellerman? The following is his obituary.

Harry Kellerman, OBE Educator, 1902-2000

In 1930, Harry Kellerman was asked to contest a safe Country Party seat by Jack Lang, because the Labour Party needed bright young university graduates like him. Kellerman responded that if they really wanted him they would give him a seat he could win, and he would rather be a "common teacher" than a failed candidate. Generations of children have benefited from this decision, as Kellerman became anything but a common teacher.

Even at the age of 97, he was still sought as a lecturer, able to speak to large audiences on a variety of topics without using either a microphone or notes. He was always proud to say he had succeeded in three different fields: as a teacher, as a leader in Sydney's Jewish community and as a Freemason.

Maurice Herman Kellerman was born in Wellington, New Zealand, in 1902, where his father, a plumber, had gone in search of work. The family, adding a child every two years, moved between Australia and New

Zealand for the next nine years, eventually settling in Sydney's inner-western suburbs.

Kellerman was an outstanding student and was able to continue his education by winning scholarships, first to senior high school and then to university. He started a science degree and worked as a research chemist in the university holidays. He rose to the rank of lieutenant in what was the forerunner of the Army Reserve, qualifying as a marksman.

After two years Kellerman discontinued his science degree in favour of teaching.

His first posting was to the country town of Walcha, in 1923. Essentially a shy boy, he "borrowed" a photograph of a young lady and family friend, Millie Ellis, apparently to keep the local females away. This small start led to a relatively lengthy courtship, a wedding in 1926 and a 58-year marriage.

In the mid-1920s he went back to university, graduating in 1928 in the new discipline of economics. By then Kellerman was known as a fierce disciplinarian, reflected in one of the nicknames he knew his pupils had for him: "Kill-a-man". He was also becoming known as an able teacher and was appointed commerce master at Telopea High School, Canberra, the brand-new national capital city. This appointment later caused him to be dubbed "the man who taught Gough Whitlam economics". Whitlam maintains that Kellerman was officially his German teacher and he just listened in on the economics lessons taught in the same classroom.

He particularly recalls Kellerman's lectures in favour of freeing up world trade, as valid now as in the 1930s. In 1934, he was appointed headmaster at Tullibigeal, a small town, which was in those days a 12-hour drive from Sydney, but by 1938 he wanted to move back to Sydney. There were few positions available for a teacher at his level. He was offered a six-month posting as deputy headmaster of the newly established Correspondence School. He stayed for 25 years, 12 as the headmaster of the biggest school in the southern hemisphere, with a staff of more than 400 teachers, reaching 7,000 pupils in isolated areas.

Always a hands-on teacher, Kellerman broadcast School of the Air lessons for an hour every day. His voice was said by the ABC to be one of the most recognised in the State.

His retirement from the NSW Education Department in 1963, where he had become recognised as a world authority in distance education gave him the opportunity to move to adult education as principal of the privately-run International Correspondence School. In 1969, he was awarded an OBE for his services to education, and in 1973 he "retired" again, this time, to concentrate on writing and editing a range of journals and magazines.

He also brought his energy and expertise to Jewish education and community fundraising activities. In 1939, he was asked to teach English to Jewish refugees. From this experience, he wrote a report advising the Department of Education on how to deal with refugee assimilation. He often spoke about how humble he felt teaching basic English to obviously highly educated people.

In partnership with his great friend, Rabbi Porush, Kellerman introduced Sunday school classes in synagogues across Sydney. They were also directly responsible for the development of the Board of Jewish Education.

Following the death of Millie in 1984 Kellerman, who had become a mason in 1924, made Masonic education his full-time occupation.

He is survived by their sons, Geoffrey and Gordon.

- Bernard Kellerman

## PRESIDENT'S COLUMN

Greetings to all readers of Harashim

This may possibly be my last contribution as President of this marvellous group of representatives from the twenty-five research lodges, chapters and study groups that exist within the seven Grand Lodge jurisdictions throughout Australia and New Zealand. We also have fourteen Associate research groups from around the world affiliated to the ANZMRC.

Our Biennial Conference to take place in Launceston, Tasmania, in August, will be my swansong in this role when I will hand over the control gavel. Neil Morse from Canberra will be nominated and elected as my successor then.

Both Neil and I have been invited to take a part in a first ever International Conference for Research Lodges (ICOM) to be held in Toulon, France, in May of next year. Besides each presenting a paper we have both been asked to chair one of the debating sessions during the three days of the Conference. The conference organisers are to make Australian, New

Zealand and Pacific freemasonry the "Continent of Honour" and highlight our research role in this part of the world. They are expecting nearly eight hundred from around the world to register. This is indeed an honour for the ANZMRC. Check out the [www.icom.fr](http://www.icom.fr) web site for further information!

The Launceston Conference agenda has been finalised and the Kellerman lectures confirmed (see separate item). The coordinating team, headed by Ian Green, have organised an interesting, enjoyable and educational conference with many social activities for brethren and ladies. It would be great to see you there. Check out the Conference details on the Launceston Lodge of Research's web page <http://www.launcestonresearchlodge.org.au/event/13th-anzmrc-conference-2016>.

Finally, I wish to thank my executive for their guidance and support. These two years as President have been very enjoyable. I especially thank Brendan Kyne for his valued input as our secretary.

Colin Heyward, President ANZMRC





## Freemasonry and Lord Baden-Powell

"...there is no evidence that Major-General Lord Robert Stephenson Smyth Baden-Powell was a freemason under the English, Irish or Scottish Constitutions. It is remotely possible, but unlikely, that he was initiated under some other jurisdiction. Bro. George Kendall, in his paper 'Freemasonry during the Anglo-Boer War, 1899-1902' (AQC 97), makes no mention of him. Paul Butterfield's Centenary: The First Hundred Years of English Freemasonry in the Transvaal (1978) is similarly devoid of reference. Had Baden-Powell been a member of the Craft it would surely have come to light during the war in South Africa, during which masonic activity is well documented."<sup>1</sup>.

"Lord Baden-Powell must clearly have approved of Freemasonry, for he presented to the first lodge to bear his name (No. 488, Victoria) the Volume of Sacred Law which is still in use. Its fly leaf was thus inscribed by him: 'With best wishes for the success of the lodge in its good work, Baden-Powell of Gilwell.

12th May 1931'.

His grandson, Hon. David Michael Baden-Powell was initiated in this lodge and remains an active member."<sup>2</sup>. Lodge



*there is no evidence that Major-General Lord Robert Stephenson Smyth Baden-Powell was a freemason under the English, Irish or Scottish Constitutions*

records show him to be a Past Master of the lodge.

488 Glenferri Victoria  
646 Sydney NSW  
381 Auckland NZ  
505 Brisbane Q'LD  
222 Adelaide SA  
350 Victoria Park WA

There are six masonic lodges (above list) named after Baden-Powell, all in Australasia—but they were formed by scouts, not by Baden-Powell. Baden-Powell Lodge No. 505 has published a booklet entitled *Freemasonry and the Scout Movement* (1982). They can be reached through: United Grand Lodge of Queensland, Box 2204 G.P.O.. Brisbane, Queensland 4001, Australia.

It is well known that Baden-Powell borrowed heavily from his friend Rudyard Kipling when he created the Cub Scout programme. Kipling was initiated in Lodge Hope and Perseverance at Lahore. He often mentioned the Craft in his writings: *The Mother Lodge* being only one example. There is a mallet and chisel in the museum of the District Grand Lodge of the Punjab in Lahore, a gift from Bro. Kipling with his handwritten note.

If one looks closely at the structure, beliefs and goals of both movements, it can be seen that they inculcate the highest ideals of respect

for the individual and society combined with a sense of duty and responsibility manifested in self reliance, service to others and charity to all.

Lady Olave Baden-Powell (1889/02/22-1977/06/19), has confirmed that B-P was not a freemason, but that his younger brother, Major David Baden-Powell, was a member of the Craft.<sup>3</sup>

### The Empire Sentinels Scheme

There have been many speculations about connections between Scouting and Freemasonry, and whether early leaders in Scouting were connected to the Craft. A scheme that was officially trialled by the Dominion Boy Scouts Association in New Zealand has some characteristics that may seem familiar.

### Some Early History

After Lt.-General Baden-Powell had commenced the Scout movement in England, a Boer War veteran, Major David Cossgrave formed the first New Zealand Troop in 1908, and the next January held the first camp. By the end of 1909 he had enrolled upwards of 500 patrols. He also started a scheme for "Junior Scouts" prior to the development of Wolf Cubs in England. Later he started a scheme for retaining those lads who had reached the age when they could no longer be

Boy Scouts. This was the inception of the Empire Sentinels.

We know of the trial from official minutes. The scheme is also referred to in letters between Col. Cossgrove and Sir Robert Baden-Powell, and from a few surviving copies of a printed handbook.

The scheme is based around "Watchtowers" and 3 degrees of efficiency:

1. based on religious duty, with proof of the ability to work.
2. of patriotism and good citizenship and better work.
3. self-sacrifice in service to others, and still better work.

The Officer's were to be: a Chief Sentinel, a Sentinel of the South, a Sentinel of the East, a Sentinel of the West, an Inner Guard, an Outer Guard, a Senior

Watchman, a Junior Watchman, a Scribe, and a Padre.

The Tower is opened in the 3rd Watch, then dropped to the 2nd or 1st as required. Visitors are admitted before each Watch is commenced. Sentinels enter using a pass word, saluting, then being seated, but a visiting Chief Sentinel is escorted up the centre of the building with Watchman's poles forming an archway over his head as he proceeds.

Halters and blindfolds are used and the "Alarm" appears to be the same number of knocks as the Watch in which the Tower is working.

The saying "So Mote it Be" is mentioned. There are four principal officers in the Tower ceremonies, and the Chief Sentinel sits in the North. Lights are lowered and symbols of office illuminated in each Watch.

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*The Officer's were to be: a Chief Sentinel, a Sentinel of the South, a Sentinel of the East, a Sentinel of the West, an Inner Guard, an Outer Guard, a Senior Watchman, a Junior Watchman, a Scribe, and a Padre.*

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## Whither the Sentinels?

In 1919 in a letter to B-P, Colonel Cossgrove said of the Empire Sentinels: "There are no groups of these in New Zealand at present. The Scheme is for young men who are beyond Scout age and whose work prevents them taking up Scout activities the scheme has already been taken up enthusiastically in Africa, America and in Australia, I believe, and will be here when our young warriors return and have settled down various schemes for Senior Scouts do not appeal to Scoutmasters here due to the fact that all our boys of 14 years and over must attend to their military duties, often two and three times a week and also on Saturday afternoons. In the towns where most of these boys are they have to attend Technical Schools too, and in the country districts they have no time for Scouting as they work late and early.

Research has not shown that David Cossgrove was ever a freemason. With his death in 1920, and the developments foreseen in the extract above, the impetus may have been lost. There is no indication that any Watch Towers ever operated other than as a trial, but the scheme is still demonstrated a few times a year by masonic Scouters in New Zealand.<sup>5</sup>

## Baden-Powell at Mafeking

While there is no evidence that Baden-Powell was a freemason, photographs taken before the siege of Mafeking include one of a man, (see next page) identified as a freemason, who bears a superficial resemblance to Baden-Powell. This has led to mistaken reports that Baden-Powell was initiated into Freemasonry.<sup>6</sup>

## Endnotes.

1. Frederick Smyth, *Ars Quatuor Coronatorum: Transactions of Quatuor Coronati Lodge No. 2076*, vol. cii. London: 1990. p. 264.
2. *Ars Quatuor Coronatorum: Transactions of Quatuor Coronati Lodge No. 2076*, vol. civ. London: 1991. p. 257.
3. "Freemasonry and the Scout Movement" by George W. Kerr, Ontario Mason, 1994, *Philalethes*, December 1995. Cf.: [freemasonry.org/psoc/scouting.htm](http://freemasonry.org/psoc/scouting.htm) ; [wsl9648.pwp.blueyonder.co.uk/scouting.html](http://wsl9648.pwp.blueyonder.co.uk/scouting.html).
4. Detail from an oil painting by David Jagger, 1929. It was presented to B-P on August 6, 1929 at the III World Jamboree at Arrowe Park, Birkenhead, England. The original is displayed in the conference room at World Headquarters (WOSM) in Geneva, Switzerland. [Source: [pinetreeweb.com/bp-freemasonry.htm](http://pinetreeweb.com/bp-freemasonry.htm)].
5. The information on the Empire Sentinels is excerpted from a posting to the newsgroup <rec.scouting> by Edward Robinson, Westminster Lodge 308, New Zealand
6. Taylor, D., *Souvenir of the siege of Mafeking* from original photographs by D. Taylor. [s.l. : s.n., 1900?] (Sheffield : Leng) 1 v. ; 29 x 41 cm. There is a stamp which suggests that the original is in the possession of Centro Studi Scout in Parma. Picture No. 2 is titled "Officers of the Protectorate Regiment, taken at Ramathlabama Camp, before the Siege" and includes "Col. Baden-Powell, 5th Dragoons." Picture No. 45, titled "Group of Free Masons" includes one man who bears a superficial resemblance to Baden-Powell. He is sitting in the front row of the group, all of whom are wearing collars and aprons. In the second and third rows there are three men wearing sashes with a large diamond pattern and jewels/medals on their left breasts.

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Lord Baden Powell



Unidentified Freemason



LT. HELLAWELL,      CAPT. WILSON,      CAPT. VERNOR,      MAJOR BAILLIE,      CAPT. SANDFORD,      LORD C. BENTINCK,      LT. SMITH,  
 LT. BRADY,      LT. NESBITT,      CAPT. FITZCLARENCE,      COL. BADEN-POWELL,      LT.-COL. HORE,      LT.-COL. VIVYAN,      MAJOR ANDERSON,      A.V.D.  
    F.R.R.      5th Dragoons,      8th,      Buffs.      R.A.M.C.      Derbyshire Yeomanry,  
 MAJOR GODLEY,      LT. SWISBURNE.  
    R.D.F.

No. 2—Officers of the Protectorate Regiment, taken at Ramathlabama Camp, before the Siege.



**THE QUATUOR CORONATI TERCENTENARY  
INTERNATIONAL CONFERENCE  
on the  
HISTORY OF FREEMASONRY**

**CELEBRATING 300 YEARS OF THE GRAND LODGE OF ENGLAND  
9-11 September 2016**

This conference, jointly held by Quatuor Coronati and Queens' College, University of Cambridge, will take place over three days. It will bring together international scholars from all over the world to speak on the history and development of Freemasonry over the last three hundred years.

Queens' College was founded in 1448 combines Medieval Buildings with a new state of the art conference centre. Accommodation is available in the college. A Quatuor Coronati Lodge meeting and official presentation of this year's Prestonian Lecture will take place on the morning of Friday 9 September in the Cambridge Masonic Centre in Bateman Street. The conference itself will begin in Queens' that afternoon.

A formal black tie dinner will take place on Saturday 10 September. Delegates are allowed to bring guests.

While the Lodge meeting is open only to those Freemasons in constitutions recognised by UGLE, the conference itself is open to everyone. Members of the Correspondence Circle receive a substantial discount. Registration is open now and can be booked through the [Cambridge University Conference booking site here](#).

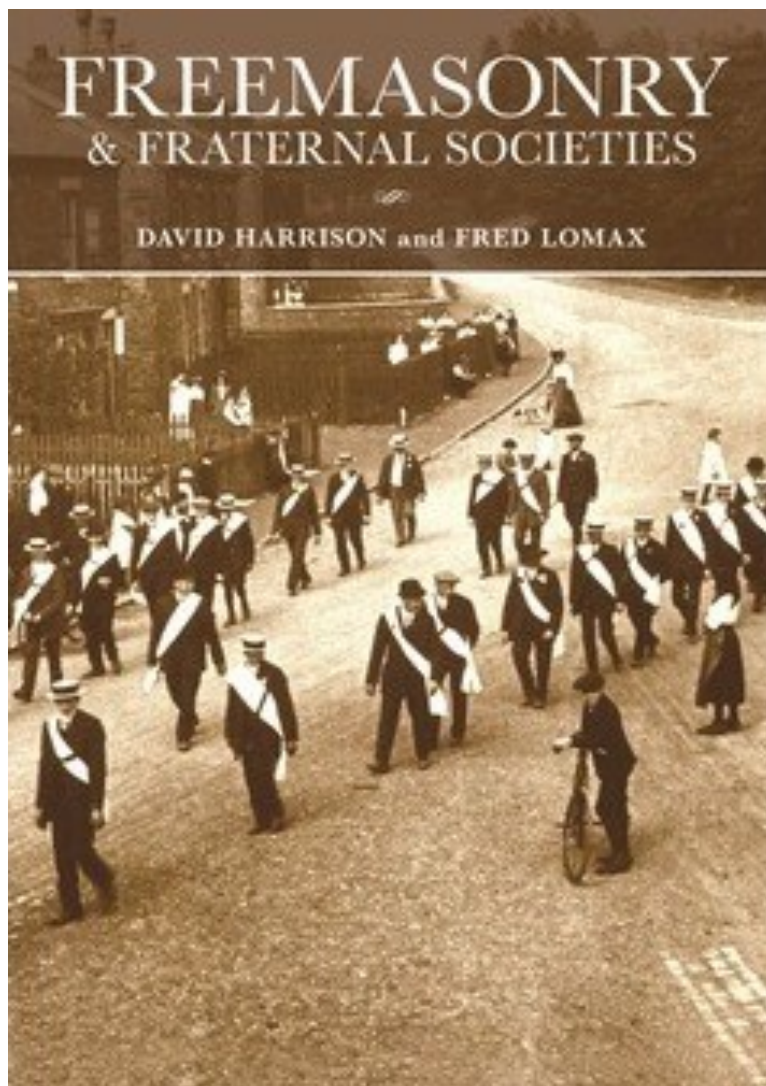
Please return to this site for more information on the programme in due course.

Any queries should be directed to: [conference@qccircle.org.uk](mailto:conference@qccircle.org.uk)

The proceedings of this conference will be published as a book.

# BOOK REVIEW

Leading Masonic authors Dr David Harrison and Fred Lomax re-examine Friendly Societies, Freemasonry and other Fraternal Orders of England in this, their latest work.



The authors present the individual histories of the Odd Fellows, Foresters, Druids, Buffaloes, Gardeners, and more obscure Orders such as the Rechabites; putting forward the similarities with Freemasonry, in its ritual and regalia. There has not been book on this subject for over ten years. Several of these societies developed fraternal aspect to their activities, using Freemasonry as their model via ritual and practice; open to men and women of all walks of life. Declaring their organisations free of politics and religion, yet declaring a strong financial support for their members a time when the ordinary worker had little or no protection against illness or injury at work.

number of these societies developed into extremely large organisations that are still successful and remain so today, despite the decline of a considerable number in the wake of the arrival of the Welfare State in the UK. Many were small local organisations which met in pubs and clubs; others had local offices on the high street. The book shows how the larger organisations survived and prospered.

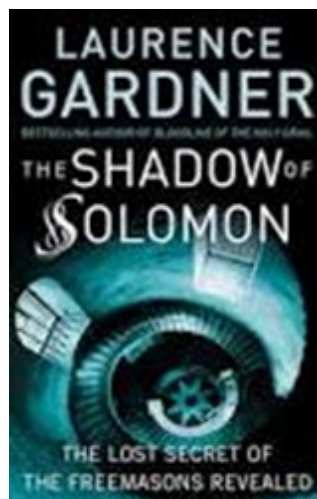
This book will be of interest to both Freemasons and members of the orders featured in the book as its buy knowing our connections with each other we learn more about ourselves. The book is richly illustrated, depicting the personal stories associated with the various Orders. The photographs will also show various never-before-published regalia, jewels, and artefacts, which will demonstrate the importance of the Orders and their contribution to British social history during the industrial revolution.

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**BOOK REVIEW:**  
**THE SHADOW OF  
 SOLOMON – THE LOST  
 SECRET OF THE  
 FREEMASONS REVEALED**

**By Laurence Gardner  
 (1943-2010)**

**Published by Harper Element,  
 2005**

I find it difficult to know what to make of this book. On a positive note, I can mention the following:  
 It is well written, and an easy and interesting read.

The author is himself a former freemason, and can therefore write on freemasonry with a lot more authority than the typical non-masonic author who purports to write popular books on the freemasons. He therefore avoids the type of error commonly made by non-masonic authors, such as avoiding the most common error of assuming a 33<sup>rd</sup> degree mason outranks a third degree mason [A 33<sup>rd</sup> degree mason **does** outrank a third degree mason in one order, namely the Rose Croix or the Scottish Rite as it is known in America, but does not outrank a third degree mason in the many masonic orders outside of that one order, and especially does not outrank a third degree mason in ordinary or craft masonry].

