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FREEMASONRY

The Darebin Research Papers



"Sequendo Lampada Disco"

The Victorian Lodge of Research – No. 218

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VICTORIAN LODGE OF RESEARCH No218

Volume 28

Sequendo Lampada Disco

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Master in 2014 - WBro Brendan Kyne (ed.) KL

Secretary in 2014 -WBro Bro. Doug Groom

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Back Cover: WBro Brendan Kyne, W. M. for 2014

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Forward by our Worshipful Master

Dear Reader,

As previously stated by many of my predecessors, it is indeed a privilege and honour to have served as the Master of this venerable old Lodge. The quality and diversity of topics covered by the presenters in 2014 was outstanding and I am sure that every Freemason who reads this edition will find something of interest.

We opened the 2014 year with an insightful paper on “The Life and Times of Masons at the time of the Regius Poem”, by the IPM of the Lodge, RWBro John Molnar, a slight break with tradition as it is our usual custom for the Master to give a paper on his last night (a tradition that unfortunately will be overlooked again in 2015).

The Lodge also hosted the inaugural Graeme Love Memorial Post-Graduate Scholarship in Fraternal Studies, presented by Mr Graeme Williams from the Savage Club. VWBro Graeme Love was a driving force, backbone and pillar of the Victorian Lodge of Research for nearly 35 years so it is fitting that there is Research Scholarship in memory and honour of his dedication to Masonic research and education.

In 2014 we again had the successful 3 Short Papers night, which provides an opportunity for Freemasons to develop a paper, test-out a thought or deliver a short perspective. The three short papers in 2014 covered the historical, symbolical and spiritual aspects of Freemasonry and we are sure they will meet with your approbations.

With the year 2014 being the 125 anniversary of the United Grand Lodge of Victoria the latter part of the Lodge’s programme was focused on aspects of Freemasonry in Australia and in particular in the State of Victoria. Amongst those presentations we had Samantha Fabry, Collections Manager – Freemasons Victoria, provide a comprehensive view of the efforts taken thus far in the documenting and storage of the archives of Freemasons Victoria, and of the on-

going efforts to retain as much of the current physical heritage as possible.

As a lodge of research it is heartening to know that our archives and heritage are being preserved and conserved, whilst also being properly documented. The cataloguing and documenting of the rich heritage of Freemasonry in Victoria will be such a vital resource for future generations of Masonic researchers.

The Lodge's Certificate of Masonic Studies Course continues to grow in popularity and it has gradually built a solid reputation with over 80 having completed the course since 2012 and there is currently another batch of keen students undertaking the course. The value and usefulness of the course has been recognised at the highest levels and successful students can now have their course certificate presented to them by the Grand Master at the Quarterly Communications of Grand Lodge.

Sincere thanks to the Administrative table – WBro Doug Groom - Lodge Secretary, VWBro Alan Jennings – Convenor of the Correspondence Circle, WBro Murray - Treasurer, WBro John Manning - Research Group Chairman, WBro Iain Taylor - Chairman and co-ordinator of the Certificate of Masonic Studies Course and David Pederick - for IT and social media management.

The Lodge's 2015 programme looks set to be another great year of papers delving into the realms of all that is Freemasonry – please refer to the 2015 syllabus on page 153 of this edition.

Fait Lux

Brendan Kyne

(Editor's note – Current publication and editorial team WBro Iain Taylor and WBro Brendan Kyne)

Submissions

All papers must be submitted in English. The text is to be sent to the editor as an email attachment unless otherwise arranged. Accessible formats include the following: .doc, .rtf, .txt, .docx and .pdf. Please ensure that no password protection has been included. No tabs, indentations, or any other formatting (except for italics) is to be used. Subheadings should be **Bold** on their own line with no other included formatting.

Conventions used: Upper case for B(rother) if a specific Brother, else lower case; upper case for F(reemason) or M(ason) if a specific reference, else lower case. All dates to be in the following styles: 8 Jan 2006, else 567BCE or 789CE. If Endnotes are used (rather than footnotes), then they should be numbered sequentially at the *end of the document*. A paper to be published needs a bibliography and/or references, e.g., Jones, B.E., *Freemason's Guide and Compendium* Harrap, London, 1950. ISBN 0245561250

The paper should be original work and should present either a new idea, argument or discovery which constitutes a material statement concerning an aspect of freemasonry The paper to be delivered should not have been previously published.

Receipt of papers will be acknowledged. Please indicate your preference when submitting a paper, e.g., To be delivered; To be read by someone *other than yourself*; or for *publication* only (not delivery).

Publication deadline - Papers must reach the Lodge by the end of October for publication of Transactions in March of the following year.

Any paper contained herein may be *read* or discussed (by any brother) at any Lodge or other masonic body with no prior permission. Courtesy dictates that appropriate credit is given to the original author and the source, and the lodge would be pleased to

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Submitting a Paper

- 1) To submit a paper for publication or presentation at the Lodge, please send a copy to the Lodge so that an appraisal regarding its eligibility. The following process ensues (discussion with editorial panel members by prospective authors is most welcome):
- 2) Paper is submitted within Editorial Policy;
- 3) The paper's content is confidential until delivered by yourself;
- 4) Judged to ascertain whether it is masonic or masonically orientated, and offers something new (your paper's point of view, concepts, and/or conclusions, are not judged by any editorial panel members other than these criteria);

- 5) Determination will be made according to whether the paper:
- a. has something to offer, is deliverable, and is publishable;
 - b. has something to offer, but is considered not long enough to provide for adequate *discussion*, though is definitely worth *publishing*;
 - c. has a good basis but needs more work (reason/s given);
 - d. does not meet criteria (reason/s given).

Lodge Meetings

4th Fridays, February to October (February Installation), at 7.30 pm at the Darebin (Ivalda) Masonic Centre, 42 Salisbury Ave., Ivanhoe, Victoria, unless specifically mentioned otherwise. Melways Map Ref: 31D9

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Full Membership

A brother may be admitted as a Full Member of the Lodge, if at the time of proposition, he is a Master Mason and a subscribing member of a Lodge under the United Grand Lodge of Victoria (or Grand Lodge in amity with UGLV).

Correspondence Circle Membership

Membership of the Correspondence Circle is open to all Master Masons in Good Standing of any recognised Jurisdiction. Please use the application form at the end of this publication.

Chapter One

Life & Times of the Stone masons at the time of the Regius Poem (c1390) Delivered before the Lodge by *RWBro John Molnar (218 IPM)* On Friday 28 March 2014

INTRODUCTION

Jones says “Freemasonry has two histories – the one legendary and traditional, going back almost to the dawn of architecture; the other authentic, covering a period of a few hundred years and deriving in some part from the ancient craft guilds and fraternities whose fortunes rose and fell in England (and we should add elsewhere in Europe) with the Gothic period; in that particular period are believed to lie the main roots of world freemasonry.” (Jones p19) Of course, the Regius MSS (or Halliwell Poem) is the oldest known example of the “Old Charges” which has come down to us, and I will make some comments about that later in this paper.

It seems to be a common view that the medieval masons moved across the European countryside from the site of one great cathedral or castle being built by kings, great prelates or important nobles, to another. Taking their skills with them, as they were illiterate they needed particular signs and words so that the masons at their destination, would recognise them as having the requisite skill in the Craft. They worked, ate, slept and played in the “lodge” set up for them on the south side of the building (to catch the sun in the northern hemisphere). Taking their sons, or other young men and boys in the locality, on as apprentices the lodge might also be the place of instruction in their trade.

However, it is said to be unlikely that there was anything of a “symbolical” or “speculative” kind in their teachings. Jones says: “We seem to miss some evidence that would more amply and definitely link up the Old Charges with our ritual.” (Jones p 94)

This appealing, rustic and idealised scene needs “unpicking” in my view in respect of several matters which seem to be assumed in this story, and which I think need clarifying from the historical point of view.

1. Were they “Travelling Masons”?

Despite support from some eminent masonic writers, such as Gould, Macaulay and others, the idea of the “travelling mason” may be more an exception than the rule. Jones notes: “There is no reference to the tradition in literature earlier than the seventeenth century”. (Jones p 45) At one of the large gothic cathedrals, masons could be employed over many generations.

Rheims was begun about 1211, and although the west façade was finished about 1255, construction of the towers dragged on until the fifteenth century. (Schutz p 60) After a fire in 1194 a new building was begun at Chartres. The vaulting of the choir was complete by 1220 but the cathedral was not consecrated until 1260. Work on the flying buttresses was still going on in the first part of the fourteenth century. (Schutz p 80)

Beauvais was commenced in 1225. Although the choir was completed in 1272, various collapses of the vaulting meant reconstruction and strengthening dragged on until the end of the fourteenth century. Further, the building was extended westward after the Hundred Years War, and the south and north transepts and crossing date from 1500. The crossing tower was not completed until 1569! (Schutz p 44)

With work going on for such a long time at the one site, it seems unlikely that the masons engaged would need to move around looking for work. Even smaller jobs could take a long time. At Vale Royal Abbey “building operations continued for fifty years. Caernarvon Castle took thirty-eight years to complete: when building at Eton College ceased for the time being in 1460, the work had been in progress nineteen years.” (Knoop & Jones 1 p 134)

The idea that groups of masons were permitted to travel across Europe under the protection of a Papal Bull or licence, seems to be unprovable (see the discussion in Jones pp 45-49 and Knoop & Jones 2 pp 60-1). The “Comacine Masters” of Italy, or the French “Compagnonnage” probably just refers to groups of masons working together on a particular site. As far as

the French “Compagnonnage” is concerned the term simply means “those who eat their bread together”, from which word we get the English “companion”. (For a detailed review of the Compagnonnage see Knoop & Jones 2 pp 56-60)

Batham states: “As far as the origins of the Compagnonnage is concerned, it is emphasized that its existence was known in the 16th century but, as with Freemasonry, there are legends dating it back to the pre-Christian era and linking it with ancient religions. Also, as is the case with Craft Masonry, these legends are entirely without foundation and it is pointed out that in spite of the claims put forward...there is no evidence of the existence of the Compagnonnage, or a similar organization, in the 15th century, let alone earlier than that.” (Batham p 242)

It seems to be true, however, that masons might “migrate” to work on a particular site – either because there was no work in their home district (Jones p 50) or because they were “impressed” (as forced labour) by order of the king or the Church. Jones gives the following examples:

“In 1360 thirteen sheriffs were ordered by the Crown to send 568 masons to Windsor; in 1361 seventeen sheriffs were ordered to send 1360 masons. Many more were wanted in following years (citing Knoop)... In 1370 Master Henry de Yevele, thought to be of Yeovil, and Master William de Wynford, were each ordered by the Crown to take fifty hewers of stone, the one in London and nearby counties and the other in Somerset, Dorset etc and bring them to Orwell...In 1377 Henry de Yevele was appointed to take masons wherever found for work on the Palace of Westminster and the Tower of London, with power to imprison the disobedient, but he was not to take masons in the fee of the Church.” (Jones p 52)

Professor Bonney was of the view that “even before the death of Edward the Confessor (1065) the frequent intercourse with Normandy led to the occasional employment of its architects for the most important works, as is the case of his abbey at Westminster, and probably that built by Harold at Waltham.” (Bonney p xxiv) But this was at a time in the Romanesque period when perhaps the building skills in stone in Anglo Saxon England – where most of the construction was clearly still in wood – just weren’t available, so had to be imported.

It has been suggested that where a large project, such as a cathedral, was concerned, the supply of local masons would have had to be supplemented by outsiders. For example “of the 131 masons employed at the building of the Cistercian Abbey of Vale Royal at Delamere, Cheshire, during the three years 1278-80, we estimate that only 5 per cent, or 10 per cent were local...Only about the same percentage of the masons employed at Beaumaris and Caernarvon Castle in the early fourteenth century, were of Welsh origin.” (Knoop & Jones 1 p 74, and pp 142-44)

Accordingly, it would seem that the medieval stonemason might well travel some distance to find work, but once there – unless impressed by the king’s authority – he might remain on the site to see his son, or even his grandson, continue the work.

2. Were they “Free”?

As noted above, there is much evidence that masons were “impressed” to work on major projects. To that extent, they were not free, and this raises a further issue which must have affected many masons. Most craftsmen or artisans, would have been “tied” to a lord as a serf, under the feudal system. (This might be especially so, if the mason was being trained in a quarry owned by his lord – see below.) It must be remembered that the great prelates and monasteries were just as important feudal masters as were the king and nobles. This will have restricted the craftsman’s ability to travel, as he would have been prevented from leaving his lord’s lands without permission. With the rise of towns, however, craftsmen – once resident there – could have greater personal liberty. Eventually, of course, the craft guild system arose in the larger towns. This gave the craftsmen the status of “burghers” – and an independent status - in keeping with the growing economic and political power of the burghs and cities, which were receiving Royal Charters of the corporate status.

It is sometimes asserted that the master builders (architects or designers) of the gothic cathedrals and large feudal castles were clerics, and were therefore bound to, and under the authority of the Church, again without freedom of action. On this view, the masons were only craftsmen undertaking the work designed by others. There are no doubt clerics who built what they themselves designed. A famous example is St Francis of Assisi, who is said to have rebuilt the church of St Damiano with his own hands. (The story is possibly apocryphal. See Thompson.)

However, Abbot Suger (abbot of Cluny from 1122 and Regent of France while Louis VII was on the Second Crusade from 1147) certainly designed the Abbey Church at St Denis, which became the site for the French monarchy's coronations and funerals. Before 1140 he built the new twin-towered west front, and by 1144 had added a new choir. "These two architectural achievements served as models for every new development in what became the French gothic style in the age of cathedral building." (Schutz p 24) He was clearly very involved in the work on site. Lord Clark tells of an episode where the Abbot's carpenters told him they could not obtain timber of the size he required because "trees just didn't grow that tall. He thereupon took them to the forest where the Abbot found a dozen answering to his needs and had them felled." (Clark p 49)

Whilst it is true that Suger himself was "hands on", and wrote reports of the building's measurements, the fact that he does not mention the name of a master builder does not mean that there wasn't one. The fact is that we know that master masons were generally in charge of the works. We know their names: Giselbertus at the Abbey of Vezelay (Clark p 59), Henry of Reims (Rheims) at Westminster Abbey (1243-53), John of Gloucester, at Woodstock, Gloucester and Westminster (1253-61).

No doubt, as Jones points out, the ecclesiastical patrons took the credit: "(Bishop) William of Wykeham (1324-1404) who was Chancellor of Edward III and Richard II (was) claimed to have built parts of Windsor Castle, the Cathedral and College at Winchester, and to have founded New College Oxford." (Jones p 43)

But there seems no reason to believe that the expert mason craftsmen – whose names we do know- were responsible, not just for the construction but also for the design of the building, and the solution of the complex architectural problems which were encountered. At Canterbury Cathedral (begun 1174) we know that William of Sens (where the cathedral had been started in 1140) produced the design. (Schutz p 222) His successor was William the Englishman, who completed the choir in 1184. (Prof Bonney reports that the former "fell from a scaffolding and received such serious injuries that he was obliged to give up the charge of the work." See Bonney p 3)

Accordingly, it would seem that the master masons during the medieval period had at least some freedom – baring impressment on the king's authority – and that (with notable exceptions) were independent agents, not in clerical orders under church authority.

3. How did they live?

Knoop and Jones note that the names of many thirteenth and fourteenth century masons were place names of areas where stone was quarried. There is evidence that masons trained up in, or were recruited from quarrying areas, and “much stone was worked up partially, or completely in the quarries.” The “trainee” mason would then graduate from quarrying, to preparing the stone, and eventually to laying, or fine carving. There is much evidence of masons working in the quarries, and of lodges being established there. (Knoop and Jones 1 p 76) Although there was much preparation then at the quarry (to save the transportation costs of unworked stone) it would be most likely that “in the workshops or lodges attached to abbeys and cathedrals that the experience and training was gained which turned rough stoneworkers into finished masons capable of achieving the most splendid examples of medieval craftsmanship.” (Knoop and Jones 1 p 79)

The erection of a “Loge” (early records show it spelt in the French way) was the first thing to be done at such a building site. Jones gives numerous references to the masons' lodge: “In 1320 a man was paid to clean out the lodge at St Stephen's Chapel, Westminster. In 1321, 2s6d was paid for straw to cover the lodge at Caernarvon Castle. In 1325, the workmen at York Cathedral were to take their meals within their lodge...In 1369-71 there was provided a lodge for masons at the building of Windsor Castle.” (Jones p 35)

We know they earned wages. Knoop and Jones set out an interesting study of various wage records dating from the late fourteenth century. There are examples of “learners or inexperienced stone workers” gaining higher wages as they gained experience and the quality of their work improved. (Knoop and Jones 1 pp 80-85) A contract of 1359 between the Dean and Chapter of Hereford Cathedral and John of Evesham included a condition that he was to instruct the labourers under him in the “arts of masonry and carpentering.” (Knoop and Jones 1 p 80)

While wages were generally stated at a weekly rate, some masons were hired “by the year” and some were even retained for life: “[At] the

Cistercian Abbey of Cupa-Angas in 1485, John, the mason, was hired for 5 years; in 1492 Thomas Mowbray, mason, was hired for 5 years, whilst in 1497 he was hired for the term of his life.” (Knoop and Jones 1 pp 95-6) It is unlikely, however, that such appointments applied to anyone other than master masons in the highest ranks of the craft.

There are several terms used for “mason” which seem to indicate a hierarchical structure to the craft by reason of the different tasks they were engaged in: at the top the hewers or cutters, then setters or layers, and hammerers or scapellers, who seem to have worked mostly in the quarries. Above them all were the freestone masons. (Knoop and Jones 1 pp 83-86) The difference in these classes can be seen by the different pay rates that applied. The inference is that they were promoted over time from the lower to the higher classes. (Knoop and Jones 1 pp 88, 109 and 111-14)

There is evidence, however, that some diversified their interests, either taking agricultural property (see Knoop and Jones 1 p 107), or hiring out horses and carts, and dealing in stone. (Knoop and Jones 1 pp 99-100, and 104.) This would have been important, as during the winter months, work on the building sites mostly ceased. (Knoop and Jones 1 pp 131-3)

The hours of labour differed over the year. We can see this from the difference in summer and winter rates of pay. “The London regulations of 1275 and 1296 fixed the mason’s daily wage without food as 5d in summer (Easter to 29 September), 3d in winter (11 November to 2 February) and 4d in spring and autumn.” (Knoop and Jones 1 p 116) From the Vale Royal Abbey building accounts in the late 13th century, there are notes stating at the start of November “Here the payments are decreased on account of the short days” and at the beginning of February “Here the payments are increased on account of the longer days.” (Knoop and Jones 1 pp 116-17)

The Masons Ordinances of 1370 fixed the winter hours as “from daylight until dark, with one hour for dinner and 15 minutes for ‘drinking’ in the afternoon. The summer hours were from sunrise to 30 minutes before sunset, with one hour for dinner, 30 minutes for ‘sleeping’ and 30 minutes for ‘drinking’.” (Knoop and Jones 1 p 117)

One issue to be considered is their health. Grit and stone dust from their daily work would have affected their lungs and many will have contracted silicosis, and lived comparatively short lives. (Knoop and Jones 1 p 90) John

of Evesham's contract provided that if illness prevented him from working for one or two weeks, he would still get his full pay, but if the absence was longer, he got only 12 pence a week (instead of three shillings). There are other examples of such arrangements, effectively amounting to a pension if the master mason became disabled or infirm. (See Knoop and Jones 1 p 96)

4. Were they organised as a "Craft"?

Although the guild regulations for more than 40 trades are prescribed in the "York Memorandum Book" none relate to masons. "The same is true at Norwich, Leicester, Bristol, Coventry, and Nottingham, so far as the published records are concerned." (Knoop and Jones 1 p 151) Although the London Municipal Regulations regarding masons date from 1356 (dealing with wages and the like) there is no evidence of guild organisation until 1376 "when four masons were elected to the Common Council to represent the mistery." (Koop and Jones 1 p 152)

Further, there appears to be not much evidence of formal apprenticeships (seven years stated) "according to the usage of the City." (Knoop and Jones 1 p 154) As apprenticeship was an avenue of membership of a guild, and then to the "freedom" of a borough, the latter may not have been as likely to be achieved amongst the masons as it might have been for other crafts. It is not until quite late – the Statute of Artificers (1563) that we find references to the wages of a mason's apprentice. (Knoop and Jones 1 p 161)

5. What did they believe?

When looking at the cathedral at Chartres, Lord Clark stated that the idea that the structure was based on a very complex scheme of geometry seemed to him "very hard to credit." (Clark p 52) However, he did concede "to medieval men geometry was a divine activity. God was the divine geometer, and this concept inspired the architect." Further, however, Chartres was the centre of a school of philosophy devoted to Plato, and in particular the study of Plato's *Timaeus* – in which is set out that philosopher's theories of geometry (and involving what became known as "Platonic Solids"), the whole universe interpreted as a form of measurable harmony. (See Ball's account of the cathedral school at Chartres, and particularly his reference to the work of Thierry of Chartres who became chancellor of the school in 1142; Ball pp 108 -113, and 118-120)

Ball quotes Otto von Simson: “The first gothic...in the aesthetic, technical and symbolic aspects of its design, is intimately connected with the metaphysics of ‘measure and number and weight’. It seeks to embody the vision that the Platonists of Chartres had first unfolded, no longer content with the mere image of truth but insisting upon the realization of its laws. Seen in this light, the creation of Gothic marks and reflects an epoch in the history of Christian thought, the change from the mystical to the rational approach to truth, the dawn of Christian metaphysics.” (Ball p 122) It seems impossible for us now to prove that the masons working on the gothic cathedrals had so intellectualised their work.

If the Regius Manuscript is any guide to what they believed, although there was a belief (or story) that masonry was of great age, King Solomon’s Temple did not figure prominently. (See Hodapp for a translation into modern English.) The art of geometry, as taught by Euclid, was key. King Athelstan gets an honourable mention, as somehow bringing masonry to England, and giving some of the rules still (allegedly) current in their day – the idea of an annual assembly of the whole craft and so on. Much time is spent in the poem on behaviour in Church, and at the festive board etc. No King Solomon’s Temple – although Noah’s flood and the Tower of Babylon are referred to, as well as the Four Crowned Martyrs (also taken to be masons).

The Cooke Manuscript, dated to the early fifteenth century, also makes much of the science of geometry, and Pythagoras is praised. The Tower of Babel gets a mention and it is Abraham, not Noah, that figures in transmitting the knowledge of masonry.

What does this mean? First, it suggests that masons believed the craft was very old, though whether they actually believed the truth of the ‘stories’ they told about it is another matter. Perhaps, the stories were really considered to be “allegories”. Secondly, geometry was the key to the science. Thirdly, masons considered themselves to be an honourable fraternity which had been supported by kings anciently. Lastly, membership of the fraternity required certain moral behaviours, as well as certain rules governing masonry as a craft.

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Chapter Two

Menzies Grand Vision Graeme Love Memorial Scholarship Delivered by Mr Graeme Williams On Friday 23 May 2014

Introduction

Graeme Williams MA was the recipient of the inaugural **Graeme Love Memorial Post-Graduate Scholarship in Fraternal Studies** awarded “for research into Freemasonry in Victoria, or related fraternal organizations and social issues.” His research topic however was not into Freemasonry per se but was of another organisation formed at much the same time in Colonial Victoria. The said organisation is a private men’s club, the Melbourne Savage Club and the Yorick Club which preceded it and with which it was later to merge. The talk given focuses on a chapter in his thesis and outlines some strong links with Freemasonry in the course of the talk.

The Thesis

Before I talk about Menzies, I would like to provide a brief overview of my thesis itself, which was titled *A Socio-Cultural Reading: the Melbourne Savage Club through its collections*. The Melbourne Savage Club and its predecessor, the Yorick Club, were both formed in the late nineteenth century similarly to Freemasonry Victoria. The timeline below shows how the two Clubs emerged at roughly a similar time to Freemasonry who’s first Grand Master, The Hon George Coppin, founder of Australian theatre was also an active member of the Yorick Club. The Savage Club also boasts strong links with freemasonry and its first President, Dr Harvey Astles, a former President of the Melbourne Club, was described in the Savage Club history as a ‘prominent ‘freemason’. I have also shown on this timeline, when Menzies joined both the Freemasons and the Melbourne Savage Club as a young barrister. There is certain synergy between these two Clubs and the Masonic movement as both were formed by gentlemen with similar shared ideals and values. Both Clubs were anchored in the arts and were founded on this basis.



Fig. 1 100 Year Research Timeline

Menzies, Modernism and the Australian Academy of Arts

When Robert Gordon Menzies joined the Melbourne Savage Club in 1925 at the age of thirty he had been a Mason for five years and had been at the Victorian Bar for seven years and he was not only closely involved with many members through the law and politics but he had also made friends with many Savages in the Melbourne art world. One reason why this came to be was that, only the previous year, he had been embroiled in a lengthy case¹ of *Falcke vs Herald and Weekly Times* where visiting English 'art expert', Captain Shirley Falcke, took libel action against fellow Freemason, James Stuart MacDonald, art critic for his friend Keith Murdoch's *The Herald*.

¹ This case is described in: Eileen Chanin, Judith Pugh, and Steven Miller, *Degenerates and Perverts: The 1939 Herald Exhibition of French and British Contemporary Art* (Carlton, Vic.: Miegunyah Press, 2004) 1 v. at 274-6.

Both MacDonald and Murdoch were already active members of the Melbourne Savage Club and Savage Leo Cussen² and Menzies appeared for them whilst another Savage, Stanley R. Lewis, appeared for the appellant. Witnesses for MacDonald included Savage artists, Charles Wheeler, George Bell, Louis McCubbin, Harold Herbert, William B. McInnes, Blamire Young and John Longstaff. Another Savage, Mr. Justice Schutt, sat on the bench when an appeal was lodged.³

When he joined the following year, Menzies very quickly got involved in the politics of the Club, joining the General Committee in 1927 at the age of thirty-two and serving on it for two years before resigning in 1929, a year after he had entered politics as a member of the Legislative Assembly and in the same year that he took silk to become a King's Counsel.

In 1932 Menzies was the youngest man in the Ministry of another Savage, Sir Stanley Argyle,⁴ and held positions as Victorian Attorney-General, Solicitor-General, Minister for Railways, and Deputy Leader of the United Australia Party, arguably also the most able man in Cabinet. According to Joanna Mendelssohn, biographer of former Yorick Club member Lionel Lindsay, it was around this time that Menzies first proposed the idea of an Australian Academy of Art⁵ based on England's Royal Academy. Menzies, whose artist friends included Lionel Lindsay and Savage members, J. S. MacDonald, Harold Herbert and John Longstaff, was opposed to the emerging Modernism and saw the establishment of the Australian Academy of Art as necessary to restore authority to tastes challenged by Modernism.

² Menzies enjoyed the distinction of being the first pupil of Owen Dixon. Recounted by Judge J. G. Norris in Cameron Hazlehurst, *Menzies Observed* (Hornsby, N.S.W.: George Allen & Unwin Australia, 1979) 388 p. at 36.

³ Dow, *Melbourne Savages, a History of the First Fifty Years of the Melbourne Savage Club* at 64.

⁴ The Honourable Sir Stanley Seymour Argyle KBE was also the second President of the Yorick Club (1928-29).

⁵ Mendelssohn, *Lionel Lindsay: An Artist and His Family* at 194.

