

# Harashim

## חרשים

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

ISSN 1328-2735 Issue 68 October 2015



## The 2016 Kellerman Lectures

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

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

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

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

### Selection process for KELLERMAN LECTURERS 2016

Please make this available to potential lecturers

#### Basic Rules:

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

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

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

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

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

The Kellerman Lecturer cedes first publication rights to the ANZMRC

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

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

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

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

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

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

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

## About *Harashim* חרשים

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

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

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

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- ◆ The name of the author and the source of the article are included; and
- ◆ A copy of the publication containing the reprint is sent to the editor.

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

### Contents

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

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

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

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

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

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

### General correspondence

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

7 Devon Ave Coburg Vic 3058  
[lordbiff@hotmail.com](mailto:lordbiff@hotmail.com)

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From the Editor.

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

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

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

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

There is a lot of work done.

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

The following report from Richard Num SA&NT jurisdiction.

Photo on Right: Michel in Adelaide

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

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

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

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

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

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## MICHEL JACCARD IN NEW ZEALAND

### A Report on his Lecture Tour

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



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

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

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

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

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

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

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## 10 Laws of Computing

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



Michel and Colin at the Bluff NZ



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



Michel at Pt. Douglas Tropical FNQ



Michel answering questions at WHJ Mayers in Cairns

Michel was warmly welcomed to Far North Queensland.

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

Cairns. The Lodge Master Mark Bickley welcomed all attendees and had the Preceptor WB Joseph Lynd of WHJ Mayers Lodge of Research, introduce Michel. At the completion of the talk questions were many and varied all of which Michel answered, in most cases satisfactorily. The discussion continued during the BBQ as a festive board, put on

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

# Immanuel Kant 1784

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

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

**First Published:** 1798

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

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

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

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

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

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

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

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

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

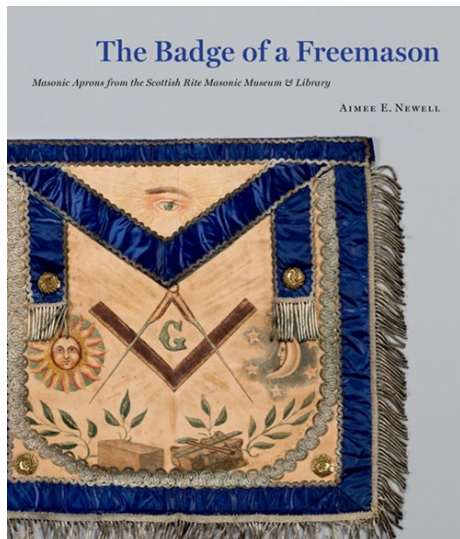
at least prevented from destroying such ends). Here it is, certainly, impermissible to argue; instead, one must obey. But insofar as this part of the machine also regards himself as a member of a whole commonwealth, even of the society of citizens of the world, and so in his capacity of a scholar who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

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



## Book Reviews

These reviews courtesy of the September 2015 Square



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

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



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

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

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

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

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

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

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

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

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

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



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



**Title: Secret Handshakes and Rolled-Up Trousers Legs**

Sub Title: The Secrets of Freemasonry

- Fact or Fiction

Author: Richard Gan

Cost: £9.99

Publisher: Lewis Masonic

ISBN: 9870853184416

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

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

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

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

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

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

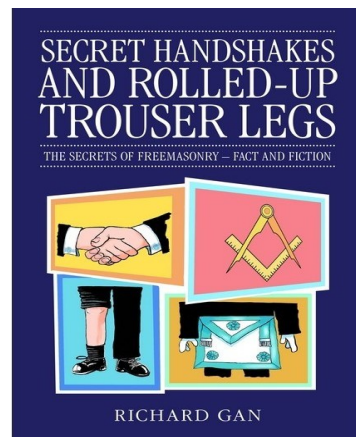
There are many other questions and answers, all relevant and well answered. Not surprising as the author is an experienced and senior Freemason, and a Grand Officer in all the major orders of Freemasonry.

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

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

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

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



Mike Karn

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

**PERPLEXITY**

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

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

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

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**ANZMRC Biennial Conference, 2016, Launceston, Tasmania**

Draft Agenda

Thursday 25<sup>th</sup> August

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

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

Friday 26<sup>th</sup> August

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

Saturday 27<sup>th</sup> August

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

Sunday 28<sup>th</sup> August

- 9.30am Forum
- 11.00am Forum
- 12.30pm Close

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

# Presidents Corner



## PRESIDENT'S COLUMN

Greetings to all readers of Hara-shim

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

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

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

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

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

Colin Heyward, President  
ANZMRC  
12 October 2015

(from page 6)

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

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

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

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

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

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

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

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

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

Königsberg in Prussia, 30th September, 1784

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

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

The idea that childhood and adulthood represent distinct periods of

(continued page 14)

(continued from Page 12)

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

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

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

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

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

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

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

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

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

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

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

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

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

A Return to a Pre-Literate Society?

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

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

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

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

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

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

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

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

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

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

When media isn’t distinctly tailored to any age group it ends up getting pitched at about a seventh-grade age level, if that. Everything must be reasonably accessible, entertaining, and most of all, short. People have no patience for in-depth coverage of a subject, feel that anything worthwhile should be able to be summarized in just a few sentences, and believe that anything longer is a waste of time. Which is, of course, exactly what a seventh-grader would say.

Part of making media and learning palatable to the masses involves turning everything into a narrative – giving everything an entertaining story arc to keep childlike minds interested. “Politics becomes a story; news, a story; commerce and religion, a story. Even science becomes a story.” Of course these issues rarely fit well into neat, black-and-white narratives, and the division of things into good guy, bad guys, and a climax of suspense, simplifies complexity and leaves the facts behind.

Childlike cognition is very present-minded, and thus news and media is focused almost entirely on *the now*. Historical context is absent, and looking forward is boring (unless you’re sizing up potential personalities for an election several years hence – now that makes for a great storyline!). Lessons that might be gleaned from the past go undiscovered, and the task of creating critical plans for the future fails to be undertaken.

Childlike minds also have trouble understanding the varying significance of different events, and the media presents the news so that rendering such a judgment isn’t necessary. Every story seems to bear an equal weight: On the front page of a news website you’ll find stories about war, right next to stories about celebrities’ nude photographs. On television, a sobering report of a school shooting is immediately followed by a cheerful commercial for cheese crackers. Hard-hitting stories are placed on the same level as ads, and every bit of media is framed as equally worthy of attention.

Media consumers cower before a wall of text, and thus all information must be broken up into bite-sized snacks for the childlike appetite of the masses. That necessitates the breaking up of points into many headings and bullet points – just like these! – for easier digestion. While such devices may make many topics more accessible (which isn’t necessarily a bad thing), there are some (usually important) subjects that cannot be turned into something easily scan-able, and they consequently go unexplored and uninvestigated.

Ultimately then, while children have access to all knowledge, they receive it without context and before they may be ready to make sense of it. And adults, who have been consuming the very same media, are unable to offer any context either. Thus you have a situation where the knowledge base of both children

and adults is highly fragmented, leading to a widespread deficiency in making connections between ideas, and a landscape where myopic, civilization-weakening viewpoints predominate.

The central problem can be summarized this way: in world where “everything is for everybody,” an illusion emerges that “everybody knows everything.” Which is to say, the current media landscape leads one to believe that all knowledge is out there and easily accessible, and that it can, and should be, economically summarized. Yet while breadth of knowledge has decidedly expanded (Eric Schmidt once noted that we create as much information every two days as was created in the whole of human history up to 2003), depth of knowledge has shrunk. Adults no longer acknowledge the hidden expanses lying beneath a subject that might yet be plumbed.

Kids feel the same way, and thus don’t believe that adults have any “secret” knowledge to offer. As a result, the aura of adult authority has been extinguished, and the idea of deferring to one’s elders seems faintly ridiculous.

And, at the same time that the society of grownups has been dissolving, the world of children has been disappearing as well, as Postman explains:

“To a certain extent curiosity comes naturally to the young, but its development depends upon a growing awareness of the power of well-ordered questions to expose secrets. The world of the known and the not yet known is bridged by wonderment. But wonderment happens largely in a situation where the child’s world is separate from the adult world, where children must seek entry, through their questions, into the adult world. As media merge the two worlds, as the tension created by secrets to be unravelled is diminished, the calculus of wonderment changes. Curiosity is replaced by cynicism or, even worse, arrogance. We are left with children who rely not on authoritative adults but on news from no-

where. We are left with children who are given answers to questions they never asked. We are left, in short, without children.”

In a world where “everything is for everybody” and the illusion that “everybody knows everything” prevails, the gap between children and adults evaporates. Everyone besides infants and the very old are “adult-children.” Kids issue know-it-all wisecracks (see: every show on the Disney channel); parents listen to their teenagers’ music and read their kids’ books (see: *The Hunger Games*). Children dress more like adults, and adults dress more like children. Everybody uses the same language; both grade-school kids and their teachers are likely to spout slang and use profanity. The cultures of grownups and children merge, and this collapse of distance is accelerated by one of the biggest consequences of the dissolution of a literate culture: the unravelling of an emphasis on manners and civility.

No discipline or self-mastery is required to watch and share images and videos, so delayed gratification and well-mannered deportment no longer serve as appropriate ancillaries to the consumption of information as they once did in text-based cultures. In gazing at images, one can shut off their mind and let it all hang out. And that is what adult-children do in their relations with others as well.