He explains numerous little known but extremely interesting facts, from both freemasonry and elsewhere. For example, he points out that many of Shakespeare's plays and some early masonic documents exhibit "cogging", the manipulation of capital letters to spell out a hidden code word or pun. As an example, he refers to a manuscript of Rosicrucian charges found in the Pontefract Castle of Yorkshire in 1649 which states in one part:

*Much might be said of the noable artt;*

*A craft that's worth estieming in every part.*

*Sundrie nations, noables, and kings also,*

*O, how they sought its worth to know,*

*Nimrod and Solomon, the wisest of all men,*

*Reason saw to love science then.*

*I'll say no more, lest by my shallow verses, I*

*Endeavouring to praise should blemish masonrie.*

Here the opening capital letters of each line spell out "MASONRIE", being a 17<sup>th</sup> century spelling of "Masonry".

However, on the negative side, I mention:

The author persists, as he has done in other books, in assuming as true, facts which have been thoroughly debunked elsewhere. For example, he supports the claims of a current Stuart pretender to the throne of Britain, "HRH Prince Michael James Alexander Stuart, 7<sup>th</sup> Count of Albany", who claims to be a legitimate descendant of Bonnie Prince Charlie by an unknown marriage late in life.

Reputable historians record that Bonnie Prince Charlie was only survived by one illegitimate daughter, so that the Stuart claim to the British throne became extinct when the Bonnie Prince's brother Cardinal Henry Stuart died without issue in 1807. The self-styled 7<sup>th</sup> Count of Albany was born in Belgium in 1958, but his Belgian birth certificate was denounced as a fake by Belgian authorities in 2002, well before Gardner published this claim in 2005, and Gardner sees fit not to mention such denunciation of the birth certificate.

He gives highly idiosyncratic interpretations of some historical events. As one example, he refers to the expulsion of King James II in the 1688 revolution as motivated by Anglican anger at the proposal of James II to introduce religious freedom (i.e. to do away with the then Anglican monopoly in religion in England), but most historians will say the end of the reign of James II had more to do with his evident desire to reintroduce Catholicism as the state religion in England.

The "lost secret of freemasonry" which is promised to be revealed in the subtitle of the book turns out to be highly dubious and implausible: the author claims it is and was a still lost "secret" of creating levitation by use of so-called "white gold" or the philosopher's stone of ancient alchemy. Gardner claims such secret of levitation was used to build the pyramids of Egypt and to carry the Ark of the Covenant during the Israelites' long years of wandering in the desert.

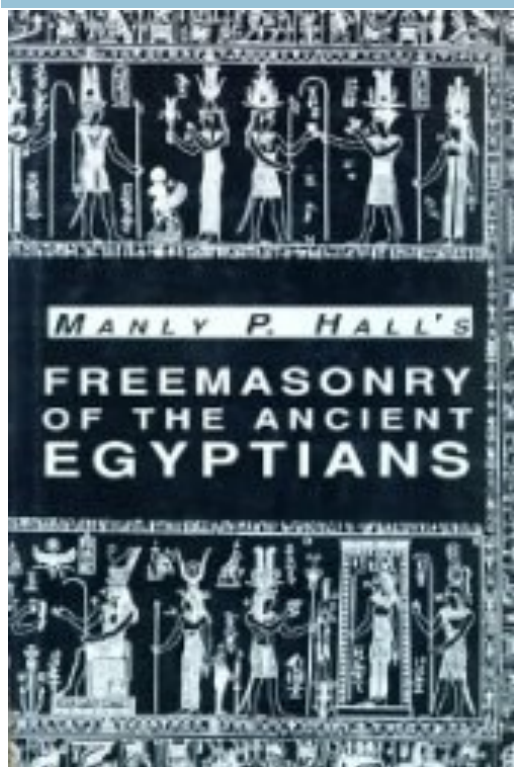
This book is therefore typical of the several books written by Laurence Gardner: it is a work in "alternative history" or "pseudohistory", and as such would not be acceptable to mainstream historians or masonic scholars.

If you want to read an interesting work that is mostly fiction and speculation, then by all means read this book, but recognise that it is mostly a fictional romance in an historic setting. If you want to read a serious and scholarly work on freemasonry that is based on verifiable fact, then don't waste your time on this book.

By Dennis J King  
 3 August 2015



# Book Review



**Review:** This book was written in 1937. There are two sections to this volume, each of distinct significance. The first is Hall's essay "Freemasonry of the Ancient Egyptians," which is principally an analysis of the Osiris legend. Forgiving some references to Atlantean civilization, the analysis is sober and comprehensive, but the most worthwhile part is Hall's own proposed interpretation, which constitutes the few final pages of the essay. The topic of Freemasonry only arises in this final passage, which uses Masonry as a more contemporary illustration of an initiatory institution, in order to clarify Hall's remarks about the Egyptian priesthood. Interestingly, he fails to draw the obvious parallel between Osiris and H.A., and thus to re-integrate the allegory within Freemasonry proper. The second part of the book is a publication of the "Crata Repoa," an 18th Century manuscript purporting to detail the initiatory system of ancient Egypt. "Crata Repoa" first appeared anonymously in German in the late 18th century, drawing on a wide range of classical sources for its details. Some of those sources were sympathetic to the ancient mysteries, but others were certainly hostile. Given the strict laws of secrecy that surrounded the classical rites, we can only assume that the best-informed and most sympathetic accounts from antiquity were never disclosed. The English text published by Hall is based on John Yarker's translation from the French of Anton Bailleul, who published his version in 1778. "Crata Repoa" is presented as a rite divided into seven grades, plus an

initial preparation, which suggests correspondences to the classical planets and/or the esoteric anatomy of the sat chakras. It was certainly first composed by someone with knowledge of Masonic initiation, and its sequence reflects features of certain Masonic rites, which it may have influenced in its turn. In addition to the text of "Crata Repoa," Hall includes his own commentary in a grade-by-grade format, and he appends "The Initiation of Plato." The latter piece is a scripted drama, clearly based on "Crata Repoa," written by Charles and Auguste Beaumont, and translated by John Yarker. The historical value of "Crata Repoa" with respect to the ancient schools of initiation is questionable at best. What it does present is a vivid, and perhaps influential, a picture of initiatory ideals as contemplated during the period in which Masonic rituals were assuming their modern form in Europe.

ISBN: 0893148032 Available Amazon.com



Manly P Hall was born in Peterborough, Ontario, in 1901. He had little formal schooling. But there was a spark of some indefinable brilliance in the young man, which his grandmother tried to nurture in trips to museums in Chicago and New York. Manly moved on his own to Los Angeles where he began a

precocious career in public speaking – first giving an address on reincarnation in a small room above a bank in Santa Monica, and soon rising to the rank of minister at a liberal evangelical congregation called The Church of the People.

Word spread of the boy wonder's mastery of arcane and metaphysical subject matter. He attracted benefactors and eventually began travelling the world in search of hidden wisdom. Yet Hall's early letters from Japan, Egypt, China, and India are, in many respects, fairly ordinary: They contain little of the eye-opening detail or wonder of discovery that one finds in the writings of other early twentieth-century seekers encountering the East for the first time. Much of his work, specifically about Freemasonry, was done before he was initiated and raised a Freemason. He was raised on November 22nd 1954. Using the materials available to him at the time in public institutions, his works delved the many writings from history to find the essences of their connections in word and meaning, collected specifically in his work "The Secret Teachings of All Ages" in 1928. This work collected and brought back to light wisdom from forgotten "sages" whose ideas, faiths and societies had been long forgotten and ignored by modern scholarship.

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## PRIESTS, MONKS AND CLERGYMEN FREEMASONS, ALMONERS ABOARD ROYAL AND MERCHANT VESSELS

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As an addendum to his voluminous book *The Secret Archives of the Vatican*,<sup>[1]</sup> Father José Ferrer Benimeli,<sup>[2]</sup> a Spanish Jesuit, gives an exhaustive list of the priests and monks who were Freemasons in the 18th century until the very first years of the 19th, when the 1801 Concordat (an agreement between Bonaparte and the Pope) definitely prohibited them from belonging to the Masonic Order.

As far as France is concerned, the main sources utilised by the author are the dictionaries of Alain Le Bihan, Joël Coutura (for the Bordeaux area) and Éric Saunier (for Normandy), mostly gathered from a systematic scrutiny of the lodges' files in the Masonic section of the Department of Manuscripts of the Paris National Library.

In this list, which inventories about two thousand names, it is interesting to note those who were chaplains of the Navy on board the King's vessels, which, to the best of our knowledge, has never been processed. It is remarkable that over twenty-five years of existence and sixty-three *Maritime History Chronicles*, the French Society of Maritime History (SFHM) has never studied the matter of seafaring chaplains. Some members, such as Marie-Christine Varachaud,<sup>[3]</sup> have published papers on this topic,<sup>[4]</sup> which apparently has not interested the officials of this eminent magazine. Michel Vergé-Franceschi is rather laconic:<sup>[5]</sup>

During the service, it is always a Jesuit who is the celebrant. The Society of Jesus has indeed seminars for future officers of the King's Navy. It is they who bless the flags and banners of the Navy. It is they who are responsible, ashore and on board, for the divine service and the saving of souls. Every evening and morning on board, the chaplain pronounces prayers, and the crew responds,

kneeling. Once a week the chaplain takes care to explain in French, and the more familiarly he can, what has been said in Latin, according to the public and universal usage of the Church, for example the Epistle and the Gospel of the preceding Sunday. In addition to 'the days of Sunday and celebration', the chaplain teaches the younger sailors the catechism [. . .] In case of sickness, the officer calls him to his bedside. He knows him well; he has discussed repeatedly with him at the captain's table. . .

Alain Cabantous recalls the presence of the Vincentians aboard the galleys.<sup>[6]</sup>

That's not much! The Jesuits who taught hydrography, such as Fathers Blanchard Fournier, Laval and Hoste<sup>[7]</sup>—one of the few clergymen with Cardinal Sourdis<sup>[8]</sup> to have a real sailing experience—have generated many more studies. However, we learn that the chaplain takes his meals in the 'great dining room' with the ship's officers. He therefore has an officer rank, lieutenant, but participates in battles only to bring absolution to seriously injured men or simple moral comfort to the crew, or to assist the overwhelmed surgeon. He participates in the discussions that animate the meals, and we can assume there were essentially theological questions. His rigorous training in the seminaries of the Society of Jesus or the Vincentians would allow the chaplain to answer all these questions, expressions of doubt or controversy. As Vergé-Franceschi remarks:<sup>[9]</sup>

On board, the chaplain is a respectable and respected clergyman, more probably by the Breton or Provençal sailors than by many officers of the second half of the eighteenth century, liberal nobles, willingly Freemasons (d'Estaing, Kerguelen), deists like Voltaire if not atheists.

Marie-Christine Varachaud gives us a first definition, as laconic as possible: 'The Navy chaplain is an on-board clergyman'. We will note in passing that there were chaplains who were not necessarily 'on-board', such as those working in hospitals or as teachers. Concerning their training, she notes that only three institutions were providing their teaching to future 'on-board' chaplains: the College of Rochefort, founded in 1683, entrusted to the Vincentian Fathers; and those of Brest (1685) and Toulon (1686) to the Jesuits.

In 1663 a first school for sea pilots was opened in

Dieppe by Abbot Guillaume Denys, which gave Colbert the idea to extend the experience. He asked his son Seignelay to organise this, but issued serious reservations as to whether to entrust the teaching to the Jesuits.<sup>[10]</sup> eloquent report of 4 June 1685:<sup>[14]</sup>

You better establish the  
Hydrographic School in Marseille.  
But I do not consider that a  
clergyman, compelled to the  
obedience he owes to his superiors  
and who also has never sailed, may  
well teach publicly, and I think this  
school must be held by a secular.  
Nevertheless I absolutely rely on you.

It would be useless to repeat here the disorders and scandals which, in former times, chaplains, usually apostate monks or clergymen censored by their bishop and expelled from their diocese, caused in the ports and on Navy vessels, and we have no doubt that His Majesty is informed how the Navy is now satisfied of the good example and wise leadership of the chaplains whom we started to train in the seminars which it has pleased to His Majesty to establish in recent years.

Seignelay decided in 1669 and appointed Father Bonfa as the *royal mathematician* of the Marseilles seminary. The school does not seem to have met with great success and several years passed before maritime tuition began its real development as In 1678 the secular or regular clergy was always called for the office, for example the Capuchins in Le Havre.<sup>[15]</sup> The situation became explosive; decision was made

*Aboard ships making long journeys, there will be a priest approved by his diocesan bishop, or his superior (if religious), to serve as chaplain.*

discussed below.

We must therefore refer to the communication presented by Marie-Christine Varachaud at the International Symposium held at the Catholic Institute in Paris on 5 & 6 December 1995,<sup>[11]</sup> under the title 'The care of souls towards the creation of a body of Navy chaplains under Louis XIV', to obtain exhaustive information on the training and mission of these 'specialized' clergymen.

But what was the situation before the official creation of the body of chaplains? In Dunkirk the 'naval mission' had been entrusted to the Jesuits in 1612, but twenty years earlier they were preceded by a Franciscan named *Major Chaplain of the Fleet Staff*.<sup>[12]</sup> Five years later, the city having become Spanish, he was replaced by an almoner, paid by the occupant. In 1623 Infanta Isabella entrusted the sons of Ignatius of Loyola with the care of the souls of the sailors, with the mission to restore 'Christian morals by practice of the sacraments, through the knowledge of religious things, by moral behaviour'.<sup>[13]</sup>

In 1640 Louis XIII had expressed its purpose to create the position of 'on-board' chaplain. Four years later his successor settled the recruitment terms, salaries and food on board, but nothing about their training, which did not prevent the sovereign from being concerned about the quality of their manners or their appetite for the 'divine bottle'!

The King was right to worry! Varachaud cites an

to create a first seminar in Brittany. The choice between the port of Brest itself, a former convent of Saint Ronan and an abbey in Folgoët was not easy, each location having its assets. On 27 October 1680, Brest prevailed. It took five years until the Jesuits were given responsibility of teaching. Rochefort and Toulon, where they had been settled since 1624, followed, according to the same procedures. The important point is that assignments of chaplains were decided not by the Navy but by the heads of the seminaries. In other words a captain had to accept the boarding of one or several clergymen sent to him, and had no authority over them since they remain under the direct protection of the King and came from educational institutions dependent upon the royal power.

When the Society of Jesus was disbanded in 1762, the body of Navy chaplains disappeared, only to be reinstated under the Second Empire.

What was the training for chaplains? In Marseilles arithmetic, geometry, geography and astronomy were taught, with Father Fournier's *Hydrography manual*,<sup>[16]</sup> and the Italian Father Riccioli's *Geographiae Hypographiae Reformantae* (written in Latin, which would not fill students with enthusiasm), *The Mirror or torch of the sea* and the *Arcanio del Mare*,<sup>[17]</sup> and certainly Father Hoste's works.

Curiously, in his book *Marine et Éducation sous l'Ancien Régime*, Michel Vergé-Franceschi hardly suggests it, while the chaplains had the rank of



pas de l'exercice  
 M. de Benac  
 Versailles le 21. novembre 1708.  
 J'ay recu les lettres que vous m'avez ecrites les 26  
 juillet et 24. 7bre dernier avec celles du S. Benac  
 et du S. du Clerc qui y estoient jointes j'ay ete bien  
 aise d'apprendre le depart des vaisseaux qui et  
 commandent pour aller chacun a leur destination  
 je seray par le au recteur du seminaire de Brest  
 sur l'amaurais conduite et l'administration d'un  
 des vaisseaux du S. de Benac qui m'este obligé  
 de renvoyer a cause d'un vie scandaluse a lui  
 que le recteur ait attention a donner a l'un des  
 prestres pour les mener et soient plus reglez  
 Vous avez bien fait de m'en informer et l'arrivera a S.<sup>e</sup>

officer:<sup>[18]</sup>

In Toulon, Girardin Vauvre recruits masters of hydrography within the Jesuit seminary from 1685. In addition to excellent teachers, the establishment also provides naval chaplains. The Jesuits offer a double advantage: they not only teach hydrography and mathematics but they make ensure the Catholicism of the young recruits and convert those who would still be Calvinists.

We thus learn that the training reserved for future almoners took place in the premises of the school for midshipmen.

The students being already ordained priests, the specialized theological training provided to them was to consist of reminders or, more likely, in a specific adaptation to the functions they would assume: study of the mentality of seafarers, notions of sociology and psychology in human relationships. This may sound utopian at a time when the social sciences were still empirical, but chaplains knew they would be consulted by the officers, as well as, to a lesser extent, by the crew, on questions of morality or of conscience. Ordinances speak of course of their priestly and pastoral mission, administration of sacraments, evangelism, attempts to convert Protestants, etc, but

*Letter of 21st November, 1708, concerning the almoner aboard the Aurore (Paris National Record, Mar, B<sup>2</sup> 209)*

one hopes that chaplains also knew how to comfort and advise on other issues than strictly religious matters. However, in the eighteenth century, intolerance resulting from the 1685 Revocation of the Edict of Nantes would have largely prevailed aboard ships.

At the same time, one should not picture them all as angelic; not all chaplains of the King's vessels had an odour of sanctity! Thus one knows some particularly tasty cases of misconduct or scandalous life, such as that of Father de la Pitoiserie, on board the frigate *Aurora* in M. de Benac's fleet in 1708, whose conduct made headlines at the point that a report was sent to the rector of the seminary of Brest, asking that, as of now, *priests whose manners are more correct be sent*.

What are the texts having generated the presence of chaplains on board ships? As often, one must refer to Colbert's Ordinances. After a first rule of 6 October 1674 concerning the King's vessels, the 1681 Ordinance reads:

Article I: Aboard ships making long journeys, there will be a priest approved by his diocesan bishop, or his superior (if religious), to serve as chaplain.

Article II: The chaplain will be established by the master, with the consent of Catholic owners; it being impossible to those of the RPR ('Religion Prétendue Réformée': 'So-called Reformed Religion', Protestants, Huguenots) to discuss the choice of the chaplain.

Article III: He will celebrate Mass at least on Sundays and feast days, administer the sacraments to those of the vessel and will hold, every day, morning and evening public prayers, where everyone will be required to attend, unless for legitimate cause.

Article IV: We forbid, under penalty of death, all owners, merchants, passengers and other mariners of any religion whatsoever, who shall be found in the vessels, of causing any trouble in the exercise of the Catholic religion; and we direct them to show honour and reverence to the chaplain, on pain of exemplary punishment.

It seems that this Ordinance, as per the terms used, applies more to the merchant marine than to the Royal one, despite the word 'vaisseau', probably used generically. It inspired many vocations of naval chaplains.

*Let us now list alphabetically the Freemason chaplains as they appear in the appendix to Father Ferrer Benimeli's book :*

In 1694 the Ordinance was supplemented by a clause setting 25 crew members as a minimum, to embark a chaplain, whose pay was then 30 pounds per month. In 1702 the same Ordinance was applied to privateers of 100 tons deadweight. To Louis XIV's fury, it was poorly received by privateer captains, who probably had other fish to fry instead of listening to Saint Paul's epistles! But the King had too much need of his privateers to punish them. The requirement quickly fell into oblivion for merchant ships and was only applied to vessels of the king and those of the East India Company.<sup>[19]</sup>

### ***Freemason chaplains identified***

Let us now list alphabetically the Freemason chaplains as they appear in the appendix to Father Ferrer Benimeli's book :

BRUN Thomas-Stanislas, Almoner aboard the King's vessels. Brest, lodge *Les Amis*

*Intimes*, 1789.

CHICOUNEAU Claude, Augustine monk, Almoner aboard the King's vessels. Born 1 July 1740 in Paris (St Sulpice). Rochefort, lodge *L'Aimable Concorde*, 1776.

COUTURIER Marcel, Almoner aboard the King's vessels. Brest, lodge *Les Amis Intimes*, 1789.

DELAUNE Jean Ambroise, Carmelite monk, Almoner aboard the King's vessels. Born 1754 at Falaise. Almoner of the Navy's Hospital. Rochefort, lodge *L'Aimable Concorde*, 1789–1790.

DEYSSET de MAGDEBORD François, Navy Almoner. Born 1746 at Nousse (Limoges). Rochefort, lodge *L'Aimable Concorde*, 1789.

FLORIT Jacques,<sup>[20]</sup> Catholic priest in Spain. Brest, lodge *L'Heureuse Rencontre*, 1800; lodge *La Réunion Espagnole*, 1801–1802.

GUESNET Jean-Robert, Carmelite monk. Born 1747 at Lisieux. Almoner aboard the King's vessels and of the Navy's Hospital. Rochefort, lodge *L'Aimable Concorde*, 1789; Director of Ceremonies, 1790.

IONA, Priest, Teacher of Religion in the Marine Cadet Corps (Russia).

IOV, Teacher of Religion in the Marine Cadet Corps (Russia). *Loge à la Tête de Mort*, 1809; *Sphinx Mourant*, 1818.

LAGARDÈRE Pierre, Priest, Religieux, Carmelite monk. Almoner aboard *Emphytrion*<sup>[21]</sup> at Brest. Bordeaux, lodge *La Fraternité*, 1777.