By this stage the Melbourne public had been exposed to Modernism when, in 1927⁶, a group of painters, commanded the whole of the West wall at the Twenty Melbourne Painters' annual exhibition.⁷ Four years later, at the suggestion of the *Herald's* managing director, Keith Murdoch, an exhibition of over sixty reproduction modernist prints was opened on the 2nd



September 1931⁸ in the Assembly Room of the Herald Building. Largely as a result, the Contemporary Group of pro-Modernists was formed the following year with Savage artists, George Bell, Arnold Shore and Daryl Lindsay all prominent.⁹

As managing director of the *Herald and Weekly Times*, Sir Keith Murdoch promoted Modernism through his newspapers and through the political influence which these offered him and later employed (Sir) Daryl **Fig. 2**

Menzies by Longstaff - Melbourne Savage Club Collection)

Lindsay as a critic. Melbourne Savage Club artists were strongly represented in the early Modernist movement in Melbourne and a number of publications¹⁰ chronicling the time tell

⁶ McQueen gives this date as 1931.

⁷ The Twenty Melbourne Painter Society Inc. was founded in 1918, included many Melbourne Savage Club artists in its membership, including the early Modernists, George Bell and Arnold Shore. Pinson and McDonald Smith, '90 Years of the Twenty Melbourne Painters Society', at 5.

⁸ The exhibition was opened by the Chairman of the *Herald*, Theodore Fink, an active member of the YORICK CLUB since 1879.

⁹ Bell, Shore and Lindsay had all been active Melbourne Savage Club members. Humphrey McQueen, *The Black Swan of Trespass: The Emergence of Modernist Painting in Australia to 1944* (Sydney: Alternative Publishing Cooperative, 1979) xiv, 178p., 36p. of part col. plates at 22.

of Melbourne Savage Club members and their influence through the Bell-Shore School and the Contemporary Art Group formed by former Savage, George Bell.



Fig. 3 Sir John Longstaff (Self Portrait) - (Melbourne Savage Club Collection)

The conservative Menzies¹¹ pressed on with his plans for an Academy and in 1935, together with another Savage member, Robert (Bob) Croll¹², he approached nine eminent artists, inviting them to form the nucleus of his proposed Australian Academy of Art. Not all of these artists were amenable to this suggestion however, and even the conservative Savages amongst the eminent artists were split on the issue, with McInnes and Longstaff supporting the idea and Streeton in opposition.

¹⁰ Refer to: McQueen's *The Black Swan of Trespass: the emergence of Modernist painting in Australia to 1944* *ibid.*, together with *Modernism Lionel Lindsay, 'Modernism', Art in Australia, Third/67 (1937): 24-25.*, Mary Eagle and Jan Minchin, *The George Bell School. Students-Friends-Influences* (Melbourne: Deutscher Art Publications, 1981a)., June Helmer, *George Bell, the Art of Influence* (Richmond, Vic.: Greenhouse, 1985) 136 p., [32] p. of plates., Rob Haysom, *Arnold Shore: Pioneer Modernist* (Melbourne, Vic.: Macmillan Art Publishing, 2009) 144 p. and Chanin, Pugh, and Miller, *Degenerates and Perverts: The 1939 Herald Exhibition of French and British Contemporary Art.*

¹¹ A Club portrait profiles a young Menzies KC painted in 1935 by Sir John Longstaff. Menzies at this stage was the Federal Attorney-General.

¹² Robert Henderson Croll was the biographer of Tom Roberts.

The Modernists and their supporters were certainly opposed to the Australian Academy of Art and former Savage member and prominent T-Square Club member,¹³ George Bell, soon took up the cudgels for the anti-academy forces. In a letter to *The Herald* of the 16th May 1936, George Bell strongly criticised the Menzies proposal for a 'Royal Academy' in Australia which he claimed will 'not do art any good'¹⁴ and, in 1937, he launched a further trenchant attack on the Australian Academy of Art in the *Australian Quarterly* noting two dangers; 'the Academy would gather power for itself and its members' and 'it would enshrine a standard of sheer ignorance'. Instead of enlightenment, the people of Australia could expect from it merely 'the sanctification of banality' and 'the strict preservation of mediocrity'.

In the midst of this, Melbourne Savage Club artist James Quinn, President of the Victorian Artist's Society, on the 27th April 1937 invited Menzies to open the Society's annual show whilst at the same time he invited the Contemporary Art Group of Bell to exhibit their 'modernist' works on the West wall. Unperturbed by their presence at the gathering, Menzies, after reminding those present that he had been the initiator of the Australian Academy of Art, took it upon himself to attack the modernist works in the exhibition as reported in *The Argus*:

Certain principles must apply to this business of art as to any other business which affects the artistic sense of the community. Great art speaks a language which every intelligent person can understand. The people who call themselves modernists today talk a different language.¹⁵

¹³ The T-Square Club was a dinner club of Architects and Artists who had been meeting at the Savage since 1901 (and who still meet there). George Bell was a past president of the Club and, at the time that Menzies proposed the Australian Academy of Art, it included conservative artists, J.S. MacDonald and W. B. McInnes, both of whom supported the Academy.

¹⁴ George Bell, 'Of the Art Academy Plan', *The Herald*, Sat. May 16 1936 p. 39.

¹⁵ Victorian Artists' Society Exhibition Opened. (1937, April 28). *The Argus* (Melbourne, Vic.: 1848 - 1956), p. 9. Retrieved November 11, 2011, from <http://nla.gov.au/nla.news-article11060157>

This did not resonate well with Quinn¹⁶, who, whilst a Melbourne Savage Club member and former General Committee member, disassociated himself with Menzies' sentiments by: 'repudiating any sympathy that might be construed by the unwary as harbouring for these sentiments'.¹⁷

Over the following week other Savages and former Savages continued the debate in the press, firstly Norman McGeorge in a letter to the editor of the *Argus*¹⁸ stating that 'Mr. Menzies ...does not approve of 'modern art' and accusing Menzies view as being that art should be 'non-progressive' and that 'we should ever be content with representational painting' and then Sir Arthur Streeton with an article in the following week¹⁹, claiming Menzies was wrong and drawing an analogy with the rebels from the Royal Academy in London who formed the New England Arts Club. This drew a prompt response from Menzies in another letter to the editor two days later deferring to a list of those artists invited to join the Australian Academy of Art which was 'selected by artists of the highest standing'.²⁰ In all, the debate raged for nearly three months in the Melbourne Press with both artists and lay people voicing their opinions, either in support of Menzies and the Australian Academy of Art or in favour of the modernists and modern art. This was well documented by Adrian Lawlor who published a

¹⁶ Ironically Quinn became a founding member of the Australian Academy of Art. Refer to Australian Academy of Art *Constitution and Bylaws*, Sydney: Australian Academy of Art, 1937

¹⁷ Adrian Lawlor, *Arquebus* (Melbourne: Ruskin Press, 1937) 216 p. at 17.

¹⁸ Letter to the Editor of *The Argus*, 1 May 1937 as reported in Ann Stephen, Andrew Mcnamara, and Philip Goad, *Modernism & Australia: Documents on Art, Design and Architecture 1917-1967* (Miegunyah Press Series. Series 2; Carlton, Vic.: Melbourne University Publishing, 2006) xxvii, 1039 p. at 131.

¹⁹ Arthur Streeton, 'Art and the Layman: Sir Arthur Streeton's View', *The Argus*, 11 May 1937, sec. Letters to the Editor.

²⁰ Menzies letter to *The Argus* dated 3rd May 1937. For a list of Melbourne Savage Club artists in the First Schedule see page 101.

book, *Arquebus*²¹, later that year summarising the controversy played out in *The Argus* and *The Herald* and arguing strongly for the modernists.

Menzies pressed on however and on 7 July 1937, Robert H. Croll, the secretary Academy of Art, formed only weeks before, wrote to artists inviting them to reconsider becoming a foundation member. The First Schedule of the Constitution for the Australian Academy of Art, included Savages, Longstaff, W. B. McInnes, Arnold Shore, Paul Montford, A. E. Newbury, Harold B. Herbert and James Quinn, the same man who had roundly criticised him at the VAS opening.

At the 1937 election of the first Academy Council, the five elected representatives for the Southern Division were McInnes, Longstaff, Herbert, Heyson and William Rowell, all of whom were Melbourne Savage Club members except for Heyson who was domiciled in South Australia. From 1937 until 1941 Sir John Longstaff was president of the Australian Academy of Art, a friend and intimate of Menzies and J.S. MacDonald, a man described by eminent historian Bernard Smith as 'the hearty and complaisant embodiment of art and officialdom in Australia'.²² In addition to Longstaff as the elected President, another Savage, Robert Croll, was the Honorary Secretary ensuring that the identification of the Club with the Australian Academy of Art was very strong. This association was exacerbated by the Academy meeting at the Melbourne Savage Club when in Melbourne and it probably accounts for works by South Australian and New South Wales artists, Sir Hans Heyson and Henry Fullwood, entering the Club's collection as they were both on the Academy Council and close friends with Lionel Lindsay²³ and the *Heidelberg School* painters.

²¹ *Arquebus* chronicles and provides a unique art historical insight into the heated debates over the role of the Australian Academy of Art because it quotes verbatim virtually all of Menzies key pronouncements on modern art and thus his reasons for advocating an official academy of art. In it Lawlor contests the assumption of Menzies that academic conventions yield timeless clearly verifiable standards in art.

²² Smith, Smith, and Heathcote, *Australian Painting, 1788-2000* at 189.

²³ Heyson was close friends with Yorick artist, Sir Lionel Lindsay. Colin Thiele, *Heyson of Hahndorf* (Adelaide: Rigby Limited, 1968) 320.

After the formation of the Australian Academy of Art, former Savage, George Bell, again emerged as its leading critic and a spokesman for 'modern art' pursuing a prolonged public argument with Menzies. In the June 1938 edition of the *Australian Quarterly* Bell aggressively attacked the Australian Academy of Art accusing it as 'the strict preservation of mediocrity'²⁴ and early the following month he took the lead with a leaflet *To Art Lovers* calling his fellow artists to arms. At a meeting on the 13th July 1938 he proposed a counter society of 'all artists and laymen who are in favour of encouraging the growth of living art'.²⁵

Within a few days, 170 members had joined the Contemporary Art Society and installed Bell as its founding President. It was to prove a diverse and fragmented grouping and included many *avant-garde* painters, especially Social Realists, as well as the Post-Impressionists whom Bell led, and he was



soon to find himself at odds with its lay secretary, the solicitor and art patron, John Reed. On the 6th June 1940, Bell resigned and seceded from the Contemporary Art Society with 83 followers and founded the Melbourne Contemporary Artists, leaving John Reed to become President of the Contemporary Art Society. Speaking later on the Contemporary Art Society, Bell was to claim that after one successful year it was 'ruined by the communist element led by the lay members of the Council'.²⁶

Fig. 4 George Bell (Self Portrait) -

(Melbourne Savage Club Collection)

²⁴ George Bell, 'The Australian Academy: Its Influence on Australian Art', *The Australian Quarterly*, 10/No. 2 (Jun., 1938), (June 1938 1938), pp. 44-48

²⁵ Mary Eagle and Jan Minchin, *The George Bell School: Students, Friends, Influences* (Melbourne, Sydney: Deutscher Art Publications; Resolution Press, 1981b) 272 p. at 14.

²⁶ *Melbourne, State Library of Victoria, George Bell Papers, ibid.*

As the Australian Academy of Art convened at the Savage Club when meeting in Melbourne, a lot of attention was focussed on the organisation at this time and a lot of debate ensued within the Club walls. For the first time, the Melbourne Savage Club was associated within the Melbourne art community as a bulwark of conservatism, a far cry from its bohemian roots and a possible contributing factor to Sir Arthur Streeton ultimately resigning his Melbourne Savage Club membership in 1939, preferring the lower profile of the Yorick²⁷, which was removed from the controversy, notwithstanding the fact that it contained within its membership, such strong Australian Academy of Art supporters as Sir John Longstaff, Harold Herbert, Sir Lionel Lindsay and J. S. MacDonald.

Exacerbating tensions within the Melbourne Savage Club, the Club had a number of artist members at the time who were employed as art critics by the various newspapers, including the Herald Group headed by Savage, Keith Murdoch who was also a trustee of the NGV, whose Director by that time was Savage, J. S. MacDonald, the former Herald critic defended by Menzies. In a report to the NGV Trustees on the 30th October 1939, J. S. MacDonald, trenchantly attacked the 1939 'Exhibition of French and British Contemporary Art: "the great majority of works called 'modern' are the product of degenerates and perverts and that by the press the public has been forcibly fed with it."²⁸

This prompted a major falling-out with Murdoch, the then President of the Library, Museum and Gallery trustees whose *Herald* group of newspapers brought the exhibition to Australia. It was not long before, Murdoch, as the President of the Board of Trustees, edged MacDonald out of his position to replace him with (Sir) Daryl Lindsay, another Savage member whose sympathies towards Modernism were more closely-aligned to his own. MacDonald then went on to become art critic for the opposition *The Age* newspaper from 1943 to 1947.

²⁷ Streeton and Tom Roberts had both joined the Yorick Club back in 1923 on their return from London. Sir John Longstaff joined the following year.

²⁸ McQueen, *The Black Swan of Trespass: The Emergence of Modernist Painting in Australia to 1944* at 36.

Daryl Lindsay and MacDonald had diametrically opposed views as did many of the art critics and artist members who were prominent in both the Australian Academy of Art and Contemporary Art Society, with one Melbourne Savage Club member, Arnold Shore, hedging his bets by holding membership of both²⁹.

Even amongst family members there was not to be consensus and Daryl Lindsay's older brother and active Yorick Club member, Lionel Lindsay was hostile to those artists whom he considered reduced art to sitting room decoration, whether anarchist modernists with their pretentious theory or *petit bourgeois* popularisers, such as William Rowell. He felt that this should give way to *Addled Art* 'high seriousness and the recovery of traditional means of expression'.³⁰

For Lionel Lindsay 'drawing has been the *bête noire* of modernism, for drawing demands discipline, patience, finesse of hand and eye'. To him, modern art was 'a flight from reason, and had, perforce, to attack the foundations of tradition'.³¹

In what were rather controversial views in the early 1940s, when Australia was fighting against fascism in Europe, Lindsay attacked the perceived Jewish domination of the art market, holding Jewish dealers, critics and collectors with vested interests responsible for the popularity of the modernist art which he opposed.³²

²⁹ William (Jock) Frater, a leading modernist and a former president of the VAS and member of both the T-Square Club and Twenty Melbourne painters was also a member of both the Australian Academy of Art and the Contemporary Art Society

³⁰ Lionel Lindsay, *Addled Art* (Sydney: Angus and Robertson, 1942) xvi, 65 p., [8] leaves of plates. Also cited in Richard Haese, *Rebels and Precursors: The Revolutionary Years of Australian Art* (1988 edn.; Ringwood, Vic.: Penguin, 1981) 323 p., [24] p. of plates at 3.

³¹ Lindsay, *Addled Art* at 34.

³² Lindsay defended himself against allegations of anti-Semitism by declaring admiration for his late Jewish friend, the artist E. Phillips Fox.

Arquebus chronicles and provides a unique art historical insight into the heated debates over the role of the Australian Academy of Art because it quotes verbatim virtually all of Menzies key pronouncements on modern art and thus his reasons for advocating an official academy of art. In it Lawlor contests the assumption of Menzies that academic conventions yield

timeless clearly verifiable standards in art. The matter simmered within the walls of the Melbourne Savage Club, for not only was it the meeting place of the Australian Academy of Art but also of the T Square Club, a high-profile group of architects and artists who had met there since 1901.³³



Figure 5: The T-Square Club depart – Alex Gurney 1942³⁴

³³ The cartoon in Figure 5 is signed by many prominent artists such as Arnold Shore, Len Annois, William (Jock) Frater and Gurney, as well as some of Melbourne's most influential architects of the day, Robin Boyd and John Scarborough Although not a Savage, Robin was the son of Melbourne Savage. Club artist, Penleigh Boyd, whose painting, *Warrandyte* 1923, hangs in the Club's Social Room.

³⁴ The cartoon in Figure 5 is signed by many prominent artists such as Arnold Shore, Len Annois, William (Jock) Frater and Gurney, as well as some of Melbourne's most influential architects of the day, Robin Boyd and John Scarborough Although not a Savage, Robin was the son of Melbourne Savage. Club artist, Penleigh Boyd, whose painting, *Warrandyte* 1923, hangs in the Club's Social Room.

In 1942 the T-Square Club were to temporarily disengage from this association and leave Bank Place, much to the relief of Menzies who can be seen lamenting their departure in the caricature in Figure 5 by Club artist Alex Gurney. The cartoon is signed by many prominent artists such as Arnold Shore, Len Annois, William (Jock) Frater and Gurney, as well as some of Melbourne's most influential architects of the day, Robin Boyd³⁵ and John Scarborough³⁶. We can assume that this tiff was only temporarily however as the Melbourne Savage Club archives contain a letter dated 16th December 1947 from Loftus Overend, architect, the secretary of the T-Square Club donating Norman Lindsay's latest work and a letter in response dated 20th February 1948 from the secretary of the Melbourne Savage Club to the T-Square Club, thanking them for the Lindsay donation in memory of Harold Herbert.

The 1940s coincided with some radical movements in Australian art, essentially revolving around three groups, none of whom were to be attracted to the Melbourne Savage Club. The first and most significant of these was the so-called 'Angry Penguins', including Arthur Boyd, Sidney Nolan, John Percival and Albert Tucker, who frequented Heide Park at Bulleen, the home of their patron, solicitor, John Reed. Another grouping was the left-leaning 'Social Realists', Yosl Bergner, Noel Counihan and Victor O'Connor, who chose the Swanston Family Hotel to meet up with their writer friends Judah Waten and Alan Marshall along with other writers and artists. Finally, there was a group of painters and sculptors centred around Justus Jorgenson at Montsalvat in Eltham, who, when visiting Melbourne, chose to congregate at the Mitre Tavern in Bank Place, directly opposite the Melbourne Savage Club. William Newnham writes in his 1956 *Melbourne, Biography of a City*, how the Mitre Tavern was 'generally crowded with artists, writers, lawyers and businessmen'.³⁷

³⁵ Although not a Savage, Robin was the son of MELBOURNE SAVAGE CLUB artist, Penleigh Boyd, whose painting, *Warrandyte* 1923, hangs in the Club's Social Room.

³⁶ John Scarborough was later President of the Savage Club (1962-5)

³⁷ W. H. Newnham, *Melbourne: The Biography of a City* (1st edn.; Melbourne: F.W. Cheshire, 1956) 225 p., [25] pages of plates at 63.

The Australian Academy of Art was to wind up in 1942, ironically the same year that the 'Artists' Unity Congress'³⁸ was held with strong support from all sections of the art community. Another instance where the various factions came together was the 'Australia at War' exhibition initiated by leftist members of the Artists Advisory Panel and the War Art Council in February 1944, which showed not only works by official war artists but most of the CAS artists and members of most art societies. It was well supported by the social "cream" of the Council for the Encouragement of Art and Music (CEMA), of which many of them were Melbourne Savage Club members, including Prof. (Sir) John Medley³⁹, Sir Keith Murdoch, Sir Daryl Lindsay and Louis McCubbin OBE.⁴⁰

The Contemporary Art Society in its original form wound up in 1947. Menzies had not completely dropped his ambitions for academic recognition for Australian art however and a letter was sent to artists on the 12th October 1950 talking of the 'Fellowship of Australian Artists' being formed with the tentative committee including William Dargie and suggesting that the Hon. R. G. Menzies, PM of Australia may be the patron.⁴¹

In 1948, the Melbourne Savage Club established an Art Fund 'for the purchase of pictures by artist members, past, present and future, or such others whose work is considered by the Art Committee as suitable and desirable for the Club to hang on its walls'⁴². In its first year the Art Committee resolved to acquire a self-portrait in memory of the late Sir John Longstaff and a pen and ink sketch by (Sir) David Low. It was obvious on which side the Modernist debate within the Club had concluded.

³⁸ This had the communist artist, Noel Counihan as its secretary and former Australian Academy of Art Savage artists Herbert, Quinn and Rowell on the Board. The Congress also included Savages, Dargie, Greenhalgh, Gurney, Hodgkinson, Daryl Lindsay, McGeorge, Shore, Warner and Wheeler.

³⁹ Prof. John Dudley Gibb Medley was Vice-Chancellor of Melbourne University

⁴⁰ Haese, *Rebels and Precursors: The Revolutionary Years of Australian Art* at 146.

⁴¹ Reference appears in the *George Bell Papers*

⁴² Refer 54th Annual Report of the Melbourne Savage Club -1948.

Concluding Comments

Although the Melbourne Savage Club collection today contains works by both Australian Academy of Art and CAS members, Menzies long term in the presidency clearly identified the Club with Melbourne's highly conservative art establishment and the forces of reaction. This association of the Melbourne Savage Club with the Australian Academy of Art came at a time when a particularly talented group of young artists, including Nolan, Tucker, Boyd and Percival, were coming to the fore and, although the Australian Academy of Art was to wind up in 1942, the strong association with Menzies⁴³ to the Club created a perception that it was not an institution sympathetic to modern art. This was indeed a far cry from the earlier reputation forged out of its roots as the home of the bohemian illustrators of the *Bulletin* and the *Melbourne Punch*.

There is good reason to attribute the fact that it was to be another half a century before the Club saw any fresh influx of significant artists to this association of the Melbourne Savage Club with Menzies and the Australian Academy of Art. There is no doubt that Menzies was very passionate about the Club and would not have deliberately pursued any course that might have the effect of undermining its culture. In his mind, his fellow Australians would be aided in their appreciation of contemporary painting and sculpture by the establishment of an Academy of Art and if his Brother Savage, The Rt. Hon. Joseph Lyons, Prime Minister had supported him in his quest to obtain Royal Charter by making representation to the King, then he may well have accomplished it.

Notwithstanding this lack of intent to alienate the Melbourne Savage Club from Melbourne's up and coming contemporary artists, the die was cast with Menzies going on to become President of the Melbourne Savage Club from 1947 to 1962, ironically succeeding the Club's one and only artist President⁴⁴, Charles Wheeler OBE DCM. During the period just outlined, it is clear from the above events that the Melbourne Savage Club is significant as a key site where the debate between representational and abstraction

⁴³ Menzies was concurrently Prime Minister of Australia and President of the Melbourne Savage Club from the late 1940s to the early 1960s.

⁴⁴ Sir John Longstaff was previously President of the Yorick Club (1929-1930).

was played out and that the attitudes associated with powerful figures with the Club hierarchy ensured that the Melbourne Savage Club collection did not feature abstract works before the end of the twentieth century.

Chapter Three

Reflections on Freemasonry - 3 Short Presentations Delivered before the Lodge by *Bro Carlos Zapata (218 member), RWBro Garry Runge (218 member) & RWBro Don Rainey (PGDC)* On Friday 27 June 2014

Explanation to Tyler's Toast by VWBro Don Rainey (PGDC)

Introduction

I will endeavour in this presentation to present an alternative explanations to what may already have been covered. I am not suggesting that any of this is definitive but hopefully I can present a logical and legitimate argument. If at any time my conclusions differ from yours then I am happy to discuss later, after all is that not what this forum is for, to present otherwise unthought-of options and I am sure I will leave tonight with a lot more information than that with which I arrived.

First of all I would like to address the word "TYLER".

The word "TYLER" refers to the person who "guards the entrance of the Lodge."

The word tyler dates its origin back to the 1700's. There are numerous papers on the origin of the word tyler and therefore I need not dilate upon them here, suffice to say that the word first appeared in print in new Regulation XXVI of 1728⁴⁵.

Why does the Tyler propose the last toast of the evening?

He recognises and greets the Brethren as they enter the Lodge Room. Generally he is the first person a brother greets at the Lodge. He is a one man welcoming committee to both the members and visitors alike. Is it not therefore prudent that as this brother is the person who greets us he should also be the person to send us safely on our way home?

The Tyler permits us to enter into Freemasonry, as he is generally the person who clothes us in preparation for the ceremony, so it is fitting that he should remind us all at the end of the night of our obligations and duties in relation to freemasonry.

It was some years ago, and I was out doing an Installation with the then DGDC, WBro Wayne Henry, when at the end of the Festive Board he offered to do an explanation, (not the extended version), of the Tyler's Toast. I must admit that in my 25 years in Freemasonry I had never heard an explanation of this toast. It was not a long explanation but it was the first time in my Masonic history that I had ever heard the toast explained. It was a simple and concise explanation but it did sow the seeds of intrigue and I have endeavoured to discover a more plausible explanation. A couple of years later my GDC, Wes Turnbull asked me if I would give the same explanation as Wayne had given. I managed to give a feeble effort of what I had heard previously and afterwards decided that if I was to give this description ever again I needed to do some research. In my naivety I thought it would just be a matter of wandering into the Masonic Library looking up a few books and collaboration the information. As we all know that it was never going to be that easy, as there is no written documentation. After running into a number of dead ends it became clear that it was not going to be as simple as I first suspected. However, Freemasons if nothing else are generally gregarious and informative and as a result I was able to glean enough information to start to formulate my own theories.

The Origins of the South

As the Toast is given in the South, the logical starting point, of course is the South, its origins and definitions.

It is accepted convention that our organisation is based on the operative Masons of the period between Medieval and the Pre Industrial Revolution of Europe and in our specific case the United Kingdom. These Operative Masons were responsible for the design and construction of the numerous

churches, Monasteries, castles and Cathedrals' that are now scattered throughout Europe and England.

These Operative Masons would have worked on these projects for many years and in the case of the larger monasteries and castles probably for decades. If one was to imagine the world of pre industrialised Europe it would be a far different to what we know now. Things we take for granted would have been unheard of or considered an expensive luxury. For example the invention of electricity was still centuries in the future and scholars like Michelangelo and Galileo were just starting to understand the wonders of the universe. The world was yet to discover the Americas and travel by horse and carriage was still the providence of the wealthy.

As there were no unions in those days the workers would have toiled on the projects from sunup till sundown and even late into the night. There was not the luxury of clocking off at a certain time and going home as home could have been hundreds of miles away. The vast majority of the masons would not have left the site except in extreme circumstances. As a result of this, coupled with the long hours they would have been required to work, there would have been a need to establish workshops where they were able to bring in the rough stones so it could be dressed and shaped before being sent to the actual work site for the intended structure. In Europe these workshops were referred to in the French vernacular as "Loge". As with all building sites even in this day and age the first priority was the establishment of an area where they could not only spend their working hours, but also their leisure time, as they were often a long way from home.

These workshops or 'Loge' were set up on the southern aspect of the construction site. This was done for two important reasons.

- 1) To make full use of the available sunlight. Being the Northern Hemisphere the optimum aspect for sunshine is to face the south.
- 2) To protect themselves from the cold bitter Northerly wind blowing down from the Arctic Circle in winter. These workshops /Loge would have been a home away from home for these workmen and in many cases they would have eaten, slept and socialised in these Loges.

As I have mentioned previously these brethren worked long hours so these Loges were places that they would retire to in order to partake of various forms of refreshment, consume meals and to socialise with their fellow workmen.

In the UK, where Freemasonry has its origins, the workshop or “Loge” as it was referred to in Europe was anglicised to form the word “Lodge”. Hence, the operative Mason would prepare the stone and do his “Work” in the “Lodge” but do his socialising in the ‘South’. Thus the Lodge is where we Freemasons “Work” and the “South”, the locality of the “Lodge” is where we partake of our refreshment.

Having established the origins of the South, why is it then that the Tyler proposes this toast and not say, the Junior Warden or even the Almoner.

After all we are told on the night of Installation that the JW is installed in the South and “...at refreshment the brethren are under his superintendence...” So it would seem somewhat regular that he should be the one responsible for the toast. “To all poor and distressed Freemasons” would, however, seem to fall under the responsibilities of the Almoner. Parts of his duties are to “...manifest that virtue which is so characteristic of Freemasons...” It would appear that these two quotes are complimentary of each other. But no it is neither of these two officers who propose the toast.

