

**THE GRAND LODGE OF ANTIENT,
FREE AND ACCEPTED MASONS
OF TASMANIA**

**THE FIRST ONE HUNDRED
YEARS**

1890 - 1990



FOREWORD

The initial research leading up to this publication was carried out by Wor. Bro. Hugh Middleton. We thank him for painstakingly examining the reports and minutes that reflect the activities of the Grand Lodge of Tasmania over the last 100 years.

This volume does not purport to be a history of freemasonry in Tasmania. This would entail a close look at the records of individual lodges. But we have here a historical record of freemasonry in Tasmania as seen by the Grand Masters and the Boards of General Purposes. You will find excerpts from what must have been stirring speeches at the time of their delivery. They still make good reading.

You will wonder at the fortitude of our brethren who travelled the length and breadth of Tasmania in the early days. Indeed they travelled by sea to get to the West Coast.

If this book is nothing more it is an acknowledgement that the freemasons of 1990 give thanks to their predecessors who worked so hard to establish the craft in Tasmania.

M.L. YAXLEY

Chairman, Editorial Committee

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INDEX

Page No.

Foreword

Index of Grand Masters

1.	The Beginnings of Freemasonry in Van Diemen's Land	1
2.	Formation of the Grand Lodge of Tasmania	10
3.	Our First Two Grand Masters	21
4.	Our Longest Serving Grand Master Begins his Reign	29
5.	The 20th Century Begins	43
6.	War and Peace	70
7.	A Period of Growth	78
8.	Under Vice-Regal Patronage	99
9.	Masonry Flourishes Statewide	107
10.	The Years of World War II	123
11.	The Post War Years 1946 - 1948	150
12.	Grand Masters Wall and Lowe - 1948 - 1950	174
13.	A Period of Consolidation	186
14.	A Period of Learning	202
15.	The Seventies	228
16.	Completing a Century	253
17.	Masonic Benevolence	274
18.	Masonic Homes	279
19.	Australasian Masonic Conferences	285
20.	Fraternal Relations with other Jurisdictions	295

INDEX OF GRAND MASTERS

M.W.Bro.The Rev.R.D. Poulett-Harris	1890-1892
M.W.Bro.Dr. E.O. Giblin	1893-1895
M.W.Bro.C.E. Davies	1896-1913
M.W.Bro.H.E.Sir W.G.Ellison-Macartney	1914-1916
M.W.Bro.C.E. Davies	1917-1921
M.W.Bro.H.L. D'Emden	1921-1925
M.W.Bro. Claude E.W.James	1926-1928
M.W.Bro. Frank P. Bowden	1929-1931
M.W.Bro. Lawrie J. Abra	1932-1934
M.W.Bro. H.E. Sir Ernest Clark	1935-1936
M.W.Bro. Stanley Dryden	1937-1939
M.W.Bro. William E. Downie	1940-1941
M.W.Bro. H.U. Wilkinson	1942-1944
M.W.Bro. H.V. Biggins	1945-1947
M.W.Bro. Gerald E. Wall	1948-1950
M.W.Bro. A.C. Lowe	1951-1952
M.W.Bro. R.P. Furrage	1953-1956
M.W.Bro. F.J. Carter	1956-1958
M.W.Bro. H.V. Jones	1959-1961
M.W.Bro. Rt. Rev.Bishop W.R.Barrett	1962-1964
M.W.Bro. T.E. Doe	1965-1967
M.W.Bro. Dr. W.H. Hill	1968-1970
M.W.Bro. E. Chester Gifford	1971-1973
M.W.Bro. L.P. Abra	1974-1976
M.W.Bro. Charles H. Harnett	1977-1979
M.W.Bro. D.H. Johnstone	1980-1982
M.W.Bro.The Ven.Archdeacon M.R.Stanton	1983-1985
M.W.Bro. H.L. Williams	1986-1989
M.W.Bro. C.B. Ward	1990-

1. The Beginnings of Freemasonry in Van Diemen's Land

Freemasonry was introduced into the colony of Van Diemen's Land by members of masonic lodges attached to regiments that formed the British garrisons, 1803 to 1870, and in particular those from 1814 to 1839, for it was within this period that the first civil lodges were constituted.

The early Regiments which held moveable, or "ambulatory", warrants were:-

1814-1818 The 46th Regiment, 2nd Battalion, Duke of Cornwall's Light Infantry

1817-1824 The 48th Regiment with attached warrant No. 218 from the Grand Lodge of Ireland.

1823-1825 The 3rd Regiment with attached English warrant No.170

1825-1830 The 40th Regiment with attached "Thornton's Lodge" No. 284 Ireland, and appendant Royal Arch Chapter 284 I.C.

1830-1834 The 63rd Regiment, with dormant warrant No. 512 I.C.

1833-1839 The 21st Regiment Royal Scots Fusiliers with attached warrant 33 I.C., appendant Royal Arch Chapter, and dormant Warrant 936 I.C.

Later regiments included those with warrants 112 E.C., 677 E.C. and 313 I.C.; these numbers appear with lists of visitors to the established "civil" lodges, together with those from other constitutions who were either free settlers or mariners.

The warrant of the lodge attached to the 46th Regiment was left in Sydney, N.S.W., where it worked in 1816 as The Lodge of Social and Military Virtues No. 227 Irish Constitution. Local records report that there were several masons present at the laying of the foundation stone of the Officers' Mess at the Anglesea Barracks, Hobart Town, on 17th July, 1814. This first reported presence of Freemasons is considered to refer to members of 227 I.C. Later records show that the regimental lodges were not permitted to assemble in Barracks, but met in private homes or in a room set aside for their use in a hotel, and leased for that purpose.

Documents reveal that the regimental lodges spread the light of freemasonry in Van Diemen's Land by initiating local citizens into their lodges. A Royal Arch Certificate dated 18th May, 1828, in Hobart Town, V.D.L. testifies that Bro. J. Lester received his R.A. Degree on that day in Thornton's Chapter No. 284. Bro. Lester was at that time proprietor of "The White Horse Inn" on the corner of Elizabeth and Liverpool Streets. This Thornton's Lodge and Chapter 284, attached to the 40th Regiment, first met in a waterfront hotel, "The Hope", and later at the "Macquarie Hotel".

Some members of the regimental lodges who completed their term of engagement prior to the departure of their regiment elected to settle here, and the amalgam of these elements was a journalist, Robert Lathrop Murray, who first arrived in Australia in 1816, and came to Van Diemen's Land in 1821, and later owned considerable property.

He was born in England in 1780, educated at Westminster School and at Cambridge, and entered the army at an early age, served with the Royal Manx Fencibles during the Irish rebellion, was equerry to the Duke of Kent and served throughout the Peninsular Wars under the Duke of Wellington. He built Wentworth House at Bellerive on the eastern shore of the Derwent River as his country seat.

He possessed high degrees in masonry and was personally known to members of the Grand Lodge of Ireland.

It was upon his recommendation and application through the Regimental Lodge 284 that dispensation to open a civil lodge under the title of 'The Tasmanian Lodge' to meet in Hobart Town was issued. The date of the original dispensation is not known. The first master was Bro. John Eddington and the Warrant 313 dated 6th August, 1829 Dublin, was received early in 1831, but this was after the 40th Regiment had left for India. When the warrant arrived from Ireland in 1831, it was No. 313 on the roll of the Grand Lodge. Their Master in 1832 was Bro. T.J. Lempriere, and the lodge met in the same room as used by the 40th Regiment Military Lodge No. 284 I.C.

Gould's History of Freemasonry, Vol. 111, page 392, refers to an Irish warrant issued to Tasmania in 1823, but local record of this has not been found.

On 10th April, 1832, a petition from Bros. R.L. Murray, S. Wittaker and J. Lester, and others then residing in Hobart Town, to form a lodge under the title of 'The Lodge of Brotherly Union', was received and granted by the Master and Wardens of The Tasmanian Lodge 313 I.C. The new lodge later received Warrant numbered 326 I.C. The 63rd Regiment arrived in 1830, its lodge Warrant 512 was dormant, although the surgeon, William Bohan, held the rank of P. Provincial Grand Master of the Grand Lodge of Ireland. When the Warrant for 326 arrived, he "constituted" the Masters and Wardens of 313 and 326 as "his" Provincial Grand Lodge. He left the colony with the 63rd Regiment when it sailed for India on 1st January, 1834.

In December 1833, the 21st Regiment, Royal Scots Fusiliers arrived. This Regiment of 602 men had attached Warrant No. 33 I.C. first issued in 1734. According to Gould, this was one of the first five travelling warrants granted to Regiments by the Grand Lodge of Ireland, a practice later followed by the Grand Lodges of England, France, Holland, Germany and for a short period, Russia.

The 21st Regiment also had Warrant No. 936 I.C., presumed dormant, as the only evidence of its existence is the inscribed silver jewel left in Hobart. This Warrant was issued to the Regiment in 1803.

Digressing from local history, the Master of Lodge 33 I.C., W. Bro. A. Mackay, was elected in January 1832, and conducted meetings of his lodge in Weedon and Chatham before his Regiment sailed for Tasmania (Van Diemen's Land). The first minutes endorsed by him in Van Diemen's Land, on the 10th May, 1836, include "due to the detached state of the Regiment the members were consequently reduced to four in number, and the lodge chest could not be opened since leaving Chatham."

The disposition of the Regiment to widely separated areas of the Island left 254 men stationed in Hobart Town, including Captain A. Mackay, as Town Adjutant.

Lodge 33 I.C. met again on the 24th June, 1836, in Hobart when Bro. A. McLeod was installed as Master. In 1837 Bro. R.L. Murray joined the lodge as a member of 313 I.C. and two months later, on 11th April, 1837, the members of 33 I.C. unanimously agreed to request that the Warrant be declared permanent in "Hobart", when the Regiment was despatched to India, there being insufficient members sailing with the Regiment to protect it. During the waiting period, the members met in No. 313 and when the proper authority was received from Ireland in August 1842, the Warrant constituted P.M. Murray to be the first Master "of the lodge to be held permanent in Hobart". The lodge retained the original number and seal of the 21st Fusiliers and played an important part in the progress of the craft. As the senior lodge in the colony it was strengthened by members of 313, 326, and 345 joining the lodge, and by the unanimous request of the three lodges it formed a Standing Committee in 1842 to advance their interests.

The Master of 33 I.C. was chairman of this committee formed by the representatives drawn from each lodge, and it conducted its business at emergency meetings held by those lodges. It dealt with petitions for dispensations to form lodges, communicated fees and correspondence between the colony and the Grand Lodge, and continued these functions until 1875. During its life, the formation of a library was proposed in 1843. In September 1843 the Standing Committee received a prospectus from the Wor. Master of 326 I.C., Bro. Chas. Toby, for a Masonic Benevolent Fund which it established in that year; the first President was Bro. T.J. Lempriere, Vice-President Bro. W.A. McKay, and Secretary Bro. Chas. Toby. The Fund ceased to function in 1865, following the establishment of The Tasmanian Masonic Benefit Fund in 1861 or 1862.

The Warrant of Tasmania Lodge 313 I.C., which ceased working in 1847, was despatched to Ireland in April 1863.

The last returns for lodge 33 I.C. to the Deputy Grand Secretary in Dublin were dated 26th July, 1850; the last minutes of 33 I.C., dated 23rd August, 1850, direct that a doubt arising from a ballot be referred to the Standing Committee for a decision! An emergency meeting was called on 5th June, 1851, by P.M. Thompson to wind up the affairs of the Lodge. The old Warrant of Lodge 33 I.C. has not been traced. The Minute Book of the lodge was presented to the Grand Lodge of Tasmania in 1933.

Resuming the general development of the civil lodges, when the 63rd Regiment departed in January 1834, Bro. R.L. Murray recommended the application to 313 I.C. for dispensation to open a new lodge under the title of "The Operative Lodge", naming the present S.W. of 326 I.C., Bro. J. Lester, to be the first Master, Bro. J. Eddington the first S.W., and Bro. F. Paterson the first J.W. The petition was approved and as the Senior P.M. in the colony, P.M. Murray installed Bro. Lester on 26th February, 1834. As delays in communication with the Grand Lodge of Ireland had been experienced, a second dispensation was transmitted through a lodge in Sydney. The new warrant was received for "The Tasmanian Operative Lodge" No. 345 in December 1835, dated 11th May, 1835.

This new lodge had an unusually difficult period during its first six months which consolidated its foundation. The first W.M., Bro. Lester, was compelled to resign from that Office due to ill health, and P.M. Murray installed the second master elect, Bro. J.C. Stracey in April 1834. He too found it necessary to resign after two meetings, and P.M. Murray was called upon to install P.M. W.Bro. Thomas Horne in the chair on St. John the Baptist's Day, 24th June, 1834. He held office until the end of 1835. These early trials stood the lodge in good stead, as it survived to become No.1 Lodge on the Roll of the Grand Lodge of Tasmania in 1890.

There being three lodges working under the Grand Lodge of Ireland, a request was forwarded to John Fowler, Grand Secretary recommending P.M. W. Bro.R.L. Murray for appointment as Provincial Grand Master. However, the Grand Master, His Grace the Duke of Leinster, did not favour Provincial Grand Lodges in the Colonies. It was not until 1884 that the first official Provincial Grand Lodge of Masons working under the Irish Constitution was formed in Launceston.

The ultimately successful application from 33 I.C., made in 1837 for their Warrant to remain in the colony has been reported. In 1842, the Standing Committee received correspondence from W. Bro. P. Maher, Anglesea Barracks, Hobart, to advise that "as late W.M. of Union Lodge 440, the Warrant numbered 440, which was attached to the 51st Regiment serving in Tasmania from 1838-1842, has been transmitted to the Grand Lodge of England. I was induced to take this step in consequence of myself, and Col. Sergeant H.E. Rablin being the only remaining members of the society in the Regiment, and I did not feel justified in any longer retaining the Warrant."

On 26th October, 1842, some Master Masons met in Launceston to attempt to form a civil lodge. They applied through the Tasmanian Operative Lodge to the Standing Committee for dispensation to work under the dormant Charter of the English Military Union Lodge 440. This was deemed unconstitutional, and the Standing Committee granted dispensation enabling them to work as a Masonic Lodge pending the arrival of a new Warrant from Ireland. Thus "St. John's Lodge" was formed, the first Master was W. Bro. Randin, a P.M. under the English Constitution, and when the lodge was formally opened on 19th January, 1843, it adopted the traditional Lodge Seal required by the Grand Lodge Constitutions incorporating "an arm bent with trowel in hand". The new Warrant was numbered 346, and the St. John's Lodge met in a room in the Caledonian Hotel, Launceston.