LEBÉE Jean, Monk, Almoner aboard the King's vessels. Born 14 June 1740. Rochefort, lodge *L'Aimable Concorde*, 1776.

LYNHAM Joseph, Irish Dominican monk, Almoner aboard the vessels. Lisbon, Irish lodge, 1738.<sup>[22]</sup>

MORENO Jean, Spanish military almoner. Born 1 January (year not known) at Albacete. Brest, lodge *Les Elus de Sully*, 1799; lodge *La Réunion Espagnole*, 1801–1802, Director of Ceremonies.

PERNETY Antoine Joseph,<sup>[23]</sup> Benedictine monk. Avignon, founder of the lodge *Les Illuminés d'Avignon*, 1776.

PINGRÉ Alexandre-Guy, Regular canon of Sainte-Geneviève in Paris.<sup>[24]</sup>

ZURITA Tomàs, Franciscan monk in Spain.

Brest, lodge *L'Heureuse Rencontre* 1800;  
lodge *La Réunion Espagnole*, 1801–1802.

Eleven Chaplains of the Navy or aboard the King's vessels out of two thousand names! We cannot say that the seafarer vocation was combined, within the Sons of Light, with that of minister of religion!

An amazing point when reading this list is that it does not mention any Freemason chaplains at Toulon. There were several lodges however in this great port, among them the Navy's lodge *La Parfaite Harmonie*, but also *Les Amis Constants*, *La Double Union*, *Les Elèves de Mars et de Neptune*, *Les Elèves de Minerve*, *La Nouvelle Harmonie*. Father Maximilian Grandjean, so-called 'Chaplain to the big tower', was a member of the Navy Lodge. One can legitimately assume that Father Ferrer Benimeli did not have access to the Toulon lists of Freemasons, like those of Alain Saunier (Le Havre) and Joel Coutura (Bordeaux), assuming that such lists exist.<sup>[25]</sup>

The dates also can surprise: none of the clergymen cited was functioning during King Louis XV's reign. Was *The Beloved* not in favour of them? We must remember that his early reign saw the papal bull *In Eminenti* (which was not promulgated in any country in Europe), and Cardinal Fleury, Prime Minister, had taken a strong position against the Order, despite Ramsey's request for support and despite the presence in the government of influential Freemasons, ministers such as Maurepas and Saint Florentin. If the Prime Minister was opposed to Freemasonry as an institution, he would have been even more so towards Freemason priests!

Among the religious Orders, we meet Carmelites, one Dominican, one Franciscan, one Augustine, and only one Benedictine 'Genovéfain' in this list, although the Benedictine Order was strongly represented among Freemason priests generally.<sup>[26]</sup> The other seven on the list were probably secular opriests. The lodges are mostly those of Brest and Rochefort, the two main Atlantic ports.

### Elsewhere

This paper mainly focuses on the French Navy chaplains. But what about the other countries? We know for example that the first chaplain engaged in the U.S. Navy was John Ireland, on 16 August 1816. He was a member of the *Fortitude Lodge* #19 at Brooklyn, New York, this name being later on adopted by the lodge #64 of Bluff, New Zealand.<sup>[27]</sup> The wars that the United States experienced in 1776 and 1812 do not seem to have enhanced the recruitment of chaplains responsible for the salvation of souls of the privateers!

In modern times, we meet:

James D. McNair (1874–1946) from Quebec, Senior Chaplain of the U.S. Navy, who reached the rank of Rear Admiral and participated in the two World Wars aboard USS *Georgia*, *Virginia*, *Maryland* and *Arizona*. He was a 33° of the Scottish Rite;

George Richards (1759–1814), Universalist minister and teacher, who was chaplain of the frigate *Deane* during the American War of Independence. He was Grand Secretary of the Grand Lodge of Massachusetts from 1784 to 1787 and became affiliated to the *St John's Lodge* #1 of Portsmouth, NH, in 1801, where he was Worshipful Master in 1808 and 1809. He edited and 'improved' the 'first American edition' of William Preston's *Illustrations of Masonry*, which he published in 1804; and

William Thomas, General Chaplain of the US Navy with the rank of Admiral during the Second World War.

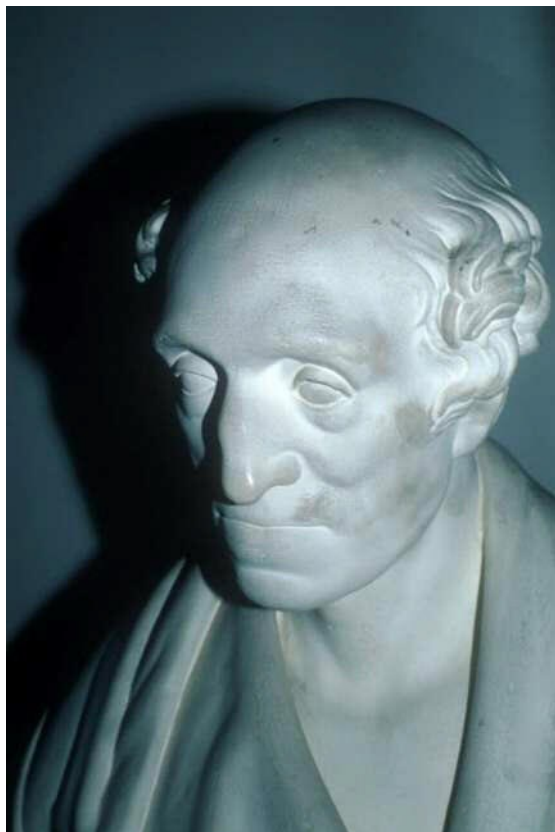
In Great Britain there is a man who would be difficult to ignore, his personality commanding attention. This is Alexander John Scott, pastor of the parish of Southminster (Essex) at the end of his life, a friend of Nelson and chaplain aboard HMS *Victory* at Trafalgar. Scott was born in Rotherhithe, London, on 23 July 1768. His father was a former lieutenant in the Royal Navy and his uncle a Captain, thereafter Rear Admiral. He sailed for the first time at the age of four! His father having died in 1770, his uncle took him aboard HMS *Lynx* and left him with the widow of the Governor of the Leeward Islands.

In 1776 the young Alexander returned to Great Britain where he began serious studies, but also contracted very large debts. Since his youth, he was destined for the priesthood. Diploma graduation at St John's College, Cambridge, in his pocket, he was ordained deacon in 1791 and was assigned to a small parish in Sussex. The following year he received the priesthood.

It was certainly not family atavism which led him to join the Royal Navy, but the accumulated debts that his uncle, now Rear Admiral, refused to pay off. So he embarked in 1793 on HMS *Berwick*, under Captain John Collins, who sailed to join Admiral Hood's squadron in the Mediterranean. Thus Scott had opportunities to learn more foreign languages such as French, Italian and Spanish, which he shortly mastered. In 1795 he was appointed chaplain of HMS *St George*, in Sir Hyde Parker's squadron. His knowledge of languages was appreciated by the old admiral, who promoted him as interpreter.

Scott arrived in Jamaica the following year. He is likely to have been received as a Freemason there.





Rev. Alexander John SCOTT  
(Library of Saint John's College, University of  
Cambridge)  
(All rights reserved)

Back in England in 1800, he put his bag on HMS *London*, which sailed for the Baltic. This period allowed him to complete his language skills. Soon Danish, German and Russian had no secrets for him. On the eve of the Battle of Copenhagen in 1802, he was fluent in seven languages! This ability had naturally attracted Horatio Nelson's attention, who employed Alexander as an interpreter during negotiations, before offering him a post on HMS *St George*, which Scott declined, pleading that he wanted to remain faithful to Hyde Parker. Scott then embarked as chaplain on HMS *Leviathan*, then HMS *Topaz*, but eventually accepted Nelson's offer, arriving at Toulon in 1803 on HMS *Victory*.

Chaplain, secretary, interpreter . . . It is likely that Scott did not stop there. Nelson could not fail to take advantage of the qualities of such a man. Stephen E Maffeo wrote:<sup>[28]</sup>

'Nelson was fully informed of Scott's language knowledge and relied heavily on him when it came to diplomacy and espionage.'

Scott had indeed told Nelson that acquiring basic knowledge in Danish had required three days, but that of the Russian language, several weeks! 'In 1805', wrote Maffeo, 'at the head of a squadron of thirty-three ships and seventeen thousand sailors,

Nelson's staff was limited to three men, including the Reverend Scott', adding with humour that he also had responsibilities as chaplain of the ship. As far as negotiations were concerned, Nelson had given him full powers, entrusting him with the systematic analysis of the letters and other documents seized from the enemy. The Admiral called him 'Doctor', although Scott had no university degree that would have conferred this title, not until it was subsequently conferred by the University of Cambridge in 1806. According to Maffeo:

As a secret agent, he was exactly the right man, thanks to his powers of observation and his courtesy, able to understand everything he heard and saw [. . .] Often, when he was sent to Spain or Naples, apparently for pleasure or health, he never went there without an aim. The purpose of these missions was known only by the Admiral and himself, the matter was kept so secret that it was not mentioned in the mission orders.

It is unclear whether Nelson was dictating to his preferred secretary his voluminous correspondence, especially to Lady Hamilton!

Scott participated in the Battle of Trafalgar where he had the opportunity to show his value.<sup>[29]</sup> Nelson and he became true friends and, when the admiral was mortally wounded, Scott received Nelson's last wishes, watched the remains until their transfer to St Paul's Cathedral, and then resigned from the Royal Navy. He took up the Living of Southminster, which comprised the vicarage of St Leonard's, Southminster, and the curacy of Burnham-on-Crouch, where he and, for a few years, his young family, lived frugally but happily on his half-pay naval pension and his pastoral income. He married in July 1807 Mary Frances Ryder (1789–1811), who gave him two daughters.

On 25 April 1809 he joined the *Lodge of Fortitude* at Burnham-on-Crouch. We have evidence of his visits to the *Lodge of Good Fellowship* #276 of Chelmsford in 1813 and to the Provincial Grand Lodge of Essex. From 1813 to 1823 he was Deputy Provincial Grand Master of Essex.<sup>[30]</sup>

In 1816 he became chaplain to the Prince Regent and moved to Catterick while retaining his parish at Southminster. He then became a member of *Lennox Lodge* #123 of Richmond, Yorkshire.

Alexander John Scott died on 24 July 1840 and was buried in the Ecclesfield cemetery. He was one of the few officers to enjoy the profound friendship of Nelson, who told him with a smile that having

learned too much had turned his head. Scott returned him homage by writing after the death of the hero: 'I remember, when I was sitting next to this great man, how affectionate and fascinating a character he was, how his manners were friendly and considerate, I am profoundly sad about what I lost.' 'This man', he had said earlier, 'has the wisdom of the serpent and the innocence of the dove'.<sup>[31]</sup>

When Scott's estate was liquidated, books in forty languages were found in his library.<sup>[32]</sup>

Navy chaplains, as we have seen, have not fascinated French maritime historians, with the exception of a few scholars such as Marie-Christine Varachaud and Alain Cabantous. The research field is still wide, because these men belonged to a largely unknown officer profession.

impossible, despite efforts by some, such as the Dominican theologian Jérôme Rousse-Lacordaire<sup>[33]</sup> who spoke at the Symposium on the theme *Dialogue between religions and spiritualities*, held at the Grand Lodge of France, 20 January 2008.

Today a chaplaincy of the major religions still exists on warships of large maritime democracies. Who knows whether, among the Naval Chaplains of all kinds, there are still Freemasons?

We'll mention for remembrance sake, the existence in English and American lodges, even today, of a chaplain, who does not rank among the lodge officers but nevertheless fulfils a specific function and whose first appearance likely dates back to May 1775, during the laying of the foundation stone of Freemasons' Hall in London. The Constitutions of

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### When Scott's estate was liquidated, books in forty languages were found in his library.<sup>[32]</sup>

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The Anglo-Saxons, as is often the case, have done better: the Irish Benedictine, Dom Aidan Henry Germain, has devoted his *Catholic Military and Naval Chaplains, 1776–1917*, now out of print, to them. A simple search on Google will discover such works as: *The Navy Chaplains in the Days of Sail* by E L Smith Waldo; *With Those in Peril, a chaplain's life in the Royal Navy*, by Frank L Pocock; *History of the Chaplain Corps, U.S. Navy*, by Clifford M Drury; *Jack in the Navy: Memories of a Naval Chaplain*, by Jack Richardson, etc.

In the United States, New Hampshire—a maritime State—allows us to discover men like Curtis H Dickins (1865–1966), Portsmouth Universalist minister who was chaplain in the US Navy from 1898 to 1936 and participated in the fighting until he lost an eye at the battle of Vera Cruz; Thomas R Lambert (1809–1890), who ministered for twenty years, and served aboard the USS *Brandywine*, *Constitution* and *Columbia*; and George Richards (1759–1814) whom we have already quoted, pastor and teacher, who served, among others, on the famous frigate *Deane* of 32 guns, built in Nantes, France. Its function was not official since it was founded after the War of 1812. These chaplains who did not hesitate to put their lives in service to others, were all members of *St John's Lodge #1* in Portsmouth, New Hampshire, a real breeding ground for seamen of the 18th century to the present.

#### In retrospect

The days when priests and religious in the lodges abounded, both in France and in other countries, is definitely over, although nowadays some of them still attend. Dialogue with the Church of Rome is

the Grand Lodge of England, in its present draft, stipulate that:

The Grand Chaplain shall attend quarterly meetings and other meetings of the Grand Lodge, where his role is to say a solemn prayer suitable for the occasion, as established by the usages of the Fraternity.

The function disappeared at some time and then was restored to persist today.

Whenever possible, it is an Anglican priest who holds the position, at least in Great Britain, but this has never been obligatory. Thus we can trace in the *Royal Naval Lodge #59*, founded in 1738, the Reverend W Greene in 1818, Sir Robert Peat the next year, at the time when the lodge was meeting at the *Crown and Anchor Tavern*, and the Revd R V Galer in 1924–1925. Thereafter they were succeeded by non-ordained Brethren, but we know there are still many Anglican clergymen in the English lodges.

The Chaplain—or Almoner—is responsible for pronouncing the prayers upon opening and closing of the lodge. In France, in the 'Emulation style' English Rite, the Chaplain's place is in the East, to the left of the Worshipful Master and of the Immediate Past Master. The jewel suspended from his collar is a book inside a triangle placed on an irradiated star, symbols of his spiritual function. His presence is optional but it gives the climate of the lodge—if he is aware of the importance of his role—a sacred character that can only enhance a meditation climate. His function is sometimes confused with that of the Brother in charge of Charities, assuring financial support, in coordination with the Worshipful Master, to the distress that can

meet members of the lodge. The function of Chaplain exists in no rite practiced in France, with the exception of some Emulation and York lodges, and some others such as the Standard Scottish Rite for example. It must be remembered that Freemasonry is neither a religion nor a substitute for religion, and, owing to the general dechristianisation in continental so-called 'liberal' Masonic bodies, the absence of a Chaplain is easily explained.

## Endnotes

- [1] Editions Dervy, Paris 1989.
- [2] Professor of Masonic Sciences at the University of Zaragoza (Spain).
- [3] Laboratory of Maritime History and Archeology in the modern time, Paris University.
- [4] *La formation des aumôniers de la Marine du Roi Soleil*, in *Revue d'histoire de l'Église de France* n° 80, 1994.
- [5] In *La Royale au temps de l'amiral d'Estaing*, Editions La Pensée Universelle, Paris 1977.
- [6] Cabantous Alain, *Le Ciel dans la mer, christianisme et civilisation maritime*, quoted by M-C Varachaud.
- [7] Who was named 'the founder of modern naval thinking' by Michel Depeyre.
- [8] Henri d'Escoubleau de Sourdis (1594–1645), Bishop of Bordeaux and lieutenant-general of the fleet of Louis XIII in 1638; he distinguished himself in numerous naval engagements against the Spanish Navy.
- [9] *Dictionnaire d'Histoire maritime*, article *Aumônier de la Marine*.
- [10] Dainville (de) Francois, *La Géographie des Humanistes*.
- [11] *Transactions of the Symposium L'Homme, la santé et la mer*.
- [12] Messiaen Jackie, *Mission de la mer*.
- [13] *ibid*.
- [14] National Records, Paris, Marine Section, series B3 50 folio 82 verso.
- [15] Varachaud Marie-France, *Le soin des âmes: vers la création d'un corps d'aumôniers de Marine sous Louis XIV*.
- [16] *Hydrographie, contenant la théorie et la pratique de toutes les parties de la navigation*, Paris 1643.
- [17] Audet Louis-Philippe, *Hydrographes du Roi et cours d'hydrographie*.
- [18] CNRS Editions, 1991.
- [19] Messiaen Jackie, *op cit*.
- [20] The Spanish squadron coming from Cadiz was kept waiting at Brest from August 1788 until the end of 1801. The three named priests were the on-board chaplains.
- [21] This vessel is not mentioned in the *Liste des bâtiments de la flotte de guerre française de 1700 à nos jours*, by Franck Lecalvé and Jean-Michel Roche, published by the Société Française d'Histoire Maritime in 2001.
- [22] For an account of this lodge, see Dr S Vatcher: 'A Lodge of Irishmen at Lisbon, 1738', in (1971) 84 *Ars Quatuor Coronatorum* 75.
- [23] Dom Pernety was chaplain on board Bougainville's frigate *L'Aigle* cruising towards the Falkland Islands. This detail is not given by Father Ferrer Benimeli.
- [24] The biography of this great scientist was published in my *Dictionnaire des marins francs-maçons, gens de mer et*

*professions connexes aux XVIIIe, XIXe and XXe siècles*, Editions SPM Paris, 2002, p423.

- [25] That of the lodge *La Parfaite Harmonie*, by Jean-Pierre Zimmer, was published in the *Lettre Périodique* n° 10 of the Thomas Dunckerley Correspondence Circle.
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### 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.

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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.*

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## News from Europe

From the website of Freemasonry for Dummies by Christopher Hodapp

*Tuesday, March 22, 2016*

Huge Stash of Nazi-Confiscated Masonic and Occult Books Discovered

The grand lodge building of the Oslo.



A collection of 13,000 books on occult subjects, including Freemasonry, were amassed by Nazi SS-Reichsführer Heinrich Himmler's forces during Germany's wartime occupation of Norway. The collection was stolen, in part, from the Norwegian Order of Freemasons' grand lodge library in Oslo.

Shortly after the war ended, the collection was put into a storage building near Prague, Czechoslovakia. In 1948, the Communists took power, and as part of the Warsaw Pact nations, they were effectively lost behind the Iron Curtain for many years. Even after Czechoslovakia's opening to the West, they remained hidden away without any record since the 1950s.

These were just a small part of an enormous library of works on Masonic, occult, esoteric and witchcraft subjects that were confiscated throughout occupied Europe by a division of the Nazi SS. From a story on the [Prague Post website](#):

Books on witchcraft and the occult collected by SS chief Heinrich Himmler were found in a storage depot near Prague used by the



Czech National Library.

The depot has not been accessed since the 1950s, according to UK tabloid the Daily Mail, which cited Norwegian newspaper Verdens Gang.

Bjørn Helge Horrisland, a Norwegian Freemason historian, told Verdens Gang he was involved in identifying some of the books. "Many of them belonged to the central Norwegian Order of Freemasons library in Oslo," he said.

The collection of books totals some 13,000 volumes, some 6,000 of which allegedly came from a library of books owned by the Norwegian Order of Freemasons. The Masonic library [was] seized by Nazis when Norway was occupied during World War II.

Himmler began amassing the collection in 1935 and had a strong interest in the occult. He had a special unit within the SS to collect and manage information on witchcraft.

Himmler was captured May 21, 1945. He committed suicide with a cyanide capsule May 23 and was buried in an unmarked grave near Lüneburg, Germany. The exact location is not known.

In 1935, Himmler founded the Ahnenerbe Forschungs-und Lehrgemeinschaft (the Ancestral Heritage Research and Teaching Society), to use the methods of science to bend history and archeology enough to back up the Nazis' racial and cultural policies. (In the film Raiders of the Lost Ark, the Nazi group looking for the Ark of the Covenant is supposed to be a contingent of Ahnenerbe archaeologists.)

The tales of Himmler's alleged fascination with the occult have waxed and waned over the years. The Reich Security Main Office (RSHA) was formed in 1939 as part of the SS, combined with the SD, and was subordinate to Himmler. Its purpose was to fight all enemies of the Reich both inside and

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***A collection of 13,000 books on occult subjects, including Freemasonry, were amassed by Nazi SS-Reichsfuhrer Heinrich Himmler's forces during Germany's wartime occupation of Norway***

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Many of the books deal with witchcraft trials in Germany, and Himmler reportedly believed that the trials were part of a historical plot to weaken the Germans. He also claimed to be descended from a witch that was executed.

Himmler also believed that knowledge of the occult could be used to benefit the Third Reich.