Ultimately what these changes have wrought is the disappearance of the desirability of adulthood. Rituals, traditions, and secret knowledge create identity, meaning, and exclusivity and once lent the secret society of adults an aura of mystery. Young people looked forward to the day they could be initiated into this interesting and even glamorous world where people wore special clothes, traded in special knowledge, and used the secret passwords of etiquette to gain access to special parties, dinners, and clubs.

## Conclusion

While I find Postman’s theory quite fascinating, I do think it might be *too jeremiad-y*, even for my cur-

mudgeonly sensibilities. In attributing the complex history of cultural change to a single factor, I feel he ultimately makes the dawn of literacy explain too much. He also does not acknowledge the potential up-sides of unlimited accessibility to information (even if that potential is not often utilized). But this may be because he lived in the Age of Television, before the rise of the internet, and there was decidedly less about TV to be bullish about.

Postman’s theory is also not able to completely explain the demise of adulthood, as there were plenty of folks through the centuries (and even today) who were either barely or not at all literate, but were still very mature and adult-like in their outlook on the world and their behaviour, including in their manners.

Yet Postman’s perspective does shed some incredibly insightful light on one important prong of the puzzle. Surely the shortness of all our attention spans, the strange pride some feel in dismissing anything overly in-depth as unimportant (as is evidenced by commenters on in-depth articles who note “tl;dr” – meaning “too long, didn’t read” – as a dystopian badge of honour denoting their aversion to reading something that may take more than a minute to digest), the widespread rejection of interest (and even acknowledgment) of deeper mysteries, and the simplistic nature of our news and political debates can only be called childlike.

There is an unfortunate tendency among modern adults to proudly declare that despite their age, “they don’t know what the f\*\*k they’re doing.” In this way, they can be honest and keep it real, while not feeling bad about continuing to screw up in the very same ways they did when they were fifteen. And it’s true, you think when you grow up you’ll have it all figured out, and then you realize most adults are still struggling to completely get their stuff together too. But every adult should have at least a few areas where their knowledge *does* run deep, where they’re rightly proud of the wisdom they’ve accumulated



from years of study and experience. Every adult should have a treasury of insights that no Google search could ever reveal. When you're young and confused, bewildered, and freaking out about something, there is truly nothing like coming into the presence of a real adult, partaking of their comforting steadiness and trustworthy gravitas, and walking away with counsel that gives you new insight into life's big mysteries and simple difficulties. Not only do such interactions help the young along the path of life, they make adulthood seem not so bad after all. Young people need mentors, and they need mentors who make them want to become mentors themselves one day.

At the same time, perhaps a revival in manners and the traditions of adulthood would also offer more to look forward to in growing up. We may see the soirees and etiquette of the past as too formal and too constraining, but they certainly added texture to life. Now we proceed from infancy into adulthood in one flat, unremarkable, unvarying stretch of highway, so that many feel unmoored and bored with life when they are only a quarter-century old.

In restoring the secret society of adults, we might slough off some of the unfortunate cynicism prevalent in both children and grown-ups, rejuvenate the sense of curiosity and wonderment both camps need, impart to the older a more satisfying way of being in the world, and lend the young a worthwhile fraternity to which to aspire.

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### ***Brothers under Arms, the Tasmanian Volunteers***

6 September 2012

by Bro Tony Pope

#### **Introduction**

For most of my life, as a newspaper reporter, police officer, and Masonic researcher, I have been guided by the advice of that sage old journalist, Bro Rudyard Kipling:

I keep six honest serving men  
(They taught me all I knew);

Their names are What and Why  
and When And How and Where  
and Who.

But this paper is experimental, in that I have also taken heed of the suggestions of three other brethren:

Bro Richard Dawes, who asked the speakers at the Goulburn seminar last year to preface their talks with an account of how they set about researching and preparing their papers;

Bro Bob James, who urges us to broaden the scope of our research, to present Freemasonry within its social context, and to emulate Socrates rather than Moses in our presentation; and

Bro Trevor Stewart, whose advice is contained in the paper published in the July *Transactions*, 'The curious case of Brother Gustav Petrie'.

I confess that I have not the slightest idea how to employ the Socratic method in covering my chosen subject, and I have not strained my brain to formulate Bro Stewart's 'third order or philosophical' questions, but within those limitations this paper is offered as an honest attempt to incorporate the advice of these brethren.

Between 1992 and 1995 I was nomadic, and I spent my summers in Tasmania, researching the history of Freemasonry in that state. Much of my time was spent in libraries, newspaper 'morgues', museums and Masonic lodges. This was before the general advent of the Internet, search engines, mobile phones and digital cameras, and I had to rough it with a small portable computer and printer, an audiotape recorder, a film camera, notebook and pencil. I learned to use microfilm and microfiche, paid hard cash for printouts and photocopies, and accumulated enough material for a book. But other things intervened and I never did complete either the research or the writing of the book.

Two years ago I was asked to contribute a paper to Linford Lodge of Research, and it occurred to me to make use of some of my Tasmanian material, the involvement of Tasmanian Freemasons with the colonial volunteer forces in the period 1859–1904. Volunteer forces were formed

in each of the Australian colonies and there were probably Freemasons involved in each of them, but Tasmanian involvement was unique in Australia, in that the first rifle company formed there was comprised entirely of Freemasons, the Masonic Rifles. From this material I made a PowerPoint presentation which fitted the events of this 45-year period comfortably within the hour allotted to it. I was conscious of the fact that my research was at least 15 years old, and that it was very probable that other material could be found, particularly via the Internet, so I pointed out to my audience of five that it was a draft effort, open to discussion and improvement—*A Masonic Militia Mk I*.

The term *militia* has more than one meaning. In its broader use it describes part-time soldiers, a citizen army prepared to defend hearth and home against invaders. Apart from a modern mis-use of the term, historically it has honourable connotations, and Freemasons have been members of militias just as they have of professional armies. Similarly, there have been lodges formed within militias, as well as in regular military units. There have even been individual Masons and Masonic lodges that have *formed* militias, but in Tasmania the whole Masonic community was involved in the creation and maintenance of part-time military units with which to defend the island colony. In Tasmania at least, a distinction was drawn between *volunteers* and *militia*, the latter being conscripted under a *Militia Act* (if passed) and thereby subject to full military discipline when called upon for duty. The Tasmanian part-time forces were created under a *Volunteer Act*, and thus my original title was a misnomer, and I am obliged to change it to: *Brothers under Arms, the Tasmanian Volunteers*.

The subject matter lends itself easily to incorporating at least some of the advice of Brothers James and Stewart, with interaction between the military, the government, the general public, Freemasons and other fraternal organisations. There

is indeed a wealth of further information available via the Internet, and my spare time for the past nine months has been devoted to obtaining and assessing it.

*Google* and *Wikipedia* are familiar research tools and a tremendous resource, but should be treated with caution, in that the information supplied is only as good as its source, requiring careful assessment of the accuracy of that source, or confirmation from at least one independent source. They led me to facsimile reproductions of original or contemporary documents, such as English and Scottish *Government Gazettes* and official Army Lists, as well as to newspaper reports and the compilations of other researchers. Google also led me to a uniform enthusiast who has researched and recreated pictures of literally thousands of uniforms throughout the world, with images available on a series of CDs. From him I purchased a CD of *Uniforms of Colonial Australia: Tasmania & Western Australia*.

Genealogical websites proved useful, particularly the Mormon site [www.familysearch.org](http://www.familysearch.org), and the

ANZMRC Masonic Digital Library [anzmrc.org/masonic-digital-library](http://anzmrc.org/masonic-digital-library)

provided valuable data. State Libraries and similar government sites were equally useful, but the greatest treasure of all was the Australian National University's [trove.nla.gov.au](http://trove.nla.gov.au)

Not all information is available from the comfort of an armchair, however, and to complete the investigation will require visits to Hobart and Sydney, when the opportunity arises, so this also is a draft.

There is one big problem with adopting the advice of Brothers James and Stewart: not only does the research take longer, but more importantly the presentation time required is longer, much longer. Therefore, tonight's presentation will cover only the first eight or nine years of the 45-year period.

### Background

Fifteen years after the arrival of the

First Fleet in New South Wales, colonisation began in Tasmania (then called Van Diemen's Land) with a mix of soldiers, convicts and free settlers. At this time the colony of New South Wales included New Zealand, Norfolk Island and Tasmania, as well as the whole of the mainland. From 1804 to 1812, southern and northern settlements in Tasmania were administered by separate Lieutenant-Governors under the Governor of New South Wales. From 1813 the island was under a single Lieutenant-Governor, located in the South. Tasmania was administered separately from New South Wales from 1825, and in 1855 became a self-governing colony. Transportation of convicts to Tasmania ceased in 1853.

Freemasonry came to Tasmania with the military lodges embedded in the regiments stationed there, and via individual settlers, including convicts. Their story has been told by Ron Cook, Max Linton & Murray Yaxley, and others. The early lodges were Irish; the first civilian lodges were erected in Hobart in 1828 and in Launceston in 1842. English lodges were established by dissidents from the Irish lodges, in 1844 in Hobart and in 1852 in Launceston. Scottish lodges did not appear on the scene until 1876. Early attempts to achieve a measure of autonomy with Provincial Grand Lodges (Irish in 1832–34 and English in 1857–59) failed. Later moves were more successful. An English District Grand Lodge was erected in 1875, an Irish Provincial Grand Lodge in 1884, a Scottish District Grand Lodge in 1885, and in 1890 the lodges combined to form the Grand Lodge of Tasmania.