So why the Tyler? “To preserve a conscience void of offence to God and Man” This encapsulates the essence of the Tyler’s toast and could be argued as to why the Tyler has this toast. I believe, however, it is as simple as the fact that he is the first Brother we meet, so as we leave the Lodge meeting at the conclusion of our work, the last Lodge officer we encounter is the Tyler. So it is therefore logical and fitting that at the conclusion of our south, it should also be appropriate that the Tyler be the Lodge officer who closes proceedings for the evening.

However I digress.

The Explanation of the Tyler’s Toast

May I say at this juncture that this ‘a’ version and not the definitive explanation - as is so often the case when trying to explain our Masonic Rites.

Point, Left, Right 3 times, pocket, Heart, Hand 3 times - To our next merry meeting

Why 3 times? 3 is an important number to Freemasons. We have 3 Degrees, our Lodges are supported by 3 great pillars, SK of I, HK of T & HA. Etc. I'm sure you can think of numerous more example of the use of the number 3.

Explanation we give when non freemasons are in attendance

My first reflections on the movements, as were explained to me by various other Freemasons, were that they formed an equilateral triangle. In many religions the triangle is the uniform symbol for the deity. Christianity (Father, Son, Holy Ghost), Judaism- Star of David. (The triangle is the strongest force in nature)

Other theories explained to me was that:-

1. It refers to the three aspects of Freemasonry: - Brotherly Love, Relief and Truth.
2. As we are in the south we are pointing to the north, west and east, signifying covering all the points of the habitable globe.

This started to make a little better sense but I still queried why north, west, east and not North, East & West as would be more logical. We walk around the Lodge room in a clockwise direction yet PLR is anticlockwise. Likewise this theory would be more probable if it was Point, Right, and Left.

Whilst initially this seemed plausible, I was not totally comfortable with it. In essence the hand movement only forms 2 sides of the triangle, so I started to look for other interpretations of this movement.

So I figured that PLR on NWE had a greater significance. This led me to theorise on the following.

North, place of darkness

West, place of the setting sun and

East the place of the rising sun, and thus my explanation was:-

Point (North), when you enter Freemasonry you are in a state of darkness, the darkness of ignorance. Freemasonry originating in the Northern hemisphere north is often considered the place of darkness. North (Arctic Circle) is in a state of darkness for the best part of 6 months of the year. This also ties in to our origin of the "South".

Left (West), where the sun sets or Dusk - halfway between darkness and light. We are told in the 2nd degree that we are "Midway in Freemasonry". That is halfway between the darkness of ignorance and the enlightenment of knowledge.

Right (East), the sun rises in the east and is therefore the area of light and enlightenment. We are informed in our ceremonies that "The sun, glory of the lord, rises in the east" and that "learning originated in the east". Thus in the 3rd degree we are brought into the light on knowledge. The Tyler's Toast is symbolically of bringing us from the state of darkness into the light of enlightenment.

This theory, whilst covering all the bases still left me with some nagging doubts least of which is the fact that this Toast can be and is performed on any Lodge night. Why would we perform a tradition that alluded to degrees in which, quite possibly, a brother has not undertaken at that particular point in time? Also I felt I had developed an explanation that was rather complex when in essence it should have been a lot simpler.

Then I had an Epiphany. I was attending a MAP lecture as mentor when a comment by the MAP Presenter made all the pieces fall into place. Or at least I think so.

When a candidate enters the Lodge (in each of the degrees) and after the prayer, he is halted in the North and presented to the members of the Lodge "to prove he is a candidate/brother properly prepared....." After a perambulation of the Lodge room he arrives at the Senior Warden who is placed in the West. Here he is presented to the WM to show "he is properly prepared....." the Candidate/Brother is then escorted to the East to be obligated.

North- Presented to the Lodge, West- Presented to the master and East- Presented to your God. Therefore point, left, right is to remind us, as

Freemasons the obligations we owe to (N) the community,(W) to our Lodge and Freemasonry in general and(E) to our god.

PHH reminds us of the 3 characteristic of Charity. "The distinguishing characteristic of a Freemason's heart" for it "blesses him who gives as well as him who receives."

Pocket - The Charity of material substance - the giving of material goods or chattels. The Board of Benevolence and other Masonic Charities.

Heart - The Charity of Sympathy, Compassion and Empathy - The giving of Moral support, being a person "to whom the burden heart may pour forth its sorrow" The Lodge Almoner.

Hand - The Charity of physical assistance and lending a helping hand. The principal practiced by the Masonic taskforce - "Actively working for a better way of life."

"To our next regular meeting"; placing our hands flat as if placing on the Volume of the Sacred Law, thumb and fingers in the form of a square. This indicates that as Freemasons we meet on the level and part on the square.

In summary the Tyler's Toast encapsulates the principals and tenants of Freemasonry. As Freemasons we have a responsibility to the Community in which we live, a responsibility to our Lodge and a responsibility to our God. That Charity is the cornerstone of our organisation and that in our dealing with people we should treat them equally (on the level) and fairly (on the square)

In essence the Tyler's toast is a dramatisation of the address to the brethren which is delivered by the Installing master on the night of installation.

The Masonic Anzac and the Gold Fob Watch by RWBro Garry Runge PJGW

My topic for this presentation is the Masonic Anzac and the gold fob watch.

It is a presentation with a number of twists and turns and I propose to take you on a brief journey through the Great War through the eyes of a man who was there.

Particularly I would like to introduce you to the concept of six degrees of separation and the amazing intersection between myself and an original World War 1 ANZAC.

"Six degrees of separation" is the theory that everyone and everything is six or fewer steps away by way of introduction, from any other person in the world, so that a chain of "a friend of a friend" statements can be made to connect any two people in a maximum of six steps.



I hope to demonstrate the accuracy of that theory and the amazing coincidence between me and a hero called "Harry".

Let's start at the beginning.
Firstly, I would like to introduce to you Captain Herbert Henry Morris better known as Harry.

Secondly, a gold fob watch.

Now what if anything does this man, this watch and I have in common?

In October 2012 my wife purchased this gold watch from an antiques dealer on the Mornington Peninsula and presented it to me for my birthday.

She knew I would like the watch to use in lodge as I am of course a Freemason. She also

knew that as a person who is regularly on time the gift of a gold watch would be perfect for me.

So the watch was given to me with a story told to my wife by the antique dealer.

She was told the watch belonged to an original Anzac a bloke named Harry Morris who landed at Gallipoli but that was all she knew.

The process to locate Harry Morris began and I began researching and writing his story.

Harry was born in Newport, Victoria in 1889.

He grew up in the Williamstown area where he went to school and forged relationships with other young men. Relationships which would see them joined as brothers from 1915 through until 1918.

In 1909 at the age of 20 Harry joined the Masonic Lodge becoming a member of Excelsior Lodge of Industry in Williamstown. 75 years later I would follow his footsteps and joined the Berwick lodge.

When the First World War broke out in 1914 Harry was working in a drapery shop in Williamstown. Harry immediately signed up for military service at the age of 25 and enlisted in the Artillery, possibly because he had completed service in the Williamstown Naval Cadets, regardless Harry joined to serve King and Country.

Following his initial training at Broadmeadows he was posted to the Trench Light Mortar Unit and on 20 October 1914 Harry embarked on His Majesties Troop Ship 'Shropshire' bound for Egypt and more training under the hot sun.

Being a little older than the ordinary soldier, Harry was appointed as an orderly to the then Colonel Joseph John Talbot Hobbs later Major General Sir Talbot Hobbs.

Coincidentally, Hobbs was also a Freemason who designed and built the Perth Masonic Lodge. Brother Hobbs was the founding Director of Ceremonies in the Military Lodge consecrated in 1896 in Western Australia.

He served as the Worshipful Master of that lodge in 1902 and was conferred Past Pro Grand Master in 1937. I wonder if they greeted each other as brothers when they first met.

It was in Egypt and particularly the training ground at Mena that Harry started writing his personal war diaries as many of our troops did. The diaries consisting of 5 small books which spanned the years 1915 to 1919 and in them are a record of what he did each and every day during the Great War.

Now here is part of the twist.

Those diaries remained intact and came back to Australia with Harry who survived the war. Regrettably they have been lost or destroyed over the last 100 years BUT a copy survived.

Harry had a daughter late in his life and the daughter gave the diaries to her friend to transcribe into an exercise book prior to her passing.

The diaries and the gold watch remained with the friend until she sold the watch to the antique dealer in Mornington. Being a former policeman it didn't take me too much work to locate the lady who transcribe the diaries and sold the watch and with a little bit of charm I succeeded in having the transcribed diaries handed over to me. So now the watch and the personal war diaries were in my possession.

But back to Harry;

Harry trained with his mates in Mena and regularly visited Cairo for rest and relaxation. I think relaxation was more like 'Two-up' and lots of beer.

One of Harry's mates from Williamstown was a young soldier named Robert Keig. Robert trained and fought alongside Harry and on his return to Australia after the war Robert also joined the St Andrews Lodge in Williamstown in 1930 and became a lifelong Freemason.

Robert and Harry had many adventures together in Egypt and formed a strong and enduring friendship.

Harry records in his diary on 15 February 1915.

“...Went to Cairo to pick up my watch repairs cost 18 shillings...”

Training for Harry and Robert continued in Egypt.

As we now know as part of the execution of the First World War battle plan the British devised a plan to sail up the Dardanelles to capture Constantinople now Istanbul.

Part of the plan required a land invasion of the Gallipoli Peninsula by British, New Zealand and Australian troops - the latter two to form the legendary ANZACs.

History now records the ANZAC troops landed at Anzac Cove in the early hours of 25th April 1915.

Harry records in his diary entry for 25 April,

“...Woke up in the morning to the sound of big guns. About twenty or more battleships engaging forts. Talk about noise, things are humming I can tell you. A couple of boats landed with wounded and a couple of pontoons also sent to the hospital ship. A pretty big battle going on over the hills. All sorts of furphys flying about. Shooting awfully interesting. Shells flying all about the ships. Did not land today...”

It would not be until November that Harry eventually landed on the Gallipoli Peninsula.

The reason Harry could not land is because the troop ships could not get close enough to the shore to enable the horses to disembark. Therefore the artillery pieces remained on the ships and were of no use to the troops at Anzac Cove.

The horses of course could not remain on board for ever, so within 24 hours the ships returned to the island of Lemnos and unloaded their horses as the battle raged at Gallipoli.

Harry further wrote on 26 April.

“...Hell let loose in the morning. Reports of great many casualties. Our lot tried to land by were sent back as there was no room on the shore. Shot and shells falling very thickly...”

Harry eventually landed at Gallipoli as a part of the 1st AIF, Divisional Artillery Headquarters on the 9th of November 1915 and recorded,

"...My first day on the Peninsula. It is a place beyond description; it must be seen to know what it is like, plenty of bullets and shells flying about..."

11 November 1915 Harry wrote,

"...Around the trenches with General Chauvel..."

29 November 1915 Harry wrote,

"...Frozen snow everywhere. Bitterly cold. Haven't had a wash all day as the water is all frozen. Bad luck at Lone Pine. A great number of casualties. Fellows with heads off and a number buried alive. Altogether a pitiful sight. Very heavy firing everywhere. Have had a few pellets pretty close..."

Life must have been hell on the peninsula. I can tell you that from firsthand knowledge but, more later.

Historians will know that the Anzacs departed from Gallipoli under the cover of darkness on 17 December 1915. Harry was one of the last troops to leave the disastrous battleground and the sheer waste of life at Lone Pine where 7 Victoria Crosses were won.

The battle ground at Lone Pine was the length of two tennis courts with opposing troops able to see and hear each other. The misery and human carnage at Lone Pine was appalling. The grounds now lay as a memorial to the young men who gave themselves for King and Country.

Harry recorded in his diary on the 17th of November 1915,

"...Went off at night. Two big fires opposite the embarking stage. Made me feel miserable to look at the hills and think that we had left about 6000 buried there..."

In 1934 the former Turkish Commander Mustafa Kamal Ataturk said,

"...Those heroes that shed their blood and lost their lives... You are now lying in the soil of a friendly country. Therefore rest in peace. There is no difference between the Johnnies and the Mehmets to us where they lie side by side now here in this country of ours... you,

the mothers, who sent their sons from faraway countries wipe away your tears; your sons are now lying in our bosom and are in peace. After having lost their lives on this land they have become our sons as well..."

The lesson of war was not learned.

There is good reason to believe that Mustafa Kamal Atatürk was also a Freemason having been a member of Lodge Veritas chartered from the French Grand Orient.

I will leave that assumption alone as this has caused much angst amongst many scholars!

From the disasters at Gallipoli to the European mainland Harry travelled to France with the 1st AIF where in August 1916 he was promoted to the rank of Lieutenant.

Harry served at Pozieres, Armiens and Passchendaele.

Now comes another twist!

My grandfather Sergeant Frank Runge also served in France as an infantryman in the 38th Battalion raised in the Shepparton and Seymour area of Victoria.

Frank enlisted at the age of 18 ½ years and joined the adventure to the Great War in Europe. During the battle of Passchendaele in October 1917 Frank was shot in the knee and eventually shipped back to Australia where he was discharged in 1918.

Incidentally Frank Runge was also a Freemason and a member of the Shepparton Masonic lodge.

See what I mean about 6 degrees of separation?

My research has shown that Frank and the 38th Battalion fought in the same theatre of war in 1917 and that Harry was within a few kilometres of Frank in October of that year. Perhaps Harry lobbed a few shells over Franks' head prior to the commencement of the Battle of Passchendaele?

During a major battle Harry, now a Lieutenant won a Military Cross for outstanding leadership and bravery when an ordinance dump was hit by a German shell and caught fire.

For this he was duly reported in the hand written Intelligence logs now carefully archived in the Australian War Memorial. Harry was promoted to temporary Captain in May 1918.

Harry took leave during the war and returned to England on four occasions, always returning to command his troops in the terrors of no man's land. He spent a number of weekends in Ireland as the guest of Lord and Lady Dunleath at Bally Park Estate.

Not bad for a lad from Williamstown!

Harry also "hob knobbed" with the likes of Sir Richard Pennyfather, who took him to lunch at the House of Commons. I wonder what the poor folk in Williamstown and Newport would have thought.

The war eventually came to an end in 1918 and Harry, somehow survived. His unit was disbanded and Harry returned to Australia in mid-1919.

Harry decided not to return to Williamstown but instead purchased acreage in Yalca, north-east of Nathalia in Victoria where he established a homestead called 'Yalca Brae'. He moved his mother and father to Yalca Brae and began a new life as a farmer, but in my mind a true war hero.

Regrettably, Harry surrendered his membership of the lodge in Williamstown and although I cannot find any record of him joining a lodge in the Nathalia area I know he remained a Freemason until his death.

My grandfather Frank returned to Shepparton and formed the Air League and particularly was instrumental in forming the Shepparton branch of the Returned Services League, the RSL. So now we have Frank in Shepparton and Harry in Nathalia 43 kilometres away. I reckon Harry, the old original Anzac would have had no option but to visit the Shepparton RSL where I bet he had a beer at the bar with Frank and exchanged stories. Of course I cannot prove that but my theory of 6 degrees of separation suggests it could happen.

I think my paternal grandfather and Harry Morris met each other!

But let's go back to Nathalia where Harry lived, worked and shopped.

In 1930 Harry was still living at Yalca Brae and a strange thing happened. Harry's hair continued to grow and needed to be cut by the local barber.

In 1930 my maternal grandfather Tom Hocking and his family including my 3 year old mother lived where else but, Nathalia!

Tom, my grandfather was the local barber and if my theory is correct he probably cut Harry's hair.

Now I hear you say, "He's making this up". Not true, this is all fact. My uncle, now in his mid 80's recalls where Tom's shop was. A room in the front of the Nathalia pub.

Coincidence or was this meant to be?

Harry married in 1936 at the age of 50 and had a daughter. Remember she is the one who gave Harry's diaries and gold watch to her friend prior to passing on. In 1958, Harry now 72 left the land and moved back to Melbourne eventually settling in a unit located at number 7 Collington avenue, Middle Brighton.

He lived there with his daughter until he passed away in 1972 at the age of 83.

Harry's daughter died in 1991 and the diaries and gold fob watch were passed to her friend, remember the story, the friend sold the fob watch, my wife purchased it and gave it to me.

The transcribed diaries were later passed to me as well.

Here come twist number three!

In 1975, as a 23 year old, I travelled to England and Europe and for 12 months worked and travelled as one could do back then.

On my return at the end of the year my mate and I took a lease on a flat located at number 3 Collington avenue, Middle Brighton. Mean anything? Of course unknown to me I moved into the units next door to where Harry had lived for 20 years. If that's not 6 degrees of separation I don't know what is!

So after receiving the gold watch and the transcribed diaries I began writing Harry's military history by matching the diaries against the official intelligence reports which are in the Australian War Memorial and available on line.

From that I found Harry's only surviving nephew, whose first name happens to be Morris and he lives in Nathalia.

In 2013 my wife and I travelled to Nathalia to meet Morris and talk about Harry.
Here is yet another twist!

When Morris and his wife Jennifer were married in 1956 in Shepparton, Jennifer got into her wedding dress in the front lounge room of my grandparent's place, Frank and Doris Runge of Shepparton. The same Frank who fought with Harry Morris in France.

I know it's true because a photo of Jennifer in her dress was taken in front of a lounge suite which I as a young child clearly remember.

Coincidence or was this gold watch always destined to finish with me?

The final chapter is the return of Captain Harry Morris MC to Gallipoli.

In April 2013 my wife and I travelled to Gallipoli to participate in the dawn service at Anzac Cove. We entered the site at 11.00pm and waited in anticipation for the morning in much the same way as Harry and Robert and all the others did so long ago.

At 5am on the 25th of April, 98 years after the first fatal landing the air was just as cold and the atmosphere electric. 6000 Australian and New Zealanders sat in silence as the dawn sun began to rise over Anzac Cove. The frost began to melt and red glow of the sun soon lit the mountain peaks behind us.

There, for the first time we saw what faced the ANZACs, the sheer mountain cliffs covered with scrub and bracken but for us the incessant down pour of rifle fire was not our enemy.

We were so emotionally moved by the Anzac service and the stories of those brave young men who travelled so far and gave so much. We took Harry back in the form of this photograph and let him reunite with his fallen mates. The legend of ANZAC was forged on those shores and Harry Morris was a part of it.

I think Harry Morris would be pleased to know that someone is writing his story and remembering his heroism.

But more importantly I think Harry Morris would be pleased to know his gold fob watch is in good hands.

So there you have it, the story of a Freemason, an Anzac, a warrior and a gold fob watch.

Freemasonry, Spirituality and Science - Hidden Mysteries of Freemasonry from a practical point of view

By Bro. Carlos Zapata

We all know as Freemasons that there are Hidden Mysteries in Freemasonry; as a matter of fact in the Masonic ritual we are encouraged to make the liberal arts and sciences our own study and estimate the wonderful works of the almighty Creator, and we are expected to do research into the Hidden Mysteries of nature and science. Moreover, we are admitted to a participation in the “mysterious secrets” of a Master Mason. The secrets of nature and principles of intellectual truth which are unveil to our view.

And here it is, the clue, to unveil the secrets of Nature and Science, those “secrets” which are open to the light of day but, we do have as humans a mysterious veil which the eye of human reason cannot penetrate unless assisted by the light which is from above, as is stated in the ritual for raising a Master Mason. Or the aperture of the Third Eye, esoterically speaking.

Freemasonry is a school of spirituality and has been defined as: ‘A peculiar system of morality veiled in allegory and illustrated by symbols’; but I would like to enquire now, what it means exactly ‘veiled’ and how the symbols ‘illustrate’ those concepts? This can be considered as an instruction where to look for further meaning.

From the book; ‘It’s Hidden Meaning’ by George Steinmetz; he states that the analysis of the actual words in the quotation reveals a subtle significance not ordinarily attributed to them.

If we look for the specific meaning of these words, we found that:

MORALITY, the common use is ‘discrimination between right and wrong, chaste, just, and ethical’. This word of Latin origin literally means ‘custom’, but shaded meaning states: ‘verified by reason, logic or probability’.

ALLEGORY: - Description of one thing under the image of another. A narrative in which a teaching is conveyed symbolically or perhaps presents a truth under the guise of fictitious narrative or description.

SYMBOL: - Something that stands for, represents, or recalls something else, not by exact resemblance, but by suggestion or associations in thought; especially an object that represents something abstract, as an idea, quality or condition.

Therefore, if we reconstruct the definition of Freemasonry in the light of the words of these definitions, it will read:

‘Freemasonry is a system of customs, or method of living, which, if followed, results in one’s discriminating between right and wrong, being chaste, just and ethical. This custom is verified by reason and logic. However, it presents a truth under the guise of fictitious narrative, and is in reality describing one thing under the image of another, using actual objects to represent abstract ideas; the symbols are not used in the commonly accepted meaning; it is not by exact resemblance, though by suggestions or associations in thought’.

Thus, Freemasonry teaching, philosophy and doctrines come, as frequently it is mentioned in the rituals, from the Ancient times; from the Ancient Mysteries of the Egyptian civilization, which knowledge of spiritual aspects of life to the Great Truth of the Universe, was concealed from their people, most of whom were actually illiterate, and reserved for the priests and rulers hierarchy. They served the purpose of being the preservers of its mysteries and this has been translated to Freemasonry through the centuries. And it is still valid today to mention that not everyone is prepared to comprehend those mysteries, outlining the teachings of the ancient mysteries of Egypt: One Supreme Being, Immortality of the Soul and The Threefold Composition of Man, which is: Body, Mind and Soul. Three lines to being dealt with in three ‘grades’ or levels of instruction.

This sort of knowledge is the essence of the esoteric part of Freemasonry, and the ancient postulated of the complete man as the triune man composed of body, mind and soul. As no ‘whole’ can be complete and perfect except its parts be complete and perfect, their instructions were divided into three parts, or grades into Freemasonry. The first dealing with the physical (Body), the second with the psychic (Mind), and the third with the spiritual (Soul).

Also it was necessary to understand the operation of material laws, as they subscribed to the ancient theory that the material laws are but the

extension into the manifested universe of the spiritual laws. 'As above, so below', and applying this fact, not only to this, but to hierarchical aspect and metaphysical aspect, as well.

Being Freemasonry the actual descendant or, if preferred the term, reincarnation of the Mysteries, we should be able to discover a similarity in its degrees with these ancient grades. The ceremony of initiation in each Craft degree should reveal a more recondite teaching than that which appears on the surface. It should be discovering that its symbology and allegory is as useful to CONCEAL that teaching from those who do not seek it out and to REVEAL it to him who, 'of his free will and accord' earnestly attempts to pierce the veil of mystery.

Well, the era in which we live, is called the "Age of Technology and Science". Many years ago, it was considered that the unity of Matter was absurd, but since modern physics achievements has disintegrated the atom, the concept of the unity of Matter has become an axiom. It has been shown that all matter is a complex of atoms linked together by energy and the atom itself is but a sum of energy components, and within these energy components, whether they are electrons, neutrons and protons, and most recently, smaller components which has been discovered; previously unknown energies that bring us understand a little better the Cosmos, exposing once again that as the Metaphysical or Spiritual axiom says, "As above, so below".

Now; talking about Matter, Energy, God; What is Matter? Most modern scientists tell us that matter is far from being solid or substantial such as we formerly thought. To the contrary, it is an arrangement of electrically charged particles called electrons, which forms patterns around other particles known as protons and neutrons in the nucleus which combine to produce an atom which is the smallest part of any substance.

The mathematics comes to our aid to make us understand this concept that may seem abstruse and obscure. For mathematicians, the Matter is measured by three dimensions, the Energy by two and the Energy Source with one dimension. The physics on the other hand explains, Matter is converted into energy when they release their constituents, with the energy it's the same: it splits, becomes one-dimensional. The Matter decomposed or split is not destroyed: but it becomes less compact, all that exists in the universe is nothing but energy more or less condensed or compact. Matter and Energy are two dimensional but the Origin of Energy, uni-dimensional, it

is only sensed by man, is what physicists and mathematicians known as the Abstract. But, why we talk about Energy and Matter, into a Spiritual theme, subject which is much related to those Freemasonry mysteries.

Well, we can say now that today man can control the Energy, but, to disintegrate it or split it, means to penetrate the secret; knowing the essence of the source of energy, the nature of energy, the world of things preconceived and performed; this is not yet known, otherwise man could know the eternal and infinite reality, which has no beginning nor end, and this is what we as an initiatic institution try to understand yet. This is which in Metaphysics is named the "spirit", the divine Energy, as well is indicated in spiritualism or in esoterism.

We can say that the universe is composed of one part eternal, indestructible, which constitute the "reality" and another which, though depending on that one, is perishable and relative, therefore "unreal." Einstein proved years ago with a mathematical formula, that the universe is governed by a single system of laws, led by the "cause and effect", which the Initiates in Metaphysics call, the "uncaused cause". For them, the creation of all things is determined by the "mind" of all; that the "reality" has no cause but itself and of which the entire cosmos is but a manifestation of "thought". Science today is trying to explain this, after the amazing views from the atomic world nowadays.

This represents the "Metaphysics"; this is the essence of Metaphysics, the possibility to create through the energy, spiritual energy, and living energy. Existent energy, and it is by the existence of the spiritual plane where works one of the most important laws of Metaphysics and Hermetism, the "law of cause and effect." Nothing is Coincidence, everything is Causality".

You see, the universe around us is a very orderly place in which nothing occurs by chance. Even though one cannot see the Laws, or hear them, smell them or taste them, they are there. They apply to everything and everyone, nothing is exempt. Whether one is aware of these Laws or not, they still apply: just like the Law of Gravity of Newton. Even though one may not be aware or of understand Gravity, it always works. No matter who you are, if you decide to step off the top of a tall building, you will fall at an increasing rate of speed until you reach terminal velocity or until you impact ground. That's a fact!

Thus, likewise, there are the Metaphysical Laws, there are dozens of Universal Laws that exist, but for easy understanding, can be distilled down to the following mainly seven laws:

Law of Cause & Effect, Law of Control, Law of Accident, Law of Belief, Law of Expectation, Law of Attraction and Law of Correspondence. Meanwhile, beside these, there are other spiritual laws or esoteric laws as well; amongst the foremost of this we can mention the principles of the Hermetic philosophy, known as the seven Hermetic principles:

The Mentalism principle

- The principle of Correspondence
- The principle of Vibration
- The principle of Polarity
- The principle of Rhythm
- The principle of Cause and Effect
- The principle of Generation

But how could I explained these highly elevated principles, if not but with looking for simple facts of life, where those principles are easily visualise, when and if we wish to. Those hidden mysteries are clearly visible under the light of science, and today, more than ever.

The Mentalism Principle

This principle hides the truth that “all is mind”. Explains that “whole”, which is the substantial reality hidden behind all manifestations and appearances we know under the name of “material universe”, facts of life, matter, energy, etc., and everything sensible to our material senses is Spirit, which is by itself non-cognisable and indefinable, but can be considered as a live, infinite and universal mind. It indicates that all the material phenomenon or Universe is a mental creation of the "whole" in which we live, we move and have our being.

If we now considered that Christian dogma which states that God created Humans as His own image, and then we iterate it with the principle of mentalism, then we deduce that we, as humans, are able to create our own universe. And YES indeed we do this all the time, some of us unconsciously and others consciously, but everyone does this. How? , well, when you really wish to achieve something in life and you dedicate yourself to reach that

goal, independent of if its mental, material or spiritual; then you can do this, you are creating, your mind is turning up the universe upon you with your own desire and freewill. And eventually shall be granted.