The books were not meant for Prague but for Wewelsburg Castle in Germany. Himmler intended to make that castle a modern-day Camelot with a round table of SS officers in the place of knights. Himmler signed a 100-year lease on the triangular castle in 1934. The building is now a museum.

The books will now be examined by scholars, and a Norwegian TV company is planning a documentary. The project to recover the library of books received European Economic Area funds from Norway and is a result of a cooperation between Stiftelsen Arkivet, the National Library of Norway and the Czech National Library, according to Norwegian news server.

Himmler's interest in collecting occult items has been well-documented and has inspired works of fiction including the 1981 film 'Raiders of the Lost Ark.'

outside of Germany. It eventually grew to become a massive bureaucracy with close to one hundred sub-sections, divided into seven main divisions. Amt II was headed up by SS-Brigadefuhrer Professor Franz Albert Six, and was dedicated to "Ideological Investigation."

Not long afterward, Amt II was reorganized and split off as Amt VII for "Ideological Research and Evaluation," again headed by Franz Six (and after 1943 by SS-Obersturmbannführer Paul Dittel.) Their mission was partial to create anti-Semitic and anti-Masonic propaganda, as well as surveying occupied Nazi population's public opinion.

Modern scholarship has dug into captured Nazi documents long held by Warsaw Pact countries, which have revealed Amt VII's other activities, including the collection of stolen esoteric libraries. They also, allegedly, created an extensive card catalog on publications and other resources regarding witchcraft, a special interest of Himmler's (it was long whispered that a relative of his had been burned at the stake for being a witch).

After the Soviets took parts of Berlin and Germany was divided into East and West after the war, many

of the records and books from their confiscation of occult, esoteric and Masonic libraries eventually wound up in Russia, the Silesia region of Poland, and Czechoslovakia, and were not researched until the 1990's.

In 2002, 750 crates of Masonic objects and papers stolen from occupied lodges and Grand Lodges across Europe and held by the Russian Military State Archive were delivered to the Museum of Freemasonry of the Grand Orient of France in Paris. These included membership lists that were used to help round up Freemasons to be sent to concentration camps. (The entire library of the Grand Orient of France was confiscated when the Nazis occupied Paris, and the books were taken to Berlin and subsequently burned.)

A lengthy work, *Restitution of Confiscated Art Works - Wish Or Reality?*, was published in Czechoslovakia in 2008 as a collection of presentations from a conference in the city of Liberec. Buried in it are several references to the RSHA Amt VII unit's activities in assembling a vast library on the occult, witchcraft, esoteric, and Masonic books, eventually estimated to be in excess of 160,000 volumes:

Most of the books that traversed Sudeten crossroads had been held before August 1943 as part of the RSHA Amt VII (Seventh Office) library in Berlin, seized by the SD Main Office (Hauptamt) and the Gestapo starting in 1936. With the merger of the security services in late 1939, most of the collected books and archives preserved by the SD Main Office came under the control of the newly formed RSHA Amt II (Second Office), headed by SS-Brigadeführer Franz Alfred Six, charged with the investigation of political opponents (Gegnerforschung).

Starting in December 1941, Six organized the Seventh Office (Amt VII), especially for "Ideological Research and Evaluation" (Weltanschauliche Forschung und Auswertung), split off from the other more operational offices. Having inherited most of the SD/RSHA library and archival loot, Amt VII was responsible for organizing the RSHA library and archival centers, although some of the books went to other RSHA units. Most of the Amt VII staff, which Six headed until 1943, were members of the SS. Most of the books and archives were held in the buildings of two liquidated Masonic lodges the Gestapo had commandeered (Emserstrasse 12/13, and Eisenacherstrasse 11/13),

although some were stored in other depots in Berlin. From the spring of 1943, SS-Obersturmbannführer Paul Dittel, who from the start had been particularly involved with the collected Masonic materials, was the last head of Amt VII. Yet his title remained "acting," indicative of the reduced importance and "mysterious twilight" of that unit towards the end of the war, as he made clear to his British interrogators afterward.

During the Cold War, little was known about Amt VII, because its major surviving records were not publicly accessible.

The Soviets found many SD Main Office administrative files among the massive RSHA-plundered archives they captured in Silesia (Wölfelsdorf), along with those of later Amt VII operations, and they seized a few more in the bombed-out RSHA Eisenacherstrasse building in Berlin.

Some of those files they passed on to the Stasi in the 1950s and those are now being processed with other Stasi RSHA holdings by the Bundesarchiv in Berlin. Others were captured in Silesia by the Poles, came out of hiding in 1989, and were traded to the Bundesarchiv in 1997.

However, many important SD Main Office and subsequent RSHA Amt VII files remain in Moscow, not all of them open for research. Combining clues from documents now in Moscow and Berlin provides hitherto unknown revelations about RSHA library operations, especially those in the Sudeten castles.

Alleged occult elements in the Nazi ideology and Himmler's interest in neo-paganism and Masonic rituals have aroused widespread interest since the defeat of the National Socialist regime. Even the History TV Channel produced a documentary on "Hitler and the Occult," suggesting what would seemingly be a sensationalist theme.

The popular internet Wikipedia suggests that 'Nazism and Occultism' is usually "a topic for sensational authors in pursuit of strong sales," but it prominently cites Nicholas Goodrick-Clarke and his serious Oxford doctoral thesis on the Austrian Arisophists.

Other important scholarly studies have analyzed occult themes in Nazi circles, especially under Heinrich Himmler, and the Masonic Library, confiscated from one of the alleged 'enemies of the



regime,' was one of the most important components in the RSHA Amt VII holdings. Himmler's interest in witchcraft and the supernatural was highlighted in Amt VII's special unit devoted to Witchcraft (C 3), Sonderauftrag H, and Himmler's card file on witches (Hexenkartothek), all of which are well documented. Reportedly, the materials gathered for the Witchcraft unit were sent to Schlesiersee [in Poland] with the Masonic collections, rather than the Sudeten castles, and that unit had ceased to function by the time of evacuation.

In the Sudeten castles, on the other hand, we find Amt VII SS specialists busily sorting and cataloguing occult literature, which the SD Main Office and Amt VII library had been collecting. Suddenly, that section of the library assumed a major prominence, and a top- secret project was launched on its basis—another important example of Nazi preoccupation with the occult. Himmler saw the SS as a kind of reimagining of the of the chivalric Teutonic Order, who originally founded in 1190, much like the Templars, to protect crusading pilgrims to the holy land.



Wewelsburg castle in Germany

He came to the town of Buren in the Westphalia region of western Germany in 1934 and took over the imposing castle of Wewelsburg. The castle was to become the center of a college for new SS officers and Himmler's own elite Knightly Order. The castle became the place of initiation of his new order and the new spiritual centre of the Nazi paganism that was based on Germanic legends. Ahnenerbe's headquarters were based in Wewelsburg Castle.

Himmler planned very big. His goal was to make the surrounding village a complete SS colony, only for members of the SS and their families. In 1939, a concentration camp was established to provide 3,900

prisoners to work on the project. More than 1,200 were worked or starved to death building Himmler's dream.

Himmler saw Wewelsburg as his own private Camelot which, of course, needed a Round Table for its knights. In the north tower, a round chamber was constructed, with a sunken area in the floor and a round, oak table.

There were just twelve seats around it, for the top dozen officers of the SS. In the domed ceiling, a stylized, golden swastika set in stone can still be seen today, modified with the symbol of the SS at each corner. A different subterranean round chamber immediately below it was to be a crypt for the ashes of all dead SS members, complete with an eternal flame. Another one of Himmler's goals was to find the Holy Grail, and a special room in the castle was set aside for the Grail when it was found.

The Nazis went to great lengths to engineer an elaborate explanation that Jesus was descended from Jacob, who, they said, was not Jewish at all, but an Aryan. Another part of Ahnenerbe's mission was to prove the origin of the Aryans, and they even sent archaeological expeditions to India, Tibet to seek evidence of the earliest appearance of their "Master Race".

As a footnote to this post, I came across a brief account of Freemasonry in Norway under the Occupation, and especially about the grand lodge building in Oslo. From *Freemasonry Under The Nazis* by David Lewis, published in 2012:

When Norway was invaded in 1940 the Masonic temple in Oslo was converted to an army barracks and the order dissolved. Major Vidkun Quisling, the Nazi collaborator, had Freemasonry as point number 1, for action on his agenda and emptied Masonic buildings and destroyed some of them.

The main Temple in Oslo was converted to officers' quarters but, according to one brother who visited it recently, amazingly it was not vandalized -- the only one in Europe known to have been left untouched by the Nazis.

A number of masons were murdered. When he was tried after the war his trial, ironically, took place in a former Masonic temple before he was convicted and shot.

## Prestonian Lectures

When we speak of our Kellerman Lectures (elsewhere in this issue) they are sometimes spoke of in the same light as the Prestonian Lectures. So what are the ‘Prestonian Lectures’ and are they obtainable in printed form? The answer to this is found in Harry Carr’s book *The Freemason at work*.

William Preston died in the year 1818, aged 76, after a lifetime of service to the Craft, devoted largely to the study and perfection of the Masonic Lectures. They were designed, primarily, to furnish instruction and explanation of the procedure and symbolism of the ceremonies, by means of Question and Answer, and Preston—perhaps more than any other single individual—may be credited with the best of the English language that is preserved in our present-day Ritual.

By his Will he left various legacies to Masonic charities, and an additional sum of £300 in Consols\* to the Grand Lodge, with the direction that the income from it was to be applied as a fee;

‘to some well-informed Mason to deliver annually a lecture on the First, Second or Third Degree of the Order of Masonry according to the system practised in the Lodge of Antiquity during his Mastership.’

In 1819 United Grand Lodge endorsed the opinion of the Grand Master that insistence on uniformity in regard to the Lectures was not desirable in the interests of Masonry, but Preston’s Lectures were delivered each year, with occasional intermissions, from 1820 until 1862, when they were discontinued. Until that time the Lectures were mainly in Question and Answer form, as Preston had designed them, but surviving records show that some of them were rearranged and delivered in narrative form.

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*They were designed, primarily, to furnish instruction and explanation of the procedure and symbolism of the ceremonies, by means of Question and Answer,*

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In 1924 the Prestonian Lectureship was revived with substantial modifications to the original scheme, *the Lecturer now submitting a Masonic subject of his own selection*, and (with the exception of the years 1940—1946) regular appointments have been made annually since 1924 to the present day.

The foregoing notes may suffice to show the distinction between Preston’s Lectures and the Prestonian Lectures since 1924. Nowadays, the Prestonian Lecturer is chosen by a special committee of the Grand Lodge and he has to deliver three ‘Official’ Lectures to Lodges applying for that honour. The ‘Official’ deliveries are usually allocated to one selected Lodge in London and two in the provinces. In addition to these three, the Lecturer generally delivers the same lecture, unofficially, to other Lodges all over the country, and it is customary for printed copies of the Lecture to be sold—in vast numbers—for the benefit of one of the Masonic charities selected by the author.

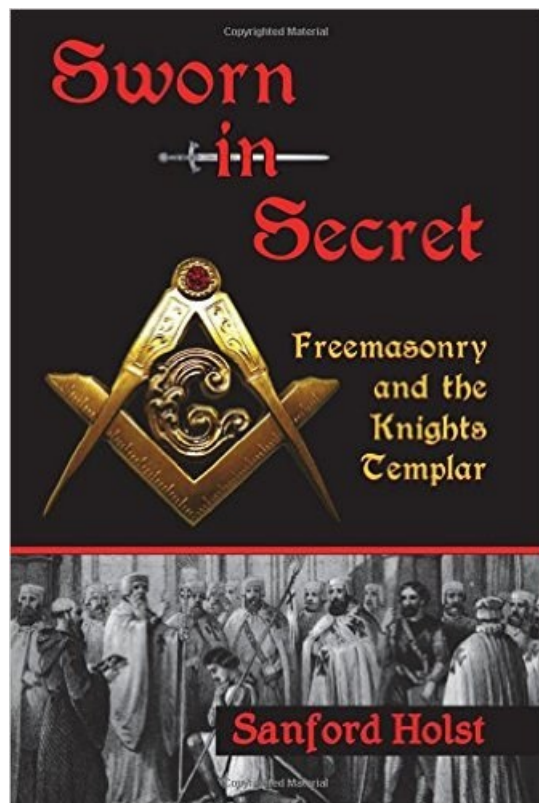
The Prestonian Lectures have the unique distinction that they are the only Lectures given ‘with the authority of the Grand Lodge’. There are also two unusual financial aspects attaching to them. Firstly that the Lecturer is paid for his services, though the modest fee is not nearly so important as the honour of the appointment. Secondly, the Lodges which are honoured with the Official deliveries of the Lectures are expected to take special measures for assembling a large audience and, for that reason, they are permitted—on that occasion only—to make a small nominal charge for admission.

Prints of the earlier ‘Prestonian Lectures’ are now very scarce, but the *Collected Prestonian Lectures, 1925—1960*, have been published by the Quatuor Coronati Lodge (twenty-seven Lectures in one volume) and that is available to members of the Q.C. Correspondence Circle

\*Originally short for consolidated annuities, but can now be taken to mean consolidated stock) is a name given to certain British government bonds (gilts) in the form of perpetual bonds redeemable at the option of the government. They were issued by the Bank of England. The first Consols were issued in 1751.

## Book Review.

This exploration of the remarkable people and influential activities of Freemasonry is truly stunning. It sheds considerable new light on how this brotherhood's practices, symbols and rituals took shape and affected the world around it. "Born in Blood" ( The Lost Secrets of Freemasonry by John J Robinson) began this work before its author passed away in 1996.



Now noted historian Sanford Holst has brought together many more discoveries that bring to life this society's quiet leaders and far-reaching influence. The roots of Masonry are traced to Solomon's Temple, the rise of Christianity, and the Crusades. This society's relationships with stonemasons and the Knights Templar also take on new and significant meaning.

We come to see how Masons were active in events that caused the fall of kings in Europe, the rise of democracy, and the Vatican's loss of its supreme position atop the Christian world. After this secretive society emerged into public view in 1717, it had a strong influence on George Washington, Benjamin Franklin and other Masons who helped create a new country in America.

Those struggles are seen through the experiences of people who lived through these events -- often told in their own words and drawn from remarkable collections of records dating from those times. Masonry remains active around the world, and its influences are still felt in our lives today. Holst served as master of a Masonic research lodge, which allowed him to obtain access to manuscripts not normally seen by the public. Forty-five illustrations brighten this memorable journey of discovery

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This search for what the Templars did after leaving their Order comes at last to a manuscript older than Cooke. This is the Regius Manuscript written about 1390, which referred to a related document earlier in the 1300s.

--Sanford Holst

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The last "one out of every eight" Templars was a well-educated cleric skilled in languages and business affairs. These men wore green robes with the red Templar cross, and were essential to building the famous Templar banking system and the Order's legendary wealth. Often overlooked in most Templar histories, many of these men were drawn from the Lebanese people in the Holy Land who were devoutly Christian, and were descendants of the well-educated Phoenician sea-traders. In King Solomon's day, the Phoenicians had helped build the Temple that became the namesake of the Templars.

The order of the Temple was at this period divided into the three great classes of knights, priests, and serving brethren, all bound together by their vow of obedience to the Master of the Temple at Jerusalem, the chief of the entire fraternity.

--Charles Addison

Third came the clerics -- priests who acted as chaplains to the order and, because they were the only group of the three with any claim to literacy, frequently acted as scribes and record keepers and were responsible for other duties of a nonmilitary character. The clerics also wore the Templar cross, on a green mantle.

--John J. Robinson



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# HARASHIM

### **Launceston Conference declared a Success!**

On Sunday the 28th August as the 13th biennial ANZMRC conference was closed another success was declared.



Above photo shows the incoming and outgoing ANZMRC Presidents with the lecturers who delivered at the conference. Research papers covering topics from Æthelstan through Oak Island Mysteries to the Qabalah, Tarot and Hiram Abif elicited much discussion.

Under the able guidance of Bro Ian Green, the delivery of research papers and the organisation of social events ran with the smoothness of a well-oiled machine, for which all attendees were appreciative. The lecturers were able to satisfy and answer all questions put to them with enjoyable and lively discussion the result.

On Friday night a White Table Lodge was opened with Bro Ian Green in the chair, all attending enjoying a good night's entertainment with seven courses and seven toasts. A short history of the white table and toasting was delivered to start the proceedings. There was exuberant singing after each toast with all participating with gusto.

The future of Research Lodges and Freemasonry created thoughtful discussion and innovative proposals. The question of education with and by ANZMRC brought ideas and opinions to the conference, no doubt these discussions will continue via email in the coming months.

The next ANZMRC conference will be held in Victoria in 2018 and the 2020 conference will be in the South Island of New Zealand. In 2017 the renowned UK lecturer John Belton will be the ANZMRC touring Masonic Researcher. Other eminent lecturers are being considered for touring in 2019.



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Report on the 13th ANZMRC Conference  
Introducing the 2017 Lectures and Lecturer.

## **The Table Lodge: A History.**

The preamble by Harvey Lovewell read before the Table Lodge held at the 13th ANZMRC conference.

From ancient times, Freemasons have enjoyed meeting around a "Festive Board" loaded with the fruits of their labour. Special emphasis was placed on the Summer and Winter Solstice (North Hemisphere) occurring late in June and December. June the 24<sup>th</sup> was known as St. John the Baptist Day while St. John the Evangelist Day was December 27<sup>th</sup>. At this time Freemasons Lodges were known as Lodges of St Johns, or, St Johns Masonry. The twentieth and twenty-first century have found Masonry ignoring, and often ignorant of, both the "Festive Board" and the Festivals. Stale cake and limp sandwiches, becoming the norm. Is this as it should be? The answer may be partially revealed in the following history of the Table Lodge.

Throughout history, man has been continually seeking some noble purpose to pursue. Even centuries ago, when life was perhaps more perilous and severe, feasting became a major diversion, as much for religious and social desires as to satisfy the needs of the inner man.

The feasts which are probably the oldest of all Fraternal banquets were those of the "Mysteries" of ancient Egypt, the so-called "Sons of Light." The oldest of Masonic origin of which we have any reliable record were the feasts upon being "Entered" as an Apprentice and "Passed" to a Fellow of the Craft. These records go back far beyond the archives of organised Masonry.

The Masonic desirability of a social dinner is as old as the Freemasonry we know today. In 1717, when the mother Grand Lodge was formed to revitalise the Lodges in and around London, one of the reasons given was to revive the Quarterly Communication and to hold the Annual Feast. Many historians claim this annual banquet was the most important move made by the new body. A short time later, the Grand Master directed there be installed the old, regular and peculiar, meaning special, toasts of Freemasons.

Lawrence Dermott, of the Grand Lodge of the Antients, once remarked in the late 17 hundreds, about the Table Lodge: "It was expedient to abolish the old custom of studying Geometry in the Lodge, and some younger Brethren made it appear that a good knife and fork, in the hands of a dexterous Brother, over proper Materials, that is, food, would give great satisfaction and add more to the conviviality of the Lodge than the best Square and Compasses in Europe."

The Table Lodge was born from the idea of the feast, and the desire to promote a greater degree of

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**“Vivat is an acclamation, a Latin word meaning “long life”. Three being a number much used in freemasonry like three degrees, three greater lights, three original grand masters and more”.**

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fellowship and kinship in Masonry. Both the affection of friends and the love for the Fraternity flourished within its walls. Its meetings were more like a reunion than a Regular Lodge meeting, and it became a centre of relaxation, celebration and inspiration for Freemasons.

The Table Lodge had a most unusual pattern, it was physically setup in a U shape with the Master at the head and each Warden at the tail ends of the U. Its meeting was conducted around the table, and the courses of food and beverage were served in such a way they did not interfere with the other workings of the Lodge. There were many toasts, and the vigorous voices of the Masons rang out with Masonic songs. The Table Lodge was traditionally a tiled Entered Apprentice Lodge, followed by a peculiar ritual used only in a Table Lodge, so all Entered Apprentices and Fellow Crafts could participate in the fellowship of the Lodge.

In the early days of modern freemasonry, the Table Lodge was Freemasonry's greatest asset. It buoyed up the spirit of those men when they were at their lowest ebb. While the meals were undoubtedly limited and meagre, the fervour and zeal of the participants were there. Once the Table Lodge was opened, the objects in the room took on a military flavour. Everything that was used changed its name:

The Table became the Trestle Board; the Table-cloth the Standard; the Serviettes the Flags; the Plates the Tiles; the Bowls the Platforms; Spoons were Trowels; Knives were Swords; Forks were Mattocks; Bottles were Barrels; Glasses were Cannons; To "Charge" meant to Fill-up; Lights were Stars; Chairs were Stalls; Food was Materials; Bread was Rough Ashlar; wine was Strong Powder; Coffee was Black Powder, Water was Weak Powder; Salt was White Sand; Pepper was Black Sand; Mustard was Paint; To Eat was to Masticate; To Drink was "Fire" or Discharge Cannon

The Table Lodge was and is an enjoyable experience.

