

**Australian New Zealand Masonic Research Council**



March 2016  
Issue 70

**חרשים**

ISSN 1328-2735

# HARASHIM



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

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

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

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

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

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

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

Inside this issue

- The Dead ANZAC Masons ..... 2
- Masonic Knowledge ..... 2
- Presidents Column..... 4
- Tour Feedback, Jaccard ..... 5
- Behind our Ritual..... 6
- Book Review ..... 7
- Intro Kidd Collection ..... 8
- Book Revie..... 11
- St Patrick's Day ..... 12
- Thomas Dunckerley ..... 14
- Book Review ..... 17
- The Allegory of the Cave..... 18
- Research.....20

**Remember ANZMRC Conference in Launceston August 25th to 28th**



### The 'Dead ANZAC Masons' Project:

An Update © 2016 Neil Wynes Morse

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

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

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

The plan is that I provide a list of all

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

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

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

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

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

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

#### The Nairobi Lodge of Instruction

### MASONIC KNOWLEDGE & How to Acquire it.

W Bro Prof Dr Bill Lore, PAGDC,

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

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

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

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

## PRESIDENT'S COLUMN

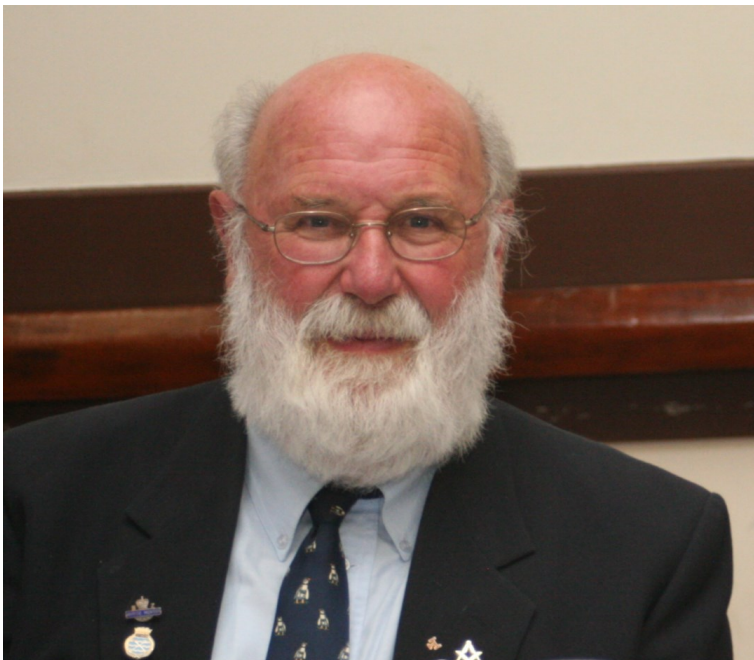
Greetings to all readers of Harashim Education for our brethren, especially our newer Freemasons, is an ongoing project that our respective research lodges are playing a big part in. Some more so than others and some with minor success but, where a follow up and continued input is employed, most are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

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

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

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

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



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

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

Colin Heyward, President  
ANZMRC  
March 2016

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

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

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

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

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

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

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

Research lodges are dependent on a handful of motivated and active members, who produce

---

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

---

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

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

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

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

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

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

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

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

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

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

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

## What Lies Behind Our Ritual

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

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

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

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

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

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

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

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

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

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

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

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

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



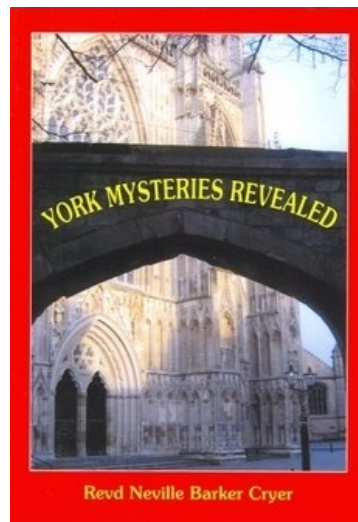
*I strongly believe that the young professional men who are today joining the craft are in search of such background information as they try to explore, understand and appreciate more of their fleeting references in the ritual.*

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

Let's encourage our young masons, in particular, to research and write about the historical foundations of the structures, personalities and events behind our ritual and enrich their understanding of its lessons.