Principle of Vibration

This principle indicates that everything is in movement; nothing stays unmovable, which is thoroughly confirmed by the modern science. This principle explains the differences amongst the several manifestations of the matter, force, mind and even spirit itself, which are the direct result of the several vibratory states.

Therefore life is directly related with vibration, oscillation, and frequency and there are many daily examples of this vibration, acting within and around human beings. Simple and known facts are the human heart rate, or brain through electrical impulses controlling our organs and limbs, or the creation of thoughts, but very subtle application of this vibration is within the human interaction with our surround environment in general. How we are compatible with someone else is a direct combination of our own frequency, as in music, you should have a perfect and ordered arrangement of musical keys to obtain a beautiful musical piece.

Very often in social encounters you meet someone and at the first sight are agreeable to you, or by the contrary just with the first word, you feel a complete rejection to that individual, Why? It's simple, your frequencies are not compatible, and you are not in the same scale that the other individual and this is just a fact. Another example could be the happiness and joyfulness you feel within a particular group of individuals and you cannot explain in words.

It is well known that many animals use the frequency for communication, transportation or awareness in their lives, such as bats to fly, dolphins to travel, bees to communicate, etc,etc. And sometimes these frequencies are in tune with humans, such the case of the use of dolphins or horses for the treatment of mental illnesses, or the interaction of dogs to detect cancer in humans.

Principle of Cause and Effect

This principle encloses the truth that “every effect has its cause and every cause has its effect”. This is the Hermetic law which is presented more frequently in practice together with the principle of correspondence, what we call destiny is only a consequence of the causes released by us in this life or previous lives. And believe it or not, this is the base of the particle accelerator experiments I mentioned before.

Easy to understand; means that everything we do, whether it is for good or for evil, will have a consequence and everything that happens to us is a consequence for a previous action we took or did. This is a very common statement in each and every Volume of the Sacred Law, indeed The Bible, The Koran, The Popol-Vuh (Mayan), The Talmud (Hebrew), The Tao-Te-King (Chinese), The Bhagavad-Gita (Hindu), The Bardo-Thodol (Tibetan), are more Scientific than they appear, putting so much emphasis onto the Human respect and Life in general.

Therefore, I just wish to recall that when you do something, there is always a consequence of your actions and you should always be aware of it, maybe not at the very moment but you will later. So the practical side of this aspect of life is the intuition you have to learn to do the right to the right person in the right time or place, because in future you will be measured by your actions. In the Final charge of the Entered Apprentice Initiation ceremony you are reminded that “You should act with your neighbour on the square, by doing to him as in similar cases you would wish he should do to you”, so this is it; the cause and effect law or principle.

The Principle of Correspondence

In this principle hides the truth that always there is certain correspondence amongst the universal laws and the phenomenon of the several states of being and life. The hermetic axiom cited before indicates this; “As above so below, and as below so above”. The comprehension of this principle gives us a clue to understand and solve most of the more obscure problems and paradoxes of the hidden mysteries of nature.

Nowadays more than ever in the human history, science has reached such a high level of precision and advancement, which has been accomplished thankful to technology, thus we are now able to understand that the

Universe of macrocosm is exactly likewise of the universe of microcosm. And this is literal, thanks to the invention of such systems as the particle accelerator (Monash magnetron in Melbourne) or the huge CIEN in Switzerland, we have found a great number of new particles when we collide two electrons and those are destroyed, such particles demonstrates how the energy is created, and by other means with so powerful electronic microscopes it has been possible to find new particles into the electrons, called Quarks (Quantum mechanics) and other into this particles up to the point that when we see the content of these infinitesimal particles of the atom (Higgs Boson particle), what we see is exactly likewise we can look with the huge telescopes that brings us images of the universe.

Even with the fact that Quantum mechanics is not completely understood today, it has been amply illustrated that the concepts of “black holes” and universe expanding and such difficult science facts to understand for a common individual, has their analogy in the atomic world, and today there are emergent theories which call upon our attention to interesting facts such as that reality can be manipulable, or the reality can exist with a parallel reality, concepts which coincide perfectly with the previous principle. We are now very close to disclose the Hidden Mysteries of Nature, life and God.

Principle of Polarity

“All is double or paired; all has two poles; all is a pair of opposites; the similar and the antagonic are the same; the opposites are identical in nature but in different grade; the extremes are touched; all the truths are semi-truths; all the paradoxes can be reconcile”, is the statement of this principle.

Then this explains all the facts of life, and if it would be fully comprehended by humanity, there would be no more conflicts, no more religions, no more political parties, no more countries but just an harmonic society of human beings living in peace and order. I know, I know, I’m a dreamer, but I’m not the only one (as John Lennon said).

In the planet Earth, it’s manifested the duality north-south and east-west. The atmosphere is loaded fundamentally of positive particles or ions, while the earth is with a predominating negative ions or particles, and this is why we tend to have a very conflictive existence, we may say the negativity (evil) rule the earth, but, as it is the same as its opposite (good), then basically are

the same in different degree, so it's just a matter to extrapolate it and live in peace.

Principle of Rhythm

In this principle hides the truth that all manifested in a particular movement of come and goes an ebb and flow, a pendulum swing between two poles. There is always an action and a reaction, an advance and a retreat, an ascend and a descend, a promotion and relegation.

With this in mind we can understand the facts of life quite clearly and then we can manage to be in one side alone of the pendulum and evolve. The Cosmobiology is the possibility to study the cosmic as well the human rhythms, thus such its interconnection. All the events or any sort of phenomenon can be investigated through the swinging movement. These rhythms have an evolutive tendency, the accumulated experience of the previous periods creates spiral movements and no vicious circles. If there would be no rhythms perfectly related ones to each other, the universe wouldn't be a cosmos, it would be a chaos.

This principle among the previous one, has been deeply studied by the Hermetists in the past, and the methods and procedures to balance, neutralised and employ them, form quite important part of the alchemist studies, moreover, we as normal human beings we use this intuitively when we have a certain sense of responsibility and understanding of the goals in life. Is not a coincidence to hear that, "the one who does not learn from his mistakes is condemned to repeat them". He will be in a vicious circle, a catch 22.

Principle of Generation

On this principle hides the truth that generation exist everywhere, and in everything, being always present in action the male and female principles. This is true not only in the physical level, but in mental and spiritual as well. Any physical, mental or spiritual creation would not be viable without this principle.

"Nothing is created and nothing is destroyed everything is transformed" says a well-known physics law, well this is the practical way of the principle of generation, humans as well as the universe, uses the elements he has

around him and inside him to give new forms and perspectives to the matter, energy, mind and consciousness. Through the transformation of natural forces is aimed to natural universal evolution.

As I mentioned previously, nowadays with the newest technologies, has been possible to compare the micro with the macrocosm and found such similarities that we are in position to create energy, fundamental energy, and manipulate it in such a way that it is unimaginable for the common individual, and this carefully understood and protected, will lead to new understanding of the universe. Such comprehension that we are such universe and we are part of that All and we are, that All.

Conclusions

Brethren, for what we saw here, can be determined that the Hermetic Principles are a way of life that helps the human being to have a balance of life, and a knowledge as old as the humanity. As a Freemasons we should have the training to interpret this paradoxical principles such as did the wise and philosophers of antiquity. I believe that these are truly where the Hidden Mysteries of Freemasonry reside, and the technology today is opening new frontiers of understanding and deeply comprehension of the existence of humans in the universe and the close relation we have between these.

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Chapter Four

THE MASONIC INDEPENDENCE MOVEMENT IN VICTORIA, AND ELSEWHERE, AS REPORTED IN THE PRESS, BOTH MASONIC AND PROFANE

**Delivered before the Lodge by
WBro Neil Morse, (218 Member)
On Friday 25 July 2014**

Abstract

This paper introduces the results of investigations into the Masonic and profane press of the period of the time of the independence movement of the 'Australian' Grand Lodges in the second half of the 19th century. It emphasises the different approaches to the issue by the various editors, a matter heretofore ignored, or misconstrued, by other commentators.

Most history is tribal history; written, that is to say, in terms generated by, and acceptable to, a given tribe or nation, or group within such a tribe or nation.

*Conor Cruise O'Brien, States of Ireland,
Hutchison & Co, London, 1972, p. 16.*

Introduction

To carry on the allusion, Frankie Goes to Hollywood sang about 'When two tribes go to war, a point is all you can score'. And there was a great deal of point-scoring in masonic circles in Both Melbourne and Sydney 150 years ago. And I would suggest that one of the reasons for the creation and expansive of the masonic press in Australasia was the need for the 'tribes' to have a 'voice' with which to score points.

"The past is a foreign country: they do things differently there." [L P Hartley, *The Go-Between*] One hundred and fifty years ago there was a lively, and very partisan, masonic press in the colonies of Australasia. From a reading of it, you could be forgiven for thinking that the correspondents and editors were perhaps guilty of unmasonic conduct or, at least, displaying a lack of brotherly love.

Those of you who have done some homework by reading Bro. Thornton's seminal work will be aware that there was a period of some forty years between the first flickerings of a move towards a Grand Lodge of Victoria and its inception.

In July 1857 the People's Free Press started a separate masonic journal. To quote Thornton, *"...after five irregular issues, it died, but it hold the honour of being the first entirely masonic publication in this state..."*

In 1863 William Henry Taaffe was 'to start and own the first successful masonic journal in Victoria'

Taaffe died in March 1866, and his paper died with him.

Almost 20 years later we read the following:

THE
Victorian Masonic Magazine,
A JOURNAL DEVOTED TO THE DIFFUSION OF MASONIC
INFORMATION IN VICTORIA.

THE REPORTS OF PROCEEDINGS ARE PUBLISHED WITH THE SANCTION OF

F. C. STANDISH, Esq., R.W.D.G.M., under the Grand Lodge of England.	HON. J. T. SMITH, R.W.P.G.M., under the Grand Lodge of Ireland.	F. BARNES, Esq., R.W.D.P.G.M., under the Grand Lodge of Scotland.
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Subscription (per quarter), 6s., posted.
„ (per annum, in advance), 21s., posted.

WEDNESDAY, FEBRUARY 18, 1874.

OURSELVES.

It is many years since a Masonic Journal existed in Victoria. The last which was published in Melbourne ended its career with the demise of the excellent and lamented brother who conducted it. The project of starting another has often been talked of since, but it has never got beyond the conversational stage. In the present instance a commencement has been made, and on

Page 2 of the first number [January 31st, 1870] of The Australian Freemason's Magazine states:

Another aim and end of the Editor will be to labour for the UNION OF THE CONSTITUTIONS.

However, do not be misled by this sentiment, it was really a call for the creation of a new beast indeed, an amalgamated Provincial Lodge of Australia. Now is not the time to consider that as an issue, but it is certainly of interest in the larger scheme of Australia's masonic development.

In this paper I'd like to bring to your attention some of the characters.

There was a chap called the Rev Wazir Beg, MD, LLD. He ran a masonic newspaper called The Australian Masonic Magazine. He was also the Grand Chaplain to the District Grand Lodge of NSW EC. He was, to my mind, a staunch apologist for the EC. And he excited the passions of those who wanted masonic 'independence'.

They charged him with many things: ignorance of in which colony Balranald was; of placing misleading and inaccurate reports in the mainstream press, and of faking his qualifications. Not perhaps significant in themselves, but reminiscent of campaigns in current times where constant sniping, or the 'drip effect' is employed in order to have a cumulative effort.

An example, from a letter to the editor of The Freemason:

"...By what right does he style himself Dr Beg? Did he honourably earn that degree? I challenge him to name the University in which it was won. Falsas in uno, falsas in omni'. Dr Beg is challenged to name the medical college in which he attained the degree of MD. Did he honorably earn it? If not, what right has he to dub himself Dr Beg, MD. Falsas in uno, falsas in omni. Is Mr Beg sailing under false colours? Is he what he represents himself to be? If not, falsas in uno, falsas in omni. Falsas in omni can with truth be written after the name of Mr Beg..."

Beg responded by labelling the questioner 'a cur, yelping, howling, and barking', but that only brought forth the following:

This does not answer 'Scrutator's' challenge to name the University in which he honourably win the title of Dr Beg; to name the Medical College in which he honourably won the title of MD. No amount of abuse can answer these challenges; no currish sneaking behind Billingsgate will stop the challenging. [. . .] Let him in a manly straight-forward way make good his claim to the titles, "Dr Beg, MD, LLD". Perhaps he may inform the brethren how long he studied in Erlangen? How much is charged there for the degree of LLD? Can it be bought now, &c?

That seems to be playing the man, rather than the ball.

Now Beg wasn't backward in coming forward. As an example, in December 1879 The Australian Freemason carried the following as a 'classified':

WARD & RIGNEY, PROPRIETORS.

TO THE GRAND LODGES OF THE UNIVERSE.
(FOR THEIR INFORMATION.)

The so-called "Grand Lodge of New South Wales," alias "Grand Nonsense of New South Wales," has been refused recognition by the following Grand Lodges:—England, Scotland, Ireland, Massachusetts, Illinois, Kentucky, Iowa, Georgia, South Carolina, Virginia, Maine, &c. (For particulars and documentary proofs, vide *Australian Freemason*, from November, 1878, to May, 1879.)

A YOUNG GENTLEMAN who has taken honours in Mathematics at the University in his second year, and B.A. Examinations, is desirous of taking a few pupils.

Address: MATHEMATICS, Moore Cliff, Miller's Point.

The Australian Freemason.

DECEMBER 1879

A further example can be found in the same journal in June 1878:

and Dissenters from the original Plan of Freemasonry."

"10. You promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed, and *strictly to conform to every edict of the Grand Lodge.*"

"13. You admit that no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein." (Antient Charges and Regulations, published by Authority.)

Now the Grand Lodge of England and the Grand Lodge of Scotland, through their respective Grand Secretaries, have enjoined the District Grand Lodge of New South Wales, and Provincial Grand Lodge of New South Wales *not* to recognize "the irregular and unconstitutional body" calling itself by the high-sounding name of "The Grand Lodge of New South Wales." Such is the decision—"the edict" of the Grand Lodges of England and of Scotland, and this "edict must be respected and obeyed *without examination*" (vide *supra*), and Worshipful Masters and Past Masters, if they are not to violate their Solemn Obligations are "*strictly to conform to this edict*" of the Grand Lodges. Consequently such being "the Landmarks"—"the Charges and Regulations," of our Order, *Worthy* Brethren, we are confident, will see that they have been guilty of violating "the Antient Regulation"—that "*no new Lodge can be formed without permission of the Grand Master, and that no countenance ought to be given to any irregular Lodge.*" Therefore "the *Worthy*" we trust will see at once (without our adducing additional arguments demonstrative not only of "the irregularity" but of "the absurdity" of the Proceedings in question) that they have been betrayed into Unmasonic, Irregular and Unconstitutional Procedure, and that as "*Worthy*" Sons of Ha Bone they will *at once* render *legal* obedience" to "the Venerable Grand Lodges" of England, Scotland, and Ireland, and forsake the Sesquipedalian Organization—"the *self-constituted*, the *self-sufficient*, the *self-glorious*, the *self-admiring*—the modest, but alas "the irregular and unconstitutional" body calling itself "The Grand Lodge of New South Wales," designated or branded "irregular and unconstitutional" by the Grand Lodge of England and the Grand Lodge of Scotland. While we hope then great things of "worthy men and the worthy alone," we hope nothing of the *unworthy*, but "irregularity and unconstitutionality," and ultimately disorder and anarchy, or "shame and confusion of faces." Their motto was *встретов протретов* ("cart before the horse,") and it was no wonder, for they were incited to irregular and unconstitutional acts by an individual, whose Masonically "impudent" letter the Grand Lodge of Scotland very properly *sent back* addressing him nakedly, "William Booth." This "gentleman" cannot be a remarkable embodiment of "Masonic ability or learning," when his manoeuvrings have been "irregular, unconstitutional and disloyal" against the unity of our Order. We remember months ago, goaded on by "unmasonic ambition, which overleaps itself," he brought us for insertion an advertisement of "the *irregular* and unconstitutional body" called "The Grand Lodge of New South Wales," which we *refused* to insert in the columns of the *Australian Freemason*, when the Hidalgo flew into a towering passion, but as if carrying the patent of *Hidalguia* on his back he departed singing the song of self-satisfied jubilation—

'Born to myself, I like myself alone.'

We have since watched his "irregular" proceedings, his speechifyings at subordinate lodges, and his whisperings against the Masonic Authorities. We have, therefore, no hope of this unworthy schismatic, and "a few," who may feel disposed to follow him in his irregularity and unconstitutionality. Perhaps when the *esteemed* Brother, who is the professed head, retires, "William Booth," (formerly of Gulgong,) might become installed as "*the Most* Worshipful Grand Master of the Grand Lodge of New South Wales," and then *the few* followers will inscribe on his pedestal the words found on the pedestal of the statue of Sir Isaac Newton:—

Qui genus humanum ingenio superavit.

Who surpassed the human race in genius!

Not a lot of brotherly love going on there.

Control of the media was important, as we know today. And there were three distinct 'tribes'; the local radicals; typified by the Grand Lodges of Victoria and New South Wales; the local conservatives, typified, and almost solely represented in print by the District Grand Lodge of England; and the mainstream, or profane, media typified by the Argus and the Sydney Morning Herald.

But there was also another important player, the English masonic press, represented by The Freemason, and edited by George Kenning. This journal was effectively the official organ of Great Queen Street.

If this was to be an even-handed paper, I'd now tell you more about the UK-based masonic press. But that is a matter of record, and I can only advise you to follow the footnotes of this paper when it appears in the Transactions.

Suffice it to say that the local correspondents of the UK masonic press had an 'agenda'. They were not fans of any form of masonic independence for the Australians. And their reports back to the UK reflected this attitude.

Self-interest has always been a significant masonic motivator!

This point brings to our attention another character: Bro William Farquharson Lamonby. I come here tonight not to praise Bro Lamonby, but to blight his name. He was a liar; a nasty, conniving, deceitful liar. Even Bro. Thornton, whom I'm sure we all agree is the most equitable of men, described him as a 'nuisance'. Now, for Peter, that's harsh

As an aside, in 1886 Lamonby, at that time the WM of the Gordon Lodge, laid the foundation stone of the Moonee Ponds Masonic Temple. And he was given an ivory and sterling silver trowel to commemorate the occasion. This is it! (And I want it back!)

At the time that Lamonby was reporting to London that there was little interest in masonic independence, there was significant discussion in UGLE about the topic. Mainly prompted by the 'breakaway' of Nova Scotia, but also reflective of a wider view, which is perhaps unusual for Great Queens Street, the future was mentioned in their Quarterly Communications, which were highly choreographed.

Lamonby's reports back to The Freemason swung from an early version of the 'domino theory', and 'the rebels will pick us off one-by-one', to 'they are so few in number, it's won't last'. And anything in between!

There was also a clever use of a 'third party', dressed up as 'an honest broker', the South Australian Freemason. It looked good, but you have to remember the antecedents of the GL of South Australia. It had several parallels to the creation of GNLF, of pleasant, recent memory!

But name-calling wasn't the only weapon. There was a battle to present the opposing view in the local profane press, with what would now be called 'leaking' a common occurrence. And then, as now, there was manipulation of other people's correspondence.

Bro Montagu S Machin, a PM of South Yarra Lodge 930EC, wrote to the Prince of Wales in support of the brethren who had erected the Grand Lodge of New South Wales. He'd been a member of the Colonial Board of UGLE, so had some experience and standing in Great Queens Street (GQS). He said:

"...my letter met with that attention and consideration from His Royal Highness which its contents warranted, and the reply I value as a compliment, and a vindication of my assertion, now reiterated, that the District Grand Lodge here had grossly misinformed the Grand Lodge of England of the number of brethren who met and erected the Grand Lodge of New South Wales; indeed the reply [. . .] throws a passing doubt on the information furnished at the instigation of the District Grand Master, Brother J Williams, who, to mystify and blind the brethren generally, published in the Sydney Morning Herald a perverted copy of the Grand Secretary, John Hervey's letter to me [Sent to him for his private information], a perversion which I, with pain and regret, notice Dr Beg, as Editor of the Australian Freemason, has adhered to in his paper, though I took the opportunity, in the S M Herald and the Freemason, of apprizing the Brethren and the general public of the wilful omission of the word 'if' therefrom, a word on which the gist of the whole letter turned..."

Now to talk a little about what Bro Richard's calls 'the study of method'. Where did he get this 'stuff'?

I started off looking at the holdings of the various GL Library's holdings. Some are on line. Some are not. Then there is Larissa Watkins's International Masonic Periodicals 1738-2005, which at first sounds most comprehensive, but is limited by the sub-title, "*A bibliography of the Library of the Supreme Council 33°, S.J.*", which means, if they haven't got it, it ain't listed.

A warning to people entering this field: when Jim Daniel toured Australasia under the auspices of ANZMRC he used newspaper reports to sustain his arguments. As did Jessica Harland-Jacob in her book on the interchange between imperialism and freemasonry.

However. . . . neither of them use the local Australian masonic press. They used the available material in GQS. And, guess what, it was all UGLE-centric material! Sorry, I reckon that that's poor scholarship; which makes for poor masonic history.

Then there are the collections of the various libraries of deposit, such as the State Libraries of Victoria New South Wales and the National Library of Australia. But their collections are not complete. Then, to those who believe that everything that is to be known is on the Interweb, think again.

The digitisation of newspapers is coming along nicely, but you must remember that Australia and New Zealand are world leaders in this field. But even here the scanning of the specialist press is not a priority. And it is expensive.

I found that there really is no substitute for getting 'down and dirty' with the originals, which is commonly the case, as the volumes are rarely consulted, and are usually either in a corner or under shelving, 'out of the way'.

This paper is a by-product of a project I have been working on for a while; like 20 years' worth of while.

It started out as a list of all the masonic newspapers in Australia. Since then it has morphed several times.

Now it is the compilation of a bibliography of Australian freemasonry, starting in 1824 and ending in 2013.

As I've been saying for twenty years, watch this space.

For the record, I'd like to thank numerous Grand Lodge Librarians, not just here in Victoria but throughout Australia, have been generous with their time and expertise. Probably more importantly, their volunteer staff members have assisted me with their knowledge, enthusiasm, and their capacity to delve into their collections when a nong on the end of the 'phone asks a very 'left field' question, without evasion, equivocation or mental reservation of any kind.

And I also have to acknowledge the National Library of Australia and the staff of that great national cultural institution has always been most obliging, professional and kind in assisting me.

Beg, Wazir (1827–1885)
by E. C. B. MacLaurin

This article was published in *Australian Dictionary of Biography*, Volume 3, (MUP), 1969 Wazir Beg (1827?-1885), Semitic scholar, Presbyterian minister and controversialist, was born at Poona, India, in the Bombay presidency into a Muslim family. He became a secret believer in Christianity in 1842, but was unable to acknowledge his faith because of the distress it would cause his family. However, he declined the headmastership of the Dhanwar government school because he would not teach in the guise of a Muslim. A Scottish missionary family befriended him, and in September 1846 he was baptized in spite of violent opposition which even threatened his life, and became a teacher in the mission school at Poona. His vernacular languages were Hindustani and Persian. His conversion convinced him that he was called to the work of a missionary, and to prepare himself he learnt Arabic and Turkish as well as English which he spoke almost without an accent. He attended a class in Poona where he acquired some Latin and Greek.

In 1853 Beg finished his theological studies and was licensed. Next year he went to Scotland where he decided to study medicine at the University of Edinburgh, but his name does not appear in that university's records. He is said to have become a member of the Royal College of Surgeons in 1861 at London and to have gained medical qualifications from Erlangen, Germany, but he does not appear to have registered with any medical board in Australia. He arrived in Melbourne as a ship's surgeon, was accepted by the local Presbyterians and ordained at Port Albert in 1864; since Victoria had no facilities for Semitic scholarship he accepted a call to the Chalmers' Free Presbyterian Church, Cleveland Paddock, Redfern, and in 1865 went to Sydney. The University of Sydney had just established a readership in Oriental Languages and Literature, with Arabic as the main language. In December 1866 Beg was appointed to the position. This was a notable development: as the first Oriental Studies Department founded in an Australian university it firmly established the temporal priority of Sydney in all studies dealing with eastern scholarship, notably Semitic studies. The government also appointed Beg Oriental interpreter, but because of a dearth of students the readership was short lived. His remarkable scholarship was recognized in 1864 by an honorary LL.D. from the Baptist College, Greenville, North Carolina.

Apart from a short ministry in 1867 at the Ipswich Presbyterian Church in Queensland, Beg remained in charge of Chalmers' Church until he resigned in 1882. He was a strong advocate of Presbyterian union and served on various church committees; his *Manual of Presbyterian Principles* was published in Sydney in 1870. He was also very active in the struggle to prevent public funds being spent on denominational schools. A keen Freemason, he became grand chaplain in New South Wales and for a time was editor and proprietor of the *Freemason*. He was also an energetic member of the Loyal Orange Lodge and editor of the *Orangeman*. As a bitter critic of Roman Catholicism he published in Sydney several pamphlets attacking Archbishop Roger Vaughan. In his controversies Beg also attacked Puseyism, ritualism, and spiritualism. Long a sufferer from Bright's disease he died, aged 58, at his home in Woolloomooloo on 4 January 1885 and was buried in the Waverley cemetery. He was survived by his wife Margaret Robertson, née Smith, whom he had married at Launceston about 1873, and by a son, a daughter and three stepchildren.

* * * * *

Chapter Five

Sir William John Clarke Bart. - First Grand Master UGLV – An Appreciation

Delivered before the Lodge by

***VWBro VRev Frederick A. Shade* PGIWkgs
(218 Chaplin)**

On Friday 22 August 2014

Introduction

Early Melbourne

A Biographical Sketch

Masonic Membership

Early years

Formation of the United Grand Lodge of Victoria

Inauguration of UGL of Victoria

Death of William Clarke

The Funeral

Conclusion

Appendix 1 – The New Exhibition

Appendix 2 – Basis of Union

Appendix 3 - Australasian Keystone (Editorial) 1.6.1897

**Appendix 4 – Order of Procession from the Cathedral to the
Cemetery**

References

Slide Presentation

SIR WILLIAM JOHN CLARKE Bart. AN APPRECIATION

Introduction

This presentation does not go into the minutiae of the process followed from having four constitutions operating in Victoria to becoming one United Grand Lodge. It is a complicated story and involves many masons in the deliberations, William Clarke being just one of them. If you wish to study the story in detail, then I recommend Peter Thornton's "The History of Freemasonry in Victoria". The Masonic newspapers of the time, one pro English Constitution and one promoting the Grand Lodge of Victoria and also the ultimate United Grand Lodge for Victoria, are also informative as they give detailed accounts of meetings, personnel etc. As my offering this evening is 'an appreciation' of our 1st Grand Master, Sir William Clarke, his life and times, it will not detail all of his activities in Melbourne society.

Early Melbourne

George Sala, a visiting journalist, writing in the "Argus" on the 9th August 1885 coined the name "Marvellous Melbourne" with the following explanation. "It is desirable for many reasons that I should explain why I have called Melbourne a marvellous city...The whole city in short, teems with wealth, even as it does with humanity." Another journalist, Francis Adams, wrote, "Melbourne has what might be called, the METROPOLITAN tone, the look on the faces of her inhabitants is indeed the Metropolitan look."

The first cable trams ran from the city to Richmond in November 1885, and in 1886 the Melbourne Tramway and Omnibus Co. Ltd. was laying the cable tracks in Bourke and Collins Streets. By 1887 Melbourne's cable tramway system was the biggest and most efficient in the world. The gold rush was over, and the return of large numbers of people from the gold fields had resulted in a land boom, and Melbourne's first horse tramway was taking investors northward to the Fairfield subdivision.