Odd Fellows existed in a variety of flavours, and their history in Australia is poorly and unreliably documented. Two groups were established in Tasmania, both in Hobart, in 1843. The Ancient & Independent Order of Odd Fellows (A&IOOF) lodges appear to have been chartered from Sydney, owing allegiance to the 'Australian Supreme Grand Lodge of New South Wales', and gained independence in 1853 as the Grand Lodge of Van Diemen's Land. The phrases 'Primitive Inde-

pendent' and 'London Unity' are also associated with the title of this Order. The other group, the Manchester Unity Independent Order of Odd Fellows (MUIOOF) appears to have been chartered directly from England and maintained their loyalty there, with lodges formed into two Districts: 'Hobart Town' and 'Loyal Cornwall' (based at Launceston).

*Victoria* became a separate colony in 1851 and, with the discovery of gold in many parts of the colony, the economy boomed. Not so in *Tasmania*, which suffered a population loss and an economic depression as a result. Freemasonry also declined towards the end of the 1850s, partly as a result of the Victorian gold rush and partly because of the degrading squabble between the English lodges (North *versus* South) over the formation of a Provincial Grand Lodge and appointment of a northerner as Provincial Grand Master without any consultation with the southern—and senior—lodge. By 1859 there remained only two viable English lodges, Tasmanian Union in Hobart and Hope in Launceston, and two Irish lodges, Tasmanian Operative in Hobart, and a revived St John's Lodge in Launceston. Odd Fellows did not suffer a similar decline because, with the downturn in the economy, there was an increased need for the medical and other support provided by these fraternities. By 1859 there were a dozen A&IOOF lodges (six in Hobart, one in Launceston and five elsewhere), and a 'baker's dozen' of MUIOOF lodges (five in Hobart, two in Launceston and six elsewhere). There were also lodges of Rechabites and Foresters.

The main task of British Army units in Australia was 'to maintain civil order, particularly against the threat of convict uprisings, and to suppress the resistance of the Aboriginal population to British settlement'. While 'European settlement was accompanied by a protracted and undeclared war against Australia's Indigenous inhabitants' . . . Military authorities did not usually regard Aborigines as posing sufficient threat to warrant the expense of committing military forces to pursue them, and most of

the fighting was conducted by the settlers, assisted by police'. With the organisation of reliable police forces, the use of army pensioners as prison guards and supervisors of convict labour, and the cessation of transportation of convicts, the need for regular army units diminished.

The secondary task of the army was protection against foreign invasion. The main ports were defended by guns in fixed positions, variously manned by marines, gunners (Royal Artillery units), and infantry. Initially the perceived danger was from ships of Britain's traditional enemy, the French, and later from American privateers. With the advent of the Crimean War (1853–1856), the Pacific fleet of the Russian Imperial Navy was added to the list. The Australian War Memorial 'History' states:

Not until 1854 were volunteer corps and militia . . . formed in the Australian colonies, but news of war between Britain and Russia in the Crimea led to the establishment of volunteer corps in some colonies and the formation of informal rifle clubs in others. When the Crimean War ended in 1856 volunteer units faded, to be revived in 1859 when it appeared that Napoleon III was preparing to invade England. By early 1860 most suburbs and towns in Australia supported a volunteer unit, usually a rifle corps.

Freemasons took the initiative in forming the Tasmanian Volunteers, and were responsible for support from its inception in 1859 until Federation in 1901 and its subsequent replacement by Commonwealth forces in 1904. It is readily conceded that other fraternal organisations quickly followed the lead of the Freemasons and lent their support in the early stages, and *their* story is included in this paper.

## **PART I—Tasmanian Volunteers 1859–1867**

### **In the South**

When the Tasmanian parliament passed the *Volunteer Act* of 1858, Masons led the response. Well attended meetings were called in Hobart in August 1859 by Supreme Court Justice Thomas Horne, of Tas-

manian Operative Lodge, in September by Augustus Frederick Smith, of Tasmanian Union Lodge; and in December by Benjamin Travers Solly, of Tasmanian Union, who was also a Manchester Unity Odd Fellow.

Augustus Frederick Smith (1828–1864) trained at the Royal Academy, Sandhurst, and joined the 99th (Lanarkshire) Regiment in Hobart as an Ensign in 1848, purchased promotion to Lieutenant in 1849, married a local girl the following year, and resigned his commission in 1853. He was elected to the Royal Society of Van Diemen's Land that year, and set himself up in Hobart as a surveyor, architect and civil engineer. He gave a paper to the Royal Society outlining defences for Hobart and as early as 1854 publicly advocated the formation of a volunteer artillery company, to train twice weekly under a competent instructor.

After the meeting in September 1859 he began training his recruits even before they were officially formed into the Hobart Town Volunteer Artillery Company, in December, when he was commissioned as 'Captain and Adjutant' of the Company. The members took an oath of allegiance in January 1860, and in March purchased their own uniforms by instalments, at a total cost of £3.6.6 each. They did not receive any remuneration or grant from the government, and could only quit by written resignation and payment in full of what they owed. It is difficult to understand, therefore, why a second officer was commissioned with effect from 24 February 1860, as *paymaster* and *quartermaster*, with the rank of 'second captain'. This was Douglas Thomas Kilburn (c1812–1871), a photographer, draughtsman and politician.

Meanwhile, the meetings called by Brother Solly resulted in the formation of the Hobart Town Masonic Volunteer Rifle Company (generally known as the Masonic Rifles) under his captaincy (gazetted 18/2/1860). Benjamin Travers Solly (1820–1902) was also a draughtsman, and an accomplished painter. He migrated from England to South Australia in 1840, married the daughter of the postmaster-general of South Australia in 1856 and brought her to Tasma-

nia, where he was private secretary to the Governor, Sir Henry Fox Young, for two years, then was appointed Assistant Colonial Secretary (from 1857 to 1894), retired at 74 and died at the age of 81. His First Lieutenant was D'Arcy Haggitt of Tasmanian Union Lodge (gazetted 1/3/1860). His Second Lieutenant was Thomas Marsden of Tasmanian Operative Lodge (gazetted 13/8/1860), late of the 99th Regt. Later, William Hammond of Pacific Lodge (established in 1860) was promoted Lieutenant and then Captain.

The Masonic Rifles drafted their own regulations on the lines of lodge by-laws, which provided that the Company should consist of 3 commissioned officers (a Captain and 2 Lieutenants), *elected by ballot*, plus honorary officers (medical officers and chaplain), 5 Serjeants, a bugler, an armourer and not exceeding 100 rank and file. New members had to be proposed and seconded in writing, and elected by the Company in much the same manner as in Masonic lodges, except that one black ball per 10 members voting would exclude, and no fewer than 20 members had to be present for a valid election. They also designed their own uniform and cap badge.

The Freemasons were not the only fraternity to provide a rifle company in the South. Their example was quickly followed by the Ancient & Independent Order of Odd Fellows and the Manchester Unity Independent Order of Odd Fellows. Initially, these two fraternities proposed forming a single unit, the Odd Fellows Volunteer Rifle Company, but the Manchester Unity brethren decided they preferred their own company.

In March the Ancient & Independent Order formed the Odd Fellows Volunteer Rifle Company with Algernon Burdett Jones as Captain and Commanding Officer, John Davies as First Lieutenant & Adjutant, Sylvarius Moriarty as Second Lieutenant,

and two doctors as Surgeons. Algernon Burdett Jones (c1811–1876), formerly a lieutenant in the 3rd Madras Cavalry, married a daughter of Anthony Fenn Kemp in Tasmania in 1835; he was superintendent of an orphanage, a police magistrate and coroner. He resigned from the Volunteers in August, pleading the burden of his coronial duties.

He was succeeded as Captain and Commanding Officer by John Davies (1813–1872) with effect from 28/8/1860. Davies was born in England, convicted of fraud at the age of 17, and sentenced to seven years transportation, at the end of which time he joined the police in Sydney and became chief constable of Penrith. He resigned in 1841 when his foster-brother, ‘Teddy the Jewboy’, was hanged as a bush-ranger. He became a reporter for the *Port Phillip Patriot*, then re-joined the police, and in 1851 brought his wife and young family to Hobart, where he became licensee of an hotel and proprietor of a newspaper that, after several mergers and take-overs, became the *Mercury*, which remained in the family until 1988. He joined the Ancient and Independent Order of Odd Fellows, and served as Grand Master 1859–1860, in which year he petitioned to become a Freemason but was rejected by Tasmanian Union Lodge. Ironically, his two eldest sons became members of that lodge and respectively Deputy Grand Master and Grand Master of the Grand Lodge of Tasmania. In 1861 John Davies became a politician, representing first a Hobart electorate and then country electorates.

He was succeeded as First Lieutenant and Adjutant by Hugh Munro Hull (1818–1882), who was born in England and came to Tasmania with his parents in 1819. He held various civil service jobs from 1834 to 1856, when he was appointed a police magistrate and held various other offices at the same time, and subsequently became clerk to the House of Assembly. He was author of a number of books and pamphlets, including *The Volunteer List* (1861). He was promoted Captain Paymaster in

1861.