On 5th January, 1843, the Master of 33 I.C., W. Bro. R.L. Murray, announced that he had received the necessary authority to open a higher order of masonry under the Irish Constitution, and arrangements were made with Bro. Bastian for the necessary accommodation in the 'Bird-in-Hand Hotel'. The craft lodge 33 I.C. continued to meet in "Mezgers Room" in the "Bird-in-Hand" until 1850.

On 5th January, 1844, a petition signed by Bros. C. Toby, H.J. Beaumont, H. Downer, and recommended by ten other members of 326 I.C., was addressed from the Lodge of Brotherly Union 326 I.C. to the P.G.M. of Australasia, Bro. G.R. Nichols, D.P.G.M.A., to form a Lodge of Free and Accepted Masons at Hobart Town, Van Diemen's Land, under the title of 'The Tasmanian Union Lodge' and meeting under the English Constitution.

A dispensation dated 29th June, 1844, was received and the lodge was opened by Bro. Charles Toby on 14th August, 1844, using the Jewels and the Lodge Room used by 326 I.C. in the 'Freemasons' Hotel'.

The Letter of Dispensation was effective for two years only, and as the Warrant did not arrive, an emergency meeting in May 1846 decided to make immediate application for an extension. This was granted in July, and when finally the Warrant was received in February 1848 it was numbered 781. (When W.M. Toby recorded in the Minutes of the Lodge in 1844, the reasons which had induced him and others to apply for a Warrant under the Grand Lodge of England, he expected quarterly answers to communications and added that correspondence with the Grand Lodge of Ireland had been very irregular and hence a great drawback to Masonry in the colony.)

As tribute to the founders, members of 'Tasmanian Union Lodge' decided to adopt and incorporate the "Bent Arm with Trowel in the Hand" device of Ireland, with a minor change in the orientation of the trowel. There were now six lodges in the colony using a similar lodge seal. The 'Lodge of Brotherly Union 326 I.C.', 'Tasmanian Union Lodge 781 E.C.', and a Regimental Lodge used the same room in the 'Freemasons' Hotel' until 1847 when the proprietor declined to renew the lease.

The warrant for 326 I.C. was revoked by Grand Lodge in 1845, but it was retained by Bro. Toby for some years. In 1847 the Tasmanian Union Lodge moved to the Waterloo Hotel.

In 1847 a Royal Arch Chapter appendant to the Tasmanian Operative Lodge was granted permission to use the same room as the R.A. Chapter 33 I.C., in the 'Bird-in-Hand', Argyle Street. This hotel was a popular masonic meeting place, and each proprietor later joined the craft, and often the hotel was ascribed to their names. The first proprietor, licenced in 1814, was John Eddington. He affiliated with 326 I.C. in 1833; John Mezger took over in 1825, whereafter lodge references are "Mezger's Hotel" or "Mezger's Room". It is not recorded when Bro. John Mezger first joined 345 I.C. His name was still used in the late 40's, even after Christopher Bastian became proprietor in 1848; C. Bastian was initiated into Tasmanian Union Lodge on 13th June, 1850.

In 1847, Bro. R.L. Murray, P.M., R.A., K.T., returned to England, where he died at his seat West Felton Hall, Shropshire in 1850.

In 1852, dispensation was obtained by members from St. John's Lodge 346 I.C., to form the Lodge of Hope under the English Constitution. The lodge was officially erected on 7th September, 1852, under Dispensation from the P.G.M. of Australasia. The first Master was Bro. G.R. Swan. In 1855, a H.R.A. Chapter attached to the Lodge of Hope was opened in Launceston.

In 1856, some zealous brethren of the Lodge of Hope obtained dispensation to open two new lodges in the north of the colony, and the Lodge of Charity No. 989 E.C. and the Lodge of Faith No. 992 E.C. were opened.

In November 1856, a Provincial Grand Lodge under the English Constitution was erected. The first Provincial Grand Master appointed was Bro. Rev. R.K. Ewing, the W.M. of Lodge of Hope. Differences arose between the Provincial Grand Master and the Tasmanian Union Lodge, which continued for some time after the Lodge had ceased working in May, 1857.

The Lodge of Peace, No. 1021 E.C. was established at Longford in 1857. In November 1858, the Tasmanian Union Lodge returned its Warrant to England. This, however, was later reinstated and the lodge re-opened in December, 1859.

In 1860, Bro. Ewing resigned as Provincial Grand Master, following his objection to a directive "that he confine his supervision to the northern division of the Province". Also in 1860 saw the demise of the Provincial Grand Lodge. The island remained without a head under the English Constitution for several years.

On the 6th August, 1857, Royal Arch Chapter No. 536, attached to Tasmanian Union Lodge No. 781, also ceased working as a consequence of this Warrant being revoked. It resumed work on 7th August, 1862.

Prior to these troubled times, Tasmanian Union Lodge recommended a petition in April 1857 for the establishment of a new lodge under the English Constitution to be called "Pacific", and a second Warrant for "Derwent" Lodge at New Norfolk. These two Warrants were duly signed at London on 13th October, 1859, prior to signing a Dispensation on 17th October, 1859, giving authority to Tasmanian Union Lodge to continue to work as a lodge.

On 13th June, 1860, the W.M. of Tasmanian Union Lodge installed Bro. J. Coram in the chair of The Pacific Lodge in the lodge room in Bastians' Hotel. When the Warrant numbered 1103 arrived, another formal Installation was carried out by the W.M. and Officers of 781 E.C. on the 25th April, 1861. The Warrant for the Derwent Lodge was not acted upon, and was later returned to the District Grand Lodge. (D.G.L. re-issued this Warrant as 800 E.C., for a Lodge in Evandale in 1884).

In 1859 the Lodge of Peace transferred to Stanley, and in 1863 all English Lodges were allotted new numbers, occasioned by the removal from the Roll of the United Grand Lodge of England of all lodges that had ceased working.

From that date, Tasmanian Lodges bore the following numbers:-

Tasmanian Union	536 E.C.
Lodge of Hope	618 E.C.
Faith	691 E.C.
Peace	719 E.C.
Pacific	801 E.C.

In 1868, St. John's Lodge ceased working. The Lodge of Faith and Peace lapsed also about this time. However, St. John's Lodge was successfully revived by Bro. Harry Conway in 1857, and later, Peace reopened at Hamilton-on-Forth, in 1879.

In 1873, another Irish Lodge was erected, the Midland Pastoral Lodge 347 I.C. to meet at Oatlands. The first Master was Bro. S. Smith, who was installed on 9th December. Bro. A. Burbury was Senior Warden and Bro. E. Currie, Junior Warden.

The Freemason's Hall, Murray Street, Hobart, was opened in 1874 by the Governor of the Colony, His Excellency Bro. Charles Du Cane. The foundation stone for the building had been laid by His Excellency seventeen months earlier, 20th March, 1873.

The style of the front of the building is Italian. The entrance is surrounded by handsomely carved stonework bearing masonic emblems. This facade has been preserved by the National Trust, and is illuminated after sundown as part of Tasmania's heritage. The white stone used for the plinths, strings, columns and pilasters came from quarries at Brighton, Tasmania. The main lodge room was 43' x 25' and 20' high. From the centre flower in the ceiling a 72 burner star-light for gas was provided, being specially imported from England.

In 1875, the Chairman of the Standing Committee was Wor. Bro. Rev. R.D. Poulett-Harris, and the two lodges meeting in Hobart under the English Constitution petitioned for a District Grand Lodge, and later, with the support of the Lodge of Hope in Launceston, this was granted on 12th April, 1876. The first D.G.M. was Rt. Wor. Bro. W.S. Hammond, Wor. Bro. George Smith Deputy Grand Master, and Wor. Bro. R.D. Poulett-Harris was D.G. Chaplain. The first Annual Communication of this District Grand Lodge was held in the Freemasons Hall, Hobart, on 7th May, 1878, and the second in the Masonic Hall, Launceston, on 1st May, 1879, with the D.D.G.M., Wor. Bro. George Smith presiding.

In 1877, a Warrant was received from England by petitioners from Launceston to open a Mark Lodge called St. Mark's in the South No. 202 on the rolls of the Grand Lodge of Mark Master

Masons of England and Wales and the Dominions and Dependencies of the British Crown. The first Master of this Mark Lodge was Bro. George Talmage.

Another development took place in 1877 when ten brethren of St. John's Lodge 346 I.C., obtained a Warrant from the Grand Lodge of Scotland for St. Andrew Lodge to meet in Launceston. The lodge was opened on a letter of dispensation allocating the number 591. Due to the inadvertent allocation of this number to another lodge, the Warrant was later numbered 591², on the rolls of the Grand Lodge. This appendation is interpreted as 591 S.C. in the local records. A Warrant for St. Andrew Royal Arch Chapter 179 S.C. was issued on 22nd March, 1880.

The Scottish Constitution established its second lodge in Launceston in 1881, namely the Lodge of Perfect Unanimity, 660 S.C., the first Master being W. Bro. M.E. Robinson.

On 30th September 1881, Rt. Wor. Bro. R.D. Harris, D.G.M., constituted Lodge Pembroke at George Town under Warrant 1517, and installed Brother Louis Johnson as the first W.M. A dispensation signed on 8th October 1881, was issued to this lodge "to hold Meetings of the Lodge on the Thursday after Full Moon in each month".

In 1882, the Lodge of Concord 687 Scottish Constitution was established at Latrobe, the first Master, Bro. John Stier was a former member of Lodge of Hope.

Following the establishment of a third Mark Lodge at Evandale, a Provincial Grand Lodge of Mark Master Masons was established in Launceston on 3rd September, 1883, with the Installation of Bro. George Talmage as R.W. P.G.M.M.M.

The next craft lodge to be established was South Esk Lodge at Evandale in 1883. This lodge opened on a warrant No. 800 E.C., which had laid dormant for a long period. The first Master installed was Bro. H.B. Dowie.

On 14th October, 1884, a Provincial Grand Lodge of the Irish Constituted Lodges in the Colony was formed in Launceston, when Bro. Harry Conway was installed as Provincial Grand Master by Rt. Wor. Bro. Rev. R.D. Poulett-Harris, District Grand Master, English Constitution.

1884 was a busy year for Irish Masonry; Meander Lodge 354 I.C. was opened on 4th April, St George's Lodge 353 I.C., on 23rd April, Lord Wolseley Lodge 358 I.C. on 29th September, and Mersey Lodge 360 I.C., on 17th December, 1884.

In 1885, Lake Lodge 361 I.C., was founded at Longford, and on the 15th November, a Provisional Warrant was issued to open Rechab Lodge 362 I.C., in Hobart.

Also in 1885, a District Grand Lodge was formed by the Scottish Lodges, with the Installation of Bro. Peter Barrett as R.W.D.G.M., at the Masonic Hall, Launceston. Also in 1885, Dorset Lodge 736 S.C., was founded at Scottsdale, with Bro. J. White as the first Master.

In 1886, the Robert Burns Lodge 734 S.C., was opened at Beaconsfield, and the Eastern Star Lodge 359 I.C., founded at Ringarooma.

The Poulett Lodge was consecrated and opened by the Deputy District Grand Master, Wor. Bro. F.H. Wise, on 19th April, 1887, at Wynyard, North-West Coast. The promoters of the lodge "having chosen the designation of the lodge in commemoration of the name of our R.W.D.G. Master." The Warrant number was 2204 E.C.

The last lodge to be erected under divided rule in Tasmania was the United Service Lodge No. 2296 E.C., which was consecrated and opened by the R.W.D.G.M., Rt. Wor. Rev. R.D. Poulett-Harris, at Launceston on the 1st May, 1888. The first Master was Bro. William Aikenhead, and the members of this lodge were all members of the Defence Force.

2. Formation of the Grand Lodge of Tasmania

Prelude

Although harmonious relations existed between lodges of the different Constitutions, the multiplicity of governing bodies and lodges under them was productive of unhealthy rivalries and competition, and the conviction developed in the minds of thoughtful brethren that the interests of the Fraternity would best be served by the concentration of funds and a centralised governing authority. The first allusion to this desirable state of affairs was made by Rt. Wor. Bro. Peter Barrett at a banquet following the Annual Communication in Launceston of the District Grand Lodge of English Lodges in May 1885. Rt. Wor. Bro. Barrett was in favour of the establishment of a Grand Lodge of Tasmania. Other Australian Colonies had experienced the same difficulties as Tasmania, and Grand Lodges had, in some cases, already been established to solve the problem.

Rt. Wor. Bro. Barrett was surprised and gratified at the cordiality and enthusiasm with which his proposal was received. Although, subsequently, the subject was frequently and widely discussed, it was not until 1888, that the Lodge of Perfect Unanimity passed a resolution inviting Lodges to appoint delegates to a discussion on a positive move towards a United Grand Lodge. Invitation circulars were sent out. These met with partial response, but representatives of a majority of northern country and town Lodges assembled at the Launceston Masonic Hall on 29th February 1888. The delegates expressed a unanimous desire to establish a Grand Lodge. The meeting adopted as its motto, "unity and unanimity or nothing".

To facilitate the movement, a Masonic Union was formed, with Wor. Bro. T. Hogg as Chairman and Bro. A. Kirkland as Secretary. Both brethren subsequently amply justified the confidence of the brethren. An Executive Committee was appointed, the members of which spared neither time nor money in furthering the cause.

Some opposition and misunderstandings were met, which stemmed mainly from understandable feelings of loyalty to parent Constitutions. However, by the exercise of tact and discretion adherents rapidly multiplied. After two years of labour by the Executive Committee in organising deputations to Lodges, eventual adhesion of members of every Lodge in the Colony was secured.

A Convention was organised, to be held at the Masonic Hall, Launceston, for 6th March 1890, to take the preliminary steps for the inauguration of the Grand Lodge of Tasmania at Hobart. There was a generous response from Grand Masters and Officers of Sister Colonies to invitations to be present at the inaugural ceremony. A signal honour was conferred by His Excellency, Lord Carrington, in consenting to install the first Grand Master. The unanimous choice for that honour fell to Rt. Wor. Bro. the Rev. R.D. Poulett-Harris, District Grand Master for Tasmania under the English Constitution.