In 1886 Nellie Mitchell departed from Melbourne for Europe, to take lessons in singing and voice training. Miss Mitchell was later to become one of our most famous citizens, Dame Nellie Melba.

The Heidelberg School of painters, McCubbin, Roberts, Streeton and others, were out in Eaglemont and Ivanhoe, working hard to gain acceptance from the art world for their Impressionist style.

The rising political star of the eighties was young Alfred Deakin, and many of the more far sighted politicians, backed by the enthusiastic members of the A.N.A. (Australian Natives Association) were beginning a serious movement for Federation.

Marvellous Melbourne indeed; but what of the other side of the coin? What we see is malnutrition, long periods of unemployment, disease, loss of hope for the future, and for many, premature death. The living and working conditions of the working class was far inferior to the rosy picture painted by those who wished to believe that the existing order of society was the best of all possible worlds.

Melbourne well deserved its nickname "Smellbourne". One historian has suggested that the people of that time took the high death rate from typhoid, due to the absence of sewerage and proper drainage, as a fact of life in the same way that we accept the road toll. The typhoid epidemic of 1889 resulted in the "known" deaths of nearly one thousand citizens. Open drains carrying liquid and solid wastes ran down the main thoroughfares, and the "night cart" was ubiquitous. It was not until the early 1890s that the sewerage plans to carry all wastes to the two land treatment plants at Mordialloc and Werribee were begun, and the smells in Melbourne started to become less obnoxious to its citizens.

In the 1880s the long boom culminated in speculation and rapid inflation of land prices, known as the Land Boom. The government took advantage of this and invested money in large infrastructure, especially the railway. Huge fortunes were made and corruption was rife. (The Clarke fortune was acquired early 1800s by William's father.) English banks lent money freely and this added to the debt on which the boom was built. In March 1885, the Foundation Stone of the new Freemasons' Hall at 25 Collins Street was laid, largely with William Clarke's money.

The inevitable happened in 1891. There was a spectacular crash, banks and businesses failed, shareholders lost their money, tens of thousands of workers were retrenched. There was probably about 20% unemployment at the time. The rapid growth in population in Melbourne slowed significantly

with people emigrating to the goldfields in Western Australia and South Africa, and immigration almost ceased. Also the high birth rate of the 1800s fell sharply, yet the city's growth continued, albeit slowly. All of this had a dramatic effect on membership of the Craft and the activities of lodges, but that is another story.

A Biographical Sketch

William John Clarke was born on 31st March 1831, although some writers have the date as 28th March, in Van Dieman's Land (Tasmania), being the eldest of three sons of William John Turner Clarke and Eliza (née Dowling). He went to school in Hobart Town and later at Whitchurch Grammar School in Shropshire, England. He returned in 1850 and spent several years on his father's Victorian properties and later in Tasmania to manage some of his father's estates; there were many.



In 1860 William married Mary, daughter of John Walker (1). They lived in Sunbury, had a town house in St. Kilda and he took over the management of his father's estates. They had three children. Mary died tragically in 1871. (I believe it was due to a fall from their horse and cart on her return to Sunbury.) In 1873 William married Janet Snodgrass. (I noticed a large grave and monument of the Snodgrass family near the Clarke family grave in the Anglican section at the Melbourne General Cemetery.) When his father died in 1874, William inherited all the Victorian properties. They were valued at £1.5 million, becoming the largest landowner in the colony. (His brother was bequeathed the Tasmanian properties.)

William started building the mansion, Rupertswood, in Sunbury in 1874 – it was the largest in the colony. He had his own private railway station to which guests would come in their hundreds, and for many years he maintained the Rupertswood Battery of Horse Artillery at Sunbury.

William represented Southern Province in the State Legislative Council from 1878 to 1897 (when he died in office). It is interesting to note that two of his sons successively represented Southern Province in the Legislative Council.



He was not only a landowner who was generous to his tenants, but also a renowned stud-breeder. Before the State Department of Agriculture was established, he provided a laboratory and a salary for a researcher to give

lectures to farmers on agricultural chemistry. He was also Commodore of the Victoria Yacht Club and had a magnificent yacht suitable for open sea and local racing. It was named Janet, after his wife.

One of his achievements was as president of the Melbourne exhibition in 1880-81, which also involved the project of constructing the Royal Exhibition Building – a huge undertaking (see Appendix 1). This led to his being awarded a baronet, the first in the colonies. And, of course, he had his masonic activities, and these duties and appointments he carried out in grand style, as we know.

He was a renowned philanthropist, and he made many large donations to charities and appeals. They included the Indian Famine Relief, the Anglican Cathedral, to Trinity College, hospitals etc. In 1882 the Clarkes visited England and he founded the Clarke Music Scholarship at the Royal College of Music with £5,000.

Victoria celebrated the Queen's Jubilee in June 1887. A two-day's holiday was proclaimed. There were various celebrations. The Clarkes in Sunbury gave a performance of Beethoven's Ninth Symphony to 7,000 guests, mainly freemasons.

He inherited his father's equity in the Colonial Bank of Australia and was its governor for 20 years. He lost heavily in the 1893 bank crash, as did so many

others. As a man of integrity, he met all his obligations with his own capital. It is felt that the strain during this period contributed to his sudden death from a heart attack on 15th May 1897.

The Centennial International Exhibition in 1888 was the most spectacular to date. It cost £250,000, a shocking amount, it was generally agreed. Remember the land boom was still happening – the crash was several years away. The 10,000 assembled within the Exhibition building included most of the leading citizens of Melbourne. (2)

In 1888 the family moved to Clivedon, a large town house of three storeys he had built in fashionable East Melbourne. It had a total of 100 rooms and it was one of the largest private residences in the colony. On Lady Clarke's death in 1909, the residence was sold to the Bailleau family. Unfortunately, it was demolished in 1968 and the Hilton Hotel now stands on the site. (3) However, the hotel has kept several items from the original building: some are on the ground floor and several in the penthouse suite.



Masonic Membership

Early Years

In "The Masonic Grand Masters of Australia" by Kent Henderson, there is a chapter on Sir William Clarke, together with a list of his appointments. William's admission into the Craft and completing his three degrees is shrouded in some mystery as we do not have all of the details. (We have at the GL Library his membership card.)

I can do no better than quote from Henderson's book as it puts succinctly William's early Masonic years:

"He was initiated in the Tasmanian Union Lodge No. 871 (later No. 356) EC (now No. 3 TC) in 1885. (*This should read 1855.*) The Masonic press of the 1880s was quite clear in the view that he received the second and third degrees some twenty-six years later, on the same night that he was installed as the Irish Provincial Grand Master of Victoria. However, his Grand Lodge certificate (which is

extant) suggests that he was raised in the Tasmanian Union Lodge on 19 November 1856.

The most likely answer to this oddity is that he was, in effect, probably passed and raised twice. The somewhat less exacting manner of the Craft in his era probably meant that he merely received the secrets of the second and third degrees in Tasmania in a short ceremony, while he received the full working of those degrees in the Irish Provincial Grand. Nevertheless, the full truth in this matter may never be discovered - the surviving records from this era are incomplete.” (p. 158)

As to which lodges in Victoria he belonged to, this too seems to be incomplete in our records. (Remember, the UGL of Vic. was not formed until 1889, and so the membership records of lodges were not housed in one place) Again, I quote from KH:

“Extant records suggest proof of his membership of only two lodges - Romsey Lodge and Combermere Lodge. One would perhaps normally expect him at least to be a member of an Irish and a Scottish lodge as well, in view of the fact that he was District Grand Master over both constitutions. However, in that era it was not necessary for a District Grand Master to be a member of a lodge of that Constitution, or indeed of any lodge! It is therefore quite possible that Combermere was the first lodge that Sir William joined in Victoria, despite the fact that on so doing he had already been Irish Provincial Grand Master for two years.”

William was advanced in the Washington Mark Lodge under the Irish Constitution on 14th March 1884, exalted in the Washington Chapter on 21 February 1884 and installed as a Knight Templar in the Pembroke Preceptory on 11 December 1885. Soon after his exaltation he joined the South Yarra Chapter under the English Constitution and was foundation first principal of the Melbourne Chapter. These affiliations paved the way for his appointment in 1887 as the District Grand Superintendent of the English Constitution Royal Arch.

In 1885 the foundation stone of Freemasons Hall, Collins Street, was laid, and the Banquet Card for the event is indicative of the Grand Occasion. The Hall was consecrated in 1887. The Masonic community was saved from

embarrassment when Clarke picked up the amount owing of £50,000, five-sixths the cost of the building, and this occurred shortly before the time of the land boom collapse. He was also the first president of the Masonic Club.

Now that we have established William's credentials as a freemason, we should now look at his involvement in the various jurisdictions and the formation of the UGL of Victoria.

United Grand Lodge – initial moves

The movement to form a Grand Lodge for Victoria continued their efforts and the promoters invited WC on several occasions to accept the office of Grand Master. He was sympathetic to their cause, but he took advice and declined the invitations. This is not surprising, as the GL of Vic, when it became established (1883) consisted of a small membership and were entirely non English Constitution masons. It was not recognised by the other Grand Lodges, except the new GL of NSW. The DGM of this new (and unrecognised) GL installed Coppin as GM. Its formation, although it caused all sorts of problems within the Craft, certainly stimulated renewed efforts to form a Grand Lodge that would comprise all four constitutions.

William Clarke had a good excuse for declining the invitation to lead the new GL as he had received recently leadership appointments in the other jurisdictions: PGM in the IC (15.5.1881), PGM in EC (26.3.1884) and PGM in SC (26.3.1884), both taking place on the same night. His installation as PGM in the Irish is of some interest as it appears that he had only received the first degree in Tasmania many years ago. And so, on the night of his Installation as PGM, he received the second and third degrees as well. (However, Henderson suggests that he received the 2nd and 3rd degrees in Tasmania in a brief ceremony, and that he received the full version on the night of his Installation as PGM.)

There is no doubt that William Clarke's appointment to all three jurisdictions paved the way to the successful formation of the UGL Vic., although it needed to be carried out discreetly. He encouraged dialogue between freemasons of all jurisdictions, including with the new GL of Vic. As about 85% of freemasons in Victoria belonged to EC lodges, it would be necessary to get England on side in due course, and this was achieved.

Formation of the United Grand Lodge – stage two

The players involved in the movement for a United Grand Lodge and its ultimate inauguration are numerous. The Masonic newspapers of the time give us a lot of information by way of reports, letters and editorial comment. Peter Thornton's History reports on this period and its personnel with clarity and succinctness, and I recommend the work to you. I will not review this period in great detail except insofar as it has relevance to Clarke's involvement. And, as he was the leader of the three constitutions (English, Irish and Scottish), he will have kept himself above the fray yet at the same time offering advice and suggestions, and allowing the likes of Lamonby (Prov.Gr.Sec. EC) to do the groundwork, especially in communicating with England and with constituent lodges. (For example, he was advised to instruct the English lodges in Victoria not to have anything to do with the movement for a Grand Lodge, which became the Grand Lodge of Victoria.)

There were several events that provided stimulus to a United Grand Lodge for Victoria. Firstly, the establishment of the GL of Vic in 1883 with George Coppin as its Grand Master. As I said earlier, William Clarke was offered the Grand Mastership but declined. Its membership was very small, about 10% of all freemasons in Victoria, and nearly all of them came from Irish and Scottish lodges. The GL was not recognised by the other jurisdictions and this caused problems with mutual recognition, visitation, validity of initiation etc., not only for the Mark and Chapter, but also for the other Orders. Negotiations between the English, Irish and Scottish continued, but the GL of Vic was excluded from these deliberations until later in the process.

The second and third events that stimulated things were the establishment of GLs in SA and NSW. SA was formed on 16th April 1884 with the Rt.Hon. Sir Samuel Way (Chief Justice) as Grand Master (1884-89, 1895-1916). NSW was inaugurated on 17th August 1888 with Lord Carrington as GM (1888-1890). England discouraged Victoria from going ahead with its plan (without success) and declared that NSW would fail, and so it was not a viable proposition for Victoria! However, the Victorian masons were not going to be put off so easily.

At a meeting of the committee appointed at the meeting of WMs and PMs of English, Irish and Scottish constitutions (30th May 1888) to consider the

advisability of forming a United Grand Lodge, the chairman reported as follows:

"The chairman informed the meeting that he had unofficially communicated with the R.W. the D.G. Master Bro. Sir W. J. Clarke, Bart. The D.G. Secretary, E.C., stated that he had received a letter from the District Grand Master, who would give the movement his support if it were carried out constitutionally. The following letter has since the meeting been received by the chairman: -

"District Grand Lodge of Victoria, under the Grand Lodge of England - District Grand Secretary's Office,
Freemasons' Hall, Collins-street east, Melbourne, 7th June, 1888

Bro. John James, P.D.G.S.W.

Dear sir and brother,

I have been requested by the R.W. District Grand Master to acknowledge receipt of your letter of the 1st inst., relative to the action being taken for the establishment of a United Grand Lodge of Victoria, and in reply I am directed to inform you that if the movement is conducted in a constitutional manner, and the majority of the brethren are in favor of the local Grand Lodge, Sir William Clarke is prepared to make a favorable report to the Grand Masters of England, Ireland and Scotland on the subject. The R.W. District Grand Master would point out that no discussion can take place in the lodges, but the matter can be considered at informal meetings of the members. The District Grand Master specially desires that on no account should any pressure be brought to bear on any member in this district."

Yours fraternally,

T. H. LEMPRIERE, P.G.S.B., England,

D.G. Secretary."

(Ref. Australasian Keystone, 2nd July 1888)

The 119 lodges of the three constitutions were sent circulars in regard to the proposal to form a UGL for Victoria to which all members were to respond. A total of two-thirds of members replied in favour, less than 2% were opposed, and the rest – nearly one-third - did not respond.

The Earl of Carnarvon visited NSW and this led to the inauguration of the UGL of NSW in 1888. Lord Carrington, their first GM, was Governor of NSW, and he was obviously in an excellent position to support William Clarke in the formation of the UGL of Vic that occurred a year later.

Inauguration of UGL of Victoria

The day came for the Grand Ceremony of the Inauguration of the United Grand Lodge of Victoria. It took place on the 18th and 19th March 1889. A report on the ceremonies and speeches can be found in The Australasian Keystone dated 6th April 1889 and it covers some nine pages. W.F. Lamonby PSGW Victoria, EC, on his return to London, wrote and published an account of all of the proceedings relating to the Inauguration of the UGL of Vic. It covers some 32 pages and is very interesting reading. These publications are held in the GL Library.

Here is the opening paragraph of Lamonby's Report:

“The United Grand Lodge of Antient Free and Accepted Masons of Victoria was constituted March 20th, 1889, in the Freemasons' Hall, Collins Street, Melbourne, in the presence of a large assemblage of the Craft from all parts of the colony. For many years past Masonry had been worked in Victoria under divided interests; that is to say, the lodges were under District or Provincial administration, emanating from their respective Grand Lodges in England, Ireland, and Scotland. Different attempts had periodically been made to consolidate the lodges belonging to the three British bodies, by forming a Grand Lodge of Victoria; but without success, owing to the essential unanimity being wanting. The Grand Lodges of England, Ireland, and Scotland, and two or three of the largest Grand Lodges in the United States have always held that no Grand Lodge can be considered constitutionally formed, or entitled to recognition as a regular and lawful Masonic body, unless the whole, or, at least, a great majority of the constituent lodges formally

working under sister constitutions agree to throw in their lot with a new Grand Lodge. Hence the failure up to then to form a Grand Lodge of Victoria. On the other hand, many of the Grand Lodges in the United States and Canada maintain that any three private lodges can form themselves into a Grand Lodge where no such supreme body exists. It was on this latter basis that a Grand Lodge of Victoria was opened in Melbourne in 1883, and in New South Wales some years previously, neither of which was ever recognised by England, Ireland, or Scotland, for the reason that the bulk of the private lodges held aloof.” (Lamonby p. 3)

On the first day of proceedings, 20th March, an occasional GL was opened at Freemason’s Hall for the purpose of approving certain matters, such as the acceptance of the Basis of Union and the election of a GM. The actual Installation of the GM took place on the following day at the Melbourne Town Hall.

MMs were allowed to attend the proceedings and were ranged under the banners of their respective lodges. W.F. Lamonby presented an historical sketch of Freemasonry in Victoria. He reflected on the rapid development of Melbourne, reminding the brethren that the site of the Treasury was once a cabbage garden, and that Emerald Hill used to be a sheep walk! This was received with much laughter. The Basis of Union were then read (see Appendix 2). George Coppin MLA, GM of the GL of Vic, was given the honour to propose WC as 1st GM.

It was on the following day, Thursday 21st March, that WC was installed as GM by Lord Carrington, 1st GM of NSW, assisted by Chief Justice Way, 1st GM of SA. WC’s certificate of election was read. After Prayer and taking the Obligation of office, he was installed and proclaimed GM to “loud and prolonged cheering”. In his Oration, His Excellency Chief Justice Way said: “It is a satisfaction to us all that the work in which we are engaged is not only in accordance with Masonic law, but has the sympathy and approval of the GLs in the mother country, from which Australian Masonry has sprung.” He reminded the brethren that it is less than 50 years ago that the first Masonic lodge was opened in Melbourne.

In his reply the GM stated that the UGL of Vic now numbered 140 lodges, consisting of 7,000 members, and that there were also 10,000 masons in Vic who were unaffiliated. A life sized portrait of the new GM, in full regalia,

was presented. It has hung for many years in the foyer of the Masonic Centre in East Melbourne. It was reported that there were 3,000 brethren present at the Melbourne Town Hall, which I find difficult to imagine as its capacity is less than that.

The Banquet at the Town Hall was a more select affair with 500 brethren present. The Menu was elaborate, and takes up a full page in Lamonby's report! In the GMs reply to the Toast, he remarked that he hoped that there might eventually be a UGL of Australia, thus going further than the freemasons in the UK which has three GLs.

George Coppin was given the honour of proposing a Toast to "sister Grand Lodges". He reminded the brethren that the GL of Vic (his GL) had fraternal relations with 38 GLs, who ruled over 7,624 private lodges with a membership of 403,397 brethren. He also acknowledged the efforts of both the Earl of Carnarvon (England) and Lord Carrington (NSW) in facilitating the establishment of the UGL of Vic.

William Clarke continued in office until 1896 (7 years) when he stood aside for Lord Brassey, the Governor of Victoria, while Clarke himself remained as Pro GM until his own death the following year.

Death of William Clarke

William's death was a somewhat public event as he died in Collins Street. There was an extensive editorial in The Australasian Keystone (see Appendix 3). This is how his death was reported in a country newspaper:

Bairnsdale Advertiser and Tambo and Omeo Chronicle
Tuesday 18th May 1897, page 3
SUDDEN DEATH. SIR WILLIAM CLARKE
FROM HEART FAILURE.

The Hon. Sir William J Clark (sic), Bart., M.L.C., died suddenly in Collins Street on Saturday morning from what is believed to have been heart failure. Sir William stepped from a tram going westward, at the corner of Collins and Market streets at about a quarter past ten o'clock, and was observed to stagger and fall back on to the ground. Several gentlemen who were passing at once ran

to his assistance, and removed Sir William, who was then unconscious, and breathing faintly, into the Union Club Hotel opposite. Mr. T. Brown, the proprietor, at once telephoned for Dr Charles Ryan, who arrived within a few minutes, but in the interim Sir William had breathed his last, and all that the doctor could do was to pronounce life extinct. There was a slight bruise on the back of the deceased gentleman's head, caused by contact with the wooden blocks when he fell backwards, but this had nothing to do with the decease, which, in Dr Ryan's opinion, was caused by heart failure.

The Funeral

William Clarke's Funeral was an extraordinary event, and I have attached the list of personnel for the Order of Procession (see Appendix 4). It took half an hour for the procession to pass a given point. (4) In the folder on WC held at the GL Library, there is an extract from "The Clubman", the Masonic Club magazine, an article in two parts on their first president, William Clarke. It reads as follows:

"The death of Sir William Clarke which occurred suddenly on May 15, 1897, was the cause of universal regret. His remains were interred in the Melbourne General Cemetery and the funeral, which was a semi-military one on account of Sir William's early connection with the Rupertswood Horse Artillery and the Old Yeomanry Volunteers, was the largest representative gathering of officers and civilians ever witnessed in Melbourne to that time. No fewer than 1,500 Freemasons took part in the procession and every Lodge in Victoria - 178 in all - was represented. The pall bearers were the Governor (Lord Brassey) and the Chief Justice (Sir John Madden). The Masonic rites were conducted by Bro. Baker, who succeeded Sir William as President of the Masonic Club."

(The Clubman February and March 1972)

A memorial to William Clarke was constructed with public subscription and is placed in Treasury Gardens near Collins Street. Interestingly, the Freemasons donated only 100 guineas to the project.

Conclusion

On the domestic front, WC was born into a very rich family and became arguably one of the richest men in the colony. His mansion (Rupertswood) at Sunbury, was the largest built at the time, and his second domicile (Clivedon), in East Melbourne, with its 100 rooms, was the largest private residence in the city of Melbourne. By virtue of his prominence in Melbourne society he was invited to chair a number of important projects, perhaps the most important of which was the Exhibition Building opened in 1880 for which he received a baronet. The Masonic Hall at the top of Collins Street was successful only because he picked up the tab of the remaining

amount owing of £50,000. He became the leader of the English, Irish and Scottish Freemasons, a unique position either here or anywhere else, and was our First Grand Master, a position he held with dignity. Even in his death he left his mark, as the procession at his funeral was the largest ever. It is true to say the William Clarke was born into a privileged family and had an influential position in society. But he also knew what his obligations were, having such a position, and he worked tirelessly in whatever he undertook, invariably behind the scenes. He was a man of many parts and a freemason of distinction.

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Footnotes

(1) All the photographs presented during this lecture were taken by the writer.

(2) Tom Roberts' painting of the opening of Federal Parliament in 1901 in the Exhibition Building will give you some idea of the interior. I have had the privilege of being a participant at the centenary celebrations of federal parliament in 2001 as a member of the MSO. We were situated at the western end of the hall with a huge choir around us, in the same place as the orchestra, including my great grandfather, were situated in 1901.

(3) Mandelville Hall in Toorak, a magnificent mansion and now a Catholic School, was purchased by William's brother Joseph in 1876, who lived there with his family. This hall of residence has nothing to do with William, as some have suggested in the past.

(4) Launceston Examiner 19th May 1897.

(5) Launceston Examiner 28th May 1897.

Appendix 1
THE NEW EXHIBITION
Argus Monday 17th February 1879

The addition to our metropolitan public edifices of one so impressive as the new Exhibition-building in Carlton-gardens is a noticeable event in the architectural history of the colony. In referring to it, we leave untouched all those matters which connect the Exhibition project with the political ends its promoters seek to achieve. These have no connexion with the fabric itself, which will probably be reckoned, for a long time to come, as one of the most striking ornaments of our great city, and a useful means of raising our somewhat low standard of architectural taste. The design is the work of Messrs. Reed and Barnes, the architects of many of our leading city structures, such as the beautiful Gothic Scots' Church in Collins-street, the Public Library, the new Bank of Australasia, the Wesley Church, and last, not least, the Collins-street Independent Church, which will doubtless remain for many a year a type to Australians of what can be achieved in modest brick. These gentlemen were selected to carry out the new work only after a warm competition, which ended in their obtaining the premium offered for the best design submitted. It is to be added that the arrangements contemplated in the prize design have been slightly modified by the Exhibition Commissioners in a wise and prudent spirit. Since they assumed office, new lights, derived from experience of the Paris Exhibition, have dawned upon them, and they have availed themselves of the opportunity. The effect of these changes will be decided economy, a concentration of expenditure upon what will constitute permanent rather than temporary buildings, and a further realisation of the architects' ideas of a fitting Victorian home for the "fruitful strifes and rivalries of peace.

What we may expect to see in the Exhibition-building of 1880 is the largest structure Melbourne has known, rising in the midst of a verdurous garden, its massive proportions towering over every surrounding, yet shapely and symmetrical. The salient features of the pile will be, first, a dome higher than the highest spire in the city, flanked by a number of smaller towers of pavilion shape; and secondly, a variety of ornamentative details, mostly in such high relief as to utterly efface the dead-wall effect but too frequently conveyed under similar circumstances. Let us attempt a pen and ink sketch of the intended edifice - meaning, however, only that portion of it which is to remain from exhibition to exhibition and not the mere annexes for machinery, &c. , for which temporary provision will be made as occasion

arises. The building is cruciform, consisting of a nave 500ft. long running from east to west, and cut through its centre by a transept 270ft. deep, the ends of which are north and south. The main front faces Victoria-street, at nearly the point where stand the Model Schools. This transept is the leading glory of the fabric. At its south end is the chief portal - a tall arch 40ft wide and 60ft high, deeply recessed, and reached by a flight of broad stone steps.

On each side are square towers 105ft. high adorned by picturesquely shaped and well-grouped windows, together with Ionic pilasters and enriched panels. They furnish room for staircases, and that simple fact affords a key to one of the guiding principles of the plan, namely, to keep unbroken the space afforded for exhibition purposes, and to at the same time make the accessories of the place a means of exalting its architectural character. The north end of the transept is arranged on almost precisely the same pattern. Some 50ft behind the portico and at the point where the transept intersects the nave, rises the dome, octagonal in form, and reaching the height of 223ft., being about 110ft above the main roof. The Scots' Church spire is only 210ft. high, and that of Wesley Church only 175ft. high. As the dome rears itself above the main roof it is surrounded by tolerably massive columns, dividing groups of windows and just above that point the tapering gradually begins. At its base the central tower is 100ft square, but as its octagonal shape becomes defined the diameter is contracted to 60ft. From such materials has young Australia to derive its first idea of the particular form of architectural embellishment that constitutes the pride of St Peter's of Rome, St Paul's of London and the Taj Mahal of Agra.

The rest of the building is in fine keeping with its main features and with the nature of its design, which may be characterised as Italian Renaissance. On each side the central tower runs the nave, which from end to end measures, as we have already stated, fully 500ft. The exterior walls are, however, not those of the nave, but of the courts which intervene alongside them, an arrangement which accounts for the way in which the windows are designed. The architects are indeed well deserving of credit for the fact that they have wholly dispensed with skylights, as unsuited to the climate, and always more or less actively productive of inconvenience to every one beneath them. Thus, the courts are lighted through the exterior walls, the lower by tallish windows intersected by columns and the upper by a clear-story of the same pattern in small, just beneath the parapet. The roof of the nave, rising above the parapet, affords room for the clear-story by which the

great space below is lighted. In this way the sun's glare is excluded, and a capital means of ventilation afforded. To further intercept heating rays of sunshine, and also get rid of everything in the shape of dead wall effect, there is between each window of the main building a species of buttress standing out a few feet. Finally, the exterior of the building may be said to be completed and its outline rendered most agreeably impressive, by a pavilion tower, 80ft high, at each corner. This device helps to fulfil, and indeed emphasise, the intention of the dome, its flanking towers, and the tall portals (for the north, east and west entrances correspond to the south one). What that intention is can be briefly explained. A building for exhibition purposes need, in one sense, be only a sort of well lighted barn. Practically, the Hyde park palace of 1851:-

"When Europe and the scattered ends
Of our fierce world were mixt as friends
And brethren in its halls of glass," –

was a barn of window panes. But for the Victorian Exhibition building of the future something more is needed, and that something Messrs. Reed and Barnes seem to have supplied. They have derived much of their inspiration from a design for a permanent exhibition building in Paris which was in high favour a dozen or so years ago, and also from Captain Fowkes' arrangement of the London Exhibition of 1862, and the structure they now contemplate will not only have a noble purpose to achieve but a noble aspect to present. How far it will embody our national character, and symbolise the national position which it is not yet wholly beyond our power to achieve, remains to be seen.