When Second Lieutenant Moriarty resigned in September 1860, he was replaced by Stuart Jackson Dandridge (1830–1861), commercial editor on the staff of the *Mercury*. With John Davies as proprietor of the newspaper and Grand Master of the Odd Fellows, there were so many of the staff in the Odd Fellows Rifles that the company became known as ‘the press gang’.

The Manchester Unity Volunteer Rifle Company was formed in June 1860, with Alderman John Leslie Stewart as Captain, M L Hood as First Lieutenant and Henry William Seabrook Jr (son of Alderman Seabrook) as Second Lieutenant. Alderman Stewart was obliged to resign in September 1861, when he was declared insolvent, and he was replaced in December by Thomas Lloyd Gellibrand (1820–74), grazier and politician, son of Tasmania’s first attorney-general, Joseph Tice Gellibrand (1786–1837), and father of Major-General Sir John Gellibrand, KCB, DSO & bar (1872–1945).

Both the Odd Fellows Rifles and the Manchester Unity Rifles formulated their regulations on the lines of those of the Masonic Rifles, and chose their own uniforms. Other units also took note of the regulations of the Masonic Rifles and of the Hobart Artillery. Four other rifle companies were raised in the South, based on their localities: Derwent (Capt Henry Lloyd, 14/7/1860), Buckingham (Capt the Hon Thomas Yardley Lowes MLC, 21/7/60), Huon (Capt Edward Atkyns Walpole, 5/9/60) and Kingborough (Capt James Woodhouse Kirwan, 10/9/60).

The City Guards, formed in November 1860, comprised two companies to serve only in Hobart, under Capt the Hon James Milne Wilson MLC (1812–1880), later Sir James Wilson KCMG, manager of Cascade brewery, mayor of Hobart (1868), premier of Tasmania (1869–1872), president of the Legislative Council (1872–1880), and an Ancient & Independent Odd Fellow. Captain paymaster William Robertson also was an A&I Odd Fellow, and surgeon Dr Thomas Christie Smart belonged to both Orders of Odd Fellows.

## Hobart Artillery

While the rifle companies were being formed, Bro Smith had been training his artillery, and on 24 May 1860 he marched them through the streets of Hobart and had them fire the guns of the Queen’s Battery in honour of Her Majesty’s birthday. But trouble was brewing in the ranks of the Artillery. It is not spelt out clearly in the press of the day, but one can speculate with hindsight. The rifle companies had elected their own officers—several per company—but there had been only promotions to non-commissioned rank in the artillery. And it may just be that Bro Smith was a bit of a bully; on 26 August 1863 Bro Smith appeared before the stipendiary magistrate (Algernon Burdett Jones, former captain of the Odd Fellows Rifles) and a justice of the peace (H Cook Esq), charged with assault and battery of his domestic servant, Annie Doyle. Bro Smith, who was represented by a member of his artillery company, Corporal Henri James d’Emden, a solicitor and father of a future Deputy Grand Master of the Grand Lodge of Tasmania, pleaded not guilty but was convicted and fined £3 and costs.

Whatever the causes of discontent, on 2 July 1860 paymaster and quartermaster Kilburn, Bro Smith’s second in command, chaired a ‘full meeting’ of the Hobart Town Volunteer Artillery, and subsequently conveyed to the Colonial Secretary two resolutions ‘carried by very large majorities’. The gist of the resolutions was a request that William Tarleton Esquire be appointed commanding officer of the Artillery; the instigators were Captain Kilburn, Sergeant-major Pitt and Corporal Belstead (a Freemason), and Tarleton indicated his conditional assent. The result was that in November 1860 Captain Smith’s appointment as Captain and Adjutant of the Hobart Volunteer Artillery Company was cancelled, and he was appointed instead as Instructor of Artillery in the South of the colony, with the rank of captain, backdated to 20 December 1859, while William Tarleton was appointed to the command of the artillery company with the rank of captain backdated to 19 December 1859, thus one day senior to Bro

Smith. William Pitt and Charles Torrens Belstead (Junior Warden of Pacific Lodge) were rewarded with commissions as lieutenants, dated 13 August 1860, as was Alderman David Lewis, an Ancient & Independent Odd Fellow, proprietor of the Theatre Royal.

William Tarleton (1820–1895) migrated from England to Tasmania in 1842 and served as Police Magistrate in many parts of the colony before being posted to Hobart in 1857. From 1862 until 1871 he was Recorder of Titles under the Real Property Act, and then reverted to the magistracy until his retirement in 1894.

Bro Smith, the only captain in the Volunteers in the South of the colony who had any regular military experience, accepted his transfer without public protest and formed a School of Artillery, training not only the artillery volunteers but also members of the rifle companies who volunteered for gunnery training. In January 1864, he resigned his commission as Captain Instructor of the Artillery and went to New Zealand for active service against the Maoris, presumably leaving his wife and young family behind, and he died in the Militia Hospital, Auckland, five months later.

### In the North

In the North, fraternities did not form separate units, but Masons from the English and Irish lodges and the Odd Fellows were well represented in most of them. At a public meeting on 5 May 1860 the decision was reached to form the Launceston Citizens Volunteer Rifle Corps. A second meeting, ten days later, was chaired by Brother Adye Douglas (1815–1906), Master of St John's Lodge 346 IC, member of Loyal Cornwall Lodge MUIOOF, lawyer, future mayor of Launceston and future premier of Tasmania. On that occasion 42 men were sworn into the Corps by Brothers James Robertson and Joseph Cohen, Justices of the Peace. Robertson was a member of St John's and Lodge of Hope, and Cohen (a Member of Parliament) belonged to Hope and Lodge of Faith. The rules adopted for the Corps included admission by ballot, and the proviso that members would not be required to serve at sea or outside the 'Northern Division' of Tasmania.

Three weeks later, in response to a letter from the Colonial Secretary, the Corps changed its name to the Launceston Volunteer Artillery Company. In a second letter, the Colonial Secretary assured them:

You would be just as much riflemen as ever, though formed into an Artillery Corps, only Artillery practice would be the first object . . . As Artillery, the Corps would take precedence of all rifle corps. All men should be equally drilled to the great guns, so that in action there would always be a reserve of trained artillerymen who might, in the meantime, be making use of his [*sic*] rifle.

Nevertheless, the citizens of Launceston and the smaller towns in the North did form rifle companies, in addition to the artillery. In the period 1860–61 the Launceston Artillery Corps had 4 Captains and 11 other officers, at least four of whom were Freemasons (Lieutenants John Cathcart & Joseph Cohen; two paymasters, James Robertson and John Lindsay Miller, Master of Lodge of Hope), and a warrant officer who was a member of MUIOOF, Sgt□major Whiting.

Officer Commanding the Launceston Volunteer Artillery Corps, effective from 1/6/1860, was Captain Rodham Catherine Davison Home (c1816–1894). He was born in Scotland, served in the British Army and retired with the rank of Captain in 1846. He was in Tasmania in December 1843 when he married Ellen Dry, sister of (Sir) Richard Dry (Lodge of Hope), and by 1850 he and his wife were living in Scotland. By 1859 the Homes were back in Tasmania, neighbours of Bro Dry at Quamby, about midway between Launceston and Deloraine. In March 1862 he was appointed 'Major Commanding the Volunteers in the Northern Division of the Island' and at the same time 'the honorary appointment of Captain in the Launceston Volunteer Artillery Corps', and in 1863 was promoted Lieutenant-Colonel (local rank).

Senior captain of the two companies of the Launceston Volunteer Rifle Corps was D'Arcy Wentworth Lathrop Murray (effective 2/6/1860), newspaper proprietor, politician, Freemason and son of Robert Lathrop Murray, the 'Father of Tasmani-

an Freemasonry'. The other captains in the first two years were both Freemasons and Manchester Unity Odd Fellows: Adye Douglas (24/9/60) and Charles McArthur (26/1/1861), Lodge of Hope. Dr Cornelius Gavin Casey, also of Lodge of Hope, was appointed surgeon to the Corps on 29/10/60. Rifle companies were formed in the northern towns of Longford, Westbury and Deloraine, and the Launceston Mounted Rifles was formed in December 1860, under the command of Captain Charles Alexander William Rocher, barrister, with surgeon Dr James Grant, both of Lodge of Hope, and paymaster Dr George Maddox.

In the South other volunteer units were proposed but did not eventuate: Sorell Volunteer Rifles; Temperance Rifles at Hobart; and a Volunteer Naval Company 'for the defence of the Southern Coast of Tasmania'.

Initially, the equivalent rank of a private soldier in the Volunteers was 'Cadet', and so, when the idea of enrolling youths in a separate unit arose, they were called 'Juniors' to avoid confusion with adult *Cadets*, and thus 'Launceston Juvenile Volunteers', formed in November 1860 'for lads 12 to 16 years of age'. Later, the *Cadets* of the adult units were designated *Volunteers*, and members of juvenile units were called cadets.

The volunteers were efficiently drilled and trained by instructors from the 12th of Foot (East Suffolk) and 40th of Foot (2 Bn East Somerset), and the task was made easier by a leavening of ex-soldiers among them. By 30 June 1861 there were 1186 adult volunteers enrolled in the Colony, of whom 379 were in the North and 807 in the South. The Masonic Rifles numbered 60 at this time, Odd Fellows 63, Manchester Unity 62 and the Hobart Artillery 73.