The Lodges, which unanimously decided to form the new Constitution were:

English Constitution - (District Grand Lodge, formed at Hobart, 30th December 1875). Rt. Wor. Bro. W.D. Hammond District Grand Master (owing to the death of Rt. Wor. Bro. Hammond in 1880, Wor. Bro. R.D. Poulett-Harris was appointed as the replacement).

Tasmanian Union Lodge, No. 536, erected 1844 at Hobart, represented by W.M. Bro. F.H. Wise.

Lodge of Hope, No. 618, erected 1852 at Launceston, represented by W.M. Bro. A. McConnell.

Pacific Lodge, No. 801, erected 1860 at Hobart, represented by W.M. Bro. E.J. Rogers,

Lodge of Peace, No. 719, reopened 1879, at Hamilton-on-Forth, represented by W.M. Bro. R. Scott.

Pembroke Lodge, No. 1517, erected 1878 at Lefroy, represented by W.M. Bro. W. Stubbs.

South Esk Lodge, No. 800, erected 1883 at Evandale, represented by W.M. Bro. Collins.

Poulett, No. 2204, erected 1882 at Table Cape, represented by W.M. Bro. W. Chambers.

United Services Lodge, No. 2296, erected 1888 at Launceston, represented by W.M. Bro. G.T. Collins (Major).

Irish Constitution - (Provincial Grand Lodge formed 14th October 1884) Rt. Wor. Bro. Harry Conway, Provincial Grand Master.

Tasmanian Operative Lodge, No. 345, erected 1834 at Hobart, represented by W.M. Bro. J.W. Toplis.

St. John's Lodge, No. 346, erected 10th January 1849 at Launceston, represented by W.M. Bro. F.C. Easter.

St. George's Lodge, No. 353, erected April 1884 at Beaconsfield, represented by W.M. Bro. R.J. Hart.

Meander Lodge, No. 354, erected April 1884 at Deloraine, represented by W.M. Bro. J. Tidey.

Lord Wolseley Lodge, No. 358, erected September 1884 at Launceston, represented by W.M. Bro. B. Thomas.

Mersey Lodge, No. 360, erected December 1884 at Formby, represented by W.M. Bro. J.H. McCall.

Lake Lodge, No. 361, erected November 1884 at Longford. (Owing to the death of its W.M. Bro. D.J. Appleyard, it remained dormant for a year prior to the erection of the new Grand Lodge. Its I.P.M. was Worshipful Brother H. Thompson. The Lodge signified its adhesion to the new regime).

Eastern Star Lodge, No. 359, erected 6th March 1886 at Ringarooma, represented by W.M. Master, Bro. F. Herring.

Rechab Lodge, No. 362, erected January 1886 at Hobart, represented by W.M. Bro. E. Ivey.

Scottish Constitution - (District Grand Lodge inaugurated August 1885) R. Wor. Bro. P. Barrett, District Grand Master.

St. Andrew Lodge, No. 591, erected 1877 at Launceston, represented by W.M. Bro. F.W. Stewart.

Lodge of Perfect Unanimity, No. 660, erected 1881 at Launceston, represented by W.M. Bro. F.J. Reed.

Concord Lodge, No. 687, erected 1882 at Latrobe, represented by W.M. Bro. J.T. Bramich.

Dorset Lodge, No. 736, erected December 1885 at Scottsdale, represented by W.M. Bro. B.H. Willes.

Robert Burns Lodge, No. 734, erected February 1886 at Beaconsfield represented by W.M. Bro. J. Davis.

Inauguration

The lodge representatives met at the Town Hall, Hobart, at 9.30 a.m. on Thursday, 26th June 1890, Worshipful Bro. Thos. Hogg taking the Chair of the Masonic Union. Prayers were offered by Bro. Rev. S. Hart, P.D.G.G. (E.C.).

The 65 delegates present, representing 18 Lodges, then resolved "that the undermentioned Lodges, having agreed to aid in the formation of a Grand Lodge of Free and Accepted Masons of Tasmania, according to the ancient landmarks and established customs of Freemasonry, it is resolved that the said Grand Lodge is hereby established this 26th day of June, A.L. 5890, A.D. 1890, and that the Capital of the Colony shall be the seat of Masonic Government."

The first Communication of Grand Lodge was opened at 11.30 a.m. on the said 26th June. Grand Lodge was opened and the following brethren occupied official positions:

W.Bro. Thos. Hogg, P.D.G.J.W., as acting Grand Master;
W.Bro. F.H. Wise, P.D.G.S.W., as acting Deputy Grand Master;
W.Bro. E.O. Giblin, P.D.G.S.W., as acting Grand Senior Warden;
W.Bro. J.F. Stump, P.D.G.J.W., as acting Grand Junior Warden;
W.Bro. Rev. W. Hart, P.D.G.C. as acting Grand Chaplain;
W.Bro. J.G. Steele, P.M., as acting Grand Secretary;
W.Bro. J. Judge, P.P.G.J.W., as acting Grand Senior Deacon;
W.Bro. R.S. Pink, P.M., as acting Grand Junior Deacon;
W.Bro. J.G. Davies, P.D.G.S.W. and W.Bro. L. Susman, P.D.G.S.W. as acting Grand Directors of Ceremonies.
W.Bro. J. Clark, P.D.G.S.W., as acting Grand Pursuivant.

After the election of the Most Worshipful Grand Master, the Grand Officers and members of the Board of General Purposes, several resolutions were passed by the assembly, among which were:

"That H.R.H. the Prince of Wales, Grand Master of the United Grand Lodge of England, be asked to become Patron of the new Grand Lodge."

"That Present and Past District and Provincial Grand Officers, down to the rank of Warden, become members of Grand Lodge and retain their respective District and Provincial Rank and Title."

"That the Grand Master be petitioned to confer Past Grand Rank on the following brethren, for long and distinguished services rendered to the Craft -

Bro. Conway, Past Provincial Grand Master (I.C.) as Past Provincial Grand Master.

Bro. F.H. Wise, Past District Grand Senior Warden (E.C.) as Past Deputy Grand Master.

Bro. Thos. Hogg, Past District Grand Junior Warden (E.C.) as Past Deputy Grand Master."

Grand Lodge was then closed with prayer and adjourned until 3.00 p.m.

The Installation Ceremony

At 3.00 p.m. about 350 brethren assembled in the Hobart Town Hall. There were several visitors, among whom was Wor.Bro. Lyttleton, representing the Grand Lodge of New Zealand.

The Acting Grand Master, Wor.Bro. Thos. Hogg and his officers entered and Grand Lodge was opened. The opening ode was sung by a choir of about 40 voices.

The following Grand Lodge representatives of Sister Australian Jurisdictions were then received and accorded Grand Lodge honours:

Most Worshipful Grand Master, Bro. Sir. W.J. Clarke, Bart. and Grand Lodge Officers of the United Grand Lodge of Victoria.

Most Worshipful Grand Master, His Excellency Lord Kintore, K.C.M.G. and Grand Lodge Officers of the Grand Lodge, South Australia.

Most Worshipful Past Grand Master, Bro. Chief Justice Way of South Australia.

Most Worshipful Bro. His Excellency Lord Carrington, G.C.M.G. and Grand Lodge Officers of New South Wales.

The Acting Grand Master then requested Most Worshipful Bro. Lord Carrington to act as Installing Grand Master and to assume the Chair. The certificate of the election of Bro. the Rev. R.D. Poulett-Harris as Grand Master of the Grand Lodge of Tasmania was then read by the Acting Grand Secretary, Bro. Steele.

After the Installing Grand Master had instructed the withdrawal of a deputation of eight Worshipful Masters for the purpose of introducing the Grand Master Elect, the procession entered in the following order:

1. Two stewards
2. Two Worshipful Masters
3. The Gauntlets and Apron of the Grand Master, borne on a cushion by a Master of a Lodge
4. The Collar and Jewel of the Grand Master, borne on a cushion by a Master of a Lodge.
5. Two Worshipful Masters
6. Bro. The Rev. Poulett-Harris, Grand Master Elect
7. Two Worshipful Masters

The Grand Master Elect was introduced by the Director of Ceremonies and conducted to his seat. A hymn was sung and a prayer offered and the Grand Master Elect was requested to take the obligation. This having been done, the Installing Grand Master, addressing him, said "I hail you Bro. Rev. Poulett-Harris, Most Worshipful Grand Master of the Grand Lodge of Tasmania". Then to the brethren he said, "Brethren, behold your Grand Master". The anthem, "Keep thy tongue from evil and thy lips that they speak no guile" was sung.

The Most Worshipful Grand Master was invested and installed by other Grand Masters. A hymn followed and the Most Worshipful Grand Master was proclaimed in the East, West and South, and saluted with Grand Honours by the brethren.

Most Worshipful Past G.M. Bro. Chief Justice Way then addressed the Grand Master. The following are some extracts from that address -

"...We need not vindicate the work which is now completed. Its lawfulness is beyond dispute and will be admitted by every Masonic Authority. ...Never before in the Australian Colonies has a Grand Lodge been established with complete unanimity. You, Most Worshipful Sir, are the first Grand Master in these Colonies, who, on seating himself in the Chair of King Solomon, has found all the Lodges within the Territory submitting to his jurisdiction. The occasion is also distinguished by the presence of three Grand Masters, attended by members of their Grand Lodges. For the first time in Australia are four ruling Grand Masters met together at the same Communication. They welcome the Sister Grand Lodge of Tasmania into a great hierarchy of Grand Lodges of the world. But these distinguished visitors bring with them associations which are dear to them and to us all. Lord Carrington is a Past Senior Grand Warden of England. Lord Kintore is Past Substitute Grand Master Mason of Scotland. Sir William Clarke holds the distinction of having been District and Provincial Grand Master under the three English, Scottish and Irish Constitutions in Victoria, at the time of the erection of the United Grand Lodge of Victoria - a situation which greatly facilitated that happy event. The presence of these three distinguished brethren reminds us, therefore, of the three venerable Constitutions to which Tasmanian Masonry will always be proud to trace its origin.

The family title of the Most Worshipful Bro. Lord Kintore carries us back 150 years to the time when his renowned ancestor, the third Earl of Kintore, was successively, Grand Master Mason of Scotland and Grand Master of England. Your noble visitor, the present Earl, has added fresh Masonic distinction to an illustrious name. I refer again to Sir William Clarke to remind you of the two-fold service done by Tasmania to the Colony of Victoria. It was Tasmanian enterprise that accomplished the first settlement on the banks of the Yarra. In the person of Sir William Clarke, who was born and first saw the light of Masonry in this favoured Island, Tasmania, has given to Victoria a Grand Master whose character is a practical exemplification of the Masonic virtues of fidelity and charity.

The presence of Lord Carrington, is for many reasons, one of the happiest events of this occasion. His magnetic influence was the all-important factor in bringing about Masonic unity in New South Wales, and if less direct, that influence was hardly less potent in the attainment of the same happy results in Victoria and Tasmania. This is not the occasion to speak of his public career, which has been made plain to all - that a Governor, while loyal to his great trust from the Queen, may also be completely in sympathy with our democratic institutions.

Probably this is the last time before he bids us farewell that our illustrious Brother will meet representatives of all four Constitutions assembled together in Grand Lodge. May we charge him with a fraternal message to our brothers on the other side of the globe. Let him tell them that, although the old legal bonds are dissolved, we are bound to them more firmly than ever by the bonds of brotherhood and that we shall never forget the benefits we have received from British and Irish Masonry....."

Most Worshipful Bro. Way's address was followed by similar congratulations and sentiments expressed by Most Worshipful Bro. the Earl of Kintore and the Most Worshipful Bro. Sir William Clarke.

The Most Worshipful Bro. Poulett-Harris, in his reply, said (in part) -

"...I should like very much to give expression to my feelings on this occasion, but I shall be brief, as I should be sorry to dispel from your minds the impression created by the magnificent and exhaustive oration we have heard from the Past Grand Master of South Australia and also by the very kindly utterances we have heard from the Most Worshipful Grand Masters of South Australia and Victoria. I will therefore only say I am most grateful for these and other distinguished Masons who have honoured us with their presence. When I convey my thanks to them, I am expressing the gratitude of every Tasmanian Mason present. I thank you, Sir, very warmly for the great honour you do me by acting as Installing Grand Master. I shall have another opportunity in the course of the evening of expressing more freely my feelings on a variety of subjects in connection with masonry. Therefore, I shall simply thank the illustrious Masons and distinguished visitors, in the name of the newly established Grand Lodge, for their presence this day..."

The Grand Master then announced the appointment of Bro. P. Barrett as Most Worshipful Provincial Grand Master and Bro. Dr.E.O. Giblin as Rt. Worshipful Deputy Grand Master. They were duly proclaimed and saluted with Grand Honours. The anthem "Great Architect to Thee We Raise" followed.

The following brethren, who, according to the basis of union, had been elected, were then invested as Grand Officers for the year.

Rt.Wor.Bro. G.H. Room, Grand Senior Warden;
 Rt.Wor.Bro. C.E. Davies, Grand Junior Warden;
 V.Wor. Bro. Rev. S. Hart and Bro. Rev. J.W. Simmons, Grand Chaplains;
 V.Wor. Bro. L. Susman, Pres. of the Board of Gen. Purposes;
 V.Wor. Bro. T.H. Magrath, Grand Treasurer;
 V.Wor. Bro. N.E. Lewis, Grand Registrar;
 V.Wor. Bro. A.G. Steele, Grand Secretary;
 V.Wor. Bro. J.H. McCall, Grand Inspector of Lodges;
 Wor. Bros. Stump and W. Chambers, Grand Senior Deacons;
 Wor. Bros. MacDougall and Toplis, Grand Junior Deacons;
 Wor. Bro. J. Clark and Bro. McKinlay, Grand Superintendents of Works;
 Wor. Bro. E.J. Rogers, Grand Director of Ceremonies;
 Wor. Bros. Sutton and Ivey, Grand Assistant Dirs. of Ceremonies;
 Wor. Bros. Bidencope and Inglis, Grand Sword Bearers;
 Wor. Bro. G.P. Montgomery, Grand Standard Bearer;
 Wor. Bro. Hogg, Grand Assistant Secretary;

Wor. Bros. C.W.S. James, Grand Pursuivant;
 Wor. Bros. J. McCall, Assistant Purs.; Wor. Bros. Beaumont, Grand Tyler;
 Wor. Bros. Digges, Dosseter, Lisbey, Richards, Fathing and A.D. White, Grand Stewards. The Board of General Purposes consisted of Bros. Rogers, Ivey, Thomas, Easter, Gould, Toplis, F.H. Wise, Roe, Judge, Stump, Horne, Shearn, Willis and Morrison.