Next we come to glance at the interior. To describe this without its intended contents will be a dull task, which the reader will pardon our making a brief one. Still it is not impossible to picture to the mind's eye the vast hall in the full swing of business - bright daylight through the windows revealing the immense space crowded with "Harvest tool and husbandry, Loom and wheel and engin'ry, Secrets of the sullen mine, Steel and gold, and corn and wine, Fabric rough or fairy fine, Sunny tokens of the Line, Polar marvels, and a feast Of wonders out of west or east, And shapes and hues of Art divine! All of beauty, all of use, That one fair planet can produce, Brought from under every star, Blown from over every main," the flags of every nation floating from the walls, visitors "of all nations and kindreds, and peoples and tongues" thronging around, the whirr of machinery, and maybe strains of

inspiring music filling the air. However far from realisation such fanciful expectations may actually be, there is no lack of provision, on the part of Messrs. Reed and Barnes for their fulfilment. Supposing the reader to enter the building by its south and chief portal, and pass beneath its grand and gorgeous fanlight, and concomitant adornments, he will at once face the noble transept, 70ft high, 60ft., broad in the clear, and besides, flanked with side galleries covering an additional space 20ft. wide. He marches some 30ft. further, and then finds himself beneath the open dome, and at a point from which branch not only the 270ft. long transept, running north and south, but the nobler and grander nave, the dimensions of which are something the untravelled Australian only knows of from books. It is 500ft. long 70ft high, and with the galleries, which correspond with those already described, fully 100ft wide. The vistas thus afforded will constitute to these who have never seen one of the great exhibition buildings of the world a perfectly unprecedented sight. Even empty, and with no other ornament than polychrome colouring this four branched hall will furnish a magnificent public resort. Imagine it in the cold season - say on Separation Day - decked as a winter garden, with Siede and a monster brass band beneath the dome, and a throng of some 10,000 or 12,000 holiday-keepers listening as they lounge. To complete our description of the interior let us add that between the nave and the outer walls on each side are several courts, each 200ft. long and 30ft. wide. They will be found admirably adapted for the display of certain classes of goods and the upper courts which correspond, of course with the galleries inside the nave are specially suited for the exhibition of pictures or sculpture.

So much for the picture proper; now for its setting. On this head one thing is certain - the Carlton gardens are practically no more. It is true the spectators of the ceremony of Wednesday next when the foundation stone of the intended structure is to be laid, will see around them the stunted shrubs, the ill-kept and scantily-planted flower-beds, the bare pathways and arid spaces which constitute what the City Corporation have achieved in the way of public gardens during the last 25 years, and which have formed the nursery-ground of a generation - but soon the place will know itself no more. Even that triumph of art, the stucco fountain, is to disappear - nay, it is dismantled already. Small prospect now of any appreciable portion of the gardens relapsing into corporation hands, for the subtle Exhibition Commissioners have so arranged that the place must inevitably remain for evermore an additament or appendage to their peculiar domain. For example, they have chosen as the site of their building the central 20 out of

the 60 acres that constitute the reserve, and, consequently while they naturally want the 20 acres fronting Victoria-street for ornamental grounds, they absolutely need the 20 acres behind them (fronting Carlton-street) for their machinery annexes and so forth. Possibly all this will be for good. Undoubtedly the commissioners, acting on the plans laid before them by Mr. Reed, have adopted a course of proceeding which will make the area in their hands an adequate setting for their building. For the present they only deal with their front grounds and the spaces facing, on one side, the junction of Gertrude and Nicholson streets, and on the other, that of Queensberry and Rathdowne streets. At the two latter points alone will carriages and cabs be admitted, but even these vehicles will only be allowed to drive to one of the end porticoes and out again. What is in course of being carried out with respect to the front division of the gardens will, when the Exhibition is opened, form an agreeable surprise to almost every one.

First, the place will be surrounded by a kerbstone-wall surmounted by iron railings, and secondly, the ground will be laid out in beds, intersected by paths 15ft. wide and planted with a large variety of ornamental and shade-giving trees. Of the trees now growing, not one is to be cut down, if it can be helped, but transplanted; and, even if worthy of eventual condemnation, sentence will not be passed until the Exhibition of 1880 is over. The plan upon which all this has been done was more or less designed by Mr. Reed but the execution of it has been confided to Mr. Sangster, a well-known horticulturist who has contracted for the following works:- e-forming, planting, and trenching, &c. , the terraces, beds, and artificial lakes and supplying plants and trees, £2,143; doing similar work for the 20 acres to the north of the Exhibition building, £187; keeping the whole in perfect order and cultivation until March, 1881, £1,500; total, £4,205. This does not include the fountain and vases that are to be placed in various spots. Perhaps Mr. Reed's crowning achievement - which Mr Sangster will have to carry to its end - is in connexion with the central avenue from Victoria-street to the chief portal. The commissioners insist upon the open line being 80ft. wide but to save such a wide expanse of bare gravel the architect has arranged for two paths, each 15ft. wide, at each side of the space, and occupying the interval with a green sward of buffalo grass in imitation of the Tapis Vert ("green carpet") of Versailles. Also, by a clever optical delusion, the obtuseness of the angle at the junction of Victoria and Spring streets will, with respect to the aspect from either point, be entirely concealed. At first the commissioners thought of opening the avenue to cabs and carriages but in compliance with an earnest protest from Mr. Reed they abandoned

the idea. Should a railway line be carried to the Exhibition it will in all probability run along Nicholson-street, the trams passing through a thoroughfare being driven by compressed air instead of steam, in order to avoid noise.

The work of erecting the Exhibition building, and providing, a large cellarage for wines, &c. , is let to Mr. David Mitchell, the contractor for the erection of the Scots' Church, for £61,407, and the job is to be finished in 15 months from the 1st of the present month. The material to be used is brick, stuccoed. The roof will be of iron. The present plan is to build the dome of wood and iron, but it is not impossible that Mr. Reed's strong representations in favour of erecting the thing solidly of brick and iron from its base will be successful.

Appendix 2



**UNDER WHICH THE MASONIC BODIES AT PRESENT EXISTING UNDER THE
ENGLISH, IRISH, SCOTTISH & VICTORIAN CONSTITUTIONS**

HAVE AGREED TO UNITE AND FORM ONE GRAND LODGE

TO BE CALLED THE

United Grand Lodge of Ancient, Free & Accepted Masons of Victoria

1. That the Masters, Past Masters, and Wardens of Lodges, under the existing four Constitutions, vis., English, Irish, Scottish, and Victorian, meet mutually (by summons), and form themselves into a Grand Lodge, to be called "The United Grand Lodge of Ancient, Free and Accepted Masons of Victoria."
2. That Sir W.J. Clarke (if willing) be elected the first Grand Master.
3. That the United Grand Lodge adopt the Book of Constitution and mode of procedure, of the Grand Lodge of England so far as the same may be applicable, until otherwise decided.
4. That the Lodges under the "United Grand Lodge" (when formed) shall be registered and rank in precedence according to the date of the Warrants they at present hold under their respective Constitutions; and where two Lodges shall have adopted the same name, the older Lodge shall have the right to retain the name.
5. That the United Executive shall be appointed a Committee to nominate to the M.W. Grand Master the first Grand Lodge Officers to be appointed, same to be confirmed by Grand Lodge. The question of election or appointment of Grand Lodge Officers shall be submitted to the votes of all Lodges in Victoria within six months after formation of the United Grand Lodge.

6. That whatever rank any Brother at present holds or has held under any of the four Constitutions shall be confirmed, and that relative Past Grand Rank be conferred on all Grand, Provl. or District Grand Lodge Officers present and past.

7. That the M.W. Grand Master shall, at the time of appointing his first Officers, have the privilege of conferring Past Grand Rank on Brethren in acknowledgment of past services rendered to the Craft.

8. That the Officers of private Lodges may either be appointed by the W. Master or elected by the members, as their By-laws may direct, until otherwise decided.

Appendix 3

The Australasian Keystone June 1 1897

(Editorial)

On Saturday, May 15th, Freemasonry in Victoria suffered the greatest loss it has ever suffered - or, perhaps, ever will suffer - by the death of M.W. Bro. the Hon. Sir William J. Clarke, Bart., M.L.C., LL.D., Pro Grand Master. Bro. Clarke occupied a unique position in Masonry, such a position as never has been otherwise filled, and never can be filled again. Previous to the formation of the United Grand Lodge of Victoria, Bro. Clarke occupied the position of Prov. G. Master, I.C.; Dis. G. Master, S.C.; and Dis. G. Master, E.C., a position, we believe, never held by another brother in any part of the world. His simultaneous occupancy of these positions no doubt materially smoothed the way for the formation of the present Grand Lodge of Victoria, of which Bro. Clarke was unanimously chosen Grand Master; which position he held with the unanimous approval of the members of the craft until last year, when he retired from the position in order that His Excellency Bro. Lord Brassey might become Grand Master. It was only at Bro. Clarke's earnest solicitation that Bro. Lord Brassey accepted the position. Bro. Clarke accepted the position of Pro Grand Master, and continued to take an active interest in Masonry up to the time of his death, having attended at the installation of the M.W. Grand Master as the W.M. of the Clarke Lodge a few nights previously, and was to be re-invested as Pro Grand Master on the Wednesday succeeding his death. The present Freemasons' Hall is due to the zeal and sympathy of Bro. Clarke. He was always ready with his time and money in the interest of the institution. He was a living exemplification of an ideal Mason, kind and courteous, social and genial, and of most gentlemanly instincts. He was never known to make an unkind observation, or express an ungentle, or ignoble sentiment. Liberal without ostentation, firm in rectitude without harshness or severity, with a clear perception of the right thing to do, and a steadfast resolve to do it, he unconsciously won the respect, esteem, and confidence of all with whom he came in contact. Of him it may be truly said, he lived respected and died regretted, and his memory will be long cherished among the Masons of Victoria.

Appendix 4

Order of Procession from the Cathedral to the Cemetery

The Rupertswood Battery.

The Naval and Military Officers.

The Masonic Brethren.

Dr. Leeper and Members of Trinity College.

The Bishop of Melbourne.

The Undertaker.

The Gun Carriage.

The Carriage of the Deceased.

The Floral Cars - Mourning Coaches

His Excellency Lord Brassey, Governor of Victoria.

The President and Members of Legislative Council

The Speaker and Members of Legislative Assembly

The Members of the Government and Executive Councillors

Their Honours the Chief Justice and the Judges

The Mayor of Melbourne and City Councillors

The Naval and Military Commandants

The Mayors and Councillors of the Suburban Municipalities

Archbishop Carr, R.C.

The Moderator and Officers of the Presbyterian Church

The Dr. Joseph Abrahams and Mr. Edward Hart

Jewish Synagogue

Clergymen of Other Denominations

The Chairman and Members of the Metropolitan Board of Works

The Chairman and Members of the Harbour Trust

The Directors and Officers of the Colonial Bank

The Committee & Members of the Melbourne, Australian, &
Athenaeum
Clubs

The Trustees of the Public Library.

The Trustees of the Exhibition.

The Foreign Consuls.

The Melbourne Philharmonic Society.

The President and Stewards of the V.R.C.

The Members of the Old Colonists' Association

The Committee of the Royal Victorian Institute for Blind.

The Committee of the Hommœopathic Hospital.

The President and Board, Royal Agricultural Society.

The President and Board, Ballarat Agricultural Society.

The President and Board, Victorian Employers' Union.

The President and Board, Victorian Steamshipowners' Association.

Officers, Royal Humane Society of Victoria.

Members, St. John Ambulance Society.

Employes and Servants of the late Sir Wm. Clarke.

Citizens.

Contrary to the usual custom observed by vice royalty, His Excellency the Governor not only attended in person, but acted as one of the pallbearers, and remained during the ceremony at the grave, notwithstanding the heavy rain.

(Source: The Australasian Keystone June 1, 1897)

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SLIDE PRESENTATION

Early Melbourne

1. Collins Street East - Clarke Lecture 1. (Serle)
2. Collins & Elizabeth Sts 1889 Clarke Lecture 2.jpeg (Serle)
3. Collins St looking East 1886 Clarke Lecture 3.jpeg (Serle)
4. Tram (Fairfield to City) -Clarke-Early Melb1.jpeg (RSB)
5. Night Cart - Clarke-Early Melb5A.jpeg (RSB)

Rupertswood Sunbury

6. Exterior - Rupertswood3.jpeg (FS)
7. Entrance Hall
8. Carriage
9. Function Room
10. Portraits of Sir William & Lady Clarke
11. Landscape of property

Centennial Exhibition

12. 1880 Building (Web)
13. Concert - Drawing (Serle)

Clivedon Mansion

14. Exterior (FS)
15. Fireplace (Hilton)
16. Stained Glass Panel (Hilton)
17. Doors (Hilton)

W.J. Clarke

18. Membership Card - Clarke Membership.jpeg (FS)
19. Master Mason Certificate - Clarke M.M.Certif.jpeg (FS)

25 Collins Street

20. Sketch of new Building*Clarke Collins St (FS)
21. Foundation Stone 25 Collins street.jpeg (BK)

P.G.L.

22. Banquet Card 1885 - Clarke Card 1.jpeg (FS)

U.G.L. Vic.

23. Basis of Union Document - Basis of Union doc. 1a (FS)

- | | |
|------------------------------------------------|------|
| 24. W.C. as Grand Master - Portrait | (FS) |
| 25 Qtly Communcation 1889 - GL 1889.jpeg | (BK) |
| 26. Illuminated Address 1889 Clarke Illum | (FS) |

Burial

27. Melb. Gen. Cemetery (Cross) Clarke-Cemetery.jpeg (FS)
28. Melb. Gen. Cemetery (Plaque) Clarke-Cemetery.jpeg (FS)

Memorial

- | | | |
|-------------------------------|-----------------------|------|
| 29. Treasury Gardens (Statue) | Clarke-Memorial1.jpeg | (FS) |
| 30. Treasury Gardens (Statue) | Clarke-Memorial3.jpeg | (FS) |

** Never built owing to the Depression.*

Chapter Six

Assessing Cultural Significance and the Freemasons Victoria Collection

Delivered before an open lodge by

Samantha Fabry

Collections Manager – Freemasons Victoria

On Friday 26 September 2014

Introduction

Cultural Significance is a term which assists the understanding of values of place site and object. Although there are many ways in which an object or site can contribute towards our understanding of our heritage and that of the local surrounding communities. When assessing significance, the key areas which hold the most meaning are; aesthetic, historic, scientific and social. Each theme contributes towards the understanding meaning behind an object or building and how it is utilised. Aesthetic values of an object or site may be associated with the form, size, colour and the material from which it is created. Therefore we may easily associate with a specific object or site as we can easily identify with what it represents and as a result an “intangible connection” is created with it. Therefore it is important when assessing the significance of an object or site that we examine and try to identify the multi-layers which it embraces so that there is a greater appreciation of the “intangible links or connections”. By doing this the possibility of it being overlooked, disposed of or accidentally forgotten in the future is reduced.

As part of the relocation of Freemasons Victoria offices from the Dallas Brooks Centre to the Royal Freemasons Homes, an overall significance assessment of the collections is gradually being completed. Under the direction of the Collections Manager, four conservators have been engaged to undertake individual condition reports (see attached example) on objects within the Library and Museum Collection and Dallas Brooks Centre (DBC). Objects undergoing this process have been chosen based upon the connections that they maintain on an historical level with the United Grand Lodge of Victoria (UGLV), Grand Lodge of Scotland (GLS), United Grand Lodge of England (UGLE), Grand Lodge of Ireland (GLI) and the other Lodges within the State of Victoria. The information gained through this process has

contributed directly towards our understanding of these objects and the people who once owned them. Furthermore, this process has identified that the collection can be divided into three different categories. Each maintaining its own values and significance. These collections include:

1 - Library Collection:

- Published books and material from the Grand Lodge of Freemasons Victoria and from its Lodges throughout the State;
- Rare and significant books and documents pertaining to the history of freemasonry both within Australia and on an international level;
- The Archives which encompasses; warrants, personal certificates, personal correspondence, letters and minute books.

2 - Museum Collection

- Objects which have significance or direct links to the history of the UGLV and have been donated by previous Grand Masters or by family members of departed Freemasons;
- Objects which have been used in ceremonial roles such as silver trowels, aprons and collars, and jewels;
- Other objects categorised as ephemera.

3 - Portrait and art collection

- Life sized oil paintings of previous Grand Masters and Grand Secretaries;
- Other paintings and sketches which have been given to Freemasons Victoria.

What is a Condition Report?

The process of undertaking condition report of a collection gives conservators and collection managers the opportunity to individually assess and examine an object. There are various fields which make up a record; objects name, physical description and inscription that is noted and included and including the objects creator documented. The overall general condition

of the object is also included as is the material of which it is made. The condition report highlights how the object is currently on display i.e. if the object is hanging, within a display case, or on open display. Details of any previous repairs which has been undertaken upon the object is also documented. This information assists to highlight if the repairs or conservations needs to be reversed (i.e. due to previous invasive methods which had been undertaken) or the materials which were previously used are still in good condition. The report also goes into detail on how the object should be stored in the future so that it is not placed at risk of being damaged further. Finally an image of the object is taken and printed and then attached to the hard copy of the condition report. The information from the condition report is then added to a digital inventory so that a traceable record of the object is kept for future custodians. Although undertaking condition reports can be a lengthy process, it does allow for important information to be gathered which could easily be overlooked. These Condition Reports can also give a better understanding of an objects significance, authenticity and how it historically relates to Freemasons Victoria.



Image 1: Painting of Freemasons Harry John Grainger (Library & Museum Collection)



Image 2: Silver trowel used within Hall by the consecration of 25 Collins Street (Library & Museum Collection)



Image 3: Sir William Clarke's apron used whilst serving as Grand Master of the U.G.L.V. (Library & Museum Collection)



Image 4: Portrait of Sir William Clarke currently displayed within the foyer of the DBC. (Library & Museum Collection)

The compilation of these condition reports also gives the possibility to “link” objects together through the historical connections which may have not been possible before the research and recording processes were undertaken. This directly enriches the value of the objects. Through this process it is possible to highlight the significance of these objects per se and for their group value. This connection may be observed through the silver trowel used by Sir William Clarke. Held within the Library and Museum Collection the trowel was used during the consecration ceremony at Freemasons Hall at 25 Collins Street. Originally presented to The Lodge of Australia Felix on the 27th, December 1840 by Br. Isaac Hinds, the trowel was further used to lay the foundation stones at the Prince Bridge in 1846, the Court House in Melbourne in 1884, Melbourne Hospital in 1846, and the Peace Memorial Block at the Freemason’s Homes of Victoria in Punt Road in 1950. It was further used for the commemoration stone at the Freemason’s Hospital by the Grand Master General Sir Dallas Brooks, Governor of Victoria in 1956, the Grand Lodge Memorial Temple at 300 Albert Street, East Melbourne in 1967 and Centennial House in Raleigh St, Windsor in 1967. This authentic and intrinsic value of this trowel is further reinforced through the foundation stone. The foundation stone was eventually removed from

the Freemasons Hall site at 25 Collins Street when the building was sold and relocated to 300 Albert Street and positioned at the front of the DBC.⁴⁶ Another object which traces the history of UGLV and sustains the importance of recording through cultural significance assessment is the exceptionally executed design of the Freemasons Hall building in ink and watercolour by the architect and civil engineer John Harry Grainger who emigrated to Australia in 1877.⁴⁷ Painted in May 1886, this detailed watercolour of the Freemasons Hall building is the only known example in existence by John Harry Grainger. This extremely rare and detailed depiction shows the hall with a central two-storey arcade flanked on either side by a pavilion capped with towers. This painting has gained further significance not only for contemporary artistic circles and for architect John Harry Grainger, it directly links the silver trowel which was used during the consecration of this building. To further connect these objects together the Library and Museum Collection also holds the original apron of M.W.Bro. Sir William J. Clarke (Bart). Situated within the foyer of the Dallas Brooks Centre is also a large oil painting of him in his apron, dated c. 1889, this significant portrait was painted by British artist C. J. Waites who was an eminent painter of this time with many influential sitters of the day. This direct connection between the apron and the painting again reinforces the importance which objects have towards creating strong links with the UGLV history but also in interpreting history through objects. Through comparing objects and undertaking condition reports and adding these objects to an inventory the collection gains importance and value. The recording and assessment is in itself a valorisation process as the objects convey they inter-relate on a historical level. The valorisation process provides detailed information on objects which would normally be overlooked due to the lack of information.

⁴⁶ "Presented-to-Brother-The Honourable-Sir W.J. Clarke-BART M.L.C.- District and Provincial-Grand Master-of the-English, Irish and Scotch-Constitutions-on the occasion of his hanging the Foundation Stone of the Freemasons Hall-Melbourne-26 March 1885-by Bro. D. Mitchell J.P.- Contractor."

⁴⁷ John Harry Grainger was father of the Australia musician Percy Grainger

Preparing the collection for relocation.

The processes of reviewing these objects have also contributed towards us gaining a greater understanding of the storage needs for these collections. As previously mentioned, there are 3 different types of collections at Freemasons Victoria and as a result, each requires specific preparation, handling and storage regimes. The large framed portraits within the foyer and within other locations at the Dallas Brooks Centre require specifically created travelling cases, so that they can be transported safely without internal movement. These cases also need to be constructed in such a way as they will remain in storage for a number of years or until they are able to be displayed again. These paintings are framed with decorative gilded systems and therefore will require specific travel cases which will need to be created on site by special art removalists who are experts within this field. On a conservation level, this storage method also allows for the images to “rest” from the direct sunlight and environmental changes which these would have endured on a daily basis. This break will also allow for any conservation cleaning or repair work to be undertaken. Other paintings which are also held within the collections that have been painted on boards and are less ornate will be packed in house and then carefully transferred to the Royal Freemasons Homes. The archives, that have already been



transferred to the Royal Freemasons Homes have been individually placed within polypropylene bags and boxed. This method of packing will allow these books to remain stored indefinitely if necessary or until a researcher needs to gain access.

Image 5: These Lodge books have been packed using a standard practice which is used within national libraries and other museums using polypropylene bags.

Objects such as the consecration trowels will be packed in acid-free boxes so they are easier to track and maintain. This approach to packing and storage

will also be used for smaller objects such as the numerous historic and important jewels, firing glasses and smaller fragile objects which are held within the Library and Museum. Delicate objects such as the ceramic Sunderland jugs that which have been previously damaged require specially made boxes with additional supports so that these do not move during the transferring process and create further damage. Although the method of developing and making specific boxes especially made for certain objects can be a time consuming process, it guarantees that objects will have their own storage facility. By maintaining objects within their own box, there is less risk of damage or breakage during the transfer of the large collection to the Royal Freemasons Homes. Yet, the preparation of the objects for transfer is only part of the project. Understanding the environmental conditions in which these objects will be maintained within and making sure that they are stored within areas which are secured against insects and access by unauthorised persons is paramount. Each room has to be individually prepared and monitored for the collections which they will receive so that they are stored safely and securely allowing for minimal intervention.

Conclusion

The overall method of preparing and moving the Freemasons Victoria collections from the Dallas Brooks Centre to the Royal Freemasons is a huge challenge that requires a team effort. Conservators, volunteers, contractors need to work in unison in the preparation process. The overall commitment by all is significant. The process of accessing objects through the process of undertaking Condition Reports has given a greater opportunity for us to gain a deeper insight to an object's significance and authentic value. Specific objects which were once unnoticed are now being more recognised not only for their connection with the UGLV but also because they maintain a direct link with other Lodges removal within the state of Victoria and the history of Freemasonry both on a national and international level.

The process of preparing and moving a collection of this size is not an easy task. It requires a great deal of assistance and support from many as well as dedication and patience. However with the assistance of Freemasons Victoria, the Library and Museum Team, contractors, researchers, conservators and collection specialists the care and welfare and the significance of these objects will be maintained for future generations.



FREEMASONS

Victoria

Library and Museum
Condition Reporting Form

Object name/title				
Accession number		Receipt No	Number of pieces	
Current location				
Dimensions (mm)				
<i>Height</i>	<i>Length</i>	<i>Width</i>	<i>Depth</i>	<i>Diameter</i>
<i>Artist/maker</i>				
Physical description				

Inscriptions/ labels

(And location on object)

General condition			
Stable	Unstable	Treatment required	Stable for storage
Materials/process (tick all that apply)			
Canvas	Leather	Printed (ink)	Wood
Cellulose (cotton line)	Wool	Woven	Ceramic
Metal	Embroidered	Paper	Fur
Parchment/vellum	Photograph	Glass	Other
Stone (marble, gems & mineral)	media	Varnished	gilding
Ivory/bone/pearl	Feather/horn	Silk	Plastic/synthetic
Current support, display or storage method (tick all that apply)			
Mount	Open display	Drawer	Frame
Non-acidic box	Glazed	Acidic box	Stretcher
3-D support	Fixed to wall	Open shelf	Other
Previous repairs (non-conservation)			
Adhesive/tape	Repainted	Dry-cleaned	Fill
Reassembled	Alterations	Bleached	In-painting
Patching/darning	Darning/cobbling	Polished	Additions

Resurfaced	Waxed	Support	Wet cleaned
Coated	Other		
Condition: (tick all that apply)			
Abrasions	Delaminating	Insect attack	Spotted
Accretions	Discoloured	Label	Stained
Dented	Disjoined	Losses	Stitching unravelling
Adhesive residue	Distorted	Loss of lustre/dull	Scratched
Adhering	Dusty	Missing parts	Bleeding
Faded	Moths	Thin/weak	Blistered
Fingerprints	Mould	Torn	Brittle
Flaking	Tarnished	Unravelling	Buckled
Fly spots	Mould stains	Warped	Borer
Folded lines	Odour/active	Water damaged	Burnt/scorched
Foxed	Substance transfer	Weak joins/seams	Chipped
Fraying	Worn	Cockled	Rot
Yellowed	Corroded	Holes	Grease
Compressed	Incomplete	Shedding	Cracked
Creased	Silverfish	Silvering	Cupped
Split/fractured.	Friable	puncture	Shattered
Shrinkage			

Recommended storage:			
Hanging	Tissue inserts	Nothing on top	Rolled
Duvet/cushion support	Other	Mount	Box
Flat	Custom-made box		
Photograph taken:			
	Digital	Print	
Examined in:			
Library/Museum	On display	Storage	
Examination technique:			
Visual	Magnified	Microscope	

Condition notes/ drawing:

Conservation treatment proposal:

Reviewed and assessed by:

Checked and signed by Collections Manager:

Date:

(Due to the various collections currently held at the Dallas Brooks Centre this Condition Report was created so that all objects could be reviewed and examined using this process.)

Chapter Seven

**Building Capital: Burley Griffin, Sacred Geometry, and the
design of Canberra**

Delivered before the Lodge by

WBro Nick Sakellaropoulos (218 member)

On Friday 24 October 2014

*This paper was unavailable at time of printing – copy may be
obtained on request from the presenter.*

Chapter Eight

Victorian Freemasonry during the Great Depression Delivered before the Lodge by WBro Brendan Kyne (218 member) WM On Friday 28 November 2014

Introduction – The Great Depression

Firstly, a debt of gratitude to the invaluable assistance provided by the following brethren that has made this paper possible: VW Bro Jim Spreadborough, Grand Librarian and Curator of the UGLV Museum and Archives, WBro Lance McGregor, Assistant Librarian and the Indiana Jones of our hidden archives and treasures.