The First Rifles, the former Masonic Rifles, ceased to exist in January 1866. Under the captaincy of Philip Oakley Fysh (commissioned August 1864), they amalgamated with the Hobart Town Volunteer Artillery. Fysh (1835–1919), later Sir Philip Fysh KCMG, was a merchant and politician, future premier

and future Commonwealth post-master-general. Those who transferred to the artillery included Lt Thomas Marsden (EC) and Sgt William Beaumont (EC)—and Captain Benjamin Travers Solly (EC & MU) came in from the cold and also joined the gunners. In the North, in January 1866 the Launceston Volunteer Rifle Corps amalgamated with the Launceston Artillery Company.

### Regular officers

The colonial government engaged a succession of professional soldiers to keep an eye on the weekend warriors, and their first choice was brevet Lt-Col Frederick Browne Russell (1809–1883) as ‘Inspecting Field Officer of Volunteer Corps in Tasmania’.

Russell’s father, Capt Andrew Hamilton Russell of the 28th (North Gloucestershire) Regt, died in Spain during the Peninsular War, leaving a young widow and five children, of whom three were boys: William (b1806), Frederick (b1809) and Andrew Hamilton Russell Jr (b1811). William and Frederick served in their father’s regiment and came to Australia with the 28th as lieutenants in 1835, while Andrew served in the 22nd and 58th and settled in New Zealand. William and Frederick both married daughters of Sir John Jamison (1776–1844), a Past Master of Lodge of Australia 820 EC. When the regiment moved to India in 1842, *Lieutenant* Frederick Russell took his young bride with him, and when the regiment was about to leave India in 1848, *Captain* Russell transferred to the 22nd Regt in order to stay there. However, Captain and Mrs Russell, their three daughters and a servant arrived in Hobart in April 1850. He was still in the army, but on half-pay, as Staff Officer of Pensioners, and brought with him 72 pensioners.

The Military Pensioners Unit was used in the Australian colonies from 1830, mainly in what are now Victoria and Tasmania. They guarded convicts on ships and in prisons, and acted as overseers of convict labour. They were given small allotments of land in or near towns, and they and their families

were free to accept employment according to their skills. In 1854 Russell was promoted to Major, still on half-pay as Staff Officer of Pensioners, but nominally in the 3rd Dragoon Guards; and in March 1860 he was given a brevet promotion to Lieutenant-Colonel.

Early in 1862 his job description was changed from ‘Inspecting Field Officer of Volunteer Corps in Tasmania, and . . . Commanding Officer of the several volunteer corps in Tasmania’ to ‘Colonel Commanding the Volunteers in the Southern Division of the Island’ and he was designated ‘the medium of communication with the Government in all matters connected with the volunteer forces in that division’. Towards the end of the year his wife died, the position of Staff Officer of Pensioners was abolished, and he was retired on half-pay pension. He left Tasmania in January 1863 with his eight surviving children and a nanny and—perhaps drawing on his experience 25 years previously as an officer of the Mounted Military Police—became a police magistrate in rural New South Wales, first at Wentworth (1864) and then at Queanbeyan (1869) until his death in 1883.

Major John Francis Kempt (1805–1865) served mainly in the 12th (East Suffolk) Regt, which was stationed in Australia from 1854 to 1861. He was posted to Hobart in December 1855, in command of the troops stationed in Tasmania, and it is noted that in 1857 he and Major Russell were members of the Royal Society of Tasmania. Major and Mrs Kempt left Hobart early in 1858. He was promoted brevet lieutenant-colonel later that year, and in 1860 he was appointed inspecting field officer of the Volunteers in Sydney, including a land-based naval brigade. He was administrator of New South Wales in the early months of 1861, between the departure of Governor Sir William Denison and the arrival of the new Governor, Sir John Young. In October 1862 he again took up command of the troops in Tasmania, by now a full colonel, and upon the resignation of Lt-Col Russell in January 1863, he accepted command of the whole of the Volunteers, thus bringing regulars and volunteers under the same command. In July of that year he was transferred to Sydney, and in

1865 he went to New Zealand, to take command of the Queen’s Redoubt, near Auckland. He died there of a heart attack on 28 July 1865 and was buried with full military honours in Auckland.

Major Edward Hungerford Eagar (1819–1871), of the 40th (2nd Somersetshire) Regt, was a veteran of India, Afghanistan and the Crimea. His regiment was stationed in Australia from 1823 to 1829, and again from 1852 to 1860; from 1860 to 1865 most of regiment was in New Zealand and participated in the Taranaki and Waikato campaigns. In 1861 he was posted to Tasmania as Assistant Adjutant-General, and in July of that year he was appointed ‘Inspector of Musketry to the Volunteer Force in Tasmania’. In July 1863 he assumed command of H M Forces in Tasmania. The following month he responded to a plea from the Governor of New Zealand for reinforcements by taking 110 men of the 12th and 40th Regiments to New Zealand, handing them over, and returning to Tasmania. Upon his return, he was appointed Colonel Commanding the Volunteer Forces.

In all probability, Eagar was a Freemason, perhaps initiated between 1857 and 1860, since he named his first son Frank Whitworth (1857), his second Edgar Boaz (1860) and his third Dennis Jachin (1862). In April 1866, recently promoted Lt-Col Eagar suffered a similar fate to that of Lt-Col Russell, in that the office of Assistant Adjutant-General was abolished. The Eagars departed Australian shores for England in May 1866.

After graduating from Sandhurst, and service in Hong Kong and New Zealand, Captain Francis Rawdon Chesney (1824–1907), Royal Engineers, was posted to Tasmania in 1863. Between the departure of Lt-Col Russell and the arrival of Capt Chesney, a new *Volunteer Act* came into force, revising the command structure. The Southern Division of the Tasmanian Volunteers now comprised the Hobart Town Volunteer Artillery Company and the First Administrative Regiment, Southern Division (the rifle companies and the city guards). The Northern Division comprised the First Light Cavalry, the Launceston Artillery Corps, and

the First Administrative Regiment, Northern Division (the rifle companies). Major Eagar was placed in overall command, with the local rank of Colonel; Capt Chesney commanded the Southern Division with the local rank of Lieutenant-Colonel and Major Home was given command of the Northern Division with similar rank.

All of these had military experience and all but Home were serving soldiers, but the final appointment in the list was different. Capt the Hon J M Wilson MLC, of the City Guards, was promoted to 'Major in the First Administrative Regiment, Southern Division'. This did not sit well with the other volunteer captains in the South, particularly those senior to Wilson. Capt Tarleton protested vigorously—and was reprimanded for doing so—and Capt Solly resigned. It may also have been a reason for Capt Smith's resignation and decision to go to New Zealand on active service soon afterwards. Two years later, an editorial in Capt Davies' paper, the *Mercury*, attributed the promotion to favouritism by his fellow-politicians and described it as 'altogether indefensible'.

In January 1867 news was received of the promotion of Captain Chesney RE to brevet Major, and a further promotion towards the end of the year required his return to England. The *Mercury* paid tribute to him in September:

Colonel Chesney, of the Royal Engineers department, is about to be relieved by Captain Warren, who has come out from England for that purpose. The high esteem in which Colonel Chesney has been held by all classes of the community ever since his arrival among us will make his departure a source of deep and very general regret. His official duties in connexion with the engineering department have not, we believe, been very heavy, but he has been anything but an idle or an inactive man in the colony. He has had charge of the new batteries, and has been colonel-commanding the volunteer force, for some time past without pay. In attempting to develop the resources of the colony, he has al-

ways taken a foremost place, and has been eminently successful. For proof of this, we refer to his connexion with our gold and coal mining companies, to his late patent for the manufacture of kerosene oil, and to his exploration of the unsettled districts on the western coast. Owing to illness in his family, Colonel Chesney will not leave for some time. His stay among us, however, will not be a protracted one.

Chesney sailed for England at the end of October, two days after the death of his young son. He retired in 1875, after 33 years service in the Royal Engineers, with the rank of Major-General, and died in December 1907.

#### Uniforms and Ordnance

The choice of uniform, subject to government approval, was left to the individual units. Given the personal idiosyncrasies of the individual commanders, their choice was surprisingly . . . well, uniform. The artillery units north and south chose a dark blue, as did the City Guards and the Mounted Rifles, while most of the rifle companies selected the dark green—rifle green—first introduced into the British Army in the Peninsular War with the 'rifle' (as opposed to the smooth-bored musket). The exceptions were the Kingborough Rifles, in black, and the Masonic Rifles in grey. Most units chose to offset the basic colour with red facings and gold lace. The fraternal rifle companies chose to be different, and initially the Masonic Rifles had *green* facings and *silver* lace, the Odd Fellows Rifles had *black* facings and the standard gold lace, while the Manchester Unity Rifles had the standard red facings but *silver* lace, as did the Launceston Mounted Rifles. The Masonic Rifles designed a cap badge of a crown above crossed square and compasses. The Odd Fellows cap badge was a crown above a star.

It was not long before the fraternal rifle companies experienced difficulty in recruiting sufficient numbers from within their own membership, and changed their admission requirements to allow non-members to join the company. This required a change of title, and in 1861 the Masonic Ri-

fles became the First Rifles, and the Odd Fellows Rifles became the Second Rifles. Manchester Unity held out for a while, but eventually became the Third Rifles. In 1862 there were changes in the trimmings of the uniforms; the First Rifles adopted red facings but retained the silver lace, and the Second Rifles also changed to red facings.