Following the investiture of the Grand Lodge Officers, Past Grand ranks were conferred in accordance with the petition to the Grand Master.

After the singing of the anthem, "Behold how good and joyful a thing it is" (Psalm CXXIII), Grand Lodge was closed in ample form.

The Banquet

In the evening, a banquet to celebrate the occasion was held in the Exhibition Building, attended by about 300 brethren and guests.

The hall had been decorated with bunting, palms and other plants, with the dais reserved for Grand Lodge Officers and distinguished visitors.

A string band, stationed in the gallery, provided pleasant music, while the catering was in the capable hands of Mr. J. Clayden of the Telegraph Hotel, aided by Mr. A.V. Rowlands, steward of the Tasmanian Club.

The Worshipful Master proposed the toasts to "the Queen and the Craft" and to "His Royal Highness the Prince of Wales".

The most Worshipful Grand Master of the Grand Lodge of New South Wales rose to propose the toast to the newly Installed Grand Master. He said (in part) -

"...On me devolves the honour of proposing for the first time in Tasmania, the health of the new Grand Master of the Grand Lodge of Tasmania...I yield to no brother in this room in my respect and regard for our Grand Master and it is my privilege and pride, as Grand Master of the Grand Lodge of New South Wales, to propose, with all cordiality and in all fraternal unity, the health of one who has unanimously received suffrages of all brethren who love him so well, and who have now placed him on the throne of King Solomon. With all my heart, and with all cordiality and with all honours (although we cannot give him Lodge honours, as we are not now in Lodge) I propose to you the health of the Grand Master..."

The toast was then drunk enthusiastically with musical honours.

In responding the Most Worshipful Grand Master said (in part)

..."I must say that, having arrived at the highest possible position in Freemasonry, my thoughts turn back to the day in 1862 when I was initiated into Freemasonry, very little supposing I should come to be head of the Masonic Body in Tasmania. It was not until I was upwards of 40 years of age that I took any interest in Masonry. In the year 1862 I acquired such a favourable impression of the Order as justified me in seeking admission into it. Without dwelling in detail on my Masonic career, my early promotion was rapid and, from the time I took the first three degrees, I felt the warmest possible interest in Freemasonry. I soon took a prominent place in the Craft and afterwards in the H.R.A., in which I also took a leading position.

Up to 1875, all the Lodges in Tasmania, whether subject to the English, Irish or Scottish Constitutions, were compelled to correspond directly with their respective Grand Lodges, there being no District Grand Master in Tasmania. In 1875, Bro. Hammond was appointed District Grand Master of the Lodges under the English Constitution. He unfortunately died in 1880. Communication with H.R.H. the Prince of Wales resulted in my appointment as District Grand Master, a position I have occupied since that time.

Various circumstances led to the expression of the wish, on the part of a large number of brethren, for the establishment of an independent Grand Lodge. There were circumstances which rendered it desirable that such a Constitution should be created after the establishment of the United Grand Lodges of South Australia, New South Wales and Victoria. Indeed, I may say that it became almost inevitable that Tasmania, though a much smaller Colony, should follow in their wake. I suppose that in all the Colonies where this movement has taken place, the circumstances were very much the same as they were in this Colony. In the first place, there were those who were eager for it, and in the second place, there were those who, while not agreeing wholly with it, were willing to accept it if it promised to be for the good of Freemasonry. Then, in the third place, there were those who were hostile to the movement and who, even now it is accomplished, still stand aloof. I do not blame them for upholding their convictions. I know there were some brethren in the ceremony today who were not quite reconciled to the change. It was a long time before I was able to reconcile myself to it, for my feelings of attachment to the old country are very strong. I hope, however, that those who have been antagonistic to the movement will find their feelings and standpoint a good deal modified, when they hear such illustrious Masons as those on my right hand and on my left - a Past Grand Warden of the Grand Lodge of England and a Substitute Grand Master of the Grand Lodge of Scotland, acknowledging the establishment of Grand Lodges in the Australasian Colonies as being the wisest thing and most favourable to the interests of Freemasonry.

There was so much undue competition among the Lodges in this Colony owing to jealousies of rival Constitutions, that it frequently led to a line of action quite inconsistent with the true spirit of Masonry. It was because of this that I was induced to take the step I did. I will not say much more. I feel intensely grateful for the unanimity with which I have been placed in this position. I must ask you to support me. The principles of Freemasonry tend to brotherly love and unanimity. After all, Freemasonry is like other things, there are few members who put all its principles into effect. It would be a glorious world if all men were Freemasons and acted upon the principles of Freemasonry. Masons, however, are but human. What I ask of you all is, that when we come to put

things in train for the future existence of the Grand Lodge of Tasmania, you will dispel all hostilities and all prejudices between those who have been of different Constitutions in the past, and will co-operate with me. You know my position is a conciliatory one and I trust we shall be able to be conciliatory to one another. If you will support me, then I know I need have no apprehension at having assisted in carrying out the creation of this Grand Lodge.

I now have a very pleasant duty to discharge before I sit down. That is to ask you to unite with me in honouring the next toast on the list - namely that of the Most Worshipful Installing Grand Master.."

The most Worshipful Grand Master of the Grand Lodge of New South Wales responded at length to the toast. He congratulated the Most Worshipful Grand Master on the happy events of the day. It seemed to him a happy augury of a closer connection, if possible, with Masons of the Mother Country. Had the establishment of a Grand Lodge in Tasmania involved any danger of separation with England, he felt sure not one brother in the room would have had anything to do with it. It was a happy thing for him that night to see the unanimity of the brethren and to think how times had changed since five years previously, when he first landed in New South Wales. At that time the differences in their ranks in that Colony were serious indeed. Among the first body of loyal citizens who presented him with an address were members of the Grand Lodge of New South Wales - unfortunately an unrecognised body. Although he had received their loyal address with pride and gratitude, because of the unhappy circumstances to which he had alluded, he could only receive it as the Governor, notwithstanding that those who presented it were as true and loyal Masons as himself.

He had been entrusted with a command from the Prince of Wales, to do all he could to heal the unhappy breach that existed. Twelve months later at a banquet hall in honour of the Queen's Jubilee by Masons under the English and Scottish Constitutions, he ventured to express the hope that in some way, legally and constitutionally, union among the Masons might be effected. The enthusiasms with which his remark had been received showed him very plainly how true and loyal was the desire of the District Grand Lodge for union, and he was assured that the same feelings existed in the Grand Lodge of New South Wales.

The Union of the Grand Lodge of New South Wales was established in 1888. The United Grand Lodge of Victoria was established in 1889, headed by Sir William J. Clarke, as Grand Master.

Most Worshipful Bro. Lord Carrington continued thus -

"....And now today we celebrate the happy union of the Tasmanian lodges. We have obtained recognition from the Grand Lodges of England, Ireland and Scotland. As well stated by Lord Carnarvon on 5th December 1888, when, on behalf of the Prince of Wales, he moved that the United Grand Lodge of England, do recognise the Grand Lodge of New South Wales - 'we follow the Analogy of Imperial Administration in this matter. Self-government has been freely and fully accorded to these great self-governing communities. They have paid it back with feelings of affection and loyalty towards the Mother Country, and in the same way, we are bound to give freely and generously, the powers of self-government in Masonic matters to our Masonic brethren at the

other end of the world. 'Most Worshipful Sir, I congratulate you and the brethren on this auspicious occasion. I pray that the Great Architect of the Universe may bless and direct the Counsels of your Grand Lodge and keep its workings in its purest and simplest forms.'

On Friday, 27th June, a Ball was held, under the auspices of the Craft, at the Town Hall, Hobart. His Excellency the Governor, Sir R.G. Hamilton and Lady Hamilton, accompanied by Lord Carrington, Chief Justice Way and Sir Wm. J. Clarke were present during the evening.

3. Our First Two Grand Masters

Most Worshipful Bro. the Rev. Richard Deodatus Poulett-Harris, M.A., was born on 26th October 1817, at Sydney Island off Cape Breton, his father being at that time a Captain in the 60th Rifles, then stationed in that place. He received an English education at the Manchester Free Grammar School, where he won a valuable exhibition. He followed this by graduating at Trinity College, Cambridge, with high honours, and was appointed Vice-Principal of Huddersfield College. Shortly afterwards he received his ordination and accepted a curacy at Manchester. In 1849 he was appointed Classical Master at Blackheath Proprietary School. After holding this for seven years he was appointed to the Headmastership and Rectorship of the Hobart High School in Tasmania. He held this position until 1885, when he retired. Thereafter he resided on his property at Peppermint Bay.

During the course of his Rectorship, the Hobart High School attained a reputation equal to that of the best Grammar Schools in Australasia. Many leading men of the Colony were at one time his pupils, and distinguished former pupils were to be found in neighbouring Colonies. In the later years of his Rectorship he taught many sons of former pupils, thus having a share in shaping the careers of two generations of Tasmanians. Throughout he retained the warm affection of all his pupils.

One of the first problems that the Grand Master faced related to the numbering of lodges.

The numbers allotted to Tasmanian Lodges by the Most Worshipful Grand Master and announced at the Communication held at Hobart on 29th January 1891 were:

Tasmanian Operative, Hobart (1834)	1
St John's, Launceston (1842)	2
Tasmanian Union, Hobart (1844)	3
Lodge of Hope, Launceston (1852)	4
Pacific, Hobart (1860)	5
St Andrew, Launceston (1876)	6
Peace, Hamilton-on-Forth (1879)	7
Pembroke, George Town 1881	8
Perfect Unanimity, Launceston (1881)	9
Concord, Latrobe (1882)	10
St George's, Beaconsfield (1884)	11
Meander, Deloraine (1884)	12
Lord Wolseley, Launceston (1884)	13
Eastern Star, Ringarooma (1886)	14
Rechab, Hobart (1886)	15
Robert Burns, Beaconsfield (1886)	16
Dorset, Scottsdale (1885)	17

Poulett, Wynyard (1887)	18
United Services, Launceston (1888)	19

At the same time the Most Worshipful Grand Master reported that a new lodge had been established at Mount Zeehan (No.20).

The Rt.Wor.Deputy Grand Master and several members of Grand Lodge had undertaken the arduous journey with him. The first Worshipful Master of Mt Zeehan Lodge was Wor.Bro. J.M. Haslet.

There were many initial difficulties for the new Grand Lodge to overcome - no funds, no constitution and no official regalia.

The constitution was agreed to at the first Annual Communication held in Hobart on 28th January 1892. (The first meeting of Grand Lodge had been held in the depth of winter and it had been agreed that the Annual Meeting and Election of Officers should be held in the more congenial month of January.

Most Worshipful Bro. the Rev. R.D. Poulett-Harris was re-elected Grand Master. In turn he appointed Most Worshipful Bro. E.O.Giblin as Deputy Grand Master Rt. Worshipful Bro. C.E. Davies was elected Grand Senior Warden and Rt. Worshipful Bro. W.A. MacDougall, Grand Junior Warden.

By July 1892, the Books of Constitution had been published and distributed and a number of Lodges had adopted By-Laws in accordance with the new Constitution. It was hoped that the remaining Lodges would also do so as soon as possible.

Brethren residing in Launceston brought under the notice of Grand Lodge the necessity of uniformity in ritual working in lodges. The Board opposed the publication of any working for the jurisdiction and recommended regular attendance at Lodges of Instruction where practicable and conformity to instructions of Inspectors of Lodges who were authorised to enforce adherence to a "well-known and regular standard".

The Second Annual Communication was held at the Masonic Hall, Launceston, on Wednesday, 18th January 1893. The most notable events of the year had been the opening and consecration of the new Masonic Hall for Lodge Concord, No.10, at Latrobe on 15th September 1892. Also the laying of the foundation stone of the Cottage Hospital at Beaconsfield, with Masonic honours, on 29th September, by Most Worshipful Bro. H. Conway. Mersey Lodge, No.21, was re-opened, with Worshipful Bro. W. Aikenhead, P.M. as Worshipful Master. There was also the opening of Lord Carrington Lodge (No.22.) at Fingal.

No further steps had been taken to secure regalia for Grand Lodge Officers, the cost of which was, at that time, beyond the means of Grand Lodge. It was recommended that as soon as possible, portions would be secured for those Officers for whom regalia from the former District Grand Lodge, E.C., was not available.

The Board regretted that all steps to obtain recognition of the Grand Lodge of Tasmania by the Grand Lodge of Scotland had been unavailing. Private steps were being taken by Rt. Worshipful Bro. Giblin, and the President of the Board of General Purposes to communicate with the headquarters in Edinburgh.

The question of publication of a ritual for the working of Lodges was opposed by the Board. The matter would be reviewed when the three sister Colonial Constitutions had completed their rituals and the Grand Lodge of Tasmania was in a position to make comparisons. This was expected to be in about two months.

The President of the Board expressed the feelings of all Masons throughout the Colony when he said it was regretted that, on account of failing health the Most Worshipful Grand Master, Bro. the Rev. R.D. Poulett-Harris had found it necessary to signify his wish not to be nominated for the high office he had occupied since the inauguration of Grand Lodge.

Under his guidance the Grand Lodge of Tasmania had made a promising start.

Rt. Worshipful Bro. E.O. Giblin, was duly elected as the second Grand Master of the Grand Lodge of Tasmania.

The retiring Grand Master, Most Worshipful Bro. Rev. Poulett-Harris, in addressing the gathering, said Most Worshipful Bro. Dr. Giblin had earned his high position by the excellent work he had done for the Craft during the whole of his Masonic career. As a student in England, he had the opportunity of observing the working of the best London Lodges and had the privilege of associating with some of the most eminent English Masons. His experience proved of great assistance to Colonial Masons. When he joined the Tasmanian Union Lodge, E.C., he was seen to be pre-eminently suited to the position of Lecture Master of the Hobart Lodge of Instruction and in that capacity, greatly improved the quality of working of the Lodges in Hobart. When he found it inconvenient to retain that office, he saw to it that others were trained to continue the work he had begun, until efficiency had become the rule of all the Hobart Lodges, rather than the exception that it was once.