As Masons we constantly strive to seek "more light".

## Book Review.



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

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

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

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

Learn -

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

Why masonic legends claim Freemasonry was founded in Yorkshire.

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

Discover -

The truth about the mysterious King Æthelstan.

The true origins of the American York Rite

The hidden mysteries of the City of York

The first Recorded Speculative Masonic Initiations.

The first Royal Arch Chapter in the world

The truth about the rival Grand Lodge of All England

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

## An Introduction to the 'Kidd Collection'

© 2016 Neil Wynes Morse

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

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



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

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

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

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

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

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

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

Princes of Jerusalem.

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

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

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

Degrees of Perfection KVR ms 1861.

Sovereign Grand Inspector General 33°.

Degrees of the Ancient and Accepted Rite 1860.

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

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

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

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

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

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



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

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

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

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

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

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

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

Elsewhere in the Collection Lewis gives the

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

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

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

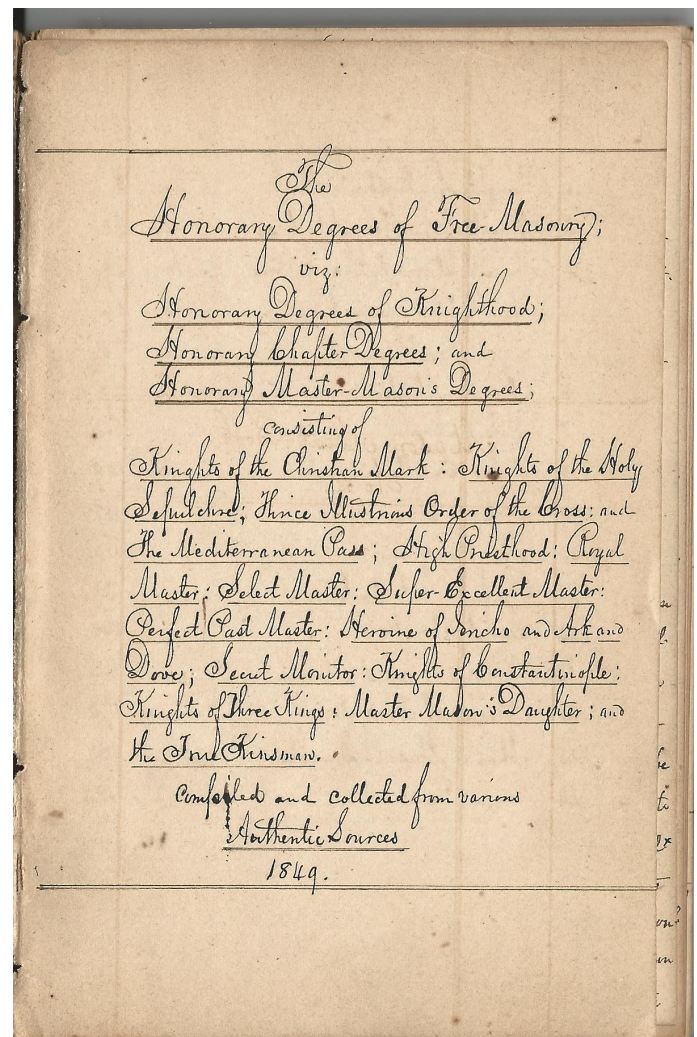
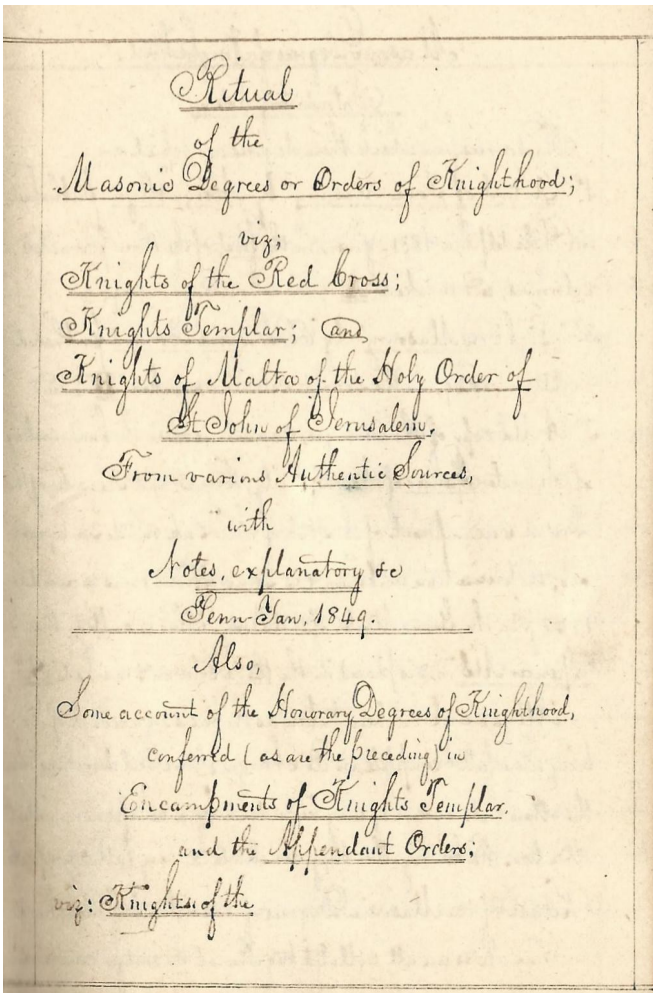