Ordnance and ammunition, of course, were supplied by the government. In 1860, the volunteers were armed with the Enfield pattern 1853 type II rifle—a .577 calibre muzzle-loader, 1.4 metres long, sometimes called a rifle-musket because it was designed to be as long as a musket, so that when soldiers were firing in two ranks the muzzle of rearmost firearm was in front of the head of the front-rank soldier. It came with a 'pig-sticker' socket bayonet. Initially, the Enfield was issued to the artillery as well as the rifle companies, but then the Tasmanian government purchased 150 Hollis .577 calibre muzzle-loading artillery carbines, just over a metre long and supplied with a 'yataghan' sword-bayonet, and 50 of the shorter Wilson .451 calibre breech-loading carbines. The .451 calibre was described as 'small bore'! Only ten of the Hollis carbines found their way to the north of the island; the Wilson carbines were issued to the Mounted Rifles in 1864, but were found to be unsatisfactory.

Apart from training within the individual units, open competitions and team competitions were organised. With the advent of civilian rifle clubs, some of the wealthier shooters introduced Whitworth and Kerr rifles which, under competition conditions, tended to produce a higher score. Like the Enfield, the Whitworth was a single-shot muzzle-loading rifle, but the barrel had a *hexagonal* bore of .451 calibre. The British army rejected it because of excessive fouling of the barrel and the fact that it cost four times as much as the Enfield. The Kerr was another 'small-bore' (.451 calibre) rifle with a traditional long barrel, based on the Enfield. Both the Whitworth and the Kerr were used by Confederate snipers in the American Civil War. At this time (1859–1870), the

coastal defences at Hobart were all on the western shore, with the Queen's Battery just north of the town, and three batteries south of the town, near Anglesea Barracks, on the forward slopes of Battery Point; these were the Mulgrave, Prince of Wales & Prince Albert Batteries, and they were linked by a series of tunnels. They were armed with iron 8-inch smooth-bore muzzle-loading guns and brass 32-pound smooth-bore muzzle-loading howitzers. In the North the artillery were issued two of the brass howitzers in 1861, and in 1866 these were supplemented by two of the iron guns and 100 shells!

### **The Chisholm family, armourers to the Volunteers**

The Chisholms were a family that provided three generations of volunteers who were Masons. In a paper prepared for publication in *AMAT* (the newsletter of the Arms and Militaria Association of Tasmania), Gillian Winter tells the remarkable story of James Chisholm, his father James William Chisholm and his nephew James Duncan Walter Chisholm, which spans the whole period of the defence force. At the age of 50, James William Chisholm, a military pensioner and former armourer at Edinburgh Castle, brought his family to Hobart in 1852. His son James, aged 20, obtained employment with a local gunmaker. In 1860 the father joined the Masonic Rifles as armourer-sergeant and the son was accepted in a similar position, first with the Manchester Unity Rifles and then (in 1861) with the Buckingham Rifles.

James William Chisholm's Masonic antecedents are unknown, but he served as Tyler in Tasmanian Union Lodge in 1857 and when he died in 1863 he was described as 'a mason of high standing' and was buried with military and Masonic honours. James was initiated in Tasmanian Union shortly after his father's death, and four years later was appointed Secretary of the lodge. He served in this position for 40 years, and when he resigned in 1907, because of failing health, he was presented with an armchair, and made a life member

of the lodge. The following year he resigned the last of his military appointments, as well as his other Masonic positions, at the age of 76.

In 1865 James Chisholm was appointed armourer-sergeant for the whole of the Southern Division of the Tasmanian Volunteers, and when they were reconstituted as artillery in 1868, his appointment followed, with an annual salary of £100 and quarters supplied. In 1872 he was gazetted Master Gunner, Sergeant in charge of the powder magazine at Hobart Town, and in 1874 he was recorded in the civil list as 'Master Gunner in Charge of the Military Stores and Batteries, Magazine Storekeeper, Hobart Town, and Inspector of Licensed Magazines'. He had an assistant at Launceston and four staff at Hobart. His titles varied, and his salary and responsibilities increased from time to time. He retired from military duties at the age of 70, in 1902, as Warrant Officer Chisholm, Ordnance Stores, but retained his state government position as Keeper of the Powder Magazine and Inspector of Explosives for another six years.

James Chisholm died at home, of pneumonia, in 1910. Arthur Wiseman says of him: 'He had endeared himself to all by his faithfulness to duty and his unvarying kindness'.

The family tradition was continued by James Chisholm's nephew, James Duncan Walter Chisholm (1873–1936), as a member of Tasmanian Union Lodge and the volunteers. He served in the volunteers from about 1890 and joined the AIF in 1916, was mentioned in despatches in 1917 and retired with the rank of Lieutenant-Colonel. He was Master of Tasmanian Union Lodge in 1924.

### **Other Volunteer activities**

In addition to the necessary drills, parades and shooting practice, the Volunteers were on public display at every opportunity: the opening of Parliament, royal birthdays and other celebrations, and military funerals. The artillery and several rifle companies formed their own marching bands, and some of these played at non-military functions as well as on parades.

The officers, and sometimes whole units, attended theatre performances, and the officers were prominent at vice-regal and other social functions, particularly banquets. Inter-unit rifle-

shooting matches were organised, as well as open competitions, and occasionally unit outings on the river and picnics were arranged.

Despite all this, the Volunteers suffered periodic membership losses, at least partly because of government penny-pinching, and parliamentary denigration of the Volunteers (ranging from 'we don't need them at all' to 'they are inadequate to repel an invasion' and, of course, 'we can't afford it').

Generally, Tasmanian newspapers were very pro-volunteer, particularly the *Mercury* and the *Launceston Examiner*, but there were occasions when they were used for very personal attacks. As early as October 1860, the *Cornwall Chronicle* lampooned Capt Davies of the Odd Fellows Rifles, and proprietor of the rival *Mercury*:

The Second Tasmania Rifles were inspected in the Domain, by Lieut. Col Russell on Monday. The corps went through the usual evolutions on such occasions with tolerable correctness, but it was impossible not to see that their movements were crippled, and their self confidence shaken by the ignorance and incapacity of their captain. (Davis) [*sic*] This absurd personage makes a complete, and most ridiculous exhibition of himself as a "millingtary man" (as he styles it) His words of command suited no other purpose than to confuse and perplex his corps, and convulse with laughter the Inspecting Field Officer and spectators. If you can conceive a bloated toad with a bulrush in its dexter paw parading along a meadow on his hind legs with protuberent belly and stern to match, you will form some faint idea of Captain Davis [*sic*] as he marched past in slow time, with his sword stuck out in front like a butcher meditating the death of a porker,—at once the disgust of the company and the terror of Lieut. Colonel Russell whose eyes and face were narrowly imperilled by the unmanageable weapon flourished by this modern "Bombastes." The corps mustered on the ground 22 members—their nominal strength is over 60—the



whole literary and mechanical staff of the Mercury was in the ranks—excepting Dr Richards who was detained on special duty as a reporter of the vagaries of the Captain and the performance of the Corps; . . .

In turn, Davies published an attack on his fellow-captains Tarleton (Artillery) and Solly (First Rifles) in an editorial in the *Mercury* under the guise of urging the government to economise by ‘exacting from every well paid public servant a measure of service bearing a just proportion to his remuneration’. Police Magistrate Tarleton, the editorial advocated, should fill additional offices without further remuneration, and the services of Assistant Colonial Secretary Solly should be dispensed with entirely, and his job done by a junior clerk at one-tenth the salary. Of course, this editorial could have no bearing on the complaint of Davies (Second Rifles) and Wilson (City Guards), both A&I Odd Fellows, that Lt-Col Russell consulted Tarleton and Solly, based on their seniority of appointment, rather than the captains who commanded the largest numbers of volunteers.

One reason for membership loss in 1863 and 1864, although not advertised to publicly as such, was the emigration to New Zealand of a substantial number of young men of martial inclination, attracted by the offer of land in return for militia service in the Maori wars. In October 1863 some 63 men from Hobart and 20 from Launceston departed under three officers and a surgeon, and the following month another 50 left, under Lt Gregson of the City Guards. Their ages ranged from 17 to 39, and they were described as ‘a fine body of men’ and ‘mostly sober, steady fellows’, with a variety of useful skills.

Another reason for ‘patchy’ attendance figures for parades and drills may be deduced from the fact that attendance was sometimes much higher on weekends and public holidays than on weekdays, the conclusion being that Volunteers would give up their *spare* time, but could not afford to attend in *working* time, without the forbearance of employers. When the government set efficiency standards based on attendance records that were unrealistic for the

working man, those Volunteers were denied the incentives offered by the government for ‘efficiency’, and some may well have quit as a result.

In March 1864 the Tasmania Rifle Association was formed, with the stated object of ‘giving permanence to the Volunteer Corps’ and promoting rifle-shooting in Tasmania. The president was Colonel Eagar, with William Tarleton, Benjamin Solly, William Lovett and Walter Hammond on the council, and David Lewis as secretary. Annual subscription was seven shillings and sixpence for Volunteers and a guinea for non-Volunteers, with a proviso that an ex-Volunteer would not be admitted unless he gave a satisfactory reason for having ceased to be a Volunteer. The association held separate annual competitions for shooting with ‘government rifles’ and with ‘small bore’ rifles. In the inaugural competitions, Lewis and Solly came third and fourth respectively with ‘government rifles’ (.577 calibre), and Hammond came first with a ‘small bore’ rifle (.451 calibre).