The Table Lodge is a heritage of our past, which deserves consideration of revival. It has been stated that "The Table Lodge is the summary of Masonic Doctrine." It prescribed reverence for Divinity and the Moral Law. It strengthened the devotion that Masons held for the Lodge and Country. It increased the unity and fellowship of Freemasons.

Some of you will think that what happens here tonight different and even strange, it is, so I will explain about the toasting.

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 bread which we call toast, on top of the wine of the loving cup, all sipping from the one cup reduced the risk of an individual being poisoned. 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.

During the 17th century, it was believed that the clinking of glasses' bell-like noise would banish the devil, which is repelled by bells.

An additional origin story ties the birth of the shot glass to the sound of a gunshot. Freemasons have a custom of drinking toasts from specially shaped glasses known as cannons. Another name for these glasses is "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".

You will hear the word Vivat repeated 3 times by 3.

Vivat is an acclamation, a Latin word meaning "long life". Three being a number much used in freemasonry like three degrees, three greater lights, three original grand masters and more.

You would all be familiar with the call "Charge your Glass" which is to fill your glass. The glass being the cannon then "fired" being to empty the glass.

You will see the Toastmaster when calling for the good fire, start with his full glass held out in front of himself at shoulder height then in a triangle movement move it to left shoulder then right shoulder then back in front.

This symbolises the building of the inner lodge of a man. First to lay 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.

The movement back to the front in readiness for the command "ready" bringing the glass to the lips then the command Derry-Doon or aim, when you will drink, the cannon is now "fired" the arm with the glass is held out in front ready for the command "fire" then all together the glass is slammed onto the "Tressel Board".

The Toastmaster will give these instructions at each toast. An ideal toast is that which is done in unison.

Harvey Lovewell, Historian at the table.



## OUTGOING PRESIDENT'S CONFERENCE REPORT

### Greetings to all readers of Harashim

The Thirteenth Biennial Conference has come to an end and, as in all the previous twelve, it was judged a success. The Conference Team, headed by our Senior Vice President, Ian Green, did a magnificent organisational job, starting with the arrival at Launceston Airport; the choice of the hotel within half a block of the lodge room venue; the snack foods served for the morning and afternoon breaks; the lunches provided over the three days of the conference; the agenda format that allowed ample time for discussion; the entertaining Table Lodge enactment that involved a five course meal and our ladies as guests; and the formal Conference Dinner with the President of Red Cross Australia as the guest speaker. The sixty plus brethren who attended from all the seven Australasian constitutions were magnanimous in their praise. Well done!

The papers presented covered a wide variety of subject matter: - from an autobiographical journey; a demonstration of a learning/teaching method for us all to use in our lodges; an exoteric paper designed to make you think who you are; a philosophical treatise; three historic expansions on known themes; through to an address from an active Free Gardener (also a PM of a craft lodge) on his order as worked in Melbourne. The final presentation was a first for the ANZMRC – permission was given by both the Grand Masters of Victoria and Tasmania for the Victorian Lodge of Research to hold a tyled meeting in Launceston at which the principal business was a paper by one of their members. WBro Robert Brennan told us about a lodge formed by Belgian freemasons whilst being held in a German prison camp during World War II.

The Sunday Forum open discussion covered the following subjects: -

1. Selection of Kellerman Lectures – it was agreed that we need to be more pro-active in encouraging brethren to research and write a paper worthy of being selected. If necessary, give guidance and help in doing so. The ideal would be to have a lecture from each of our Affiliates so that the selection committee can choose the best for each Conference. Invitations will be extended to our worldwide Associates to consider one of their brethren for the lecture.
2. Should Research Lodges be active in the education of brethren within a craft lodge? Do we offer our expertise for lodges to use in their education programmes? The consensus was that our primary aim was to encourage individual brethren to do their own research on a topic of their choice and to provide them with a method of doing so. General education within a lodge is a different approach that Research Lodges can engage in if asked, but it is mainly the task of lodge mentors – one on one.
3. Autobiographies of Freemasons – Research Lodges should actively collect stories from their members for archiving. Such topics as – why they joined; recollection of their initiation, passing and raising; and their journey through the years of their membership, both craft-wise and personal development.
4. Promotion of the ANZMRC – Research brethren are encouraged to promote this organisation far and wide and be active in gaining members for their Research Lodge.

The business session resulted in the choice of Victoria to host the next Conference in 2018 with the South Island of New Zealand scheduled for 2020. Four names were put forward as possible touring lecturers for 2019 with the incoming committee authorised to make the final selection subject to availability of the chosen brother. WBro John Belton from England has already been chosen for the 2017 Tour.

VWBro Neil Morse from Canberra was elected as President for the ensuing two-year term. WBro Kerry Nicholls was appointed as the second New Zealand representative on the committee in place of myself and assigned the duties of Assistant Secretary. All the other representatives remain in their present roles. My role for the next two years, as Immediate Past President, will be ex-officio. I have thoroughly enjoyed my two years as your President and thank you all for your support.

Colin Heyward, President ANZMRC  
8 September 2016



## Presidents Corner

Bro Neil Wynes Morse lives in Canberra, Australia's national capital. He was initiated into Freemasonry in 1988.

He is a member of some Orders outside 'pure and accepted masonry'. His principal area of masonic research is ritual development.

Whilst endeavouring to make a daily advancement in the acquisition of masonic knowledge, alas, he is easily distracted.

### Greetings

It was both a delight and an honour to be elected President on the last Friday in August.

The Launceston Conference brought to the fore several challenges which face the ANZMRC, but also demonstrated that the capacity to inform, excite and entertain through the Kellerman Lectures is still extant.

I acknowledge the contributions made by all my predecessors, from Bill Caufield to Colin Heywood. They have all contributed to the success of the Council and the field of masonic research in, initially, Australia, and then the region, and soon the world stage, with the Council's involvement in ICOM in Toulon in May (see [www.icom.fm](http://www.icom.fm)).

As is normal, I came away from Launceston wishing the conference was at least a week long! Many of us consider masonic research to be fun, but it can be somewhat of a solitary pursuit. After the conferences, I find my mental batteries recharged, and my enthusiasm receives a boost.

And one thing leads to another – immediately after the presentation by Bro Ben Quick on the Free Gardeners, Kerry Nicholls and I were given access to the Library of the Launceston Centre, and one of the first objects we saw on display there was a Free Gardener DGM apron. If we had only known earlier . . . But there must be a story there. Maybe one of the Launceston brethren could write up a short piece for *Harashim*.

The selfless kindness of custodians of masonic collections continues to be a source of pleasure. Whilst touring Tassy for almost a month, some interesting material was made available to me. In this regard Bro Ian Green in Launceston and Bro Rod Clarke in Hobart deserve special mention. As the major providers of masonic research source materials, the Masonic librarians/curators deserve our ongoing support [and significant boosts in their budgets!]

As we approach 25 years of AMRC/ANZMRC, we must recognise the significant contribution to masonic research the Council has made, and plan for its continuing involvement.  
Neil Morse.

# AUSTRALIAN & NEW ZEALAND MASONIC RESEARCH COUNCIL

## REFLECTIONS ON THE THIRTEENTH BIENNIAL CONFERENCE

**HELD AT THE LAUNCESTON MASONIC CENTRE, TASMANIA**

The thirteenth Biennial Conference of the Australian and New Zealand Masonic Research Council was held at the historical Launceston Masonic Centre from Thursday 25th August to Sunday 28th August 2016. The Launceston Temple was finished and the ceremony of dedication and consecration performed on the 15th October 1884. The front of the building has a beautiful Italian style of architecture, with a Corinthian façade.

The Conference was officially opened on the afternoon of Thursday 25 August by the Grand Master of Freemasonry in Tasmania MWBro Allan Sangwell, who stayed to listen to the first presentation by VWBro Albert Kusnezow. Bro Albert related his life story from his birth in the darkness of the Buchenwald Nazi concentration camp to his new life with his family under the Southern Lights of Tasmania, and how Freemasonry has played such an important part in his life. This was followed by VWBro Max Currie with something different in that he did not present a lecture but rather a thought provoking audience participation session – develop listening cultures in our lodge rooms and highlight the essential value of mentors. What is your Lodge's philosophy?

For those interested Freemasons, there was a meeting of the Lodge Launceston-Lawrie Abra on the Thursday night for a taste of Tasmanian Masonic ritual and ceremonial.

Over the course of the Friday sessions we had three papers delivered in the absence of the presenters. First was Bro David Shearer's paper on "Is Freemasonry a Progressive Science," which looked at the concept of Freemasonry not remaining a fixed idea, but how it must grow and develop and so likewise for every Freemason. Bro Nigel Parker's paper on "*The Origins of the Legend of Hiram Abiff*" reviewed one of the old legends concerning the builder of King Solomon's Temple and his untimely demise.

One of the highlights of the day was Dennis King (Dec.) and his paper "*The Oak Island Legend: The Masonic Angle*." Bro Dennis' paper, which was ably presented by Colin Heyward, looked at the Oak Island Treasure story and pieced together how deliberate elements of the Masonic degrees have been added to the story of the Oak Island pit story. Bro Dennis' paper only reinforces the view that there has been much disinformation put about regarding the Oak Island Money Pit in times past, primarily to attract interest and raise funds through share issues.

The Friday finished with WBro Terry Edwards' and his examination of the King Athelstan from the perspective of building codes, reinforcing the likelihood that at some time during his reign it is not inconceivable that King Athelstan did indeed convene an assembly of masons/builders to ratify building practises throughout the realm. A thought provoking paper that is sure to appeal to any members of the Masonic Order of Athelstan.

Friday evening was spent in much mirth with a traditional Table Lodge, or "Feast of the Seven Toasts" for all conference attendees and partners.

The Saturday morning sessions commenced with Victorian Lodge of Research member WBro Lewis Allan with a presentation on "Freemasonry, Qabalah and the Tarot." Bro Lewis covered aspects of the Qabalah and the Tarot, which can be difficult concepts to convey, in a simple and easily digestible manner for the novice, whilst cleverly associating certain Tarot cards to the officers of a Masons' lodge and masterfully relating it all back to the Tree of Life of the Qabalah.

This was immediately followed by WBro Peter Bindon from the Linford Lodge of Research with a paper that set out to look at why Masonic lodges were founded on the goldfields of Victoria and New South Wales, and not friendly societies. However, during his research Bro Peter found that indeed other friendly societies were present and active of the goldfields. Today Friendly Societies, and their fraternal arms,



have all but ceased to exist, primarily due to Legal changes and the provision of universal basic health care. Freemasonry might have been immune to change to the social security nets, yet it finds itself today declining in numbers and struggling for relevance. Bro Peter highlighted some of the crucial elements that the organisations on the goldfields offered all those years ago – respectability, a sense of belonging, and altruism etc. as ideals still relevant to Freemasonry.

Bro Peter's presentation provided a nice segue into the next presentation by Master Gardener (and Deputy Grand Master of the Free Gardeners) WBro Ben Quick with a presentation on, "The Symbolism of Free Gardenry, and the Lost Degrees of the Knights of Gethsemane, and St Joseph." Bro Ben presented a history of the Free Gardeners, some its symbolism, the fraternal and friendship aspect of the Society, as well as some of the "lost" rituals that are only now being rediscovered.

At this point it should be added that the lunches and break nibbles provided by WBro Peter Wise and the Launceston brethren were outstanding – well done brothers.

And after the lunchtime repast the last item on the agenda for the conference was the August meeting of the Victorian Lodge of Research. The regular August meeting of The Victorian Lodge of Research was held in Tasmania as part of the conference agenda, and it is with much gratitude that the ANZMRC expresses thanks to the Grand Lodges of Victoria and Tasmania for providing the necessary dispensations for this historic meeting to take place. (Special thanks to RWBro Bruce Cowie)

The Lodge was opened in due form, with a large number of interstate and New Zealand brethren present, and for this meeting The Lodge had an excellent presentation by WBro Robert Brennand entitled, "*Lodge Liberte Cherie*" - The Story of a Masonic Lodge Established in a Esterwegen Nazi Prison Camp during World War II. Bro Robert's presentation provided an insight into the members of this prison camp lodge and some of the history around the reasons for their incarceration. Although the Lodge Liberte Cherie only had a short existence it is today listed as lodge No.29 on the register of one of the Belgium Grand Lodges.

The conference was rounded off by a formal Banquet on the Saturday night with guest speaker Michael Legge, the current president of Red Cross Australia.

All of the papers that were presented during the 2016 ANZMRC conference are published in the Conference's Proceedings publication, copies of which are available for perusal in all Grand Lodge libraries and research lodges around Australia and New Zealand.

The 2018 14th Biennial ANZMRC Conference will be held in Melbourne, Australia, and the Victorian Lodge of Research is the Sponsoring Lodge for that conference, with WBro Doug Groom elected 2018 Conference convener.



**Brendan Kyne**  
**ANZMRC**  
**Secretary**

Photo of the East  
within the  
Launceston  
Lodge.

## Hung Society – Chinese Masonic Society Melbourne

===== Editor: WBro Brendan Kyne

In a small laneway off Little Bourke Street in Melbourne can be found the Chinese Masonic Society building displaying the distinctive compass and square logo. From the early history of China, secret societies have been very much a part of life and the Chinese Masonic Society has evolved from this history of clandestine movements. The Hung Society would appear to have originally been an off-shoot of the White Lilly Society, which was successful in overthrowing the Mongolian Yuan Dynasty and ushering in the Chinese Ming Dynasty (1368 to 1644).

During the Manchu (Ch'ing) Dynasty (1644 to 1911) the Hung and other Societies came under constant persecution, consequently, most Hung Lodges united in opposition against the Manchu. With the eventual overthrow of the Manchu Dynasty China became a Republic under President Dr Sun Yat-Sen, who was a member of the Hung Society. The Hung Society was reorganised to reflect the changing nature of Chinese politics and society in the early 1900s.

The discovery of gold in Australia in the mid-1800s led to gold rushes around the country with thousands of immigrants arriving in the hope to make their fortunes, and amongst these arrivals were many thousand Chinese. Many of the Chinese who arrived in Australia at this time were members of various societies including the Hung Society.

In Melbourne, after various attempts at uniting these disparate societies, in 1914 the "Chung Wah Ming Kuo Kung Hui" was formed and adopted the English language name of "The Chinese Masonic Society." The choice of this title had the advantage of providing a certain level of respectability and honour flowing from the cachet that Freemasonry enjoyed at the turn of the 20<sup>th</sup> Century.

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So although not Masonic in the strict sense of the word, the "Chinese Masonic Society" practices many of the same fundamental principles and tenets of Freemasonry, with many of the 36 oaths of the original Hung society expressing very similar sentiments.

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The ritual of the Hung Society describes a journey based on Chinese history and that of the Hung Society, and on another level, it is a journey through the Underworld to the Gate of Heaven. The candidate is dressed in white, although a symbol of mourning it also symbolises someone who has led a pure and good life. After many trial and tribulations, and the taking of 36 oaths, the candidate is instructed in the Fundamental Rules of the society, and at the completion of the ceremony a feast is held to celebrate the new initiate.

So although not Masonic in the strict sense of the word, the "Chinese Masonic Society" practices many of the same fundamental principles and tenets of Freemasonry, with many of the 36 oaths of the original Hung society expressing very similar sentiments. For example, exhortations to obey the laws of the land, to respect the chastity of those nearest and dearest, and to assist a brother in distress or in a time of need.

Triads are the name given collectively by the English to cover all Chinese secret societies at the time, based on the triangular symbol found on flags and banners of these societies, which represented the three essential elements of heaven, earth and man. Hence the Hung Society was also referred to as the Triads, however, as the term, Triad was used to designate all Secret Societies it is important to note that not all "Triads" were involved in criminal activities. *(Adapted from paper presented at the 2002 ANZMRC Conference by RWBro Graham Stead)*



# BOOK REVIEW



Global Masonic Publications, August 2016  
pb, letter size (216x279mm), 1.6kg, 440 pp, b&w illus  
ISBN 978-0-646-95731-1  
limited edition, 300 signed and numbered copies  
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**If you like lists of famous Freemasons, then this is the book for you.** Too often, such lists give no details of the Masonic career of a person who is 'famous' for some reason other than his Masonic activities, and some are content with the mere possibility that he *may* have been a Freemason. ***Not so with this book!***

The author has spent ten years compiling this list, with carefully researched detail of each candidate, the cause of his fame and some indication of the extent of his Masonic commitment. In his introduction, Bro Henderson discusses how he set about the task, including the selection process, and concludes:

*A more accurate title for this work would be 300 Famous Australians, or Australians-by-connection, who, coincidentally, also happen to be Freemasons.*

Be that as it may, there can be no doubt that all the subjects in this book have made an outstanding contribution across a wide range of careers and endeavours – that more than anything is the key – and thus they richly merit their inclusion.

Since this work is aimed at both Masons and non-Masons, the author includes a four-page synopsis of Masonic terms and their usage, and a four-page 'brief history of Freemasonry'—a masterpiece of brevity, encompassing operative masonry, the development of Freemasonry in England, fraternal relations, Landmarks, and Freemasonry in each of the Australian states.

The chosen 300 include 106 Knights and Baronets and 12 Lords, 56 military, naval and air force personnel (46 officers and 10 other ranks), 27 judges and 36 sportsmen (mainly cricketers). As the author remarks, 'No two authors undertaking the same task would come up with identical lists. . . there are more than a few others who could have been included, but I had to draw the line somewhere'.

Freemasons are notorious for not buying books about Freemasonry, and the price may deter some potential purchasers, but at the very least, make sure there is a copy in your nearest Masonic library. It will be a valuable reference.

Tony Pope



## Found on the website of the Independent.

Written by Adam Lusher Sunday 7th August 2016

Older **freemasons** are being told to smile, look like they are enjoying themselves, and avoid criticising as the movement seeks to keep millennial masons happy and halt a decline in membership that has seen lodges closing at a rate of nearly 100 a year for the past decade.

Pro Grand Master Peter Lowndes, second only to the Grand Master the Duke of Kent, the Queen's cousin, told senior brethren gathered in the Grand Temple, wearing white gloves, aprons and, if suitably qualified, the Royal Arch Breast Jewel: "I am not for one minute suggesting we try to turn our meetings into a pantomime, but most certainly I am saying there is no harm in being seen to enjoy ourselves."

Mr Lowndes, 68, an Old Etonian chartered surveyor, issued his plea as English and Welsh freemasonry takes the extraordinary step of welcoming in a documentary film crew while preparing to celebrate its 300th anniversary against a backdrop of steadily declining membership numbers.

Figures seen by *The Independent* show that the number of lodges on the register of the United Grand Lodge of England (UGLE), the governing body of English and Welsh freemasonry, has gone down from 8,389 in 2006 to 7,401 today – equivalent to a loss of almost 99 lodges a year.

UGLE documents show that in the second quarter of this year alone, 37 lodges closed while only two new lodges opened, a net loss of 35.

While the UGLE reported 270,000 individual masons in 2007, the current membership is 204,775 – a drop of 24 per cent to well below half the peak of more than 500,000 masons that freemasonry experienced in the immediate post-war years.

But while membership has declined among all other age groups, among **millennials** aged 21 to 30 it has increased by 7.65 per cent in the past two years. Although still only 2 per cent of the total membership, 21- to 30-year-olds have now been described by *Freemasonry Today*, the official journal of the UGLE, as "a significant reprieve from a death knell for us all".

Already efforts to attract the younger age group, and to resolve at least one worshipful brother's complaint that "some lodges look like God's waiting

room", have included creating 55 new university lodges since 2005.

There was also the consecration last year, in a Novotel in Southampton, of the Lodge of Brevity, where younger, time-poor working masons can enjoy meetings that are kept short by dispensing with items like reading the minutes, which are instead scrutinised online.

Membership fees have been reduced for under-25s and millennial masons have themselves suggested freemasonry could benefit from "an advance in the use of social media".

The recruitment drive has not yet gone as far as the UGLE admitting women members, but Pro Grand Master Lowndes now seems to have used his most recent Quarterly Communication speech to throw his full weight behind attempts at attracting millennial men into freemasonry.

And in a further effort to promote freemasonry, it is thought that Mr Lowndes gave his speech while cameras were present in London's Freemasons' Hall for a fly-on-the wall Sky documentary to be shown ahead of next year's 300th anniversary of the formation of the Grand Lodge in 1717.

After telling the assembled Grand Officers and Worshipful Masters that he was wearing a "particularly attractive" new breast jewel to mark the approaching 300th anniversary – and that a new Tercentenary Craft tie with redesigned square and compasses logo would soon be available – he said: "We have come a long way since the time that I was initiated 44 years ago. I enjoyed my early meetings, but possibly despite some of the more elderly members rather than because of them. In those days it was nearly a capital offence to smile in lodge.

"We can probably all cite instances when a more senior member of a lodge is less than sympathetic to a newer member who has, perhaps, had a few lapses during the ritual. In my view exactly the opposite reaction has the right effect.