As Deputy Grand Master, Bro. Giblin did such excellent work that he was the natural choice for election to Grand Master, when he (Most Worshipful Bro. Poulett-Harris) should retire. He said he wished to thank the Brethren for the affectionate support he always had from them and he had not one unpleasant recollection in connection with his conduct of the Masonic Brotherhood. He specially mentioned the Grand Secretary, Very Rev. Bro. Steele for his assistance and support. The peculiar circumstances which had given the Colony a northern as well as a southern capital,

rendered it necessary and most advantageous to have a Provincial Grand Master willing and able to perform many duties which normally would devolve on the Grand Master and he could not express sufficiently his gratitude, in this regard, to Most Worshipful Bro. Barrett. In retiring from his office Most Worshipful Bro. Barrett had the satisfaction of knowing that his successor, Rt. Worshipful Bro. J.H. Room., would work to secure the peace, unity and harmony of the Grand Lodge of Tasmania.

Most Worshipful Bro. Giblin in his first address as Grand Master said, as a Tasmanian born Mason, he keenly appreciated the great honour conferred on him, it being the unanimous verdict of the leaders of the Craft throughout the jurisdiction. It was gratifying to himself when he remembered how many worthy Masons there were who had the competency, high attainments and proven zeal to carry out the duties of the office. He was, however, sad that his selection became necessary because growing years and loss of vigour had compelled their Most Worshipful Grand Master Bro. Poulett-Harris, to withdraw from the active duties of the office which he had so worthily carried out during the previous two and a half years. He echoed the sentiments of all the Brethren throughout Tasmania in saying that they were all deeply gratified to him for the time and energy which he had given to Freemasonry and for his readiness to undertake journeys attended with much discomfort, and at times, with danger, to carry out the duties of his office.

On the occasion when he was ceasing to take an active part in Masonry, and especially in Grand Lodge, they could not but go back in remembrance when the unanimous voice of the Craft called him to the position of Grand Master, at the establishment of the Grand Lodge of Tasmania in 1890. He had no hesitation in affirming that the initial difficulties encountered in the amalgamation were minimised and overcome by his great abilities of leadership and his acceptance by all sections of the Craft as one whom they could follow with all confidence and to whom they could unquestionably transfer their allegiance. The special aspect about the establishment of the Grand Lodge was the unanimity which characterised the proceedings; a unanimity which did not obtain under similar circumstances elsewhere. That unanimity was largely due to the good sense of the Brethren, inspired by the confidence which all sections of the Craft reposed in their Grand Master. Most Worshipful Bro. Poulett-Harris' presence was gratifying to him personally. Twice before he had received at his hand the benefit of installation - once as the Master of a Craft Lodge and once as First Principal of a Chapter. And he had conferred on him the further honour of performing the Installation Ceremony in the Grand Lodge.

Most Worshipful Bro. Giblin went on to say that over the past fifteen years the work he had done for Freemasonry had been a labour of love that had been rendered doubly pleasurable by the cordial good feeling that had always existed between himself and all those with whom he had worked - whether as Master of Union Lodge, as Lecture Master of the Lodge of Instruction, as Principal of a Chapter, as Master of a Mark Lodge, and later as Deputy Grand Master. He was all too conscious of the engrossing nature of the engagements, professional and otherwise, which lay ahead of him, and the many demands which the proper fulfilment of the office must make on his time, his judgment and his energy. To the Brethren, he said their Obligation would remind them that they were bound in all honour and fraternal feeling to accord him every assistance in their

power. He looked to them for that sympathy and support which he felt he would not claim in vain, and without which he could not venture to assume the Government of Grand Lodge.

He had no misgivings as to the future prosperity and usefulness of the Grand Lodge of Tasmania if one and all kept in mind and acted according to the fundamental principles of the Order - Brotherly Love, Relief and Truth. Let them not regard those familiar words as mere empty phrases; but rather kindle in their hearts real and genuine regard for one another. In all their Masonic transactions, credit each other with best intentions, and while not palliating nor aggravating the offences of a Brother, to judge with candour, admonish with friendship and reprehend with mercy. "To do good and distribute" should be their motto, remembering that Masonry afforded them another opportunity for giving, not getting; for aiding the needy and relieving the afflicted, and not for benefiting themselves. Animated by those sentiments, and by brotherly love and all that it implied, the members of Grand Lodge would indeed be united in a happy fraternity. It was their privilege and their duty to transmit through the present to the future the glorious traditions of a brilliant Masonic past. May they be transmitted by Grand Lodge, pure and unsullied, throughout all succeeding generations.

A new feature of Grand Lodge reported at Most Wor.Bro. Giblin's first Communications, one which promised to be of great utility, was the periodic meeting of the Board members, residing in Launceston, under the guidance of the Most Worshipful Provincial Grand Master, to discuss questions of interest to the Craft, and put forward suggestions of assistance to the Board. This entailed extra work for the Deputy Grand Secretary and the Board recommended that his services be recognised by voting him a gratuity.

The most Worshipful Grand Master, in his address, alluded to the prevailing economic depression and said that he did not expect any material addition to the number of Lodges or an increase in membership. He paid tribute to those members who had travelled to meetings from considerable distances. He thanked the Provincial Grand Master for his assistance in performing installations and for presiding at meetings of northern members of the Board of General Purposes. He further recommended the favourable consideration of the Brethren throughout the Jurisdiction, to the establishment of a Board of Benevolence. He mentioned the active interest and work performed towards this goal by the Past Deputy Grand Master Bro. Leo Susman.

Most Worshipful Bro. Giblin was re-elected Grand Master in January 1894, and Most Worshipful Bro. J.H. Room appointed Provincial Grand Master and Rt. Worshipful Bro. C.E. Davies, Deputy Grand Master.

The Grand Master mentioned that a dispensation for a public Lodge of Sorrow had been granted to Tasmanian Operative Lodge, for the late Bro. P.M. Beaumont, Grand Tyler, in commemoration of his long Masonic career. He deprecated the practice of holding public displays of Masonry, but felt, in this case, that the dispensation was justified.

He referred to the recognition of the Grand Lodge of Tasmania by the Grand of Scotland, an event that had been anxiously awaited.

The Grand Master, in his address to the Brethren, referred to the large volume of arduous work that had been completed during the evening and expressed his feeling that the clouds that "had of late obscured the brightness of outlook" would now be removed and that standing shoulder to shoulder and working for the interests of the Craft they would safely meet any dissension and trouble that might arise. Now that the work of the past two months - some of which had been troublous and unpleasant - had been successfully put behind them, Grand Lodge would emerge to carry on efficiently the work entrusted to it.

The next half-yearly Communication at Hobart on Thursday, 26th July 1894 was marked by the sad necessity of dealing with the Grand Secretary, Bro. J.G. Steele, in the severest way possible masonically, for un-masonic conduct. Bro. Steele had been Grand Secretary at the inauguration of the new Grand Lodge.

Before closing this Communication, the Most Worshipful Grand Master expressed his pleasure at seeing the Provincial Grand Master and so many Brethren at the meeting. He thanked Most Worshipful Bro. Room for accepting the office and for the manner in which he had carried on the work in the northern district. He also thanked Deputy Grand Master C.E. Davies for his work in visiting Lodges. He said that in many ways the past six months had not been a bed of roses, but he felt that Masonry in Tasmania would now recover from the heavy blow it had been dealt and would rise again to even higher prosperity in the future than it had enjoyed in the past.

He asked all Brethren to ever remember and act upon their noble motto of Brotherly Love, Relief and Truth.

Finally, he referred to the good work performed by the newly-elected Grand Secretary, Worshipful Bro. John Hamilton, whose appointment had been received with satisfaction throughout the Jurisdiction.

The Fourth Annual Communication was held at the Freemasons' Hall Launceston, on Thursday, 31st January 1895.

Grand Lodge was opened in ample form with prayer. The Roll of Lodges was called and representatives of seventeen out of a total of twenty-two Lodges answered.

The President of the Board of General Purposes, Very Worshipful Bro. E.J. Rogers reported that since the last Annual Communication twenty meetings of the Board had been held with good average attendances. The northern members had held twelve meetings, also with good attendances.

Numerous constitutional questions had been dealt with and rulings had been given - some on matters of important precedents. The decisions of the Board had met with approval and no appeals against any had been made to Grand Lodge.

One particular subject dealt with was the amalgamation of the St. George Lodge and the Robert Burns Lodge at Beaconsfield. This was successfully effected on 10th October 1894.

A decision was made to establish a Masonic Library and the Tasmanian Union Lodge generously transferred their collection of volumes as a nucleus. Contribution of books were also promised from several Brethren.

The President also reported on the harmonious working of the various Lodges throughout the Jurisdiction. He expressed pleasure in the zeal and ability brought to bear on his duties by Very Worshipful Bro. John Hamilton and recommended his re-election on a salary of 100 per annum.

Grand Inspectors of Lodges reported that since the adoption of one uniform working of Ritual, there had been a great improvement shown in the Lodges generally.

It was resolved that for the year 1895, the Board of General Purposes collect only half fees set forth in Rule 187.

Most Worshipful Bro. E.O. Giblin was re-elected unopposed and duly installed as Grand Master. Rt. Worshipful Bro. C.E. Davies was appointed Provincial Grand Master and Rt. Worshipful Bro. W.A. MacDougall as Deputy Grand Master.

In his address the Grand Master referred to the effect the great depression had had on the Lodges, both numerically and financially. He was pleased to note that accompanying reduced incomes of Lodges had come the general resolve to avoid all unnecessary expenditure such as costly installation banquets and less social amenities to conserve funds.

He said that the successful and happy amalgamation of the two Lodges formerly working at Beaconsfield was noteworthy. He thought that perhaps some other such amalgamations should receive serious consideration in the interests of security and efficiency.

He regretted that there had been no practical result from the proposal to establish a Benevolent Fund. He was mindful of the good work performed by Benevolent Funds in other parts of the Jurisdiction in relieving distress, but as a Grand Lodge that important question must be considered.

During the half-year to 30th June 1895, Emu Lodge, No.23, at Burnie was duly constituted and dedicated, Bro. Thos. J. Crisp, P.M. being the first Worshipful Master. Reports on Lodges indicated harmonious working throughout the Jurisdiction.

The Board of General Purposes had taken the initial steps to establish a Masonic Library. Some contributions of literature had been received and an appeal was made to the Brethren for further donations. There was a large number of such works in the possession of old Masons or their families and he hoped that the appeal would result in securing some of them for the Library.

The death in office of the Most Worshipful Grand Master, Bro. E.O.Giblin, occurred on 27th December 1895 and a Special Communication was called for Monday, 20th January 1896, for the purpose of considering a successor. The meeting was held at the Freemasons' Hall, Hobart, at 7.30 p.m., the Provincial Grand Master, Most Worshipful Bro. C.E. Davies presiding.

The Provincial Grand Master referred in feeling terms to the late Grand Master and said that all Lodges in the Jurisdiction had been ordered into mourning for three months. A Lodge of Sorrow had been arranged for the following evening. Also several private Lodges of Sorrow had been arranged. He said, however, that these were but faint outward expressions of the grief felt by the Fraternity at their great loss.

Telegrams of sympathy were received from all sister Grand Lodges of Australia and New Zealand.

Owing to the fact that the Annual Communication was due to be held on 30th January 1896, on the advice of the Grand Registrar, no further action was necessary, and the Government of the Grand Lodge of Tasmania was left in the hands of the Provincial Grand Master.

The Annual Communication of Grand Lodge, held at the Masonic Hall, Hobart, on Thursday, 30th January 1896:

Most Worshipful Bro. Peter Barrett, Past Provincial Grand Master, was announced and received with Grand Honours.

The President of the Board of General Purposes, Very Worshipful Bro. E.J. Rogers advised that United Service Lodge No. 19 had ceased working and had returned its Charter. He pointed out that the Lodge had been founded in 1888 with membership restricted to members of the Defence Force of Tasmania.

He mentioned the heavy loss sustained by Mersey Lodge No.21, by the destruction of its furniture and regalia in a fire at the Giblin Memorial Hall, West Devonport. He impressed on all Lodges, the necessity of insuring their property. In referring to the sad calamity that had befallen the Fraternity in Tasmania in the sudden death at the early age of 46, of their esteemed Grand Master, Dr. E.O. Giblin, M.D., the President mentioned that the Lodge of Sorrow, held at Hobart on 21st January presided over by the Provincial Grand Master, was restricted to members of the Fraternity. At a similar Lodge held at Launceston on 24th January, members of the public were included.

4. Our Longest Serving Grand-Master Begins his Reign

Most Worshipful Brother Charles Ellis Davies was installed as Grand Master of the Grand Lodge of Tasmania on 30th January, 1896.

Most worshipful Bro. Sir William J. Clarke, himself Tasmanian born and a Tasmanian made mason, Grand Master of Victoria, gave the address to the Grand Master. After alluding to the happy inauguration of the Grand Lodge of Tasmania and the long and perilous voyages to Tasmania of the Grand Masters of New South Wales and South Australia he gave some interesting particulars of the Grand Lodge of Victoria and its Masonic Benevolent Fund and the good work it was doing. He extended to the Grand Master, the good wishes of the Grand Lodge of Victoria.

The Most Worshipful Grand Master then addressed the Brethren:

Referring to the latest step in his Masonic career, conferring as it did such distinction and honour, he was painfully reminded of the terribly sad circumstances that had led to his preferment. Only those who were cognisant of the cordiality and relationship between their late lamented Grand Master and himself could understand his feelings on the present occasion. To him he owed whatever success and distinction he had attained in the Masonic World. The Grand Master went on to say he had been initiated in the Tasmanian Union Lodge No. 536, E.C., at the opening of the Masonic Hall in Hobart on 9th September 1874, with four others and eventually had been admitted to the full privileges of a M.M. His interest had begun to wane and smoulder. It was in 1882 that Bro. Giblin induced him to take a more active interest in Masonry and he was invested with a S.D.'s collar. At the same time Bro. Giblin was installed as Worshipful Master. That point marked the era of his renewed interest and a new life and spirit was infused into his Masonic work. On Bro. Giblin being re-elected as Worshipful Master in 1883, he was appointed Junior Warden. In the following year he became Worshipful Master of his Mother Lodge and was re-elected in 1885. In 1887 he again occupied the Master's Chair. During his Mastership he was privileged to introduce and initiate over 50 members into the Lodge and to see it prosper.