In May 1865 the Third Rifles (Manchester Unity) and the Buckingham Rifles were disbanded. Colonel Eagar reported a total strength of the Southern Division, excluding the Huon Rifles, of 369 all ranks, of whom 276 attended his inspection on 24 May, with 35 absent on leave, 19 sick, and 39 absent without leave.

Having suffered a government reform in 1863, the Volunteers were faced with another in September 1865, based on the report of a ‘Select Committee on the Volunteer Force’. It recommended disbandment of the existing force and creation of a single corps, the Tasmanian Defence Force, consisting of not more than 300 men, of which 200 would be at Hobart and 100 at Launceston. Country corps might be formed under the name of Rifle Clubs, and would receive government subsidy in the form of arms, ammunition and targets at cost price. The Tasmanian Defence Force (the 300 in Hobart and Launceston) would be supplied uniforms every two years and would be drilled in artillery and musketry; every member, from commanding officer to musician, would be paid for attendance at each weekly drill, and would be fined twice that

amount for non-attendance without just cause. It recommended government prizes for proficiency in gunnery and rifle practice, and subsidised ammunition for all members, and expressed the view that implementation of the report:

will give satisfaction to those Volunteers who have really taken a genuine interest in the movement; and who have, notwithstanding every discouragement, continued faithfully attached to it to the last, in defiance of raillery, ridicule, and a general condemnation of the system of Volunteering now on its last legs.

However, the report was not implemented, and the government left the matter in abeyance for that parliamentary session, with the result that Colonel Eagar issued the following General Volunteer Order:

Officers Commanding Divisions—South and North—are requested to cause the drills and instructions of the corps under their command to be resumed with diligence and attention. The drills, &c, have been suspended for some weeks past, owing to the volunteer officers and other members being impressed with an idea that there was an intention of the part of the Legislature to recommend their immediate disbandment to His Excellency the Governor. But the Colonel Commanding has authority to state that there is no such intention at present, and that annual prizes for rifle firing will be granted this year as heretofore, under regulations published in further orders of this day’s date. Colonel Eagar further trusts that the Captains commanding corps will endeavour to have each a company drill previous to the next Battalion Parade of the officers commanding divisions, with a view to prevent, if possible, any falling off at these parades, owing to the temporary cessation of drills before alluded to.

Since the government had not made the recommended changes of the 1865 Commission, the volunteers proposed a voluntary amal-

gamation, which was accepted and put into operation in January 1866. The First Rifles amalgamated with the Hobart Town Artillery, leaving the Second Rifles (Odd Fellows) and City Guards as infantry, and the Launceston Rifles amalgamated with the Launceston Artillery, leaving the smaller Northern units as infantry. In January 1867 there were approximately 150 volunteers present for the annual parade of the Southern Division, spread evenly between the Artillery, Second Rifles and City Guards.

In March 1867 another Commission was formed 'to enquire into the working of the Volunteer Force of the colony'. Nine months later, a decision was reached, and implemented. As foreshadowed in 1865, the Volunteers were disbanded at the end of 1867, and a new corps established in the new year, with no rifle companies, just the artillery. For the most part it was the old cast back in office, but a new script—and that is another story, for another time.

#### In retrospect

With much of the story of the Tasmanian Volunteers yet to be told, it would be premature to draw final conclusions from the events recorded, but some questions may be posed at this stage and observations made on the basis of the reported events of the period 1859 to 1867.

Was the *perception* of threats of attack and the possibility of invasion by a foreign country or plundering by privateers justified? If so, was the response adequate to meet the threat? Even if the volunteers were unable to defend the colony successfully, might their existence have proved a deterrent because of the increased difficulty of conquest or plundering? Answers to such questions would require a deeper study of the situation and even then must remain speculative.

It is not surprising that Freemasons as individuals responded to the call to arms, given the Masonic creed of loyalty to the crown, and civic duty, nor that a substantial proportion of *leaders* in the volunteer movement were Freemasons, given the selection process of the lodges, but was the formation of a Masonic Rifle Company in accord-

ance with the philosophy of Freemasonry? Could it be interpreted as a political act?

Similar questions might be posed in respect of the participation of both varieties of Odd Fellows. These fraternities certainly placed emphasis on 'loyalty', and numbered in their ranks some men of equal social standing to those found in the Masonic lodges. Indeed, some Freemasons were also Odd Fellows, although the evidence so far is of cross-membership only with the Manchester Unity order, not with the Ancient & Independent Odd Fellows. These observations prompt a further question: why did men of relatively high social standing and of more than modest means join a fraternity largely devoted to providing its members and their families with a form of medical insurance and assistance in funeral expenses? The answer would require a separate research paper, preferably by someone better versed in the aims and history of 'Friendly Societies'.

Given the number of politicians and civil servants in the volunteer movement, why was a Parliamentary Rifle Company not formed? Cynically, it might be suggested that there would have been no shortage of officers, but great difficulty in finding sufficient 'other ranks', whether they be called *Cadets* or *Volunteers*.

What, one may wonder, were the motives of those who joined the volunteer movement—and of those who remained loyal to it throughout the period 1859–1867? Did the same motives inspire both officers and men? Clearly, none of them could have been inspired by mercenary motives; despite small emoluments or prizes offered in some instances, all volunteer officers and men must have spent more than they recouped. No doubt patriotism, a sense of duty, and personal pride of achievement played their part in motivating most of them, together with—in some cases, at least—the opportunity to cut a dashing figure on public occasions, and the camaraderie of military service.

Some similarity may be seen between the motivation of the Volunteers and membership of Freemasons' and Odd Fellows' lodges, in-

cluding public parades in regalia. Could there also be similarity of reasons for lapse of membership?

Finally, it would be appropriate to consider to what extent this paper has explored the social context of Masonic participation in the movement. Does it add to the understanding of this small portion of the history of Freemasonry in Tasmania?

*[A full bibliography will be supplied with the final section of this paper. Meanwhile, the extensive footnotes are offered in support of the accuracy of Part I (above). Many other references are available on application to the author.]*

The format of this publication makes the insertion of footnotes a problem.

To overcome this the extensive footnotes for this paper are contained in the following pages. ED