"I am in absolutely no doubt, brethren, that, if we encourage and congratulate, rather than routinely castigate our new members we will go a long way to retaining them as members and finally turn around our drop in numbers, which, incidentally, is already happening in some provinces and districts."

The Pro Grand Master also told the brethren inside the Grand Temple in Freemasons' Hall that lodges with dwindling numbers could learn from the jollity of members in affiliated districts abroad.

"I have often thought," said Mr Lowndes, "that if a

lodge in this country has lost its way, it could do a lot worse than to get some members to visit some of our districts, particularly, dare I say in West Africa and the Caribbean, to see how much enjoyment can be derived from their meetings.”

Allowing in Sky’s cameras is also part of the UGLE’s recent attempts to shed a reputation for secrecy and conspiracy which has led to masons being unfairly implicated in countless political intrigues, and in more recent years to concerns about freemasonry in the police. These stretch back to at least the late 1960s when it was reported that Detective Chief Superintendent Bill Moody, the then head of the Obscene Publications Squad, had helped a pornographer join his lodge.

It is thought the Sky documentary makers have even been allowed to film a rehearsal for an initiation ceremony, which would probably be the closest anyone has ever got to recording such a ritual with the masons’ consent.

The transparency, however, did not extend to Grand Secretary Willie Shackell confirming to *The Independent* what the initiation ritual involved.

He suggested we try Google: “During our rituals, we are sworn to abide by certain standards. Certain information we keep to ourselves.”

Research suggests that initiates do still briefly roll up their trouser leg, but that the threats of a slashed throat if they divulge the secrets of freemasonry have been “modified”.

The initiate still has a noose placed around his neck, but this is to depict the umbilical cord in a representation of birth.

Mr Shackell, 75, a retired brigadier from Storrington, West Sussex, did reveal: “I find it slightly surprising, but a lot of the young people love the ritual.

“They also enjoy the comradeship. A number of young masons clubs have been springing up in London and the provinces – members from different lodges gathering for social activities like barbecues.

The Sussex one even went on a cruise.”

“We all enjoy our masonry,” he insisted. “We enjoy it in different ways. There are, I suppose, some older people who do find it difficult to smile, but it doesn’t stop their enjoyment.

“It’s important in masonry to retain the dignity of what we are doing, but that shouldn’t stop the

charity steward – towards the end of the lodge meeting rather than during the ceremony – making some little quip about old Fred, and everybody laughing. It’s not frowned upon to laugh.

If a member says something amusing at the end of the meeting, then fine.”

Nor, he added, was there any suggestion that millennial masons were part of some sort of oversensitive ‘generation snowflake’.

“Delicate?” he said. “No. They are a pretty tough lot, far more self-confident than I was at that age. We are very lucky to have so many vibrant young people.”

Adding that the masons were also keen to attract “over-55s with time on their hands”, Mr Shackell said that because of freemasonry’s charity work and general outlook, “we are as vibrant and relevant now as we have ever been”.

“Bikers’ lodges have been thriving of late,” he said. “We consecrated a footballers’ lodge in June – [England player] Adam Lallana’s father was its first Worshipful Master, although I don’t think Adam himself is a member. It’s an organisation people want to join.”

Joining early, added the Grand Secretary, was a wise move: “It is a hell of a lot easier to learn masonic ritual when you are young.”

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Freemasons gather at Earls Court in 1992 to celebrate the 275th anniversary of the formation of the first Grand Lodge *REX/Shutterstock*

## Committed to the Flames: The History and Rituals of a Secret Masonic Rite

by Arturo de Hoyos, S.Brent Morris  
**Description**

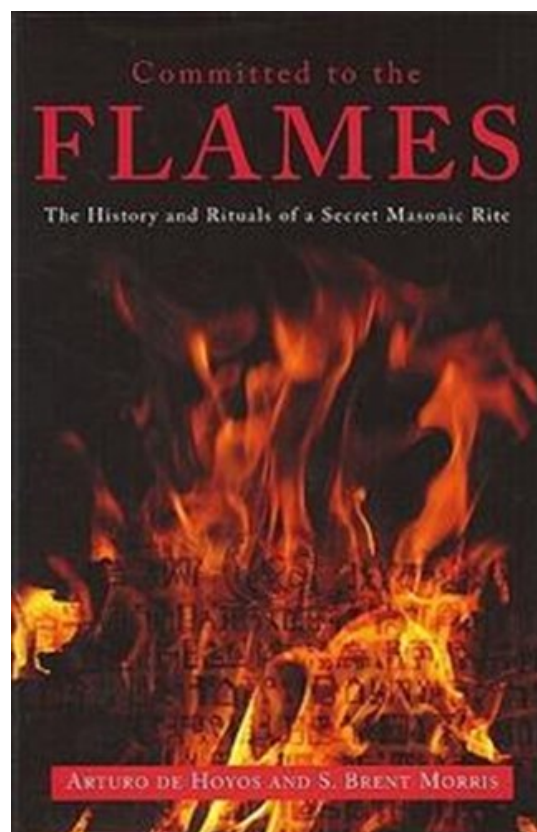
In 1826 Robert Benjamin Folger, a recent graduate of medical school and a new Master Mason, filled a book with the enciphered Craft rituals of the Rectified Scottish Rite, a high-grade revision of the rite of Strict Observance, well-known in Europe but unknown in the United States. His introduction directed that the rituals be "committed to the Flames" upon his death. Fortunately for Masonic historians instructions were not followed. Folger went on to prepare at least two other books of rituals. A man of tremendous talents, strong passions, and curious contradictions, Folger was twice expelled from Masonry by the Grand Lodge of New York and participated in at least six clandestine Supreme Councils, but died a Master Mason in good standing. The book gives full transcriptions of all of his rituals, an analysis of their place in Masonry and biographies of Folger and his major contemporaries in his Masonic work.

*Review by T Polyphilus*

*Committed to the Flames* is essentially a study of a set of Masonic cipher manuscripts from the 19th century. Roughly the last two-thirds of the book consists of decrypted versions of the manuscript texts. In the first third, de Hoyos and Morris provide the history of the manuscripts' decryption and the context of their origins. These chapters have some real value to those interested in old-fashioned cryptology and cryptanalysis. They also set forth a pretty fascinating story of the early development and difficulties of Scottish Rite Freemasonry in the New York area. The cipher scribe, Robert Folger, was a chief exponent of the Cerneauist faction of Scottish Rite organizing during a particularly contentious period. The historical chapters of the book suffer from some redundancy in their details, and they look as though they might have been composed in parallel by the two authors, without much editorial attention given to reconciling them into a single whole.

The greater part of the actual manuscript contents is given over to Craft rituals drawn from the Rectified Scottish Rite, a Continental derivative of the Rite of Strict Observance. Folger had evidently intended these for the use of symbolic lodges working under the direct authorization of a Supreme Council of the 33° (in contrast to the typical arrangement in Anglophone Masonry,

## Book Review



where A&A "Scottish" Rite jurisdictions charter bodies only to work their 4° and above). There are also some rituals for the Knight Templar degree, which is not part of the 33° system. The three Folger MSS provide among them multiple copies and versions of the rituals.

The other principal ingredient of the manuscript texts is a version of *Crata Repoa*, which differs in few but sometimes significant respects from the English translation first published by John Yarker in *The Kneph*, and more recently available in Manly Hall's *Freemasonry of the Ancient Egyptians*. *Crata Repoa*, originally in French or German (depending on which sources one trusts) is an attempt to reconstruct the ancient mysteries in their original Egyptian form, on the basis of a fundamental analogy to Freemasonry, and with recourse to classical documentation regarding Greek mystery-cults.

The plaintexts of the Folger MSS are reproduced here as extensively as possible, to the point where they will provide a virtually primary source for research. But the repetitions within the manuscripts are fairly extensive, and even a technically-informed Masonic reader who prods himself to read all of *Committed to the Flames* may agree with me that the real substance of the volume could have been presented in half the page count.



### **Light of the East Lodge: From the Editor.**

There are three Lodges of Research in Queensland one warranted, Barron Barnett in Brisbane. Two operating in conjunction with another Lodge WH Green in Townsville and WHJ Mayers in Cairns. So when I found this article my interest was set in motion as this "Light of the East" appears to be the first Lodge of Research in Queensland. I have included a history of this Lodge in the box below. ED

### **Found in Ars Quatuor Coronatorum, Vol. 10 (1897)**

#### **QUEENSLAND.**

Brisbane. — In this far distant portion of the empire, a new Lodge was erected on the 7th January last, inspired by the example our own Lodge has set. We wish it every prosperity. The following is from a colonial paper : —

" Light of the East Lodge.. — The consecration of a new Lodge under the Scottish Constitution took place on Thursday in the Masonic Hall, Alice Street, in the presence of over 100 brethren, representing the three British Constitutions, and also the New South Wales and Victoria Grand Lodges. The special object of the new Lodge, which starts with a membership of fifty-two, is not to carry on the ordinary work of conferring degrees, but rather to cultivate the literary and esoteric phases of Freemasonry by the preparation, reading, and discussion of papers and essays.

The membership embraces many Past Masters of all the Constitutions. The colours of the regalia are black and white. After the installation ceremony the brethren adjourned to the banquet room, where eloquent speeches were delivered by the District Grand Master, Master of the Lodge, the Senior Warden, and other's. Generally, hopes were expressed that the new Lodge would tend to promote an elevated tone in the Masonic Lodges of Queensland."

The members to be Bright Masons who love the Craft and desire a further knowledge of Esoteric Masonry;

*"Lumens ingens oriente lucet, ubi pax et silentium regnant"*

### **Light of the East Lodge**

**No. 852, S.O. ; No. 33, Q.c. ; No. 1 13, U.G.L.Q,**

### **The history of the Lodge**

From its foundation in 1896. As recorded in its Minutes.

By

W. BRO. ABE. HISLOP, P.s G D , U G L Q.

Secretary. 1924—1931

### **The Genesis.**

Towards the close of the year 1896, a small number of earnest Masons occasionally met together for the purpose of a deeper Study of the Inner or Esoteric side of Freemasonry. As their numbers gradually increased, they decided, after much careful thought and deliberation, to form themselves into a regular Masonic lodge. On the evening of Friday, November 13th, 1896, the following brethren met and decided to apply to the District Grand Lodge of Scotland for a Dispensation. They were R. W.

Bros. F. W. Faithfull, 680 S.O.; J. F. Batson, 680 S.C.. T. Jenkinson, 755 S.C.; wor Bros. A. Morgan, 755 S.C., C. W. 455 S.O.; H. L'. Mines, 1 186 E.o.; T. A.

D. Maillard, S C ; and Brog. R. J. Cottell, 2286 E O R. S. Hughes, 331 1.c., and G. Ballinger, 805 S.O

### **The plan of working.**

The plan for working then was fixed as follows (1)

The lodge to be named "The Light, of the East Lodge" (2) The members to be Bright Masons who love the Craft and desire a further knowledge of Esoteric Masonry; (3) The aim of the lodge not to be making Masons," but affording higher instruction to those already raised ; (4) The means to this end to be always working in the Third Degree ; (5) Office in the lodge to be, *de facto*. based on merit and ability ; (6) A feature of the working may be calling off from labour to refreshment for discussion, and/ or recreation

(7) At every meeting an original discourse or reading on the lines of the advised objects of the lodge to be given (8) Officers' regalia to be black and white. The place of meeting was decided to be the Masonic Hall, Alice Street, Brisbane. The entrance fee was fixed at £1/1/- The Chairman on this occasion was R.W, Bro. Faithfull, and the Secretary (pro tem) W. Bro. Maillard.

### **Name and colours of regalia**

The name of the lodge, "Light of the East," was adopted by its founders as being the most appropriate to the objects of the lodge, viz , the spreading of light and knowledge from the place of learning—the east ; it also had a reference to the steps of every candidate in Freemasonry in his quest for light and knowledge towards the east, and further to that great luminary of Nature, the sun, which rising in the east spreads light over the whole Creation. For these and other symbolic Masonic reasons this name was chosen. A further reference to this may be noted in the Latin quotation printed at the top of the annual installation card, which reads "*Lumens ingens oriente lucet, ubi pax et silentium regnant*" a literal translation of which reads " Shine's immense east, light, where peace and silence reign." The colours adopted for the officers' regalia, black and white, were also chosen for their Masonic significance, symbolizing " night and day," " the darkness of ignorance and the light of Masonry," "the shadows and the sunshine of life" the passing from mortality to immortality, synchronizing also with the black and white squares of the chequered pavement of the lodge. These colours were approved by the Grand Lodge and remained the distinctive officers' regalia of the lodge until some years after the formation of the Grand Lodge of Queensland when, for the sake of uniformity, the light blue regalia was adopted. The black and white cover on the altar and Master and Warden's pedestal is, however, still in use, and until recently, when the lodge moved to the New Temple, the black and white curtain with the double triangle thereon were still in use inside the portal.

### **Foundation meeting and election of officers.**

On November 21st, 1896, another meeting was held those brethren present on this occasion being R. W. Bro. Faithfull (in the chair), W. Bros. Rae, O. W. Thurlby, T. Jenkinson, F. Garner, T. A. D. Maillard, J. F. Batson, Rev. Bro. A. T. Chawdowgki, and Bros. S. R. Giles, H. J. Crick, T. H. Brundrett, J. H. Rowell, W. Begg, and R. J. Cottell. Apologies were also made for absence by W. Bros. J. W. Ashton, O. H. Harley, S. Flegeltaub, C. Kebbell, C. A. Morgan, and Bros. R. S. Hughes and A. J. Stuart.

The minutes of the previous meeting having been confirmed, the election of officers was proceeded with, and —R. W. Master, W. Bro. O. W. Thurlby ; Depute Master, W. Bro. H. E. Mines ; Substitute Master, W. Bro. C. H. Harley ; Senior Warden, Bro. W. Begg ; Junior Warden, R.W. Bro. W. Rae ; Secretary, W. Bro. F. A. D. Maillard ; Treasurer, W. Bro. S. Flegeltaub ; Chaplain, Rev. Bro. A. T. Chawdowgki ; Senior Deacon, Bro. R. J. Cottell ; Junior Deacon, Bro. F. K. Brundrett ; Stewards, R. W. Bro. T. Jenkinson and W. Bro. T. Koch ; Inner Guard, Bro. S. R. Giles ; Tyler, Bro. C. Heike.

It was decided that the night of meeting is the first Thursday of each month. The Junior Warden and Stewards were authorised to open a subscription list to cover the cost of installation, and they were appointed in charge of all the arrangements. YV. Bro. Maillard and R. W. Bro. Faithful were appointed as a committee to draft a code of by-laws for the lodge. It was also decided that questions on Masonic subjects be received at the lodge meetings, which may be answered when put, or at a subsequent meeting. After having appointed the W.Master-elect., W. Bro. Thurlby, to consult with Grand Lodge in reference to the installation, etc, the meeting closed, the record being signed by W, Bro. C. W. Thurlby, and countersigned by W. Bro. Maillard 8B secretary.

### **Consecration of the Lodge and Installation**

On January 7th, 1897, in the presence of a large gathering of brethren from the English, Scottish, Irish and N.S. W. Constitutions, the ceremony of the consecration of the lodge, installation of the W. Master and investiture of the officers was performed by R. W. Bro. Thos Mylne, District Grand 'Master of Scottish Freemasonry, assisted by Grand Lodge Officers. On the conclusion of the ceremony, the W. Master, W. Bro. Thurlby, thanked the District Grand Master and his officers for officiating, and then in a short but telling speech addressed the assembled brethren on the objects of, the lodge. The lodge was then closed in P. , L. and H.

It is of interest. to note that in reporting the proceedings, the Freemasons' Chronicle, N.S.W. ,

commented thus :

We can hardly compliment the lodge on its colour, although it has been pointed out it shows ' a distinction' of the light and darkness of Masonic rectitude printed matter is black and white, and that it also represents life and death."

### **Regular meetings.**

The lodge having been regularly constituted and formed, and numbered on the roll of the Grand Lodge of Scotland, No. 852, continued to meet regularly for some time. At the meeting held on March 4th, 1897, the by-laws . were finally passed, and provided, amongst other things, that the fees of the lodge shall be : Initiation fee, £21 ; affiliate fee, £1/5/-; annual subscription, £1/1/-; country members, 10/6.

The by-laws also stated that ' the badge of the lodge shall be a silver star, and every member is expected to wear one, which were to be obtained from the secretary. Apparently, this was never carried into effect, as there is no record of any badges being obtained, or of anyone who wore one.

During its early existence under the Grand Lodge of Scotland, and in conformity with its avowed object to educate, there was delivered many very interesting lectures, viz. :

On February 4th, 1897, "The Symbolism of the Masters' Apron," by R. W. Bro. C. W. Thurlby.

On March 4th, 1897, Masonic Origins, by Bro. W Begg. s w. (known in public life as, Walter Bentley).

**Initiation fee, £21 in 2016 dollars this equates to \$511**

On April 18th, 1897, "Architecture and its :Teaching, with particular reference to underground Jerusalem and the remains of King Solomon's Temple, by Rev. Bro. G. D. Buchanan.

On June 3rd, 1897, " The Rise and Development of Grand Lodge," by W. Bro. Maillard.

On August 5th, 1897, Masonic Evolution,' Bro. Spencer, N.S. W., (read by R W. Bro. Faithful).

On September 2nd, 1897, " The Origin of the words Free and Freemasonry, compiled by W. Bro. Speth, P.A.G D,C. Eng., read by R.W. Bro. Koch.

And on Oct. 7th, 1897 'The Antient Landmarks of the Order," by WBro. Jaggar.

In the minutes of the meeting held on July 8th, 1897, appear the last complete record of the officers of the lodge until November 16th, 1903. At this meeting (July 8th, 1897) The following brethren were installed Master, RW. Bro. T. Koch ; Depute Master, W. Bro. O. W. Thurlby (who still regularly attends the lodge) ; Substitute Master, W. Bro. C. H. Harley (afterwards Grand Secretary G. L. of Q , and U.G. L. of Q ) Senior Warden, W. Bro. A. Morgan ; Junior Warden, Bro. R. J. Cottell ; Secretary. W. Bro. F. A.. D. Maillard ; Treasurer, Bro. H. J. Crick ; Senior Deacon, Bro. A. J. Stuart ; Junior Deacon, Bro. G. T. Ballinger ; Organist, W. Bro. H. E. Mines; Steward. Bro. J. Watson ; Inner Guard, Bro. E. Files ; Tyler, Bro. C. Heike.

The Installation Ceremony was performed by the District Grand Depute Master, R. W. Bro. R. Lee Bryce, who appointed W. Bro. Thurlby acting D.C. Director of Ceremonies for the occasion.

From the minutes of August 5th, 1897, it appears that the lodge was finding some difficulty in carrying on, as it is noticed that the Tyler, Bro. C. Heike had offered to forego his fees pending the lodges' financial difficulty. A motion was also carried That the members now present, and voting for it, agree to donate a half-year's subscription to the lodge funds, and endeavour to induce absent members to do the same." Apparently this appeal was not very successful, for the minutes of October 7th, 1897 ' show the lodge was still in difficulty, as a notice of motion was tabled, That the lodge considers the advisability of going into recess for the months of December, January and February next ' a lecture on " Masonic Symbols and Emblems " for the month of November apparently never being delivered, so no meeting was held.

During the first year of its history the meetings were well attended -by members and visitors, and the interest shown gave great encouragement to its founders, but after a time it was found impracticable to continue, as the expense of holding the meetings and providing for the number of visitors proved too much for the finances of the Lodge.

This is quite evident from the irregular dates of the. meetings after October 1897.

The next meeting of which there is any record was on July 4th, 1898, when the only business recorded



according to the Minutes, was the installation of the officers for the year 1898-99, the Wor. Master at that time being W. Bro. Koch, the Oath on this occasion being taken by W. Bro. Thurlby, but no particulars are given as to who the other officers were.

The next meeting held was on August 17th, 1899 when again the only business was the installation of the officers, Bro. Koch being again confirmed in the office of Wor. Master.

On June 30th, 1900, the lodge again met, when the Wor. Master, Bro. Koch vacated the Chair, which was then taken by R. W. Bro. R. Lee Bryce, who stated that the R.W. District Grand Master had requested him to preside on this occasion, in order that the rights of the Charter should be preserved, and also to install the officers.

The installation ceremony having been performed, and the R.W. Master, Bro. Koch, having been saluted, the lodge was closed.

The next meeting was held on August, 3rd, 1901, when the R. W. Master, Stated that the R.W. District Grand Master had given a Dispensation to suspend the By-laws until otherwise directed in order that in future officers may be nominated and installed at one meeting, as might be required, and to act as he might consider best in the interest of the lodge. The Lodge was then closed, the record being Signed by R. W. Bro. Koch as R. W. Master.

On October 17th, 1902, the lodge again met, when the only business was the election and installation, after which the lodge was closed, the record being signed by R.W. Bro. Koch W.M.