With Bro. Giblin, they had together begun working zealously in R.A. Masonry, in which he was exalted in 1877. In 1886 Bro. Giblin became 3rd Principal and himself F.S. They followed each other step by step until he succeeded him as 1st Principal in 1890, a position he occupied through troublous times until the English Chapter was closed and a Scottish Chapter established on 24th September, 1891, under a Working Order.

Bro. Giblin, very ably, held the position of Lecture Master and after vacating those duties, he took over his mantle for the next three years.

On the formation of the Grand Lodge of Tasmania Bro. Giblin was honoured with the appointment of Deputy Grand Master.

When most Worshipful Bro. R.D. Poulett-Harris retired, Bro. Giblin was duly installed as Grand Master and he became his Deputy for two years. In 1895 he was appointed his Provincial Grand Master. The Brethren would therefore appreciate why he so keenly felt his position, after so many happy years of endeavour together. Associated as they were for nearly 15 years in Masonic work and closely connected in everyday life, it would be readily conceded why he recognised and valued his sterling worth and why he felt such pride in working for and with him. He said it was a melancholy pleasure to hear his praises sounded and to know that the memory of their departed friend and brother would be cherished by them all.

Fortified by the advice and assistance of the Provincial Grand Master, Bro. Room and his own brother, Bro. John G. Davies, the Deputy Grand Master and the other Grand Lodge Officers, they would strive together to promote the welfare of the Institution of which they were so proud.

Concerning the guiding principles of Freemasonry he quoted to the Brethren the words of another highly distinguished Freemason.

"...That our Institution may not be brought into disrepute, nor its beautiful lessons disregarded, we must guard well our portals and be cautious with the ballot, that none may knowingly enter our ranks who are not moral and upright before God, and of good repute before the world. When our efforts tend to upbuild and elevate Masonry, and extend its influences; when we bear one another's burdens, cheer the saddened ones, encourage the unfortunate and regulate our passions, the morale of the Fraternity will be all that we desire..."

At the communication of 30th July 1896 the Most Worshipful Grand Master said that although nothing of moment had occurred to interfere with the even course of Grand Lodge affairs during the past six months, more sanguine and brighter reports had been received from private Lodges which must beneficially affect the Craft in Tasmania.

He mentioned that he expected something to be done shortly, whereby Officers of Grand Lodge would be properly clothed. It had been disappointing to many Officers that regalia was not provided for them. He hoped the defect would be remedied before the next Annual Communication.

The Sixth Annual Communication was held at Launceston on 28th January 1897. At this meeting there was a fairly good attendance of Grand Lodge Officers and representatives of seventeen Lodges answered the Roll-call.

It was reported that the Mersey Lodge, No.21, which lost its furniture and regalia in the fire at the Giblin Memorial Hall in 1895, had received in trust, a quantity of furniture etc. belonging to the defunct Eastern Star Lodge.

From reports of Grand Inspectors of Lodges, it was noted that a big improvement had been made in the quality of the workings of Lodges, but it was evident that they did not all work from the same Ritual. Compilation of an Official Ritual was urgently required.

The election of Grand Master proceeded and there being no other nomination, Most Worshipful Bro. C.E. Davies was unanimously elected. The Grand Installation Ceremony was carried out by Most Worshipful Bro. Peter Barrett, Past Grand Master.

Among the official visitors was Most Worshipful Bro. Chief Justice S.J. Way, Grand Master of South Australia. Most Worshipful Bro. Way delivered the address to the Grand Master. He said it gave him great pleasure to be the first member of any other Grand Lodge to present congratulations and complimented the Brethren on having a Grand Master, such as Most Worshipful Bro. Davies to rule over them. He felt satisfaction that he had taken a small part in the Ceremony when there were no less than four Grand Masters present. He had witnessed history being made in Freemasonry in Tasmania with considerable interest. He spoke of the services of their first Grand Master, the Rev. Poulett-Harris and trusted that he might be spared to enjoy his well-earned retirement, and the love of the Brethren, wherever he was known. He had witnessed the rise of their late lamented Grand Master Bro. Giblin and then the universal sorrow at his death. Speaking of his own Colony, he said that in common with every part of Australia, they had passed through a period of depression, during which time they had not expected the Craft to increase much numerically. They had in their Jurisdiction a modest 41 Lodges and 2281 members. There was one feature, however, in which they took a modest pride. At the close of the Earl of Kintore's career as Grand Master and his own accession to the Chair, the trustees of the building in which they conducted their Masonic affairs announced that the building, together with its not inconsiderable rental income, had been made a New Year Gift to the Craft and that henceforth all such revenue would be devoted to benevolence.

In the Lodges he had visited he had found a delightful attention and accuracy in performances of the Ritual. He attributed this to the spirit of care and reverence attending the labours of those who were responsible for the revision of their Ritual. He congratulated the Brethren of Tasmania on a point which had ascendancy over all other Grand Lodges in Australia. In New South Wales and Victoria and South Australia, the Masonic Union was not absolutely complete, for in each of those places, Lodges existed which had not thrown in their lot with the local Grand Lodges. Tasmania occupied the van and was in the happy position of having all the Lodges in the territory under one Grand Lodge.

In conclusion he said he trusted Tasmania would stand forth with all its lustre among the other Grand Lodges in witnessing and manifesting the great Masonic virtues of brotherly love, relief and truth.

After the Installation of the Grand Master by the Most Worshipful Bro. Peter Barrett, Most Worshipful Bro. Davies announced the appointment of Most Worshipful Bro. Barrett as Provincial Grand Master and Rt. Worshipful Bro. J.G. Davies as Deputy Grand Master.

Addressing the Brethren, the Grand Master said that when entering upon the responsibilities of the Office, he had sought their support and sympathy in the unexpected and trying position he had to face. Their kindness and consideration had enabled him to discharge his duties with some degree of satisfaction to the Brethren, to himself and to the advantage of the Grand Lodge of Tasmania. It was gratifying to him to have had the support of Most Worshipful Bro. Room as Provincial Grand Master - and indeed all Grand Lodge Officers - in all his efforts to uphold the dignity and promote the interests of Grand Lodge.

On 27th January 1898 the Grand Secretary reported that the efforts of the Grand Lodge of Tasmania to further the usefulness and uphold the dignity of freemasonry had been recognised and appreciated by a competent authority in a review published in the London "Freemason". A letter had been received from His Excellency the Governor, Lord Gormanston, enclosing a copy of a letter from the Secretary of State for the Colonies, acknowledging the Joint Address to Her Majesty the Queen from the Grand Lodges of Australasia on the occasion of the attainment of her Diamond Jubilee. Her Majesty conveyed her grateful thanks and appreciation of "... such united manifestations of devotion and affection...".

After completion of the Installation and Investiture proceedings, on 27th January 1898, presentation of the Giblin Memorial Banner was made. Very Worshipful Bro. E.J. Rogers attended by the Grand Sword Bearer (Bro. W.O. Wise) advanced towards the dais carrying the Banner. He said,

"...Most Worshipful Grand Master, as you are aware, the very general desire expressed that some more permanent memorial should be established to the memory of the late esteemed Grand Master, Most Worshipful Bro. Dr. Edward Owen Giblin, resulted in a shilling subscription being opened among Freemasons throughout the Jurisdiction. The precise manner to which the fund thus raised should be expended was not settled without much consideration, but it was ultimately decided to procure a Giblin Memorial Banner and present it to Grand Lodge.

A tasteful design was submitted by the Honorary Secretary of the Gentlewomens' Work Guild of Hobart. This was approved and the work was carried out to the satisfaction of the Board. On behalf of the subscribers to this Memorial, I ask that the presentation be accepted. It is satisfactory to know that the work has been performed in our own Colony, in a style that bears favourable comparison with the work of the art schools in England...".

In accepting the presentation, the Grand Master said he considered the form of the Memorial was far more preferable to any monument in cold stone, and it also had the advantage that it could be taken to various parts of the Colony when the Grand Master was making an official visit and so be seen by all who had contributed to it.

("...The Banner is in the form of a shield and is of rich corded silk of magnificent royal blue. On this has been embroidered in gold, the Grand Masters' Chain and Jewel. The nine stars of the chain are divided by links formed of the monogram 'G.L.F.' and the chain is ended by delicately shaded blue bows of silk embroidery. The jewel is depicted in gold, suspended from the centre of the chain. It consists of the Compasses set at an angle of 45 , on an arch and square in pale silk with enamel in gold divisions. The space within the compasses is filled with a radiating eye. The centre ornament of the Banner is the symbol of crossed triangles with a radiated sun, and at the top corners are the masters' levels. The inscription on the Banner, in letters of thirteenth century style is embroidered in scarlet, gold and pale blue. It reads 'Memorial Banner E.O. Giblin, Grand Master, T.C., died December 27th, MDCCCXCV'. Long sprays of wattle, with interlaced branches, fill the spaces left by the symbols and lettering. These are embroidered in gold, relieved by a suggestion of green leaves. A very handsome gold fringe hangs from the bottom of the Banner and the top and sides are finished with gold cord. This is also used to suspend the Banner from its pole and ends in gold tassels. The pole is of Tasmanian blackwood, with brass finials and brass bands at the places where it is made capable of being divided into three pieces".)

The Grand Master in his address, observed that Freemasonry throughout Tasmania was on a firm and healthy basis. Reports from the Lodges, endorsed by Grand Lodge Officers and visiting Brethren, led him to hope that the period of depression, which had for so long overshadowed them and prevented any marked progress being made, was gradually being dissipated, and they looked with pleasant anticipation to greater improvements and renewed vigour. A chronicle of events since the Communication of the previous July must include the affirmation of action taken on the report of the Board of Benevolence and the ratifying of the appointment of Worshipful Bro. Israel as President of the Board. The difficulties, which at one time seemed to surround the fulfilment of the proposal to obtain consent to the handing over of local Benevolent Funds to Grand Lodge, had been happily overcome and the various amounts from those funds had been placed in Trust in the hands of the Grand Master, Grand Secretary and the President of the Board of Benevolence, the interest from which will be regularly credited to the Board. However, their work had only been partially done. Lodge contributions and outside contributions would augment the Fund. Also, many Brethren, individually, had been pleased to prove their love for the Order, by contributing to the Fund. They were but sowing the seeds for others to reap. The little they could do for Masonic charity was nothing to what they desired should be attempted, given sufficient means at their disposal. In future years it was hoped that their resources would be materially augmented and that some of the excellent Masonic works of which they were laying foundations would be erected.

In speaking of the several Lodge Installations he had attended, he included his visit to Peace Lodge at Leith where he Installed the Rt. Hon. Bro. Sir E. Braddon as Worshipful Master.

At the Communication of January 1899 the Grand Secretary said that among some of the rulings given by Grand Lodge during the previous six months one referred to a member of a well-known and respected family who had been absent from Tasmania for several years, and on returning desired to enter the Fraternity. Although he had not been a resident in the Colony for the required six months prior to his candidature, it was ruled that the regulation was not intended to apply to a case of a resident whose character and reputation could be amply vouched for, because he had been temporarily absent for three weeks, months or years. It was intended to prevent strangers of whom little was known to be rushed into Masonry before enquiries could be made from any Lodge or Lodges that might exist in the locality in which he had resided.

Another unusual query, which was answered, concerned a candidate proposed for initiation, who had been deprived of a thumb through an accident. Did this invalidate him as a candidate? It was pointed out the circumstances referred to in the Ancient Charges, that 'a maim or defect in body may render him incapable of learning the art or serving his master'. The loss of a right thumb, or indeed, an arm or other limb, would not invalidate him. It might happen to an officer of eminence, honoured and decorated by the Queen and of high moral and social qualities, or some other worthy candidate and if necessary he would issue a special dispensation, even though he might be compelled to carry out some Ritual details in a left-handed or substitute manner.

It was reported that His Excellency Lord Brassey, Grand Master of Victoria, had visited the West Coast of Tasmania and had met the Worshipful Master of Zeehan Lodge, Worshipful Bro. W. Tenniswood, who conveyed to His Lordship a cordial welcome to Tasmania on behalf of the Grand Master of Tasmania, as well as on his own behalf and that of Zeehan Lodge.

Pacific Lodge, following the custom adopted in other Colonies, had introduced what was termed a Past Masters' night, a Past Master of the Lodge taking the Chair and conducting the Ceremony. Such an innovation might well be introduced once during the year by every Worshipful Master.

It was arranged that the Grand Master, now that he had returned to Tasmania, would, as soon as possible, conduct the inauguration ceremonies in connection with the new Lodge at Queenstown, to be known as Mount Lyell Lodge.

The Grand Master, in his address to the Brethren gave a brief insight into his experiences and impressions in the grand Old Country, whose traditions they held in such great reverence and respect. He said that the fraternal feeling that existed between most English speaking Lodges was invariably exemplified by the heartiness of the welcome they extended to each other, but it was only by meeting with Freemasons in other parts of the world that one could appreciate what recognition meant. As soon as the Grand Secretary of the Grand Lodge of England, Very Worshipful Bro. E. Lechworth, was apprised of his presence in London, his thoughtfulness and attention was most

considerable. His visit to the Grand Lodge Annual Meeting over which the Deputy Grand Master, Earl Amherst, presided, was to him, a most memorable experience. He was honoured by having accorded to him the position next to the Grand Master in the Chair. He felt it a great privilege to be participating among some of England's greatest Masons. He felt great pride when the Grand Director of Ceremonies announced his presence and asked the Brethren to be upstanding and salute the Most Worshipful Grand Master of the Grand Lodge of Tasmania nine times. Later, at the banquet, upon his rising to reply to the Grand Master's cordial welcome, his reception was really very trying and embarrassing. In addressing so many hundreds of Freemasons, his greatest anxiety was to acquit himself as creditably as possible, as the representative of the Grand Lodge of Tasmania. He believed that he had passed through the ordeal with approval. The stateliness and dignity of the proceedings of the Grand Lodge of England was proverbial. He was delighted to see all the business transacted with such expedition and decorum and the regal manner in which the ceremonials were conducted.