Freemasonry as an organisation prides itself on its charitable and benevolent activities. When a new member is introduced to a Lodge the basic principles of charity are highlighted as one of the basic building stones of Freemasonry. As early as 1729 the Grand Lodge of London and Westminster, formed in 1717, had established a Charity Fund, which was funded by contributions from every lodge under its jurisdiction. [1] The history of Masonic charity and benevolence shows that this largesse and good work has not been solely for the benefit of Freemasons and their dependents. This is evinced by the sizable donations made by Masonic organisations whenever a natural disaster occurs, such as bush fire or flood.

During the 1900's one of the events that was to effect many throughout the world, and in part precipitate the onset of World War II, was the Great Depression. The Great Depression began around 1928, lasted well into the 1930's, and was characterised by prolonged high unemployment, low production, business closures, and little business investment.

The Wall Street Crash of October 1929 had a devastating ripple effect causing available credit to dry-up, reducing both investment and consumption leading to a collapse in commodity prices. The Australian economy had already begun to decline by late 1927. In the 1920's the Australian economy was largely dependent upon primary production, so

when the international prices for such items as wool and wheat collapsed so the Australian economy deteriorated severely.

As a consequence of the Wall Street Stock Market crash of 1929 Australia experienced a long and deep economic depression. Unemployment and underemployment rose rapidly, whilst the number of immigrants slowed to a trickle. [2] An Arbitration Court ruling increasing working hours for timber workers led to a bitter, and at times violent, 10 month strike. Similar ructions occurred in the coal mining industry, at times degenerating into violent clashes between unionists and police. [3]

At the political level, the Federal Government of Prime Minister Stanley Bruce lost the October 1929 election, with the Prime Minister losing his seat, primarily due to the Government's handling of the worsening economic situation and the growing industrial unrest. In NSW the state Premier J.T. Lang refused to pay the interest payments due to the London owners of NSW Government bonds, and refused to hand over revenues owed to the Commonwealth Government. For taking this course of action Premier Lang was sacked by the State Governor. [4]

At the social level, as the Depression worsened unemployment steadily increased and by mid-1930 had risen to over 30%. In country Victoria many farmers were reduced to subsistence agriculture, whilst hordes of unemployed roamed the countryside in search of work, rabbits and even gold. [5]

In Melbourne bankruptcies, foreclosures and evictions were common, leading to an increase in homelessness with families reduced to living in shanty towns. Groups of unemployed men were sheltered on reserves, parks and old military camp sites at night. One such camp at Jolimont was described by a newspaper at the time as "The Jolimont Horror" – "...it is not only an eyesore, but a standing disgrace to the community at large..." [6]

Demonstrations became common with many ending in violence, which was exacerbated by the 1931 ruling by the Commonwealth Arbitration Commission reducing all award wages by 10%. [7] The extreme economic circumstances and growing social unrest led to increased activity by groups from the opposing ends of the political spectrum. In NSW in the early 1930's the quasi-military New Guard movement physically clashed with communist groups on many occasions.

Victorian Freemasonry and the Great Depression

So how did Victorian Freemasonry fair during the difficult times of the Great Depression? What narrative can we discern regarding the Great Depression from the records of Freemasons Victoria and the minute books of local Lodges? Did the charitable and benevolent side of Freemasonry come to the fore to assist the needy and relieve the distressed? What effect did the Great Depression have at the local lodge level? Did initiations and membership decline as men could no longer afford Freemasonry? Was Freemasonry able to rise to the challenge of those distressing times, both locally and State wide?

In rural Victoria at the time, the local Masonic Lodge was very much a part of the social fabric of a town, and this aspect was evident during 1931 in rural Victoria as we glimpse the response of some rural masons to the threatening and frightening times confronting them. However some Lodges may not have been as inclusive and universal as espoused in its teachings as membership reflected the religious divide then evident in Australian society.

In 1931 the fear of the threat posed by the Catholic, communists and the unemployed spread across rural Victoria. At the Western Victorian Town of Donald in March 1931 a state of high alert gripped the town as they waited for the Catholics and communists to make their move. The masonic lodge, meeting on the 2nd Thursday of that month, placed guards outside the perimeter of their lodge building for fear of Catholic treachery. [8]

As this fear spread across rural Victoria in 1931, town vigilantes were formed with some towns establishing White Army groupings (aka League of National Security), which was a militia modelled on the NSW New Guard movement. In the Victorian town of Woomelang the local branch of the White Army was comprised almost entirely by Freemasons. [9] Whilst one resident of the township of Korong Vale, writing to his local member of Parliament in March 1931, complained of the local White Army vigilante activities, adding that the group was "...Masonic in origin..." [10]

At the wider Grand Lodge level the effects of the Depression were discernible from 1930 onwards. For example, In October 1927 the Board of General Purposes recommended that 25 acres of land in Brighton be purchased for the purpose of building a Masonic Hospital. [11]

Unfortunately, and largely due to the Depression, the then Grand Master announced in March 1931 that he had cancelled plans for a Freemasons' Hospital. [12]

During the Depression years total membership of Victorian Freemasonry declined annually, [13] so much so that at the December 1930 quarterly meeting of Grand Lodge, the Grand Master, Lord Somers, made a statement regarding the Depression and the devastating effect it was having on Victorian society. He called on all Victorian Lodges to do their utmost to ensure members could remain financial members. Additionally, The Grand Master highlighted the cost of festive Boards and suppers and recommended that Freemasons led by example in reducing their expensive entertainment. [14]

At the September 1931 quarterly meeting of Grand Lodge, it was announced that lodges could hold over a brother's resignation so that efforts could be made to assist the brother if finances were the issue. [15] And in December 1931 the Book of Constitutions was duly amended to reflect this change. Also in 1931, the Board of General Purposes allowed lodges to defer payment of Grand Lodge dues if a brother was unemployed and he, or his Lodge, could not meet those financial commitments.

Grand Lodge Board of General Purposes

The minutes of the Victorian Grand Lodge Board of General Purposes for the years October 1928 to August 1936 provide an interesting view into the effects of the Depression on the day to day lives of many Freemasons. The narrative given at times is that Freemasonry during this period was somewhat elitist and its members drawn from the wealthiest strata's of society, whilst Freemasonry in Victoria sought "...to keep the menial class out of Masonry..." [16] However the Board's minutes show ordinary working brethren caught-up in the turbulent times and possibly pushed into courses of action that would otherwise, had it not been for the times, ever have been contemplated. It is a great pity we no longer have the individual letters referred to in each minute note, for these would have provided a wonderful further insight at a very personal level.

On the one hand the Board of General Purposes minutes highlight that throughout the Depression years brethren were being expelled or deprived of their masonic privileges for offences relating to SP bookmaking, allowing

unlawful betting to take place on their premises or for petty theft. Again and again there are notes of brethren being suspended from all masonic rights and privileges for a specified period primarily for petty theft. For example, a brother unlawfully obtained a quantity of soap, another stole two dozen bottles of beer, whilst another had stolen tins of boot polish from his employer. [17]

Perhaps these numerous instances of brethren being deprived of their masonic privileges and rights throughout the Great Depression years illustrates the extent to which brothers were pushed to survive and to make ends meet, rather than being indicative of some sort of increase in disreputable brethren.

As an aside, one of the most interesting reasons, and turn of phrase, for a brother being charged with un-masonic conduct and deprived of his privileges was, as quoted from the minutes, the brother was, "...found guilty of having entered the home of a brother during the brother's absence, and having stolen the affections of his wife..." [18]

The desperation of the times reached to within the confines of the Grand Lodge office itself, for on Monday 15 December 1930, the staff arrived at work to find, "...the strong room door was open, and the Accountant's safe door was also open..." The amount of £61-9-4 was found to be missing from the cash boxes in the safe, ironically the majority of the missing funds belonged to the Board of Benevolence.

The police were duly called and after interviewing the staff suspicion soon fell on the office boy. A few weeks earlier the office boy had been tasked with getting a new set of keys for the safes cut at the locksmiths. However the boy also got an extra set of keys cut at the time using his own money. Police found the duplicate set of keys and nearly all the missing money at the young lad's house. [19] So would this "office boy" taken this course of action had it not been for the times. Yes he had a job, and had been employed in the Grand Lodge office for over two years, yet, without knowing the full background story to the young man's life, one is still left wondering if this little incident was not symptomatic of the Depression Years.

It is worth bearing in mind that the average weekly wage for an Australian worker throughout most of the 1920's was £9-30s. That was the National

average, however the average wage for a Victorian factory worker/labourer in the 1920's was around £4 to £5 pound a week. [20]

Another indicator of the financial pressures of the times was Lodges who were unable to keep up re-payments on their Masonic Halls. When you consider the average wage was around £9, these Masonic Halls were carrying mortgages worth £6000 and £7000. In these instances Grand Lodge was being requested to step in as trustee and act as guarantors for the mortgages, otherwise the liabilities would have fallen on the original signees of the mortgage – in most cases this was a couple of members of the lodge. These applications for financial assistance for Masonic Lodge buildings came from various parts of Melbourne and across rural Victoria. [21]

In late 1930, early 1931, the Board of General Purposes received, perhaps due to the Grand Master's statement on the Depression at the latest quarterly meeting of Grand Lodge, petitions to establish a relief fund for unemployed brethren and an employment bureau. The Board thought that perhaps an employment bureau "...was not desirable..." but reiterated that individual lodges should be taking action to relieve their brethren in distress, and dire cases should be referred to the Board of Benevolence. [22]

Grand Lodge Board of Benevolence

The available minutes of the Grand Lodge of Victoria – Board of Benevolence, up to 1929, show that applications and petitions were received from lodges for a variety of needs. Possibly due to the temper of the times the Board of Benevolence felt the need to reassure the Grand Master that it would "...restrict grants to clearly specified purposes except in case of specified grants to charitable objects..." [23]

Lodges regularly submitted applications on behalf of widows for assistance, quite often with meeting funeral costs, and also assistance in providing funds for the education of a deceased brother's children, especially for the schooling of daughters in business studies. Apart from request for assistance on behalf of brethren due to illness, particularly in covering medical and hospital expenses, there are numerous instances of grants of money to brothers to provide temporary relief. [24]

The Board made one particular grant for a clearly specified purpose, which epitomises the economic circumstances at the time. In late 1928 a grant of £15 was made to Bro Middleton for the purchase of a rabbit trapping outfit. Rabbit meat had become the only meat available to many families during these times. [25]

A small bit of humour amongst the heartache was in April 1928 when Mrs A.E. James made an application to the Board and the minute reads “...Application from King Solomon for payment of funeral and other expenses...” The words “Lodge of” have been added in pencil at a later date. [26]

The Local Lodge & the Great Depression

At the local Lodge level some lodges curtailed or ceased their dining after their meetings, others reduced the number of meetings held each year, whilst at the same time the number of men seeking to join Freemasonry nearly ceased completely. [27]

It should be possible to use the Minute Books of the suburban Masonic Lodges to assist in understanding the impact of the Great Depression on Freemasonry in Victoria. The Minute Books of the lodges throughout the State provide a continuous slice of social history at the basic community level. In many respects the masonic lodge, like many other social institutions, was a reflection of the community in which they existed. So in theory lodge minute books should hopefully provide insight into the affairs of the surrounding community. For the purpose of this paper three lodges were selected from the available minute books, one each from the three original masonic constitutions in operation in Victoria prior to the formation of the United Grand Lodge of Victoria in 1889 – the English, Irish and Scottish.

Geographically the three lodges were situated in the north-west (Moonee Ponds), east (Pahran) and central (Collins Street) suburbs of Melbourne. Remembering of course that Melbourne at the time of the Great Depression was a much smaller city than today and suburbs such as Moonee Ponds, although considered inner city today, were not far from the urban fringe. Unfortunately only one of the three lodges is still in existence today with

both the Windsor Lodge and The Washington Traveller's Lodge having handed in their lodge warrants and closed their doors.

The Gordon Lodge No. 99 (original English Constitution warrant No. 2112)

The Gordon Masonic Lodge was the first masonic lodge established on the Borough of Essendon, with the Borough of Essendon and Flemington being proclaimed and gazetted in December 1861. The borough of Essendon covered the wards of Ascot Vale, Moonee Ponds and Essendon. [28] There was however, an earlier lodge founded in the District, the Moonee Ponds Rural Lodge, established in 1858 under an Irish Constitution warrant number 386. Unfortunately, this Lodge had a short life and lapsed soon afterwards. [29]

The first meeting of local Freemasons desirous of founding a new lodge in the Essendon area was held at the Ascot Vale Hotel in July 1885. After several months of meetings the Gordon Lodge was consecrated in February 1886 under an English constitution warrant No. 2112 and dated October 1885. [30]

In the years leading up to the Great Depression the Gordon Lodge did not appear to have a shortage of new members for the Minute Books of the Lodge for the year 1925 show that the Lodge met 23 times and initiated 19 new members. [31] Yet, during the period 1928 to 1934 the average number of new initiates fell to 6, whilst by 1932-1933 the number of resignations, and or exclusions for non-payment of dues, had increased to an average of 1 per meeting. This trend continued throughout the early 1930's so much so that at the December 1931 meeting 7 members were to be excluded unless satisfactory replies be received by the next meeting. [32]

At the same meeting the Lodge passed a motion; "...that members of this Lodge, who resign on account of unemployment or financial difficulties and make application at a later period to re-join the Lodge, may do so without charge of the usual joining fees. A register to be kept in the committee minute book and that such register be compiled from April 1930..." [33]

As the number of new candidates began to fall away the Lodge, no doubt wishing to make Freemasonry more affordable, voted to reduce the initiation fee from £15-15- to £10-10-0. [34] Bearing in mind the average weekly wage was around £9, the initiation fee at £15-15-0 was nearly two

weeks wages, which was no doubt a disincentive to potential new members given the dire economic conditions. An initiation fee of £10-10-0 would still been a substantial financial commitment for many family men. Yet, by 1936 the Lodge was having misgivings about this course of action stating that, "...the happenings of recent years are fresh in the memory of most of the members. Four years ago it was deemed advisable to reduce the initiation fees to £10-10-, an action which some of us now regret..." [35]

A regret born from a purely financial perspective not from any negative view of new members initiated since the reduction in initiation fees. An examination of the age and occupations of the men initiated into the Gordon Lodge in the 3 years prior to the decrease in initiation fees, i.e. 1931, and the 3 years post the reduction in fees, shows no change in the average age, nor any perceptible change in employment backgrounds. In fact the occupations of the new members for the seven years from 1928 to 1934 are as varied as they are diverse. [36] This diversity of employments suggests that Victorian Freemasonry in the 1920's and 1930's was not an elitist organisation – a point to be returned to later.

In reality the regret expressed by the Lodge in 1936 regarding the reduction in initiation fees during the Depression was wholly for financial reasons as the Lodge still had a £2,000 mortgage on the original property to meet, as well as annual pay-out to debenture holders, which were issued to finance the new lodge room in the early 1920's.

The monthly Lodge meeting and the associated minute books have a certain rhythm about them, but as the effects of the Great Depression became more acute, one can get the sense of quite, yet concerned, despair at the events unfolding all around. Moves to reduce fees or to keep a register of those who resigned due to financial difficulties depict a degree of concern perhaps tinged with a hint of desperation.

What of charity and benevolence? Do the minute books of this Lodge show masons practising that virtue they profess to admire. For the year 1928, the minutes show the lodge making an annual donation of £5 disbursed to various charities. The Lodge continued to make these annual donations to such charities, as the Royal Victorian Institute for the Blind, however during the period 1928-1934 there is, thankfully, a discernible increase in charity and benevolence. I say thankfully because at a personal level I would have

been greatly disillusioned if my masonic forebears had not actually lived up to our ideals in a time of need.

During the Depression years the Lodge made substantial annual donations to Freemason's Homes, Austin Hospital and the Lord Mayor's Hospital Fund. Other charitable donations, more reflective of the times, were to the Mayor of Essendon's Unemployment Relief Fund or to individual distressed brethren in urgent need or ailing. In 1933 the Lodge made a handsome profit of nearly £31 on its various social events for the year. With the average weekly wage around £9, this was quite a sum of money. The Lodge moved that this money be used to cover the dues of several indigent brethren. [37]

A curious instance, detailed in the minutes for December 1931, that is either an indicator of the desperation of the times, or of the fears of the brethren themselves – real or otherwise, was the resolution that the Lodge take out an insurance policy against; "...burglary, housebreaking theft or highway robbery indemnifying the Treasurer and Secretary whilst carrying the Lodge's money until it is deposited in the bank...premium £1 per annum..." [38]

The Traveller's Washington Lodge No. 9 (original Irish Constitution warrant No. 368)

The Washington Lodge was the second Irish Constitution lodge to be established in Victoria. The Lodge was founded in 1856 with its Irish warrant no. 368 issued on 11 August 1858. [39] In June 1857 when English Provincial Grand Master, Andrew Clarke, encouraged all Melbourne lodges to unite toward erecting a purpose built lodge building, the Washington Lodge was the only lodge meeting in its own rooms, that being, "...private rooms at the rear of a building in Bourke Street..."[40]

The Washington Lodge was initially quite successful but by the early 1890's had reached a low ebb. In 1895 when 24 commercial travellers petitioned the United Grand Lodge of Victoria for a warrant to form a new lodge, the members of the Washington Lodge saw an opportunity, changed their lodge meeting night, and in October 1895 the Traveller's Washington Lodge No. 9 was formed. [41] The Lodge kept true to its new lease of life for during the years of the Great Depression 50% of all new initiates were commercial travellers. [42]

So is it possible to discern any indication of the effects of the Great Depression upon the Traveller's Washington Lodge from the lodge minute book for the years 1928-1934. One could assume that the economic effects of the Depression would cut both ways for the commercial traveller in that, with the reduced prices for goods, those with employment and money could afford to spend. Conversely, the lower prices no doubt reduced the commercial travellers margins.

The minutes for the period 1928-1934 show a distinct decrease in new initiates into the Lodge. In February 1928 the Lodge postponed 3 propositions for new members because they could not be dealt with until later in the year due to an already full quota of ceremonial work. [43] The number of new members initiated into the Traveller's Washington Lodge in 1928 was nine; [44] however by 1933 that number had reduced to two. [45] The average age of the new members during this period was 33.

In terms of charity and benevolence the minutes of the Traveller's Washington Lodge show that the Lodge also made annual donations to a similar suite of charities such as the Royal Institute for the Blind and the Association for the Deaf. Additionally, throughout the period 1928-1934, the Lodge made payments to assist brethren in "financial distress" or "adverse circumstances", while referring some cases to the Grand Lodge Board of Benevolence for additional assistance. So much so that in March 1934 the Lodge approved a motion that due to the financial stress being felt by some brethren and the dependence of departed brethren, "...that a committee of benevolence be formed to render relief..." with £100 being placed in a trust fund for that purpose. [46]

Another possible indication of the effect of the Depression Years upon the Lodge was the secretary's report at the April 1933 meeting that 21 members were in arrears with their annual membership dues for 2 years or more. [47] Outstanding dues were still a problem for the Lodge in 1934 when the Lodge directed the Secretary and Treasurer to investigate the causes for the large number of members in arrears on a case by case basis. [48]

During this period the Traveller's Washington Lodge also endeavoured to make a couple donations of a more substantial nature. In April 1928 the Lodge moved to donate £150 to the Shrine of Remembrance Appeal and in October 1929 £500, over 5 years, to Freemasons Immediate Hospital

Appeal. [49] However the lodge minutes for August 1934 again indicate the direct effect of economic circumstances of the times for as the minutes state, "... after the first contribution had been made, it was felt that quite an amount of assistance could be given to brethren of our own Lodge, and consequently arrangements were made to temporarily withhold payments..." A cheque for the remaining amount of £400 was handed over at that August meeting to a visiting past deputy grand master. [50]

The Windsor Lodge No. 72 (original Scottish Constitution warrant No. 642 – Southern Cross Lodge)

In 1877-78 a group of Freemasons meeting in the Melbourne suburb of Prahran petitioned the Grand Lodge of Scotland for a warrant to establish a Lodge. A warrant founding the Southern Cross Lodge, No. 642 under the Scottish Constitution, was duly issued on 1 May 1879. With the establishment of the United Grand Lodge of Victoria in 1889, the Southern Cross Lodge became the Windsor Lodge No. 72. [51]

From the minute books of the Windsor Lodge for the period 1928-1934 it is again possible to detect the impact of the Great Depression on the lives of the average mason of the time, and the response of the Lodge to the difficult economic circumstances.

The Windsor Lodge at this time was meeting at the Prahran Masonic Hall, and a constant theme reflected in the minutes during this period was the issue of shares in the United Southern Masonic Hall Co. (also referred to as the Temple Trust), which were the owner of the building. Throughout the minutes there are continual notations regarding the Lodge purchasing shares in the Temple Trust from brothers due to their financial embarrassment, financial distress or from the wives of deceased brothers. Whilst in a couple of instances brethren requested the Lodge purchase their Trust shares to cover their annual dues. In one instance a brother bought a bundle of shares and immediately donated them back to the Lodge for re-sale. [52]

As previously mentioned, one indicator of the financial pressures of the period evident in the minutes of the Grand Lodge Board of General Purposes, was lodges being unable to keep up mortgage repayments on masonic halls, along with other associated expenses. This aspect is evident in the minutes for the Windsor Lodge for in May 1931 there was a request

from the Masonic Hall Trust for the Lodge to assist as guarantee for a £500 overdraft to cover month to month expenses. [53] Although the Lodge initially seemed willing to empower the Master of the Lodge to sign on the Lodge's behalf to guarantee this overdraft, by January 1932 the Lodge passed a motion with the intent of extending ownership of the Masonic Hall to the Lodges that met there. The motion read in part, "...that other Lodges, tenants and others, be invited to become part owners in the Temple, and that the Directors of the United Southern Masonic Hall CO Ltd be asked to call a meeting of the Owners and shareholders to sanction same..." [54] However the minutes show there continued to be apparent problems with the Temple Trust meeting on-going costs.

In terms of direct financial assistance the Windsor Lodge made regular annual donations to a similar group of charities and organisations as the previous two lodges, such as the Royal Institute for the Blind and various hospitals, as well as sizable one off donations to groups such as the Shrine of Remembrance Appeal and the Masonic Hospital. Additionally, through this period the Lodge made payments to the widows of deceased brethren and to brothers in difficulty due to unemployment and/or illness.

The issue of the payment of members annual membership dues was prevalent in the minute book for the Windsor Lodge as from 1928 onwards brethren were regularly being excluded for non-payment of their annual membership fee arrears. Whilst resignations were also a regular occurrence with unemployment or dire finances often being the cited reason, such as the brother who resigned due to losses in farming. However, in some cases of distress the Lodge was willing to cover the brother's annual dues. The issue of the ability of many brethren to meet their financial obligations to the Lodge became such that in November 1930, the Lodge passed a motion requesting Grand Lodge to establish a Fund so that the per capita annual Grand Lodge dues that each lodge pays could be paid for out of this fund for those brethren unemployed and unable to pay their lodge dues. (A lodge has to pay Grand Lodge dues based on the number of its members even though some of those members are unable to pay their lodge dues.) [55]

We are able to get a sense of the extent of the total membership dues owed to the Lodge from the Lodge's annual balance sheets, which have been spasmodically included in the minute book.

- September 1929 – members' dues outstanding - £54/18/6

- September 1930– members' dues outstanding - £91/0/0
- September 1931– members' dues outstanding - £124/17/0
- September 1932– members' dues outstanding - £85/4/6
- September 1933– members' dues outstanding - £89/2/0

In a fashion the year on year statistics for membership arrears mirror the vicissitudes of the Depression years with the early 1930's being the period when a larger proportion of the general population experienced the greatest financial distress. However the ability of some brethren to remain financial members of the Lodge obviously continued to be a problem for at the November 1933 meeting, at the same time 2 members were excluded for the non-payment of their dues, the Lodge passed a motion that, "...members residing 20 miles or over from the lodge-room half dues..." And for those members with 25 years of membership or more to the Lodge would also pay half dues. [56]

On a lighter note the Windsor Lodge minute book for the Depression years also included a couple of other points that may be have interest. In June 1930 a note appeared on the summons paper from then on that provides an insight into the then requirements for visiting brethren in proving their bone fides. The entry notified the Lodge brethren that membership badges were now available at a cost of 1/-, "...easily carried in the vest pocket and should be carried by brethren when visiting other lodges to avoid the necessity of carrying Grand Lodge certificates..." [57]

And in early 1932 we find an event that today would be considered socially unacceptable but which affords us a valuable perspective on the morals of the period. The brethren were reminded of their invitation to attend the "smoke night" to see off the then Grand Master, Lord Somers, at the end of this term of office.

As a final note of possible interest concerning the Windsor Lodge is the presentation of its minutes from April 1934 onwards. From the occupations of the new initiates during the period 1928-1934 we find that over 50% were from a clerical/management/business background, so in this respect

it's not surprising to find that from April 1934 the minutes of the Lodge were typed on a typewriter. This process involved cutting out each sequentially numbered page in the minute book, typing the minutes of the Lodge meeting, and then gluing the page back into the minute book. [58]

Country Membership

One aspect found in the minute books during the Depression years for the Gordon Lodge and the Traveller's Washington Lodge was the regular applications for country membership. Traditionally the annual membership dues for country membership are less than the regular annual membership contributions, suggesting perhaps that this was an unspoken way for brothers experiencing a degree of monetary distress to remain financial members of the Lodge. A distinct possibility perhaps confirmed by a brother of the Traveller's Washington Lodge who, in June 1929, requested to be listed as a country member due to financial distress or he would have to resign. Phrased in those terms it appears that the Lodge had no alternative but to accept the resignation. One wonders if the brother in question had been a little more discreet with his request that he may indeed have been placed on the country members list. [59]

Conclusions

At the beginning of this paper the following questions were posed.

How did Victorian Freemasonry fair during the difficult times of the Great Depression?

1. What narrative can we discern regarding the Great Depression from the records of Freemasons Victoria and the minute books of local Lodges?
2. Did the charitable and benevolent side of Freemasonry come to the fore to assist the needy and relieve the distressed?
3. What effect did the Great Depression have at the local lodge level?
4. Was Freemasonry able to rise to the challenge of those distressing times, both locally and State wide?

At the Grand Lodge level the available records for the years covering the Great Depression show that as an organisation The United Grand Lodge of Victoria did endeavour to provide assistance to those most in need, in particular masonic widows and their children, assistance to brethren suffering a debilitating illness and also providing benevolence to those members who found themselves in states of “financial embarrassment” due to the prevailing circumstances.

Conversely, the increase in brethren being deprived of masonic privileges due to minor offences provides a unique insight into the effects of the Great Depression on ordinary day life. The nature of the offences being primarily those of gambling and petty theft, suggest that the membership of Victorian Freemasonry in the 1920's and 1930's was diverse in terms of socio-economic measures. In those desperate times with such high unemployment there was no doubt a feeling that law and order had to be maintained; standards of behaviour had to be upheld, especially for Freemasons. As has already been suggested, the crimes of petty theft were more likely motivated by desperation rather than delinquency and an overall decline of the calibre of Victorian Freemasons,

Whilst the geographical spread of the applications for assistance from Lodges regarding the costs associated with their Masonic halls further indicates the all-pervasive effects of the Depression. It is however from the minute books at the local lodge level that you can really get a feel for the tenor of the times – from the pleas of brethren in distress, to the increase in numbers across the board who could no longer afford to continue to pay their annual dues. With annual dues costing around two to three weeks wages at some lodges, we can understand that for those suffering “financial embarrassment” their lodge dues would have become a luxury they could no longer afford.