The next record is that of a special meeting held on November 16th, 1903, when the following brethren were admitted as affiliate members : W. Bros. Rev. Dr. Frackelston, John Huxham, J. F. Shale, W. C. Hawkins, J. Tait, E. M. Jones and W. L. Marquis, and Bros. M. R. McGavin and E. A. Macpherson. The minutes state that the above-mentioned brethren, with the exception of W. Bros Tait Jones and Marquis, who were absent., were duly and regularly obligated, and it is rather interesting to notice that according to the attendance roll on that occasion, there were no other brethren present except the Wor. Master, Bro. Koch. However, they then proceeded with the election of officers, which resulted as follows; R.W, Master, W. Bro. Rev. Dr. Frackelston, I P. M., W. Bro. Koch Depute Master, W. Bro, R. Lee Bryce ; Sub. Master, W. Bro. John Huxham ; Senior Warden, Bro. M. R. McGavin ; Junior Warden, Bro. E. A. Macpherson , Secretary and Treasurer, W. Bro. W. C. Hawkins ; Senior Deacon, W. Bro. J. F. Shale; Junior Deacon, W. Bro. W. Hamilton ; Inner Guard, Bro. G. B. Lee Bryce.

In accordance with the Dispensation granted on August 3rd, 1901, the installation then took place, the ceremony being performed by R. W. Bro. Koch, I. P.M. The lodge was then closed.

It appears from the foregoing that an attempt was being made to resuscitate the lodge, an attempt which happily proved successful.

On the following month, **December (3rd), 1903**, A regular meeting of the lodge was held, when the minutes of the previous meeting were confirmed by the W. Master, Rev. Dr Frackelston. This was the last meeting of the lodge held under the banner of the District Grand Lodge of Scotland. At this meeting, the By-laws having been suspended for the purpose, W. Bro. W. O. Hawkins put the following motion : That it is desirable that a Grand Lodge of F. and A. Masons of Queensland be forthwith constituted, and that this lodge gives its hearty Support to the furtherance of this object." This was Seconded by W. Bro. Tait and carried unanimously. The R. W. Master, Rev. Dr Frackelston, and R. W. Bro. Huxham were appointed as delegates of this lodge to assist, in the formation of the Grand Lodge of Queensland. R. W. Bro. Rev. Dr Frackelston, W. Bro. Hawkins and Bros, E. A, Macpherson and M. R. McGavin were appointed as trustees for the time being of the lodge property and funds. At this meeting, there was delivered by R. W. Bro. Rev. Dr Frackelston, a lecture on " The Mysteries of the Cabiri," those old Phoenician Demi Gods whose worship was first established in the island of Samothrace.

**This might be said to be the last occasion on which the lodge functioned in accordance with its original intention, viz , the delivery of lectures, etc.** After the lecture was delivered it was moved and carried unanimously, That this lodge adjourns over January, and go into recess until such time as the R. W. Master deems it advisable to call the brethren together again, of which due notice will be given.' 'There being no further business the lodge was closed in L.P. and H.

### **Under the Grand Lodge of Queensland.**

The first meeting of the lodge under the banner of the Grand Lodge of Queensland was held when the brethren were called together on June 6th, 1904. The minutes of the meeting of December 3rd, 1903,

were then confined and signed by the Wor. Master, Bro. Rev. Dr Frackelston. A Provisional Warrant was read from the Grand Master of the Grand Lodge of Queensland, and the brethren Affirmed their allegiance thereto. From the minutes of this meeting, it is apparent that the lodge had abandoned its original object of instruction only, for two gentlemen were nominated for initiation ; they were Thomas Brooke and James Morgan. The Wor. Master and officers elected at the meeting held on November 16th, 1903, were confirmed in their office for the ensuing Masonic year, with the exception of the Depute and Substitute Masters, which were not provided for under the new regime.

At the next meeting on July 11th, 1904, the installation of the officers previously confirmed took place, this being the first installation in the lodge under the Grand Lodge of Queensland.

At the meeting held on August 1st, 1904, it was unanimously decided to confer honorary membership on R. W. Bro. C. W. Thurlby, first Wor. Master of the lodge, and also on R. W. Bro. E. M. Jones as a token of appreciation of his zeal in assisting in the formation of the Grand Lodge of Queensland. At a subsequent meeting of the lodge, by-laws were adopted, and from this time onwards the lodge continued to meet regularly on the first Monday of each month, receiving candidates for initiation and affiliation in an ordinary manner.

The first brethren to be raised to the Third Degree in the lodge were Bros. Thomas Brooks, James Morgan and Samuel Jamieson on October 3rd, 1904. The first brother to attain to the chair of the lodge was Thos. Wm. Bouchard, who was initiated in the lodge on April 3rd, 1905, and installed W. M. in July 1908.

**This Lodge lasted through three Grand Lodges but ceased on 1st September 1997**

It is somewhat strange that no mention is made of the fees in any of the minutes of this time, but from a copy of the old bylaws, it is shown that the fee for initiation was £8/8/-, affiliate £2/2/-, and subscription £2/2/- per annum, payable quarterly.

The Ritual now worked by the lodge was that of the new Grand Lodge of Queensland, and it is of interest to note that although working for some years under the District Grand Lodge of Scotland, the lodge never worked that Ritual for any initiation on account of the object of the lodge being not to make Masons, but rather to educate those already made. Probably the initiation fee of £21 at that time had also a good deal to do with it.

The history of the lodge from this onwards does not call for any special comment, except to note that for a period of twenty years from November 16th, 1903, until his death on July 31st, 1924, W. Bro. W. C. Hawking occupied the position of the secretary of the lodge, discharging his duty faithfully and well. The number of the lodge on the roll of the Grand Lodge of Queensland was 33, and a list of the brethren occupying the chair during its history is given at the end of this record.

### **Conclusion.**

In the year 1920, an amalgamation of the District Grand Lodge of England and the District Grand Lodge of Scotland took place under the name of the Queensland Grand Lodge ; and on April 27th, 1931, the Grand Lodge of Queensland and the Queensland Grand Lodge were united under the name of the United Grand Lodge of F. and A. Masons of Queensland, and this Light of the East Lodge came under its banner, being numbered 113 on the roll.

### **Installed Masters**

**No. 852 S.C.**—c. W. Thurlby 1897, F. B. W. Koch 1897-1902, Rev. Dr W. S. Frackelston 1903-4.

**No. 33, Q C.**—Rev. Dr W. S. Frackelston 1904-5, M. R. McGgvin 1905-7, E. A. Macpherson 1907-8, T. W. Bouchard 1908-10, J. McCulloch 1910-11, H. M.

1911-12, C. J. Downward ., 1912-3, A. Hislop 1913-4, G. Rees 1914-5, C. H. Menzie 1915-6, A. A.

Crees 1916-71 J. Nicholson 1917-18, B. H. A. Spencer 1918-9, P. W. Daunt 1919-20, Geo. V. Boyce. 1920-1.

**No. 1 13, U.G.L.Q.**—H. A. Brown 1921-2, O. P. Freemantle 1922-3, H. E. W. Johns 1923-4, N. G. McNeil 1924-5, Geo. Grant 1925-6, Ernest Bayton 1926-7, W. B Gregory 1927-8, H. Purcell 1928-9, A. H. Burgess 1929. 30, H. B. Ball 1930 F. O. Victor 1931.

ED. I thank WB Tony Tabrett for assistance with this paper.

## Spirituality and Freemasonry.

We often are asked what is Freemasonry. We can give the standard answer that we take a good man and make him better. How will we do that?

We can say that it is a system of morality veiled in allegory. How do we explain that?

We can even refer to Albert Pike in his work *Morals and Dogma, Sublime Prince*. On page 854 where he gives this definition:

*FREEMASONRY is the subjugation of the Human that is in man by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle, and warfare of the Spiritual against the Material and Sensual.*

Freemasonry uses allegorical symbols to teach philosophy concerning the nature of the Divine, however, that is expressed, the origins of the universe, and humanity's universal destiny.

The Freemasonic initiate is put on the path of this study by being initiated into the fraternity of Masonry, a Westernized Mystery school.

If the initiate studies the ritual, he will receive, proportionate to his ability to think and understand, deep mystic revelations regarding the nature of the universe and our mystic journey through it.

Our Initiation is an event that should start us on the road to enlightenment. Remember the three phases of our progress through the three degrees, from birth to maturity to old age, or from minority to adulthood.

Emmanuel Kant writing in 1784 on enlightenment said; *"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."*

I have always believed that our ritual had a deeper significance than what appears on the surface. Through my association with other esoteric bodies and their knowledge, I have been able to recognise phrases, analogies, allegories, and symbols from these ancient teachings. It seems to me that many Masons have either lost sight of or are not aware of, what our ritual is indicating to us.

I would like to share with you some of my thoughts, which I think could introduce to you, some of the deeper meaning behind the words of our degree rituals, in the hope that you will gain a better

understanding of our ritual.

The major offices in a Lodge all have allegorical significance. For example, the Master of the Lodge symbolises King Solomon or Deity, heaven, maleness, aggressiveness, or the sun which controls life. The Junior Warden symbolises the space halfway between the sun and moon, and controls the refreshment at High Twelve and, because of his position at meridian, can better control the time for the Worshipful Master and the Senior Warden. The Junior Warden is the fulcrum and keeps the balance of the day. The Senior Warden symbolises the opposite part of the Divine Triad: the Moon, Mother Earth, mother, femaleness, and passiveness, and creates the balance needed to run the lodge by representing the other half of the daily and yearly cycle: night.

I have come to understand that there are three aspects to our ritual: physical, mental, and spiritual. The first degree is mostly related to the physical; the second degree to the mental (or intellectual), and the third to the spiritual.

Also, each degree is built on the one before, so there are three levels: 1st degree – physical also (representing birth), 2nd degree – mental (also representing growth and development), and 3rd degree – spiritual (also representing death).

I have always believed that our ritual had a deeper significance than what appears on the surface

Each one of the degree rituals has, within it, three levels. The **physical** relates to the actions and symbols; the **mental** relates to the moral and intellectual aspects, and the **spiritual** which I will try to explain. Spirituality refers to certain kinds of activity through which a person seeks meaning, especially a "search for the sacred". Contemplate if you will the story of Hiram and what the ceremony of the Third degree means to you.

Spirituality means something different to everyone. For some, it's about participating in organised religion: going to church, synagogue, a mosque, and so on. For others, it's more personal—some people get in touch with their spiritual side through private prayer, yoga, meditation, quiet reflection, contemplating the hidden meaning in our Ritual while attending Lodge, or even long walks.

Research shows that even sceptics can't stifle the sense that there is something greater than the concrete world we see. As the brain processes sensory experiences, we naturally look for patterns and then seek out meaning in those patterns. And the phenomenon is known as "cognitive dissonance"



shows that once we believe in something, we will try to explain away anything that conflicts with it.

I must tell you that I have found no *official* view regarding this deeper aspect of our ritual. Grand Lodge cannot provide you with any standard book that contains these explanations, in fact, few Grand Lodge publications refer to the deeper, more esoteric, side of Masonry. And some Grand Lodge bans discussion on the esoteric altogether.

Maybe that is why there are a few different interpretations that you may come across. This is not important; what is, is that which is meaningful to *you*.

I will try to put forward some views that show evidence of our Rituals deeper meaning.

At your initiation, you were announced at the door of the lodge as “a poor candidate, in a state of darkness, humbly soliciting to be admitted to the mysteries and privileges of *Ancient* Freemasonry.” What are these *mysteries*? Is Freemasonry *ancient*?

Indeed, what are these mysteries? We can go back to ancient India, to Sanscrit writings which contained mysteries. Various custodians have held the great light upon the ancient Secret Doctrine, one must still, however, refer to the religious and philosophical scriptures of India, which was in its spiritual and temporal prime when modern Europe was frozen beneath an ice-cap.

Early Chinese Spirituality like Confucianism and Taoism philosophy also shared similar ideas and ideals long before so-called Western Civilisation. A written code of behaviour being the I-Ching some millennia before Christ. Confucianism being a code of moral conduct, not a religion, as we identify Freemasonry.

The Egyptians referred to in our Ritual, were also custodians of *Mysteries*, then the Greeks and the Hebrews, look to the Kabbalah, then the early Christian Church, all seeking the Divine.

I will remind you that, during the examination before passing to the second degree, you were asked: “What is Freemasonry?” The answer you were to give is: “A peculiar system of morality, veiled in allegory and illustrated by symbols.” Brethren, contained within this statement, are the first clues that there is something that is hidden. Let’s examine this statement further.

A “System of **Morality...**” – Are the rituals of Masonry there merely for the purpose of teaching morals: Temperance, Prudence, Justice, Charity, and Brotherly Love?. Was Masonry instituted to teach these *elementary virtues*? As you well know, those who are “fit and proper people to be made Masons” must be “Just and upright men ..... and **strict morals**.” So, ask yourself if Masonry was meant to teach morals to those who are *already* moral?

“**Veiled** in allegory and illustrated by symbols...” – “**veiled**” means “hidden or covered,” and that is another clue. “**Allegory**” means “a story that has a deeper or more general meaning *in addition to its surface meaning*,” and that is another clue. A **symbol** is “something used for or regarded *as representing something else*,” which is yet another clue.

As you can see, from this statement of the what; Masonry refers to something *hidden*. This is a clear indication of something deeper hidden in our ritual. Occult being another word meaning hidden!

What is it that is veiled? The First Degree Tracing Board lecture begins, The usages and customs among Freemasons have ever borne a near affinity to those of the Antient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, couched their systems of learning and polity under signs and hieroglyphical figures.

What this is suggesting is that, as in the ancient Egyptian mysteries, something is concealed within our Rituals and customs.

This then seems to indicate that the *real* secret of Masonry: that which our ritual hides, is deeper, more esoteric, *spiritual* lessons, based on various *ancient mysteries and teachings* that have been taught throughout the ages, in varying ways, and is still being taught today. This something that is an individual thing and makes sense to you and maybe not to others. Do we not lock up the secrets in the safe and sacred repository of our hearts?

These mysteries are neither written nor taught within Freemasonry. They are embedded within for those with the desire to seek the light. This can be done through self-education, contemplation, understanding, and assimilation. It does not matter what religion, if any, you may follow, as these mysteries apply to all. The candidate, if he is to benefit from the light to which the Craft leads, must be prepared to keep his mind open, and seek an understanding of those mysteries, which can not be taught.

The sources of our Initiation Ceremony, while based, perhaps, on old Operative ceremonies, are a blend of various streams of influence, usually called the **Ancient Wisdom**.

A long thread throughout the centuries of **ancient wisdom** was constructed but forgotten to the point that much of it’s hidden treasures have long eluded, modern scholars. If we were to trace back and recover its splendour, we will find that each age that succeeds another, from Sanscrit through Kabbalah to Freemasonry, builds and adds to it.

In all Schools of Mystery, written into their

## Legal stuff About *Harashim*

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

It is supplied to Affiliates and Associates electronically in PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Editor at [harbar88@gmail.com](mailto:harbar88@gmail.com) *Harashim* may be read online at <https://issuu.com/harashimed>

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### 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 digitized form by e-mail, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to [harbar88@gmail.com](mailto:harbar88@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 files and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne  
7 Devon Ave Coburg Vic 3058

(continued from page 19)

Scriptures and cosmologies, the tradition is universal of a "**Golden Age**", an age of comparative innocence, wisdom, and spirituality, in which racial unity and individual happiness and enlightenment prevailed. Is our search for spirituality a hope to return to this Golden Age? Many have, over the years put forth their philosophy relating to this concept. The term "*Secret Doctrine*", has been used. It was used again by the author of *The Secret Doctrine*, the Synthesis of Science, Religion, and Philosophy, a book originally published in two volumes in 1888 written by Helena Blavatsky, the founder of Theosophy.

Check out "*The Secret Teachings of all Ages*" by Manly P Hall

The contents of all this **Ancient Wisdom** is common to all the Ancient Mysteries and Initiation systems from the dawn of history. These are combined with elements from other systems, such as Hermeticism, the Hebrew Kabbalah, Rosicrucianism, Muslim Sufism, Christian Mysticism, Buddhism, Theosophy, Anthroposophy\*, and others, drawing symbols from all of them. I do not say that they each come up with the same explanation or meaning of the varying symbols and allegory but are, indeed similar.

Researching these, and there are many books regarding them, it becomes clear that all these sources have been promoters of the same Mysteries, and that they proclaim the same truths. Many of them also have rituals with layered meanings, and many correspond to our Degrees.

Some of the founders of Freemasonry, as we know it today, were Rosicrucians, who are/were teachers of the ancient wisdom. Having studied their teachings myself, I can clearly see the signposts embedded in our ritual. I encourage you to do your own further research to verify this for yourselves. I will go so far as to say that it could be the most interesting thing you do in your life.

*\*Anthroposophy, a philosophy founded by Rudolf Steiner, postulates the existence of an objective, intellectually comprehensible spiritual world that is accessible by direct experience through inner development.*

Harvey Lovewell ED

## Book review by Tony pope

### The Old Charges of the Craft: from the stone mason to the Free Mason

compiled and edited by Guy Chassagnard

Segnat, June 2016

pb, steno pad size (152x229mm), 635g, 368pp

ISBN 10: 290108253X, ISBN 13: 978-290108253

Amazon US\$16.99 + freight.

**What a glorious collection of old documents, from 1248 to 1738, all in readable English!** Writer, editor and French Freemason Guy Chassagnard has gathered thirty documents—Charges, Charters, Constitutions, Decrees, Manuscripts, Ordinances, Regulations, Statutes, and extracts, from England, France, Germany, Ireland, Italy and Scotland—and added a couple of early English exposures for good measure. Some of these documents he has translated or rendered into modern English, while for others he is content to supply a literal transcript of the original document. Each document is given a separate chapter, with an explanation when necessary, and useful notes.

In his introduction, 'From the Stone Mason to the Free Mason', Bro Chassagnard remarks:

*There is apparently no historical and societal connection between the Bolognese Masters of the Wall, living in the thirteenth century; the Scottish operative masons working, under the authority of William Schaw, in the late sixteenth; and the early members of the Ancient and Right Worshipful Fraternity of Free-Masons, who celebrated the St. John the Baptist's Day in London, in the year 1717.*

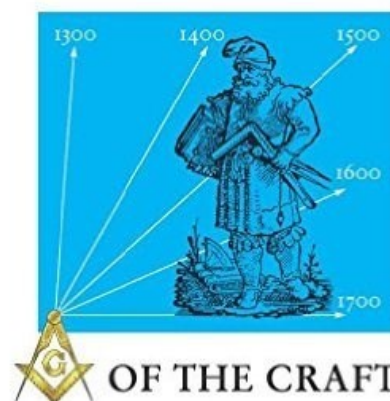
Nevertheless, the reader will find a remarkable continuity of thought contained in these documents composed in different countries, in different tongues, and in different times. There is a kinship between the stonemasons and associated trades. They share the same problems and are governed similarly, across national borders and through the centuries. And, whether or not Freemasonry developed directly from stonemasonry, in England or Scotland, or in France or Germany for that matter, we have inherited or adopted so much from them that the feeling of kinship crosses not only the barriers of time and distance but also the gap from operative to speculative. We are their heirs!

It is not a book to be devoured in one sitting. A chapter or two per day is recommended, with cross-referencing and re-reading as desired. It will prove to be a good read and a useful reference. The specialist will, no doubt, still wish to consult the original document, the subject of his particular research, but for the average researcher this book is a boon which he can consult when needed and without delay or further expense.



Guy Chassagnard

### THE OLD CHARGES



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SEG<sup>4</sup>NAT



## THE LUCAS APRON

© 2016 Neil Wynes Morse

The Grand Lodge of Tasmania Library and Museum has numerous treasures. One of these is a very old masonic apron whose origins would seem to date back to before the First Fleet.