- 1 From *The Elephant's Child*.
- 2 For a full account of the lodges thus formed in the Waikato district of New Zealand, see 'Our Masonic heritage in the Waikato' by RWBro J P Glenie PGW, *Transactions of the Waikato Lodge of Research*, November 1981; and *The extinct lodges of New Zealand*, by RWBro Colonel G Barclay PDGM, PGSec, 48–55 & 79–81, printed by Blundell Bros, 1935.
- 3 For example, in England just prior to the passing of the *Unlawful Societies Act* of 1799, the Lodge of Lights at Warrington formed itself into a unit of the local militia (Prof Andrew Prescott, 'A history of British Freemasonry 1425–2000', reprinted in *Harashim* #43:8), and a 'Loyal Masonic Volunteer Rifle Corps' was formed at Manchester in 1803 ('British Army and Freemasonry in Australia' by RWBro Russell Gibbs PSGW, in *Transactions of the Research Lodge of New South Wales*, delivered July 1992). In Ireland in 1782 Lodge 386 raised the Lowtherstown Masonic Volunteer Corps, and others followed suit (VWBro D H Weir, 'Freemasonry in Ballinamallard' in *Transactions of the Lodge of Research No. CC, Ireland*, vol XXI, and other reports in the same volume), and Bro Bob James reports similar activity in Scotland by Masons *and Odd Fellows*.
- 4 From [www.uniformsotw.com](http://www.uniformsotw.com), © Sean Ryan 2008, and such images reproduced in this presentation are with the consent of the copyright holder.
- 5 'A history of early Freemasonry and the Irish Constitution in Van Diemen's Land (Tasmania)' in *ANZMRC Proceedings* 1998.
- 6 'The Father of Freemasonry in Van Diemen's Land' in *ANZMRC Proceedings* 2004.
- 7 See James, R: 'Problems with UK and US Odd Fellow literature' and 'The story of GOOOF and Traveller's Home in the 1840s and 1850s' at <http://www.takver.com/history/benefit/>; his later publication, *They Call Each Other Brother*, self-published in 2010, gives greater detail but reinforces the initial observation.
- 8 *Colonial Times*, 5/9/1851.
- 9 (Hobart) *Courier*, 27/10/1853.
- 10 In Launceston Charity failed, Faith was soon to become dormant until 1881, Peace failed at Longford, and subsequently at Stanley, while Pacific, in Hobart, did not receive its warrant until June 1860.
- 11 *Hobart Town Daily Mercury*, 12/2/1859.
- 12 At Hamilton, Kemp Town, Kingston (2) and New Norfolk.
- 13 At Campbell Town, Deloraine, Evandale, Franklin, Kingston and Port Cygnet.
- 14 Australian War Memorial 'History' <http://www.awm.gov.au/atwar/colonial.asp>.
- 15 According to Dr Elena Govor ('Australia and the Crimean War', <http://australiarussia.com/AusCrimeaENFIN.htm>), the 'Russian Panic' was recurring: in 1853, 1863, 1870, 1882 and 1885.
- 16 <http://www.awm.gov.au/atwar/colonial.asp>.
- 17 *Hobart Town Daily Mercury*, 28/12/1859.
- 18 Evans, Col AGA Rtd: 'Hobart Town Artillery Company: its record' in *Mercury*, 21/8/1919.
- 19 *Launceston Examiner*, 10/3/1860.
- 20 Anon: *Rules and Regulations of the Hobart Town Masonic Volunteer Rifle Company, 1860* (pamphlet, 1860).
- 21 *Hobart Town Daily Mercury*, 7/3/1860.
- 22 *Hobart Town Daily Mercury*, 12/4/1860.
- 23 minutes of Tasmanian Union Lodge, 25/6/1860, in the possession of Tasmanian Union Lodge No 3 TC.
- 24 Wettenhall, R L: *Australian Dictionary of Biography*, <http://adb.anu.edu.au/biography/hull-hugh-munro-3814/text5891>.
- 25 *Mercury*, 17/6/1861.
- 26 *Cornwall Chronicle*, 27/10/1860.
- 27 Lt Hood's name was Major Lloyd Hood.
- 28 *Hobart Town Daily Mercury*, 19/6/1860.
- 29 Smith, Neil: *Australian Dictionary of Biography*, <<http://adb.anu.edu.au/biography/wilson-sir-james-milne-4867/text8135>>.
- 30 *Mercury*, 28/9/1863.
- 31 Evans, Col AGA Rtd: 'Hobart Town Artillery Company: its record' in *Mercury*, 21/8/1919.
- 32 Lewis resigned his commission in May 1861 because he objected to the commissioning of John O'Boyle as Second Lieutenant in the Artillery (*Mercury*, 30/5/1861), and promptly joined his brethren in the Second Rifles, where he was promoted Lieutenant and Adjutant, vacancies left by the promotion of Hugh Hull to Captain Paymaster. In December 1863 he was offered the captaincy of the First Rifles, upon the resignation of Capt Solly, but declined. He became a member of the House of Assembly in 1864.
- 33 The following was published in the *Mercury* on 5/4/1864:  
CAPTAIN A. F. SMITH. The friends of the above gentleman, who it will be remembered left Hobart Town for the seat of war in New Zealand, with a view to obtaining active military employment, will be glad to learn that he is about to be entrusted with the absolute command of a corps of artillery, it having been found by the result of a professional examination, to which he was subjected that his qualifications are such as to entitle him to this important mark of confidence. The departure of Capt. Smith from Tasmania must therefore be regarded as another illustration of the manner in which men so much needed in the colony are driven from it by the petty jealousies of those who are unable to perceive or appreciate the valuable qualities which training and cultivation alone can confer.
- 34 Crawford, Sir G: 'The Launceston Artillery', paper read to the Northern Branch of the Royal Society of Tasmania, 5/6/1970; *Launceston Examiner*, 8/5/1860.
- 35 Wyatt, D M: *A Lion in the Colony* (1990) 4.
- 36 *South Australian Register*, 9/5/1846; he is listed as being in the 6th Regiment, but this is probably in error for the 96th, since the 6th did not serve in Australia, and the 96th did, from 1841 to 1848, and was definitely in Tasmania in 1843.
- 37 *Launceston Examiner*, 20/3/1862; *Cornwall Chronicle*, 4/11/1863.
- 38 Davis, M W: 'The Father of Freemasonry in Tasmania', *Transactions of Hobart Lodge of Research*, vol 41 #2 (1988), 20; see also Linton, M & Yaxley, M: 'The Father of Freemasonry in Van Diemen's Land', the 2004 Kellerman Lecture for Tasmania, in *Australian & New Zealand Masonic Research Council Proceedings 2004*, ANZMRC, Williamstown Vic 2004.

- <sup>39</sup> See my paper 'The synagogue and the lodge' in *Proceedings of Launceston Lodge of Research*, May 1993, and *Masonic Research in South Australia*, vol II, Adelaide 1996.
- <sup>40</sup> His son, William Gordon Maddox, MRCS, (a Freemason) was appointed Surgeon Superintendent of Launceston General Hospital in 1870 and was surgeon to the Launceston Volunteer Rifle Regiment in 1882 (*Cyclopedia of Tasmania*, vol 2:57).
- <sup>41</sup> *Mercury*, 21/7/1860; *Launceston Examiner*, 20/9/1860; *Mercury*, 1/10/1860; *Launceston Examiner*, 9/10/1860.
- <sup>42</sup> *Launceston Examiner*, 22/11/1860.
- <sup>43</sup> Hull, *The Volunteer List* (1861).
- <sup>44</sup> *Launceston Examiner*, 25/1/1866.
- <sup>45</sup> *Launceston Examiner*, 25/9/1860.
- <sup>46</sup> His grandson, fourth in line to be named Andrew Hamilton Russell, commanded the New Zealand Division in the First World War (RUSSELL, Major-General Sir Andrew Hamilton, K.C.B., K.C.M.G., D.S.O., etc., 1966 *Encyclopaedia of New Zealand*).
- <sup>47</sup> From the *Colonial Times*, /4/1850:  
PENSIONERS' HIRING BARRACKS, NEW WHARF.—It is announced by Capt. Russell, Staff Officer of Pensioners, that from those who arrived in the Eliza, convict ship, the following are available for hire:—1 blacksmith; 1 cooper; 1 bricklayer; 1 private servant; 1 groom; 1 coachman; 1 shepherd; 5 labourers. Particulars as to the men and their character may be obtained upon application to Captain Russell.
- <sup>48</sup> *Launceston Examiner*, 20/3/1862.
- <sup>49</sup> Walsh, G P: 'Kempt, John Francis (1805–1865)', *Australian Dictionary of Biography*, vol 5, MUP, 1974.
- <sup>50</sup> *Mercury*, 30/7/1861.
- <sup>51</sup> Frank Whitworth Eagar died in 1884 ([http://records.ancestry.com/Frank\\_Whitworth\\_Eagar\\_records.ashx?pid=183414792](http://records.ancestry.com/Frank_Whitworth_Eagar_records.ashx?pid=183414792)); Captain Edgar Boaz Eagar of the Northumberland Fusiliers was killed in action in South Africa in 1899 ([http://www.memorials.inportsmouth.co.uk/churches/royal\\_garrison/eagar-brine.htm](http://www.memorials.inportsmouth.co.uk/churches/royal_garrison/eagar-brine.htm)); Dennis Jachin Eagar died in infancy (*Mercury*, 25/3/1862).
- <sup>52</sup> *Launceston Examiner*, 5/11/1863.
- <sup>53</sup> *Mercury*, 4/8/1865.
- <sup>54</sup> *Mercury*, 2/9/1867. Incidentally, the 'Captain Warren' referred to is *not* Bro (Sir) Charles Warren RE, of Quatuor Coronati fame.
- <sup>55</sup> Not to be confused with his uncle of the same name, Major-General Francis Rawdon Chesney (1789–1872), who served in the Royal Artillery and achieved fame with his feasibility study for the Suez Canal (subsequently adopted by de Lesseps) and a proposed land route to India via the Euphrates Valley ([http://en.wikipedia.org/wiki/Francis\\_Rawdon\\_Chesney](http://en.wikipedia.org/wiki/Francis_Rawdon_Chesney)).
- <sup>56</sup> Hull, H M: *The Volunteer List* (pamphlet, 1861). PGM Robert Clarke in 'Freemasonry Tasmania, the military connection' (45th Blaikie Memorial Lecture, July 2006) refers to photographs of the uniform and cap badge, but could not publish these because of copyright.
- <sup>57</sup> *Launceston Examiner*, 30/1/1862.
- <sup>58</sup> *Mercury*, 30/5/1862.
- <sup>59</sup> Lennox J: 'Tasmanian Arms', *AMAT*, vol 3 #2, 12–18; Presser J C, 'Early Tasmanian Volunteer Marked Arms', *AMAT* vol 5 #4, 6–9; Information Sheet #3, 'Tasmanian Volunteer Arms 1860–1870', Australian Army Museum, Tasmania.
- <sup>60</sup> <[http://en.wikipedia.org/wiki/Whitworth\\_rifle](http://en.wikipedia.org/wiki/Whitworth_rifle)>. Evidently it was admired by some officers: in 1857 Major Eagar named his firstborn Frank Whitworth Eagar!
- <sup>61</sup> Wyatt, *A Lion in the Colony*, p11; <<http://www.tasartillery.com/history/>>.
- <sup>62</sup> Crawford, Sir G: 'The Launceston Artillery', 9.
- <sup>62</sup> Winter, G: "'A careful and capable officer": James Chisholm (1832–1910), gunsmith', *AMAT*.
- <sup>64</sup> Wise, W O: *History of Tasmanian Union Lodge from 1844 to 1919*.
- <sup>65</sup> *Freemasonry in Tasmania 1828–1935*, 151.
- <sup>66</sup> *Cornwall Chronicle*, 27/10/1860.
- <sup>67</sup> *Mercury*, 6/5/1861.
- <sup>68</sup> *Mercury*, 7/10/1863.
- <sup>69</sup> See, for example, the *Mercury* editorial 'The Volunteers', 17/10/1865.
- <sup>70</sup> *Mercury*, 27/5/1865.
- <sup>71</sup> *Cornwall Chronicle*, 16/9/1865.
- <sup>72</sup> *Launceston Examiner*, 7/10/1865.
- <sup>73</sup> *Mercury*, 4/1/1867.

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