Image II: Title page of Vol. II.

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



Left Image III: Title page of Vol. III.

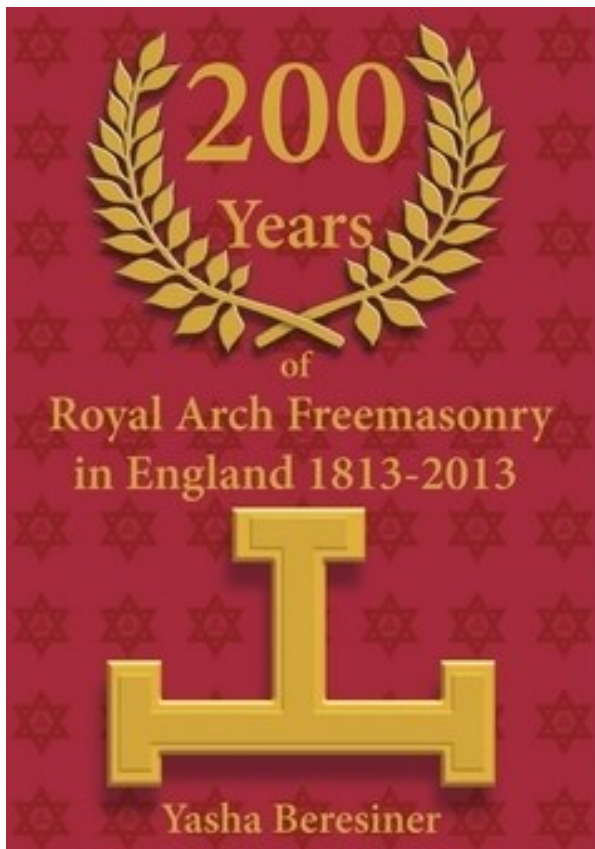
Image IV Below:

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

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

| A    |  | B    |  | S.      |  |
|------|--|------|--|---------|--|
| Line | Knights of Red Cross According to Collyer's Ritual   | Line | Knights of Red Cross According to  | Line    | Knights of Red Cross According to Spencer's "lib"  |
|      | <u>R.C. Opening.</u>   |      | <u>Opening</u>   |         | <u>Opening</u>   |
| 1    | At the sound of the trumpet the line are formed; the Master of Cavalry then says: "Sir Knight Warden where a Council of Red Cross Knights is about to be opened what is thy first duty?" | 1    | At the sound of the trumpet the line are formed; the Master of Cavalry then says: "Sir Knight Warden where a Council of Red Cross Knights is about to be opened what is thy first duty?" | 1       | At the sound of the trumpet the line are formed; the Master of Cavalry then says: "Sir Knight Warden where a Council of Red Cross Knights is about to be opened what is thy first duty?" |
| 2    | Warden: "To see the sentinels are at their respective posts & the Council Chamber duly guarded."   | 2    | M. of C. to Sir Kt: "R. C. is about to be opened."   | 2       | SM: "Sir Knight Master of Cavalry and you will form the line preparatory to opening a Council of Red Cross Knights" (and returns to his apartment).                                      |
| 3    | M. C. "Attend to that part of your duty & inform the Captain of the Guard that we are about to open a Council of Red Cross Knights for the despatch of business."                        | 3    | W. "To see the l. b."  | 3       | Ch. de Knights being previously armed falls into rank  |
| 4    | The Warden goes to station the guard (Duchess) returns and says: "The sentinels are at their respective posts & the Council Chamber in duty guarded."                                    | 4    | M. C. "Please attend to business."   | 4       | (The same as first paragraph in Collyer except the words "becomes you" instead of "is the" in the 5th line)  |
| 5    | M. C. "Sir Knight Warden are all present Knights of the Red Cross?"  | 5    | Sent. are at their resp. posts   | 5       | Same as Collyer - omitting "are" in line 6.  |
| 6    |  | 6    |  | 6 to 8  | M. C. "Perform that duty"  |
| 7    |  | 7    |  | 9 to 12 |  |
| 8    |  | 8    |  |         |  |
| 9    |  | 9    |  |         |  |
| 10   |  | 10   |  |         |  |
| 11   |  | 11   |  |         |  |
| 12   |  | 12   |  |         |  |
| 13   |  | 13   |  |         |  |
| 14   |  | 14   |  |         |  |
| 15   |  | 15   |  |         |  |
| 16   |  | 16   |  |         |  |
| 17   |  | 17   |  |         |  |
| 18   |  | 18   |  |         |  |

# Book Review



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

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

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

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

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

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

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

ISBN: 9780853184393

£19.00 Book available online here.

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

## About the Author



### Yasha

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

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

From WBro Damien of Lodge Devotion

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



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

Grand Lodge Ireland is the Second Oldest in the world.

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

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

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

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

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

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

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

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



Above, Square and Compass with Shamrock

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

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

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

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



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



Dan O'Connell Hotel in Carlton in Melbourne.

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

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

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

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

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

Sláinte! (Cheers!)

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

## Dunckerley, Thomas,

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

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

---

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

---

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

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

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

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

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

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

## THOMAS DUNCKERLEY

### His life and his maritime career

by Jean-Marc Van Hille

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

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

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

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

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

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

HMS *Namur*, 14 April 1742, apprentice.

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

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

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

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

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

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

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

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

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

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

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

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

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

#### Endnotes

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

#### Bibliography

Chudley, Ron: *Thomas Dunckerley, A Remarkable Freemason*, Lewis Masonic, London, 1982.

Cryer, Revd N B: *L'Arche et l'arc en ciel*, Éditions SNES,

Toulouse, 1999.

Newton, Edward: 'Brethren who made Masonic history' in (1965) *Ars Quatuor Coronatorum*, vol 78, pp 134–138, 1966.

Rotch, C D: 'Thomas Dunckerley and the Lodge of Friendship' in (1943) *Ars Quatuor Coronatorum*, vol 56, pp 59–113, 1944.

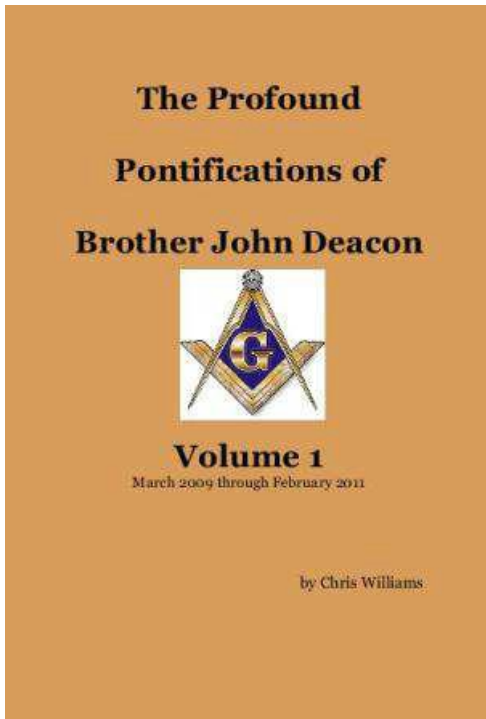
Sadler, Henry: *Thomas Dunckerley His life, Labours and letters*, London, 1891.