During the Depression the minute books show that initiations declined whilst resignations and exclusions increased, and with payment of dues being the primary factor in both cases, which undoubtedly put pressure on Lodge finances'. Gordon Lodge's decision to reduce initiation fees in 1931 would have had a flow-on effect regarding available finances, obviously the rationale behind the later regretting of this action.

Additionally, although there was a decline in new members, the lodge minutes clearly show that the new members had a wide variety of

occupations not limited to certain socio-economic groups. At the local lodge, occupational backgrounds ranged from solicitors to bakers, from sheet metal workers to general managers. Yes the Traveller's Washington Lodge had a greater predominance of commercial travellers join during the period, and the Windsor Lodge would appear to have been more clerical/management based, yet their minute books all nevertheless show new members to have been of varied employment backgrounds not restricted to the more professional careers.

What this brief examination of the records of Freemasonry in Victorian during the Great Depression shows is that Freemasonry was an organisation encompassing men of diverse backgrounds and occupations. During this period the number of men joining Freemasonry decreased substantially across the State, whilst resignations and exclusions increased, which tends to suggest that Freemasonry in Victoria was comprised of men from all walks of life.

An often heard maxim regarding Victorian Freemasonry in the first half of the twentieth century was that it was a fairly elitist organisation. However the varied occupational backgrounds of the new members throughout the Depression years would suggest that Victorian Freemasonry was not an elitist society primarily composed of the more financially well-off members of society. Indeed these varied occupational backgrounds, and given the overall decrease in current and new members from the late 1920's into the early 1930's, do suggest that Freemasonry in Victoria was not especially elitist.

Perhaps Freemasonry in Victorian in the 1800's was primarily for the well-heeled gentleman, however by the 1900's it would appear it was comprised of a distinctly socially diverse membership. This diversity may have been a by-product of the growth in membership evident from the masonic statistics for the first quarter of the 1900's; in 1918 there were 231 lodges with a total membership of 18,000 and in 1927 there was over 400 lodges with a total membership of 44,000 – over 100% increase in membership in ten years. [60] This membership increase is in part attributable to a post war growth surge, similar to that experienced by Freemasonry in Victoria post the end of the 2nd World War, and was not reflective of any similar surge in the general population of Victoria. However, irrespective of the reasons for this membership growth one of the outcomes would appear to be that by the late 1920's Freemasonry in Victoria was far more socially inclusive.

An interesting side effect of the decrease in candidates for initiation into the Lodges was a marked increase in the number of meeting nights devoted to instructional talks and lectures where aspects of Freemasonry were discussed, in dispersed with tales of sojourns too far off and exotic places – from titles such as “What is Freemasonry?” to “The Heathen Temple of Luanua – Solomon Islands.” [61]

An aspect considered in selecting the three lodges for this study, apart from availability and access to the minute books, was their geographical location in terms of social strata of the area. The Moonee Ponds area being middle class but with a distinct working class element, with the suburb of Prahran located next to more affluent suburbs such as Toorak. The Traveller’s Washington Lodge on the other hand was by its composition a lodge of small to medium size businessmen. This aspect was considered in an attempt to build an overall picture of the effects of the Depression at the local level, to provide insight into the type of men joining Freemasonry during this period and to see if the response of the lodges to the Depression varied at all because of these factors.

However it would appear that the principles and structures of Victorian Freemasonry meant that the responses and actions of the three lodges were similar in intent and action. All three lodges showed a genuine desire to assist brethren in distress where possible, and all in some way established their own funds or processes whereby assistance could be provided.

Yes the three lodges did model the principles and tenets of Freemasonry during those difficult social and economic times, however was their response any different form that of any of the other myriad of friendly societies that existed at the time, such as the Free Gardeners, Independent Order of Oddfellows and the Druids Friendly Society? The answer is probably no, as no doubt these groups also had the structures, membership and finances to render assistance to indigent members. In many cases the very reason for the existence of these Friendly Societies was to provide funeral and death benefits, as well as other financial assistance. Conceivably these Friendly Societies may have been better equipped to provide assistance during the Great Depression.

However, one of the aims of this paper was to use the Minute Books of local suburban masonic lodges to determine their usefulness as a social research

resource. Thus the focus of this paper was to examine how Victorian Freemasonry, and not its contemporaries, responded to the Great Depression at the local level. On the first point the minute books do provide an insight into the thoughts and actions of the times, as well as the social standards and mores. Anyone engaging in local research, at the suburban or country town level, will find a wealth of useful information in these minute books of the local lodges. We are the custodians of a unique insight in Victorian history at a very grass-roots level and it is a treasure we should strive to continue to preserve as much as possible.

And in terms of the second point, how did Victorian Freemasonry respond to the Great Depression at the local level, this study has found that the charitable and benevolent side of Freemasonry came to the fore to assist the needy and relieve the distressed, and that Freemasonry was able to rise to the challenge of those distressing times, both locally and State wide. The data would suggest that Victorian Freemasonry in the 1920-30's was not a purely elitist organisation. Membership would appear to have been from all strata of society, although individual lodges may not have been as welcoming to all. The actions of some country Victorian Lodges in the early 1930's, in reaction to a perceived Catholic threat, would suggest there would not have been many Catholics on their membership lists.

As a closing thought, it is worth remembering that in the 1920's and 1930's being a Freemason gave a man a certain prestige in his community. It didn't matter if you were a manager or solicitor, baker or sheet metal worker, just being a mason could make a difference to your career. Being a Freemason opened up a whole network in your community, and it bestowed a degree of status and a sense of worth and importance. All of these factors would have provided a degree of comfort and support during the deprivations and marginalisation that many of those around them would have been experiencing during the Great Depression.

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43. Ibid – 25 February 1928
44. Ibid – 28 January to 22 December 1928
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Lodge Candidates by Employment Types 1928-1934

Traveller's Washington Lodge No.9

Gordon Lodge No. 99

Windsor Lodge No. 72

Year	No.	Employment Type	Age	Year	No.	Employment Type	Age	Year	No.	Employment Type	Age
1928	9	Art Dealer	47	1928	4	Traveller	33	1928	14	Garage Proprietor	41
		Engineer	21			Sheet Metal Worker	31			Garage Proprietor	22
		Forman	26			Furniture Manufacturer	21			Printer	30
		Clerk	35			Comm. Traveller	46			Electrical Tester	30
		Motor Assistant	24							Forman	58
		Jeweller	46	1929	9	Furniture Manufacturer	31			Pharmacist	21
		Comm. Traveller	55			Estate Agent	22			Pharmacist	21
		Comm. Traveller	28			Engine Fitter	29			Carrier	41
		Comm. Traveller	34			Traveller	50			Grocer	35
1929	6	Comm. Traveller	47			Auctioneer	27			Chemist	24
		Comm. Traveller	49			Clerk	32			Salesman	21
		Manager	52			Engineer	43			Engineer	43
		Salesman	23			Engineer	49			Bank Employee	26
		Salesman	22			Confectioner	24			Publisher	43
		Traveller	37	1930	6	Oil Refiner	30	1929	7	Clerk	27
1930	7	Traveller	38			Clerk	28			Electrician	33
		Accountant	22			Motor Mechanic	42			Collector	44
		Comm. Traveller	27			Manager	32			Bank Official	30
		Agent	39			Traveller	38			Carrier	37
		Comm. Traveller	30			Printer	35			Butcher	35
		Traveller	28	1931	3	Clerk	21			Engineer	45
		Chemist	30			Press Photographer	50	1930	5	Engineer	48
1931	5	Engineer-Craftsman	23			Toolmaker	29			Carpenter	33
		Traveller	36	1932	4	Manager	28			Boot Manufacturer	20
		Traveller	34			Traveller	30			Fuel Merchant	49
		Musician	57			Motor Drivers	29			Sales Manager	29
		Comm. Traveller	23			Comm. Secretary	30	1931	7	Manager	36
1932	3	Traveller	30	1933	7	Salesman	29			Architect	27
		Secretary	29			Rural Worker	25			Soapmaker	25
		Comm. Traveller	25			Auto Electrician	25			Accountant	34
1933	2	Comm. Traveller	31			Motor Driver	30			Printer	21
		Traveller	33			Bread Carter	26			Electrical Engineer	34
1934	6	Salesman	54			Solicitor	29			Bank Employee	28
		Shipping Clerk	25			Electrical Engineer	30	1932	2	Bank Employee	32
		Comm. Traveller	43	1934	8	Clerk	47			Bank Employee	32
		Comm. Traveller	46			Cartage Contractor	46	1933	4	Bank Employee	27
		Accounts Clerk	21			Clerk	35			Salesman	26
		Civil Engineer	25			Bread Carter	36			Furniture Dealer	40
						Auctioneer	33			Clerk	21
						Printer	32	1934	2	Manager	32
						Fireman	29			Carrier	27
						Butcher	40				
38	New Members			41	New Members			41	New Members		
	Average Age		34		Average Age		32		Average Age		32

Chapter Nine

Miscellanea:

The Tyler's Vesture and Implement of His Office

By Bro. Lorne Urquhart

(Brother Urquhart is a member of the Maine Lodge of Research (MLR) and Corinthian Lodge No. 63, G.L. of Nova Scotia)

“Comprehension of Masonic knowledge is vital to spiritual growth”

For most of us, the office of Tyler (Tiler*) is one occupied by a brother who sits quietly outside the closed lodge room door while the brethren inside enjoy masonic intercourse under his trusty guardianship.

In eighteenth century England, Tylers were much more active in their services than they are today and often wore bright, colourful clothing. The Grand Tyler in 1736 wore a red waistcoat under a dark blue coat trimmed with gold lace. Some Tylers dressed more lavishly than others by wearing fancy collars, cuffs, headdresses and capes. There is also record of some wearing rather more startling dress as in Scone and Perth Lodges in Scotland where the Tyler wore a Turkish costume and carried a scimitar. The Irish Lodge of Ancient Boyne No. 84, witnessed the Tyler with a flaming falchion (a single-edged sword of European origin) that was used to scare a candidate.(1) Early Irish Masonry reports the Tyler wearing a huge red cloak with very long sleeves ending in cuffs of orange velvet. Clothing adorned with graphic representations of a skull and crossbones, moons, stars, candlesticks, compasses and other symbols in bright colours were common place. The Tyler's head was covered with a gigantic cocked-hat reportedly so large it could have served him as a boat. This hat was crowned with bright blue and red feathers. (2) This display of dress served to impress and attract attention. Tylers performed many other duties in those days outside the confines of a Masonic lodge such as delivering notices to the brethren, for which they were paid, as well as participating in processions. Some Tylers even displayed business cards affixed with various masonic emblems.(3) So it appears that there was never any concern of secrecy with their connection to the Craft. It would not be surprising to discover that their

devotion to the Craft outside in public also served as a promotion for additional employment.

In modern times, the question raised in lodge as to how we are tyled, prompts the response, “by a brother Mason without, armed with the proper implement of his office.” The implement of his office being referred to here, is his sword, however this may not have always been the case.

From some versions of the old catechism we learn that the Junior Entered Apprentice was armed with a “Sharp Instrument” which was a pointed trowel. Brother Bernard E. Jones, author of *Freemasons’ Guide and Compendium*, suggests that the sentence in the Charge after Initiation: “that in every age monarchs themselves have been promoters of the art; have not thought it derogatory to their dignity to exchange the sceptre for the trowel” refers to the practice of the most recent initiate, the Junior Entered Apprentice being armed with the trowel as the means of keeping out all cowans and intruders. So it appears that the earlier use of the trowel may have been later transferred to the sword. (4) Unfortunately, it would seem that the written history of Tylers does not go beyond 1732.(5)

In quoting Masonic scholar Brother Albert Mackey, “A sword whose blade is of a spiral or twisted form is called by the heralds, a flaming sword, from its resemblance to the ascending curvature of a flame of fire.” Brother Mackey goes on to say that until very recently, this was the form of the Tyler’s sword and that in former times when symbols and ceremonies were more respected than they are now, the Tyler always bore a flaming sword.(6) Where exactly Brother Mackey referenced this information is unclear as I was not able to find any definitive documentation from any Grand Lodge that the Tyler’s sword had to be in this form to be considered proper. The shape of the flaming or wavy bladed sword is clearly visible in older heraldic symbols and is distinctly visible on the seal of the Antient Grand Lodge.(7) There were as well similar swords used in battle during ancient times with wavy blades, however these were quite large and heavy and do not seem to fit the parameters of the so called “proper Tyler’s sword.” I would speculate that the wavy bladed sword utilized in early



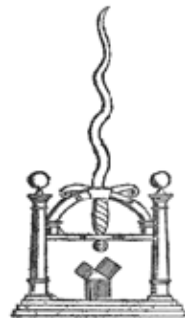
Craft Lodges may have been an idea introduced some time ago to reflect the Tyler's authority of refusing entry to those that were considered unworthy. Perhaps over time this wavy bladed sword became "traditionally proper," not necessarily adopted or approved by regulations of Grand Lodges but made available to those Craft Lodges that could manage the production and stewardship of such a fierce and idiosyncratic instrument.

Sometime later we find that the proper implement of the office of Tyler is the unsheathed sword of silence, ever being drawn, not displayed as a weapon but symbolic of authority. Ritual and historical accounts refer to the "Sword" as being a "Proper implement." Brother Mackey makes further note as well that any sword of ordinary form used by the Tyler in the duty of his office is not correct and goes on to say that "the Tyler's sword – was in the shape of a wavy blade and so made in allusion to, in Genesis 3:24 - So he drove out the man; and he placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life"(8) In another reference, Kenning's Cyclopaedia of freemasonry, states: we do not feel quite sure about the "wavy sword" of the Tyler mentioned by Mackey.(9)

Still another reference by Masonic scholar R.H. McKenzie states the Tyler's sword should be a wavy blade and not straight.(10)

When, where, why or even how the wavy bladed sword went out of vogue is not known. Perhaps there was not that many in existence due perhaps to higher than usual manufacturing costs. From my research, these wavy bladed swords that we associate with the Craft are indeed scarce. Today, the Tylers of many lodges do not utilize any form of sword, while in others you will find all sorts of weaponry. Many times a sword or something representing a sword will be found inconspicuously in close proximity to the Tyler, and depending on the Tyler, he may not be aware of its true purpose.

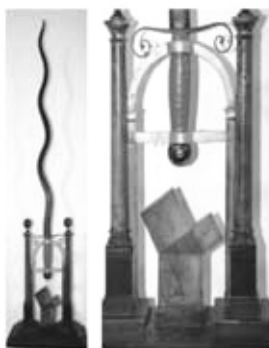
There is one item noted in the satirical introduction to Laurence Dermott's Ahiman Rezon of 1764, that refers to the following passage: "There is now in my neighbourhood a large piece of iron scroll work, ornamented with foliage, etc., painted and gilt (the whole at an incredible expense), and placed before the Master's chair, with



a gigantic sword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of Masonry, all the implements of war and bloodshed being confined to the Lodge door, from the day that the flaming sword was placed in the east of the garden of Eden, to the day that the sagacious modern placed his grand sword of state in the midst of his lodge.”(11) Perhaps by the severe criticism by Dermont the later use of this sword was removed to the outer door of the lodge.

This sketch is taken from G.L. of B.C. and Yukon, “A forgotten Emblem of the Modern Mason”
freemasonry.bcy.ca/symbolism/modernsword

Further documentation regarding this sword and iron stand is found in the extracts of the Treasurer’s book belonging to Dundee Lodge, No. 9, Scotland of 1761. From these extracts, this particular sword seems to have been purchased and inserted in this iron stand not to serve the Tyler but used as a symbol of absolute authority of the R.W.M. to rule over his lodge. The extracts further describe this sword as being a handsome weapon, double-handed with a blade 38 inches long, the hilt of 10 inches and the guard 9 ½ inches wide. This sword eventually served as a Tyler’s sword from 1835 to 1918.



The following information was supplied by Brother Gavin Collinson, Librarian Archivist, of Constitutional Lodge No. 294 of Beverley, England; Brother Thomson Foley (a member in 1881) gives a nice description of the Sword as follows:

“The sword so fixed in our Lodge is a large flaming double-edged sword; the blade 3 feet 1 inch long, the hilt 7 inches, total length 3 feet 8 inches. It is fixed in a wooden stand, painted and gilt, the lower part having three steps to which are attached two Gilt Columns on square bases; the 47th proposition between the two columns; surmounted by a circular arch to which the hilt of the sword is secured is regularly placed on the right side of the W.M.’s pedestal close to the position of the S.D. and remains with its naked blade uplifted during the time the Lodge is at Masonic work. Number 294 has possessed this sword for many years, beyond the memory of the oldest member. It may have belonged originally to the St. George’s East York

Militia Lodge, which was founded in 1782, (our predecessor in Masonry in Beverley) some of whose furniture we still possess.” In the Quarterage Books and the minutes of the lodge it shows that William Brownrigg a founding member of the Lodge since March 6, 1793, who was a Bricklayer and Ironmonger, sold the Sword to the Lodge on May 1, 1796, for 4 shillings. There is no mention of where he obtained the sword.

The early practice of exhibiting a sword in a frame to serve as a symbol inside the lodge seems to have been common.(12) In traveling to various parts of the world we will find representations of the flaming sword such as the pair on the forecourt of the entrance to the House of the Temple in Washington, D.C., United States. This pair of swords flank and protect the wording set in the stone, “The Temple of the Supreme Council of the Thirty-Third and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, Erected to God and Dedicated to the Service of Humanity, Salve Frater” (Welcome Brothers)

*The word Tyler (Tiler) is spelled differently in various parts of the world, with the earliest mention of the word in Masonic usage in the minutes of the Grand Lodge of England in 1732; there it is spelled “Tyler.”(13)

(N.B.): There may well be indisputable documentation that the wavy bladed sword was indeed recorded in some Grand Lodge records as proper but has eluded my prying eyes and therefore a further search would not be without merit.

(Brother Urquhart is a member of the Maine Lodge of Research (MLR) and Corinthian Lodge No. 63, Grand Lodge of Nova Scotia).

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Acknowledgement

I would like to thank Larissa Watkins, Assistant Librarian of the Supreme Council, House of the Temple, Washington D.C., United States for her kind assistance.

Brothers Gavin Collinson and Chris Harland of Constitutional Lodge No. 294, Beverley, England for their kind assistance and photographs

APPENDIX I ***Masters of the Lodge***

+1911-12 MWBro.G.E.Emery, ProGM	PM
+1912-13 RWBro.C.Carty-Salmon, DGM	+1941-42 WBro.H.W.Lynch, PM
+1913-14 MWBro.A.T.Holden, PDGM	+1942-43 WBro.J.E.Paice, PM
+1914-15 RWBro.E.Coulson, PDGM	+1943-44 WBro.L.J.Buddle, PM
+1915-16 RWBro.W.RBice, PM	+1944-45 WBro.H.J.Parker, PM
+1916-17 VWBro.C.E.Towl, PM	+1945-46 WBro.F.R.Sanders, PSGD
+1917-18 RWBro.C.J.Barrow, PDGM	+1946-47 WBro.G.W.Nixon, PGStdB
+1918-19 RWBro.H.M.Lee, PSGW	+1947-48 WBro.G.J.Doward, PM
+1919-20 RWBro.H.M.Knight, PDGM	+1948-49 WBro.G.J.Doward, PM
+1920-21 RWBro.W.J.Fookes, PDGM	+1949-50 WBro.A.F.Salmon, PM
+1921-22 RWBro.C.T.Martin, PSGW	+1950-51 WBro.J.W.Holinger, PM
+1922-23 RWBro.J.C.Hutton, PSGW	+1951-52 WBro.W.W.Starling, PM
+1923-24 RWBro. W.Kemp, SGW	+1952-53 WBro.J.A.McD.Stewart, PM
+1924-25 VWBro.J.Adcock, SGW	+1953-54 WBro.J.K.Adey, PM
+1925-26 RWBro.R. Williams, PSGW	+1954-55 WBro.A.A.Bradbury, PM
+1926-27 VWBro.G.B.Leith, PGIWkgs	+1955-56 WBro.P.H.Noldt, PM
+1927-28 WBro.F.J.Cornish, PGStdB	+1956-57 WBro.R.B.Alexander, PM
+1928-29 WBro.W.H.Chandler, PM	+1957-58 WBro.T.Todd, PM
+1929-30 WBro.G.Burridge, PM	+1958-59 WBro.J.D.Pickett, PGStdB
+ 1930-31 WBro.I.Brodie, PM	+1959-60 WBro.W.J.Sayers, PM
+1931-32 WBro.E.R.Cornish, PM	+1960-61 WBro.Kurt Lampel, PM
+1932-33 WBro.F.G.Hayward, PM	+1961-62 WBro.K.G.Linton, PGStdB
+1933-34 RWBro.R.E.Trebilcock, PJGW	+1962-63 WBro.E.B.Cotton, PGStdB
+1934-35 WBro.A.E.Alpass, PM	+1963-64 WBro.G.Baker, PM
+1935-36 WBro.S.P.Thompson, PM	+1964-65 WBro.R.H.Herrod, PM
+1936-37 WBro.J.G.Naismith, PJGD	+1965-66 WBro.G.Beslee, PM
+1937-38 RWBro.T.J.Jolly, PDGM	+1966-67 WBro.J.G.Stevenson, PM
+1938-39 WBro.H.A.Brown, PM	+1967-68 WBro.A.J.Page PM
+1939-40 WBro-D.C.Trainor, PM	+1968-69 WBro.J.R.Myles, PM
+1940-41 WBro.L.T.Patterson,	+1969-70 WBro.W.A.Rattray, PM

+1970-71 WBro.G.Farrell, PM
 +1971-72 WBro.C.J.Hoffman, PM
 +1972-73 WBro.E.B.Cotton, PSGD
 +1973-74 VWBro.J.C.Gliddon, PGIWks
 +1974-75 WBro.G.J.Howe, PGSwdB
 +1975-76 RWBro.F.W.H.Schulz, PSGW
 +1976-77 VWBro.E.H.Krause, PGLect
 +1977-78 WBro.KA.Wiens, PGStdB
 1978-79 WBro.P.T.Thornton, PGStdB
 +1979-80 WBro.J.R.M.Allen, PM
 +1980-81 WBro.F.McDonough, PM
 +1981-82 Jim Robinson, PM [ex-c.]
 1982-83 WBro.M.T.Moore, PM
 +1983-84 WBro.E.W.G.Tuttleby, PM
 +1984-85 WBro.G.C.Love, PGStdB
 +1985-86 RWBro.F.W.Oldfield, PJGW
 +1986-87 RWBro.F.W.Oldfield, PSGW
 1987-88 WBro.M.Jeavons, PM
 +1988-89 WBro.J.Heatley PGStdB
 +1989-90 WBro.F.Benson, PM
 1990-91 WBro.K.Henderson, PGStdB
 +1991-92 WBro.M.Moyle, PM
 +1992-93 WBro.W.Herrod, PGO
 +1993-94 WBro.G.A.Bowers, PGStdB
 +1994-95 WBro.H.van Tongeran, PM

1995-96 WBro.K.Hollingsworth, PM
 +1996-97 WBro.G.C.Love, PJGD
 1997-98 WBro.K.Hollingsworth, PGStdB
 1998-99 WBro.K.G.Hamill, PM
 1999-00 VWBro.N.D.Anderson,
 PGChpln
 +2000-01 WBro.B.C.Gibson, PJGD
 +2001-02 WBro. M.S.Kahn, PM
 2002-03 WBro. J.Boardman, PM
 2003-04 WBro. A Jennings, PJGD
 2004-05 WBro. F.I.Richards, PGStdB
 2005-06 WBro.VRev.F.Shade, PJGD
 2006-07 VWBro. M. Treseder, PGIWkgs
 2007-08 WBro. P. Alexander, PM
 2008-09 WBro. J-M David, PM
 2009-10 WBro. J-M David, PM
 2010-11 WBro.VRev.RShade, PJGD
 2011-12 RWBro. J Molnar G.Reg
 2012-13 RWBro. J Molnar G.Reg
 2013-14 WBro. Brendan Kyne, PM

+ Deceased

Officers of the Lodge 2014

Worshipful Master	WBro Brendan Kyne
Immediate Past Master	RWBro John Molnar PG Reg
Senior Warden	WBro Iain Taylor PGStdB
Junior Warden	WBro Nik Sakellaropoulos
Chaplain	WBro V Rev Fred Shade, PGIWkgs
Treasurer	V.Wor.Bro. Murray Treseder, PGIWkgs
Secretary	WBro Doug Groom
Dir. of Ceremonies	WBro Ian Richards, PJGD
Senior Deacon	WBro David Pederick
Junior Deacon	Bro Chris Redmond
Inner Guard	WBro Phillip Bennett
Tyler	Wor.Bro. Arthur Loughridge, PGStdB

CC Convenor	VWBro Alan Jennings, PGIWkgs
CMS Administrator	WBro Iain Taylor PGStdB
Research Group	WBro John Manning, PJGD
Chairman	

Lecture Programme 2015

4th Friday February to October

Dates	Lecture	Presenter
February Friday 27th	<i>Spirituality of Freemasonry</i>	WBro Phil Bennett (218 Member)
March Friday 27th	<i>Aspects of Freemasonry in Ballarat</i> Open Meeting	Dot Wickham Director Ballarat Heritage Services Open Meeting
April Friday 24th	Installation of Master and Investiture of Officers	
May Friday 22nd	<i>Presentation on Le Droit Humain (co- Freemasonry)</i> Open Meeting	RWBro Sharon des Landes Le Droit Humain (Co-Masonry) Open Meeting
June Friday 26th	Recent Russian Writings on Freemasonry: A Persistent Assault on Russian Civilization?	Associate Professor Bro Pete Lentini (218 Member)
July Friday 24th	<i>JSM Ward - Mason & Mystic</i>	VWBro VRev Fred Shade (218 member)
August Friday 28nd	Knight Templar Priests	WBro Phil Bennett (218 Member)
September Friday 25th	<i>Isaac Newton and the Solomonic Temple</i>	Bro Dr Michel Jaccard ANZMRC Visiting Speaker PM Lodge Liberte' (Lausanne)
October Friday 23th	<i>H.V. McKay - Freemason & Founder of Sunshine Harvester</i> Open Meeting	WBro Iain Taylor PGStdB (218 member) Open Meeting

APPENDIX II

Fellows of the Lodge

Y. BERESINER, K.L., UGLE	K.W. HENDERSON, K.L., UGLV
R. COOPER, GLScot.	G.C.LOVE,K.L.,UGLV
Rev N.B. CRYER, UGLE	W MCLEOD, GRC
J. DANIEL, UGLE	N.W MORSE, K.L., NSW/ACT
J.M.K. HAMILL, UGLE	P.T. THORNTON, UGLV

The Frank Oldfield Memorial Award Holders

Basil COFF 1992-93	Phillip HELLIER1999-2000
Keith HOLLINGSWORTH 1993-94,	Kent HENDERSON 2000-01, K.L.
Fred SHADE 1994-95, K.L.	Roberto CALIL 2001-02
Mel MOYLE 1997-98	Neil MORSE 2002-03, K.L
Graeme LOVE 1998-99, K.L.	Dr. Bob JAMES, PhD, 2007

Reciprocal Lodges

Barren Barnett Lodge No.146, Queensland
Launceston Lodge of Research No.69, Tasmania
Lodge of Research No.277, Western Australia
Maine Lodge of Research, USA
Masonic Service Association, USA
Masters & PMs Lodge No.130, New Zealand
Quator Coronati, (Germany)
Research Lodge of Southland No.415, New Zealand
Research Lodge of Wellington No.194, New Zealand
United Masters Lodge No.167, New Zealand
W.H. Green Memorial Study Circle, Queensland
W.H.J. Mayers Lodge of Research, Queensland

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