What must impress and excite the admiration of any visitor in England in connection with the general associations of Freemasonry, was the magnificent manner in which benevolence and philanthropy were interwoven with the proceedings. If anything in the Old Country was necessary to inspire men to become Freemasons, it would be the desire to be associated with an institution which, besides the assistance so ungrudgingly given to poor and distressed Brethren, builds up splendid Institutions for the care and education of thousands of young orphans. The foundation of these homes for boys and girls, managed by enthusiastic and well-disposed members of the Craft, in England, Scotland and Ireland, must ever cause Masonic works to stand on a pinnacle of glory for Masons to be proud of and for the outside world to admire. Nor is interest in the conduct of those institutions confined to Freemasons. Their wives and daughters, impelled by the example of the Prince of Wales, co-operate and participate in the success which has followed their management. Interest is also sustained by the Royal Patrons and the big crowds of well-wishers and supporters in the periodical exhibitions given by the boys and girls.

He was given an opportunity of visiting and inspecting the Girls' Home in London where he saw assembled some hundreds of as fine, healthy and lady-like, well-attired and happy girls of all ages as it would be possible to imagine. Their education and training were such as to qualify them for almost any position in life. It would please Tasmanian Freemasons to know that some years previously, a brother and sister, Tasmanians, had been received into the Homes. They had become highly thought of and were a credit to their training. They were in good positions in life and remembered with thankfulness and pride, the influence Freemasonry had on them.

At the distribution of prizes in the Albert Hall, the building was crowded with Freemasons and their wives and families. The function was a very enjoyable and interesting affair. The prize-winners were heartily cheered and encouraged upon receiving their rewards from the Prince of Wales, who presided.

A great event occurred on 10th June, when some thousands of Masons attended the Albert Hall for the Centenary Festival, presided over by H.R.H. the Prince of Wales, the Grand Master of England, supported by the greatest Freemasons of the land.

The occasion was in aid of the new buildings for the Masonic Home for Boys. Collections totalling 134,000 were announced, the result being received with ovation and delight. The magnificent result was not only an expression of many self-sacrifices, but also to show their appreciation and love of their Grand Master who had set his heart on achieving a record result. Like himself, they would all feel proud and honoured to be included as members of a fraternity which had given such tangible proof of its charitable nature - the greatest triumph of Masonic benevolence of which the world had ever heard.

At the conclusion of the dinner, he was invited into a room set apart for His Royal Highness and had the great honour of being presented to the Prince who most cordially and graciously welcomed him to England and expressed his good wishes for the Grand Lodge of Tasmania.

In Scotland and Ireland similar institutions were also well established though on a more modest scale, but conducted on similar principles to those of the Grand Lodge of England.

The charities of Freemasons were not confined to the Craft alone, as the Royal Arch Chapter had Funds of Benevolence which enabled them to do excellent philanthropic work, reflecting honour and fame upon their great institution. He had attended a Supreme Grand Chapter meeting and was also invited to a Knights Templar installation and banquet.

He had also attended a Grand Mark Festival, to which Mrs. Davies was also invited. The Deputy Grand Master, Lord Dungarvan presided and during the evening he announced that the Grand Masters' Benevolent Fund had benefited from the occasion by subscriptions totalling nearly 2,000. This gave further proof of how Brethren respond to the call of charity, for while blessed with, and able to enjoy, the good things of this world, they were ever mindful of the wants of others. As His Royal Highness had remarked at the Albert Hall gathering, everything must have a beginning. One hundred years previously it had been thought gratifying when the Grand Master of the time acknowledged subscriptions for charity of something over 100.

Most Worshipful Bro. Davies said that he hoped that they, in their humble way, would profit by what he had seen and heard and try to emulate the excellent and noble examples of those grand old Mother lodges. They had made a good beginning with their own Tasmanian Board of Benevolence. They must try to continue to show in a practical way, the benefit of their Masonic teachings and vie with each other in efforts to strengthen the foundation, so that coming generations could build up a superstructure honourable to the builders.

During his stay in England he had opportunities of visiting many Craft and Mark Lodges and Chapters, availing himself of opportunities of seeing Freemasons at work. The Empire Lodge, in London, founded to honour Colonial statesmen, splendidly entertained visitors during the Jubilee festivals.

Before leaving London he had the very great pleasure and honour of entertaining representatives of all branches of Freemasonry. This afforded him the opportunity of personally acknowledging the attention, hospitality and cordial reception which had been extended to him during his stay in the Old Country. The few months he had spent among some of the greatest Freemasons and oldest Masonic Institutions of the world had only increased his veneration for the Order and benefited his Masonic knowledge. He was also grateful to the Freemasons of Tasmania who had again honoured him by re-electing him as their Grand Master.

At the half-yearly Communication held at the Masonic Hall, Hobart, on Thursday, 27th July 1899 it was reported that during the preceding six months the Grand Master and several Grand Lodge Officers travelled to Queenstown to establish the Mount Lyell Lodge there.

The "Keystone", published in Melbourne, was appointed the official organ of the Grand Lodge of Tasmania.

On Sunday, 25th June, 1899 (St John's Day) a Masonic Service was conducted at the Town Hall, Hobart, by the Grand Chaplain, Bro. Rev. C.H. Talbot, and was attended by a large gathering of the Fraternity with their friends. A collection was handed to the Fund of Benevolence. Bro. Talbot, shortly after, left Tasmania and Tasmanian Grand Lodge circles, to take up an appointment in New South Wales, advancing him in his profession.

At the consecration of the Mount Lyell Lodge, Queenstown, on 21st February 1899, the Grand Chaplain, Very Worshipful Bro. Rev. C.H. Talbot, in delivering the Oration said, in part

"...The Consecration of a Masonic Lodge is an exceedingly solemn and impressive function and should be entered upon with reverent and devout feelings, and with intelligent and instructed minds. The noble institution of Masonry, they were assured, derived its antiquity from the building of the heavens and the earth. The Great Architect was the Builder of the Universe. The pattern of heaven and earth, therefore, should be the first consideration of every Lodge of Freemasons. God is the first Great Architect - the only Great Architect - of the Universe. Therefore every Lodge of Freemasons should be consecrated to Him.

King Solomon was the first Grand Master and the wonder of the world in his day for his wisdom and wealth. His wisdom was manifested in his contriving, planning and building great and wonderful works. His wealth was seen in those extensive works. But after many years of life-weary exercises, in labour and

anxiety, when death was approaching, he was compelled to think about all the things he had done and about one last important thing - his epitaph - 'Vanity of vanities, all is vanity'. He thought about the House he had built to the name of the Lord his God, and consecrated to His Service. In this alone, Solomon found abiding peace and satisfaction. In his contemplation of that House there was neither remorse nor bitter reflection. It was piety that contrived the plan, devotion that laid its foundations and religion that completed it. Such reflections were a most fitting introduction to the main purpose of their labour of the evening and he felt that he could not do better than to set before them the great Solomon as an example for the working of the Lodge. The study of that worthy man would lead them to a better understanding of the nature and principles of the Masonic Institution. Solomon was a man whose mind was occupied with best intentions. He built a House to the Lord his God and consecrated it to his Service. The Officers who were placed in authority during its construction were of liberal minds, skilful in the various departments of their work and exercised steady perseverance in the discharge of their duties. So the Officers of a Lodge should aim at possessing liberal minds; acquire skill in their various departments of labour; display commendable punctuality and diligence and steady perseverance in the discharge of their duties. He wished to emphasise the statement that 'the liberal mind devised liberal things'. Nothing hindered human progress more; nothing was more incompatible with the principles of Freemasonry than the petty, ultra-conservative, unimaginative, conventional mind. They lived in a liberal age - an age of development and progress. The increase in knowledge and the development of the noblest virtues during the present generation had been enormous. Those who desired to keep pace with the times and become benefactors of the race, must study to be liberal-minded and seize hold of every new discovery and welcome every new development in the direction of human improvement. If to liberal mindedness you add skill and steady perseverance, the institution of the Lodge they were consecrating would exert the best and most gracious influence, far beyond the limits of time and space.

Among those engaged in erecting that ancient building, whether Master Masons, Fellow Craftsmen, or Entered Apprentices there was a strong spirit of emulation and an honest desire to excel in skill and diligence, regularity and general efficiency. So should the Officers and Brethren of Mount Lyell Lodge manifest a strong spirit of emulation and a desire to excel in skill and diligence. You should vie with each other to make your Lodge a model Lodge and the character and conduct of each member a pattern of good living and good works for all the community to see.

The Builder of the Universe, its Great Architect, its Grand Geometrician, Almighty God, raised the wide-extended universe for the felicity of His creatures, and for the same purpose, God put into the heart of King Solomon the desire to build the Temple. Hence they who were in the true line of Masonic succession, should see that the establishment and consecration of the Lodge was for the same thing. The great purpose was the well-being and felicity of mankind.

What has been the aim and intention in the Constitution of the Lodge? He trusted that first and foremost it was for the glory of the Great Architect of the Universe. Secondly, the fulfilment of the intentions of their original founder in supporting all their labours with wisdom, strength and beauty and in exhibiting in their conduct the virtues of faith, hope and charity and ensuring the real good and happiness of the Brethren, and as such as lay in their power, of all mankind. And thus working, they would during their present earthly life, bestow favours on their fellow man and afford the highest glory to the Everlasting Father of them all".

The end of the first decade of the Grand Lodge of Tasmania was approaching when the Annual Communication of Thursday, 22nd February, 1900, met in the Masonic Hall, Hobart.

The President of the Board of General Purposes, in his Report, mentioned that an attempt had been made to form a spurious Grand Lodge of Western Australia. This effort had the effect of stimulating Brethren under the English Constitution to forming an officially recognised Grand Lodge of Western Australia. This was successfully accomplished and was planned for inauguration on 27th February 1900, with His Excellency Sir Gerald Smith, Governor of the Colony, as its first Grand Master. Most Worshipful Bro. Davies and Grand Lodge Officers were invited to attend, but were unable to make the journey. Recognition of the new Grand Lodge of Western Australia had been sought from the Grand Lodge of England, with favourable results.

Revised Books of Constitutions of the Grand Lodges of Victoria and New South Wales were studied and a sub-committee was formed to draft a revised edition of the Tasmanian Book of Constitutions. The sub-committee consisted of Right Worshipful Bros. Leo Susman and D'Emden and Worshipful Bros. W.O. Wise, W. Horne and the Grand Secretary.

Correspondence had taken place with the Registrar of the Tasmanian University as to the terms and conditions upon which a Masonic Scholarship could be established. For a lump sum of 100 guineas, the University authorities would found a Scholarship open to a son or daughter of a Mason who would receive three years' tuition, and if successful, at the examination, would be presented with a degree without further fee. The Board had favourably entertained the proposal and hoped, at no distant future to take practical steps to put it into effect.

As a matter of gratification, not only to the Board, but to every Brother in the Jurisdiction, H.R.H. the Prince of Wales, Most Worshipful Grand Master of England had honoured Most Worshipful Bro. Davies with the rank of Past Grand Warden of the Grand Lodge of England.

It was during the preceding six months, namely on 23rd December 1899, at the age of 82, that the death occurred of the Most Worshipful Past Grand Master, Bro. the Rev. R.D. Poulett-Harris.

The unhappy struggle taking place in South Africa, had proved the loyalty of all parts of the British Empire and had aroused benevolent feelings of all classes for assistance to the wounded soldiers or their wives and families who had suffered bereavement. The loyalty of Masons to Queen and Motherland was proverbial and there was probably not a member of the Order who had not contributed to one or more of the funds raised. The Board suggested to Grand Lodge the propriety of making a donation from their funds to the Imperial Patriotic Fund.

Some of the chief matters mentioned by the Grand Master in his address on 22nd February 1900, were that the present Communication had been called for February, under the provisions of the altered regulations. He felt that the new month of meeting would prove beneficial to all concerned.

Although he had attended most of the Installation Ceremonies during the year in the South, the work generally had been entrusted to the Deputy Grand Master and Grand Lodge Officers. In the North, the Pro. Grand Master had again undertaken the lion's share of the work, with great assistance from present and past Grand Lodge Officers.

Masonic work was slowly but surely progressing in the Jurisdiction, with a most noticeable advance on the West Coast. On 9th November, the foundation-stone for a Masonic Hall was laid at Queenstown. They were again looking forward to a visit to their Brethren at Zeehan and Mount Lyell and as better means of communication and the removal of the necessity for sea travel drew them together, no doubt more frequent visits among the Brethren would take place.

Their ranks had recently been greatly weakened by the death of their much beloved first Grand Master, Bro. Rev. Poulett-Harris, whose age had far exceeded the three score years and ten allotted to man. In his long life of usefulness, he had, by his quiet, unostentatious manner and his unselfish life endeared himself to them all. He had ever entertained for him the greatest affection and it may well be said of him, that departing, he had left behind him "footsteps in the sands of time".

Another greatly respected departed Brother was Past Deputy Grand Master, F.H. Wise. He attended a memorial service at the Tasmanian Union Lodge of which he was the oldest Past Master. Indeed, at the time of his death R. Wor Bro. Wise was the oldest living active Tasmanian Mason.

A subject he had touched on previously, concerned public parades of Masons. He strenuously objected to such public parades in regalia in order to prove the estimation in which a deceased Brother had been held. They had other ways in their Lodges of testifying without such recourse. While he quite recognised the beauty and solemnity of their funeral service these might be better exercised in a Lodge of Sorrow among the Brethren. It was unwise to gratify the inquisitive, whose knowledge of their rites and ceremonies was very vague. The reading of a Masonic prayer at a deceased Brother's grave, expressive of their great loss, with the Brethren gathered around - without regalia - should fully suffice.

The necessity of a uniform working in their Lodges was daily becoming more essential and he hoped that before their next half-yearly Communication the Board would decide upon adoption of one Ritual.

On a personal note, it was with pardonable pride and pleasure he congratulated their Grand Lodge representative in Victoria, Bro. Frank Davies, in having been honoured by the late Grand Master, Lord Brassey, with the rank of Past Deputy Grand Master for special services rendered to the Grand Lodge of Victoria.