(Portrait by Thomas Beach, 1787)



## Book Review



### The Profound Pontifications of Brother John Deacon

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

Author: Chris Williams

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

Verdict: Excellent

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

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

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

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

Unlike the Tyler's Talks, the Pontifications have a

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

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

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

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

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

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

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

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

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

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

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

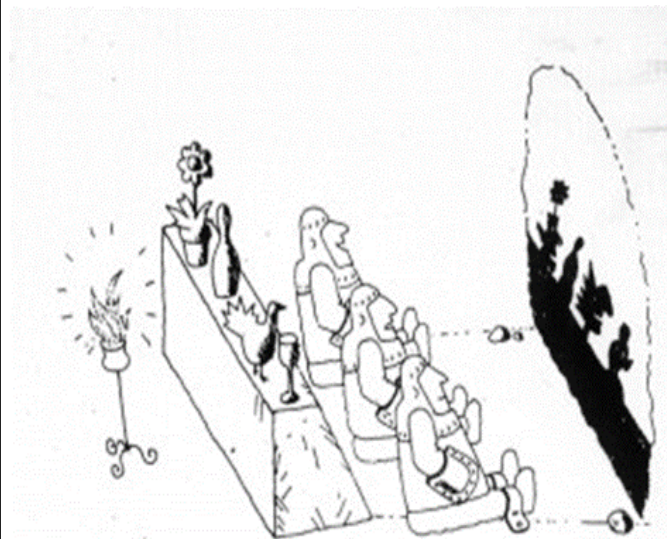
### **'The Allegory of the Cave' by Plato**

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



### **The Cave**

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



These prisoners have been here since birth and have

never seen outside of the cave.

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

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

### **The Shadows**

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

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

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

### **The Game**

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

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

### **The Escape**

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

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

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

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

### **The Return**

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

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

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

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

### **The Cave**

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

trapped in a 'cave' of misunderstanding.

### The Shadows

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

### The Game

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

### The Escape

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

The Sun represents philosophical truth and knowledge

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

### The Return

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

### Comment.

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

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

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

So what has this to do with Masonic Research?

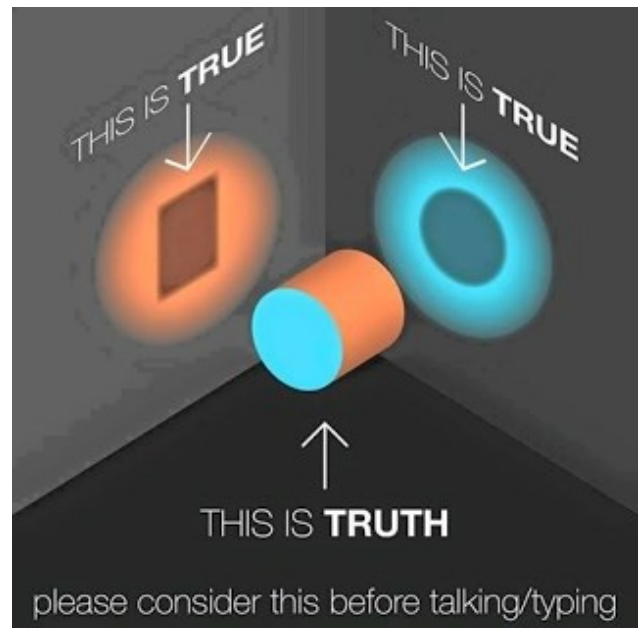
Can we relate any of this to what we do?

Are we chasing shadows?

I found the graphic below on a website.

Contemplation of this, I believe, is most profound.

How about some comments.



### From the Editor.

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

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

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

That is if you read this far.

## Legal stuff About *Harashim*

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

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

### Copyright and reprinting

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

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

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

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

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

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

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

### Contents

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

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

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

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

Material submitted for publication must be in a digitised form on a CD or DVD, or Memory stick addressed to the editor, Harvey Lovewell 87/36 Anzac Ave Mareeba 4880 Queensland Australia. Or email to [harbar88@gmail.com](mailto:harbar88@gmail.com)

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

### General correspondence

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

7 Devon Ave Coburg Vic 3058

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

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

Following are some notes on Research.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

\*\*\*\*\*

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

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

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

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

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

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

Why is it so cheap here?"

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