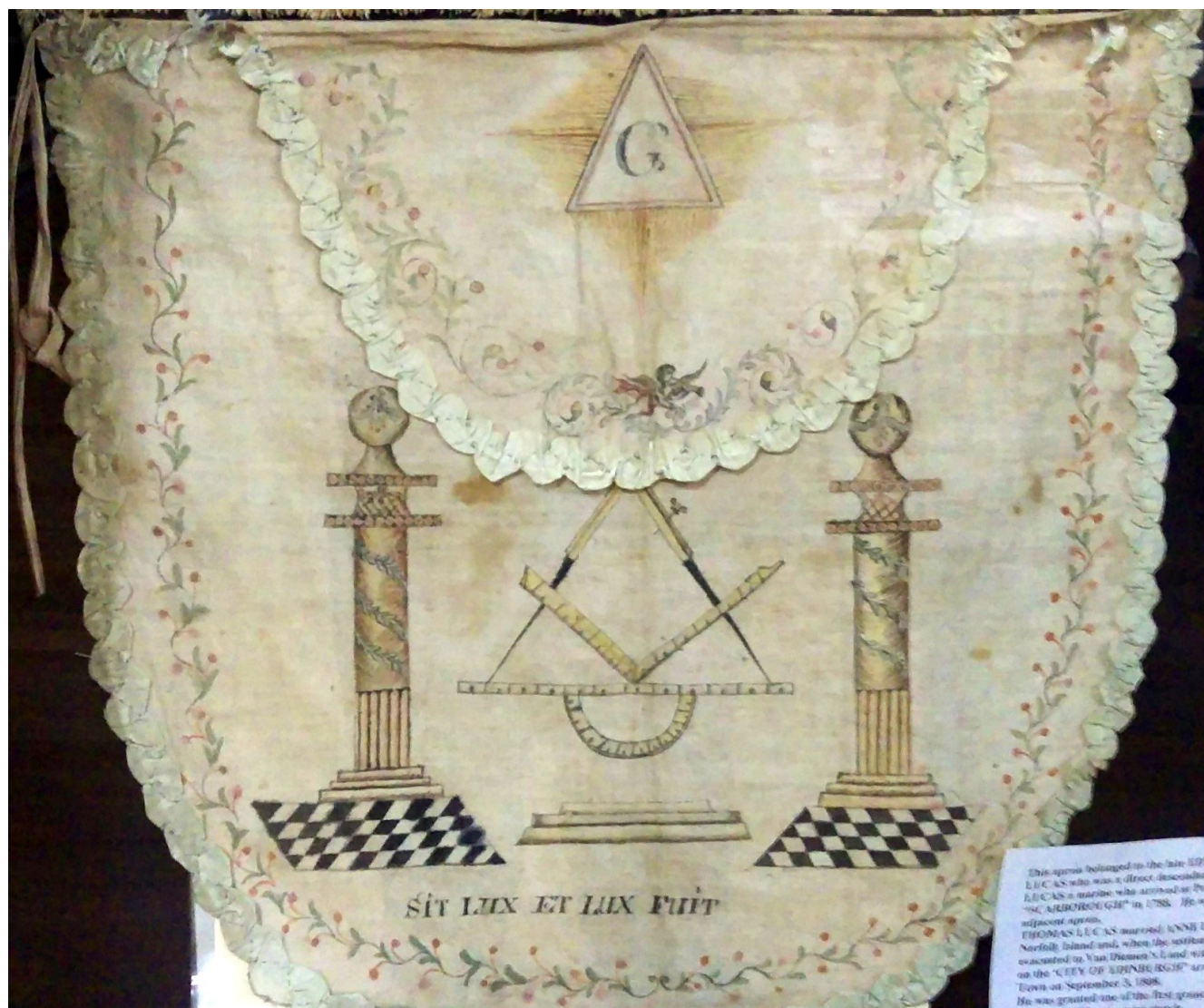


Image 1: The Lucas Apron

Through the kindness of Bro Rod Clarke, the Grand Librarian and a Past GM of the jurisdiction, I was able to view what may be the oldest masonic relic in Australia.

The label displayed with the apron gives the following information:

This apron belonged to the late Edward George Lucas who was a direct descendant of Thomas Lucas a marine who arrived at Port Jackson on the *Scarborough* in 1788. He was the owner of the adjacent apron.

Thomas Lucas married Anne Howard, went to Norfolk Island and, when the settlement was closed, was evacuated to Van Diemen's Land with his four children on the *City of Edinburgh*, arriving in Hobart Town on September 3, 1808.

He was granted one of the first grants of land on which the town of Kingston now stands.

The apron is of fabric, rather than skin, and is hand sewn and hand painted. The fall is semi-circular, in the Scottish/European manner, but smaller in size than the current Scottish pattern; more akin to a pre-Revolution French apron.





Image 2: The angel with trumpet on the fall– showing the workmanship in the decoration and sewing.

Advice received from UGLE states:

‘Prior to 1813 there was no standard form for a masonic apron although some common patterns did emerge. “Sit Lux et Lux Fuit” is a generic motto meaning “let there be light and there was light” but the angel with the trumpet that is on the bottom of the flap is a feature of membership certificates for lodges affiliated to the Ancient Grand Lodge [the rival to the first Grand Lodge established in 1717, such that the merger between the two in 1813 created what is now the United Grand Lodge of England]. It would be consistent with the Lodge of Temperance which was so affiliated. However it may have been that this type of apron pattern was used by a number of Ancient Lodges so we can’t link it solely to the Lodge of Temperance. The construction is also perfectly in period.’





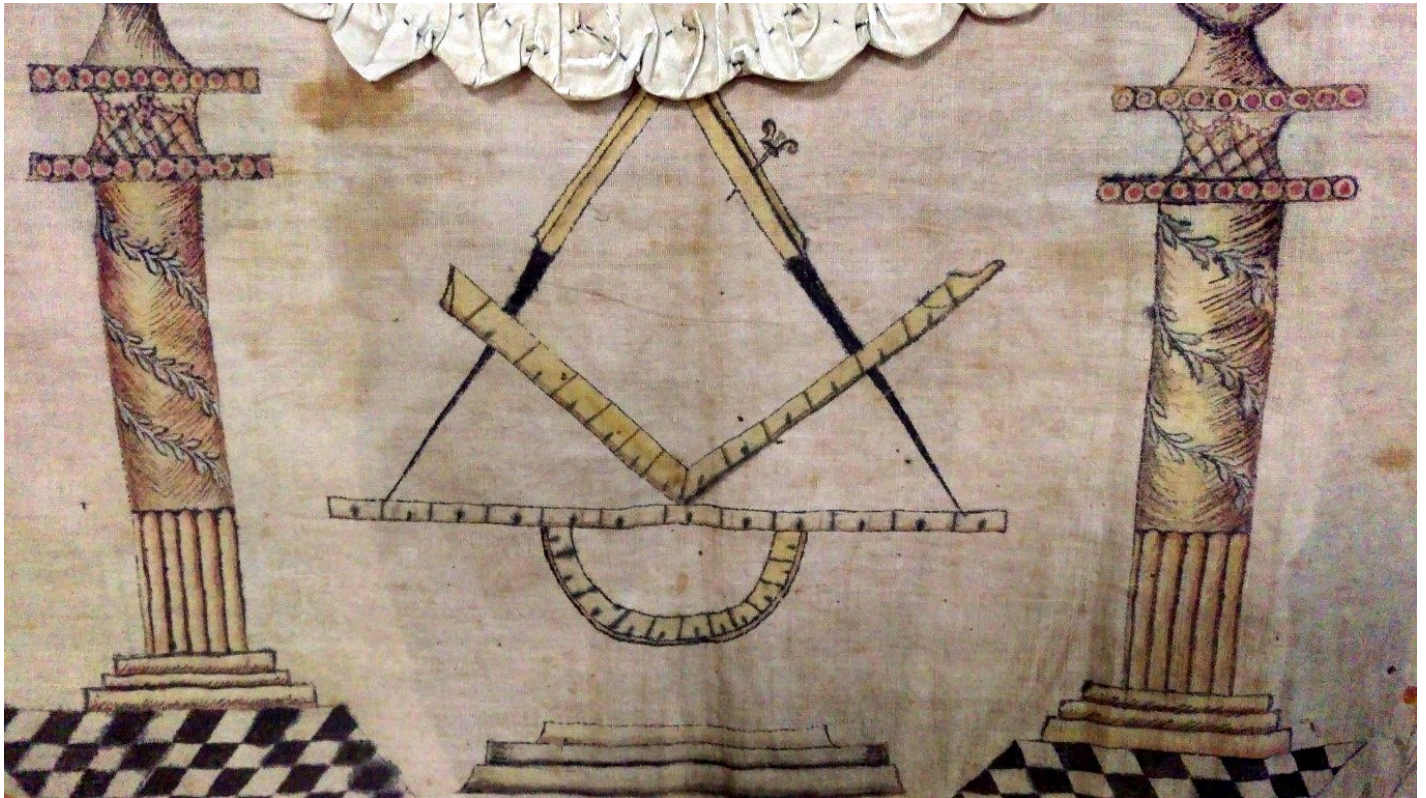


Thomas Lucas, a Past Master of the Lodge, was an original 'First Fleeter'. He arrived in Port Jackson as a marine in the vessel *Scarborough* and in the *Historical Records of Australia* is recorded as a private in the 102nd Regiment in Captain Shea's Company of the New South Wales Corps between 1 July and 30 September 1788. By 1797 he had left the Corps and was, in August of that year, given a grant of 60 acres of land on Norfolk Island by Governor Hunter. A February 1805 list of 'People On and Off the Stores' on Norfolk Island states that he was at that time a painter and glazier. He left Norfolk Island on 3 September 1808 as part of the evacuation exercise on board the ship *City of Edinburgh* and with his family, comprising his wife Ann (nee Howard) and four sons, re-settled on the Derwent in Van Diemen's Land. Subsequently he received a holding in Queenborough/Sandy Bay in that settlement. He died in late August 1815 and was buried in the cemetery which has now been converted into St. David's Park, (opposite the present Tasmanian Masonic headquarters in Sandy Bay Road) Hobart with Masonic honours.

A diary entry for 1 September 1815 by the Reverend Knopwood records that 'At 3.00 pm I buried Mr. Lucas from Browns River. He has been a marine that came out when the settlement at Pt. Jackson was formed, then became a settler and went to Norfolk Island. There he remain'd till the island was evacuated; most of the settlers came to this colony. He was a Mason, and buried by the Brothers in Masonic form.'

Prior to the evacuation, several brethren, 'for the Brethren' addressed a letter to the Commandant of the island in the following terms:





The 'Piper' letter

Norfolk Island Decr. 18<sup>th</sup> 1807 - Vol  
Sir,  
Impressed with a living sense of gratitude, for the Patronage, and generous protection which we in our collective capacity as Free and accepted Masons have experienced under your Authority; We now beg leave to request your acceptance of our sincerest acknowledgments.  
"It is an axiom founded on the Principles of the Masonic Institution, that a Masons Conduct should be wisely regulated by a strict adherence to the Laws, and punctiliously obedient to regular legislative Authorities; We humbly presume from the Affability of your demeanour, and the politeness of your attention to us as a collective Body; that our Conduct has met your approbation; and consequently that no

Impairment of a deviation from good Order can be attached to our small Community; and as Circumstances require our departure from this Island; and from your Instructions under which we have received such marks of liberal protection we request you may be pleased to recommend to His Honor the Gov<sup>r</sup>; Collins, our general demeanour, and seems to us under his Command, a continuance of that Patronage, we have met from you, and we studiously exert ourselves, by the Regularity of our demeanour to prove that your kind indulgences shall never be impeached by any impropriety of Conduct on the part of Sir,  
your ever grateful servants  
Wm Piper Esq<sup>r</sup>  
Jas Pitt-Rivers Esq<sup>r</sup>  
Thos Lucas Esq<sup>r</sup>  
W. A. Rims Esq<sup>r</sup>  
To the Brethren

## Transcription

Sir,

Impressed with a lively sense of Gratitude for the Patronage and generous protection which we in our collective capacity as Free and Accepted Masons have experienced under your Authority; we now beg leave to request your acceptance of our sincerest acknowledgements.

It is an Axiom, founded on the Pediment of the Masonic Institution, that a Mason's Conduct should be orderly, regulated by a strict adherence to the laws, and particularly obedient to regular legislative Authorities; we humbly presume from the affability of your demeanour and the politeness of your attention to us as a Collective Body, that our Conduct has received your approbation; and consequently that no Impeachment of a deviation from good Order can be attached to our small Community; and as Circumstances require our departure from this Island, and from your Jurisdiction ( under which we have received such marks of liberal protection) we request you may be pleased to recommend to his Honour Lt Governor Collins, our general demeanour, and secure to us under his Command, a Continuance of that patronage, we have received from you, and we shall studiously exert ourselves, by the Regularity of our demeanour, to prove that your kind indulgences shall never be impeached by impropriety of Conduct on the part of, Sir,

Your ever grateful servants,  
JAS. MITCHELL, Master.  
THOS. LUCAS, P.M.  
W. ATKINS, S.W.

For the Brethren.

From the above some idea of the importance of the Lucas apron to the story of Freemasonry in Australia can be gleaned. As with many such repositories, the Grand Lodge of Tasmania Library and Museum has numerous treasures, but, as is so often the case, the real treasures are the stories behind the objects.

## Introducing the ANZMRC 2017 eminent Masonic Lecturer

Here is a list of those talks that will be available during the John Belton tour in 2017, a detailed precis will be sent to all research lodges participating in the tour.

All the papers will be published in a book which will be available prior to the lecture tour. To avoid disappointment should you want a copy or copies please email our secretary Brendan Kyne at [lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)

### 2017 TRAVELLING LECTURER MENU

- English Fraternal Support for Garibaldi 1848-1870: London to the Italian Risorgimento
- The role of the Protocols of the Elders of Zion and the first Aims and Relationships of the Craft (England) in 1920
- The Irish Masonic Crises 1804-1814
- The English Masonic Union of 1813
- The International Compact of 1814 (between the Grand Lodges of England, Ireland & Scotland
- Resurgam\* – Does Rejuvenation Await Freemasonry? \*Latin for 'I shall rise again', as well as a Victorian submarine.
- Building Oneself an Inexpensive Masonic Library
- Pure Ancient Masonry and the Royal Arch
- Gould's History of Freemasonry: a Critical Reappraisal.
- International Brotherhood: to seek for that which was lost
- Brother – Just One More Degree?
- Dudley Wright: Writer, Truthseeker & Freemason
- years Assistant Editor of *The Freemason* and Masonic Editor of *The Times* of London- and through his friendship with



Joseph Fort Newton, wrote for the fabled masonic magazine *The Builder*, and later *The Master Mason*. Perhaps his

Short Talks and Meetings with wives and guests.

- Rev Henry Duncan: Brother, Companion & Innovative Banker
- The Bone Box: a case of a masonic symbol migrating through the degrees
- Society & Freemasonry – Another Way
- Freemasonry in France - A Brief History to 1913
- Freemasonry Universal in France during World War I
- Lodge Cappadocia – The capers of a Welsh Brother and an Aussie Flyer in a WWI POW Camp in Turkey (15 min)
- Video: Past Grand Master MWBro Remzi Sanver greets his fellow brothers ‘Down Under’ (5 min)

## John Belton – 2017 Travelling Lecturer



John Belton became a Mason in 1980 in a small town in the Peak District of England. The discovery of masonic research really started while trying to unravel the causes of the decline in masonic membership across the English-speaking world – and led to papers in *Heredom* and *Ars Quatuor Coronatorum*. Over the years he has joined other orders in Scotland and Ireland and visited Lodges in USA, Canada, Africa, Middle East and Australasia. He is a member of the Quatuor Coronati Research Lodge in London, and a Fellow of the Philalethes Society and of the Masonic Society in the United States.

The author of *The English Masonic Union of 1813: A Tale Antient and Modern*. His current themes are more commonly in the later 19<sup>th</sup> and 20<sup>th</sup> centuries and his favourite are probably the work on English Revolutionary Fraternalism linking London to the Italian Risorgimento in support of Bro Garibaldi and his redshirts. It is perhaps the exploration of those less travelled byways and angles to (masonic) history that he finds offer the greatest fascination and which feature in his work.

The digital age offers great opportunities for those who want to read and is also an area of keen interest. Robert Freke Gould's many editions of *History of Freemasonry* was untangled by John Belton (AQC, 2015), including the mass of different

series and volumes published over seventy years unravelled. There is a vast amount of material out there that is already available in digitised format – but whose availability is simply unknown to most masonic researchers.

He has spoken widely around the world including at the biannual *International Conferences on the History of Freemasonry*, and variously the Wilson Coil lecturer in California, at the Pennsylvania Masonic Academy, and the Masonic Spring Workshop at Kananaskis, Alberta. Over the past decade, he has been a regular contributor to masonic magazines, particularly *The Square*, on topics of current interest or controversy often relating to the role of freemasonry in society and the adaption of freemasonry to changes within society.

By education, John Belton was a microbiologist, by profession a marketer and exporter and in retirement, and by inclination, a masonic searcher out of curiosities. He lives in an eighteenth century stone built cottage in the Peak District National Park in the north of England.



## QUATUOR CORONATI LODGE TERCENTENARY CONFERENCE

Kent Henderson

About a year ago it was 'suggested' that all full members of Quatuor Coronati Lodge, such as myself, were 'warmly encouraged' to attend the lodge's Tercentenary Conference, to be held in early September 2016, and to deliver a paper. Having 'received the message', as it were, I did as I was asked! And I am extremely glad that I did. The Conference - the lodge's contribution to the 300th Anniversary Celebrations of the Premier Grand Lodge - was easily the best I have ever attended.

Held in the magnificent Queen's College at Cambridge University, there were over 120 attendees, most of whom were excellent Masonic scholars. The quality and range of papers on offer was *par excellence*.

The Conference began, on Friday 9 September, with a 'Special Meeting' of Quatuor Coronati Lodge at the historic (and beautifully preserved and maintained...) Cambridge Masonic Centre, to hear WBro Ric Berman present his Prestonian Lecture: *Foundations: new light on the formation and early years of the Grand Lodge of England* - followed by a wonderful Festive Board/Luncheon. As one would expect, the paper was absolutely outstanding, and a book(let) containing it is readily available now, through QCCC.

In the afternoon, back at Queen's College, the Conference was officially opened by the Conference Chairman, Professor Aubrey Newman, whence the program of papers - in parallel sessions, then ran over the next two and a half days. While I understand why this had to happen (otherwise the Conference would need to be 10 days long!), it did mean that all attendees had to make many choices as to which papers, or paper sessions, to attend. Given the outstanding quality and interest of all that was on offer; that was very, very difficult indeed.

The papers were grouped under various headings/themes, such as: Illustrations of Masonry; Freemasonry in the Colonies; Freemasonry in the USA; The Rise of the Provinces; Masonry in Italy, Russia and Turkey; The Higher Degrees in Freemasonry, Dukes and Kings, and Anti Masonry in Italy.

My paper, *The Origins of Australian Masonry - a Fresh Appraisal*, was in the Session entitled: 'The Sun is Always at its Meridian'. The other papers in the Session were Mike Kearsley's *Masonry in New Zealand* and Kenneth Marcus's *A Brotherhood Of Constitutions – South And Southern Africa 1811 – 2017*. The chairman of this Session was WBro Bob Cooper who, as a former ANZMRC Touring Lecturer, is well known to us in Australia and New Zealand.

Additionally, all Full Members of the Lodge were asked to chair a paper session - in my case 'The Rise of the Provinces'. The three papers presented in this Session were: Diane Clement's *Masonic Yearbooks and the development of Provincial Identity* (Diane is the Librarian at Freemason's Hall, London); Professor Aubrey Newman's *The Evolution of the Province and the Provincial Grand Lodge in English Freemasonry*, and Gerald Reilly's *The Urbanisation of Harwich 1832-1914: The Role of Freemasons in Particular*. They were all different and all wonderful!

Of course, all papers are embargoed until the publication of the *Conference Proceedings*, effectively a 'Special Edition' of AQC, which will be published (by Lewis Masonic) early in the New Year. This is a book NOT to be missed.

There were also a number of outstanding 'Keynote Addresses' through the Conference, including Dr James Daniel's *The UGLE's Districts and daughter Grand Lodges, 1850-2017*, (Jim is an EC Past Grand Secretary) and Dr Brent Morris's *The Impact of English Freemasonry on America and vice versa*.

During the Conference there was a Reception, a Formal Dinner (attended by the EC Deputy Grand Master); a dinner for QC Full Member's only (which was tremendous in itself), and a tour Queen's College (dating from 1209!) led by the current Master of Quatuor Coronati Lodge (the Conference Host and a key organiser), Dr James Campbell, who is a resident Fellow of Queen's College. Most of the extant old buildings date from the Fourteenth Century!! Amazing!

The conference concluded with the 'Keynote Address' of Professor Andrew Prescott (in association with Dr Susan Sommers) entitled *Searching for the Apple Tree*. In their paper, the authors presented compelling

(and largely recently discovered) evidence that the Premier Grand Lodge was not formed until 1721 !!!! In other words, the UGLE Tercentenary Celebrations of 2017 were occurring four early!!

Well! Hopefully, as a result, Quatuor Coronati Lodge will hold another Conference 2021!! If so, I can ASSURE you I will be attending!!

After the Conference, which finished at lunchtime of the Sunday, I spent a most pleasant afternoon putting on the River Cam with my old friend John Belton (the 2017 ANZMRC Touring Lecturer), Professor Andrew Prescott and Dr Susan Sommers.

The following evening (Monday) I was in Northamptonshire speaking at Risdene Lodge No 6532 EC - my English 'Mother Lodge' - in which I was passed and raised, by courtesy, back in February and March 1979! It was a wonderful night! My last Masonic commitment was the next (Tuesday) afternoon, at Freemasons Hall, London, attending the Quarterly Communication of the Grand Lodge of Mark Master Masons of England and Wakes and its Districts and Lodges overseas...one of latter of which I am Secretary, namely Victoria Mark Lodge No 47 EC, meeting at Melbourne.



Left. Bob Cooper session chair, with Kent delivering his paper.

Below.

The group photo of QC Full Members