He said that he may be excused if he observed that three brothers- rather unique in the annals of Freemasonry - occupied prominent positions among Freemasons, while a fourth was a Past Master of a leading Victorian Lodge.

In conclusion he said that although their numbers might be small, it was gratifying to note the unanimity and goodwill that prevailed among Tasmanian Brethren and Tasmanian Lodges and while those qualities predominated they could always expect to find their Grand Lodge prospering and proudly maintaining its position among the Masonic Institutions of the world

The last Communication of Grand Lodge in the old century was reached with the meeting on Thursday, 30th August 1900, held in the Masonic Hall, Hobart.

The business transacted by the Board of General Purposes during the previous six months had been mainly of a routine nature, but the President outlined some of the more prominent matters the Board had dealt with.

A copy of a circular was received from the Grand Lodge of England, appealing for assistance for distressed Brethren in South Africa.

The Most Worshipful Grand Master, on hearing by cable of the dastardly attempt on the life of H.R.H. the Prince of Wales, cabled, on behalf of the Brethren of Tasmania, congratulations at the Prince's providential escape.

Lodges were requested to adhere to "Emulation Ritual" working, as far as practicable, until further consideration could be given to a suitable Ritual for the Tasmanian Constitution.

In February it was with great pleasure that he and some Officers of Grand Lodge were able to visit Queenstown and Zeehan for their Annual Installations. Unfortunately, owing to inability, on account of important business and public engagements, some of the principal Grand Lodge Officers were unable to accompany him. A visit of such a kind entailed absence from business of upwards of a week, and it was not always convenient for Brethren to leave their avocations for such long periods. Notwithstanding that, however, he was able to obtain valuable assistance of the Junior Grand Warden and the Grand Chaplain.

The Installation Ceremony at Queenstown was conducted in the new Lodge Room, which was used for the first time. As expected, the attendance of Brethren from Zeehan and surrounding districts, notwithstanding the very inclement weather, was very large, and the ceremony was impressively carried out, Worshipful Bro. Calder being the first Worshipful Master installed in the new building.

Following the West Coast visit they travelled to Wynyard and performed the Installation Ceremony at Poulett Lodge. The Grand Master was ably assisted by several Past Masters. A number of visiting Brethren from Emu Lodge and distant Lodges were present.

Before returning to Hobart, they travelled to Fingal where, assisted by the Deputy Grand Master and other Grand Lodge Officers, the Installation at Lord Carrington Lodge was carried out. The Lodge continued to progress in the same marked manner which had been characteristic of that Lodge.

5. The 20th Century Begins

The tenth Annual Communication was held at the Masonic Hall, Launceston, on Thursday, 28th February 1901. The election of Grand Master again placed Most Worshipful Bro. C.E. Davies as head of the Craft in Tasmania and Most Worshipful Bro. R.J. Sadler and Right Worshipful Bro. J.G. Davies were re-appointed Pro. Grand Master and Deputy Grand Master respectively. Queen Victoria died on 22nd January and the Grand Master, in his address said that naturally their first thought was the death of their beloved Queen, causing much grief and sorrow to the whole world. He said it was difficult to realise that one who had endeared herself to all her subjects and had secured the confidence and respect of all nations, had at length been summoned to the Grand Lodge above. Although her days had far exceeded the allotted span, it had been thought that Her Majesty still had many years of useful life and work before her - though it could not be overlooked that the troubles of recent events had weighed heavily upon her - too much, indeed, for one who had contended with many cares and anxieties in the past. Her life, outwardly self-sustained, was such as to excite profound love and admiration, was crowned in death with peace and calm. As citizens, they loved and revered her, and as Masons, they ever evinced their loyalty and recognised in her those great Masonic principles of Honour, Truth and Virtue. They must ever honour her memory and sing her praises.

The accession to the Throne of England by the Prince of Wales caused a change in the Grand Mastership of the Grand Lodge of England. This had resulted in the position being accepted by the Duke of Connaught, another member of the Royal Family. This would seem strange at the time, with such examples of Royal Patrons of the Order, that the son of King Edward VII, the Duke of York, was not a Mason. It would be a disappointment to the Brethren of Australasia, when His Royal Highness arrived among them to take part in the Commonwealth Celebrations and to open the First Federal Parliament. The Grand Master said, that as citizens, however, they would honour and receive him right royally. It would, however, have been a special gratification to find that they could also welcome him as a Royal Mason.

The beginning of the "new century" also marked a most important historic event - the realisation of the union of Australia and Tasmania into one Commonwealth. That the most sanguine anticipations of the people, now linked together into one destiny for their social, political and general welfare, might be fulfilled, was a sentiment that had been echoed throughout the vast British Empire. Wherever and whenever the chain could be strengthened by Masonic intervention, for the public good, the Grand Master said he felt sure that Freemasons in all the States would loyally and unreservedly lend their countenance and support.

Returning to local matters, the Grand Master said it was gratifying to him to see the gradual but marked manner, their Benevolent Fund had appreciated in later years. They had the satisfaction of knowing that the foundations they were laying were solid. Referring to some diffidence in some Lodges in inviting visitors to Installations, to contribute towards collections for the Fund, he felt that all Brethren, whether visitors or local members, would be only too glad to make voluntary contributions.

The Grand Master mentioned Worshipful Bro. H.L. D'Emden, had recently taken over the work of the Lodge of Instruction in Hobart. He said he was one of the best ritualists in the South and the Lodges were indebted to him for their recognised good working.

The President of the Board of General Purposes reported on several domestic matters that the Board had been called upon to deal with, among which were:

1. Could a Lodge confer three Degrees on the same night on a Candidate who was willing to accept the office of Tyler, after the resignation of the Brother holding the Office?

The Grand Master could not grant a dispensation in the case.

2. A Lodge sought permission to face Aprons with silver Braid instead of blue.

This also was refused.

3. An internal objection had been raised in a Lodge which intended to initiate a 20 year old son of a member of a Lodge, but who was not in the Craft when the son was born.

The board ruled that the objection could not be sustained.

4. A Northern Lodge sought permission to wear regalia at a Brother's funeral.

The Grand Secretary wrote in reply, that unless there were special circumstances, the Grand Master considered that wearing regalia was undesirable.

The Lodge replied that relatives of the deceased had specially asked that regalia be worn. Permission was reluctantly granted.

The Grand Secretary of the Grand Lodge of New South Wales wrote enquiring whether any leading Tasmanian Grand Lodge Officers would be visiting Sydney for the Commonwealth celebrations, as his Grand Master was desirous of giving them a fitting fraternal welcome.

At the half-yearly Communication of Thursday, 29th August 1901, the President of the Board of General Purposes, reported that a handsome "Address of Welcome" had been presented to H.R.H. the Duke of York, from the Freemasons of Tasmania, on the occasion of his visit to Tasmania in July. Also, a letter had been received from the Grand Secretary of the Grand Lodge of England, conveying the thanks of His Majesty the King for the sympathy received from the Freemasons of Tasmania, in his great sorrow at the death of his Mother, Queen Victoria. Notification was also received, that His Majesty had intimated that he would continue to hold the position of Patron of the Grand Lodge of Tasmania.

On 27th August, a successful concert was staged by the Tasmanian Operative Lodge No.1. This resulted in a substantial sum being paid into the Benevolent Fund. Right Worshipful Bro. W. Horne speaking to the report of the President of the Board of Benevolence, praised the liberal spirit displayed by many Lodges, and the ability of the Board to promptly deal with cases of distress and those in need of assistance.

At the Communication held on 27th February 1902 it was reported that the Board of General Purposes was again called upon to adjudicate in matters of procedure. The Rector and Wardens of St John's Church, Launceston, had enquired if the laying of the foundation stone of a new building in the following November could be performed with Masonic honours, by the Governor (Sir A. Havelock). It was subsequently ascertained that His Excellency was not a Mason and consequently the ceremony could not be performed. The Church Authorities suggested that the Governor and the Grand Master jointly lay the foundation stone with Masonic honours. The Board and the Grand Master reluctantly ruled that such a ceremony could not be performed - it would have to be one or the other, but not jointly as a Masonic ceremony.

A World Congress of Masons was planned for September 1902 in Geneva and the Grand Lodge of Alpina, Switzerland, invited delegates from the Grand Lodge of Tasmania. Owing to the distance to be travelled, no Tasmanian delegate was able to attend. Very Worshipful Bro. D'Emden reported that the Board of Benevolence was making periodic payments to two invalid masons, two widows of masons, and was assisting in the education of five children of deceased masons. They had also assisted in providing homes for two widows and families and relieved the necessities of five brethren. The relatives of a now deceased widow of an old Past Master who had been receiving regular assistance, wrote thanking the Board for the great help they had rendered her.

In 1894, there were 21 Lodges working in the Jurisdiction. Since then three new Lodges have been erected, two had closed and one had amalgamated with another Lodge - leaving the same number on the roll. Membership, however, had increased 10%.

An important function held was the celebration by the Lodge of Hope, of its fiftieth anniversary, St George Lodge was planning the enlargement of its hall. Mersey Lodge which had previously met in temporary quarters had moved to their own Lodge Room in the Devonport Town Hall. Concord Lodge at Latrobe was complimented by the Grand Inspector on the perfect order of their Lodge equipment and furnishings.

Most Worshipful Bro. C.E. Davies was elected Grand Master for the fifth time.

In his address, the Grand Master acknowledged the compliment that had been paid him. He said that it was a source of congratulations that since the establishment of Freemasonry in Tasmania, great strides had been made. During the preceding few years, the Tasmanian Operative Lodge, St John's Lodge and Tasmanian Union Lodge, had each celebrated their Jubilees with much eclat and with historical sketches of great interest. Early in February, a fourth Lodge, the Lodge of Hope, had also reached its Jubilee year. On that occasion, the Pro. Grand Master and Grand Lodge

Officers had joined in the celebrations. The troublous times through which many of the old Lodges had passed, were gone, and could now look forward to extending their spheres of influence and usefulness year by year and to continue to grow in prosperity.

A few weeks previously a new Lodge, the Davies Lodge, had been consecrated at Waratah. The Grand Master had, at first, been diffident in granting a Charter, owing to the scattered nature of the district. However, the enthusiasm of the founders had been such as to dispel his doubts as to its future prosperity. He greatly appreciated the compliment paid him by naming the Lodge the Davies Lodge. He regretted that the Lodge at Forth had found it necessary to return its Charter, owing to the removal of some of its best supporters. Against this, however, a new Lodge would shortly be established at Ulverstone, which was the centre of an important district and where many influential Masons resided.

In August 1902 the Grand Master had occasion to express his objection to the practice of some Lodges publishing in newspapers, details of Lodge proceedings. Beyond chronicling some items from Minutes of Meetings, enlarging on the ceremonies should be discontinued.

In November a petition was received from Brethren at Stanley, to found a new Lodge there. As the petition was in order, permission was granted and on 25th April 1903 Monatteh Lodge, No. 26, came into existence.

Great attention was being paid to the work of the Board of Benevolence. Lord Carrington Lodge had received refund of an amount, which had been advanced over a period of time, to a widow, who was in happier circumstances. The Lodge was commended on the manner in which it had conducted the case and the transactions. Reports received on behalf of children of Masons being educated at the expense of the Board were most satisfactory.

The President of the Board stressed the point that one and all should strive to build up a Fund which would be a credit to themselves and the Order. They would not strive in vain, "for it blesses him who gives, as well as him who receives".

Launceston Brethren were absent from the Communication of 28th August 1903 and the Grand Master expressed regret at the unfortunate trouble that had pervaded Northern Brethren. He said that an opportunity had been afforded them of fully reviewing the work in connection with the new Constitutions. They would be pleased to know that confirmation would not take place for a month or two. He hoped they would participate in giving the final touch to the confirmation.

The Grand Master had shortly before visited Japan and he mentioned the hearty reception he had received from Brethren at Yokohama. He had the pleasure of meeting Right Worshipful Bro. Kilbey, District Grand Master of Japan (E.C.) and many members of the District Grand Lodge. The Grand Master was surprised that there were so many Brethren in the East. At Kobe, he met many leading Masons at the Masonic Hall and was most cordially and kindly welcomed among them. He had an opportunity of discussing Masonic matters with them and giving

them information about the Craft in Australia, in which they evinced the greatest interest. He had also viewed their very beautiful Lodge Room, which to his mind, must have been one of the most perfect and best appointed rooms he had ever been in.

He said, Freemasonry in Japan, while unostentatiously flourishing, was not generally recognised by the laws of the country, being at first suspected by the authorities of being a "Secret Society", but that latterly it has been represented to the Government that the real objects of the Institution were philanthropical works and the promotion of good will and brotherly love. The Institution was not interfered with in any way and was quietly making rapid progress among the foreigners, although he could not learn of any Japanese who had joined the Craft. Possibly, as the nation became more enlightened (as was evident every day) he thought many of the objections would be removed and Freemasonry would become just as prosperous and influential there as in other parts of the world.

On his return to Sydney on 1st July, he attended the Grand Installation of Most Worshipful Bro. Remington, as Grand Master of New South Wales. He also had the opportunity of attending the celebration of the centenary of Freemasonry in Australia. On both occasions the gatherings were honoured by the presence of H.E. the Governor of New South Wales, Right Worshipful Bro. Sir Henry Rawson, who was a Past Grand Warden of England. The Grand Master of New South Wales gave an interesting chronological history of the Craft in New South Wales and Australia, the text of which was to be printed in book form.

The Grand Master extended to Right Worshipful Bro. Leo Susman, Past Deputy Grand Master, congratulations on celebrating the jubilee of his arrival in Tasmania. Although the state of his health had precluded Bro. Susman from taking an active part in Masonic affairs in recent times, his interest in their proceedings had never flagged. The record of Bro. Susman's work with the Benevolent Fund was one of great admiration to everyone. He hoped he would be spared health and strength to continue to enjoy the undoubted affection and goodwill of all.

(Right Worshipful Bro. Leo Susman died 1st September, 1903).

A Special Communication of Grand Lodge was held at Hobart on 6th October 1903, when the Draft Rules and Regulations of the new Book of Constitutions, adopted by Grand Lodge in August, were confirmed. The Grand Master expressed his appreciation and thanks to the Committee, headed by the Grand Registrar, for the satisfactory way the undertaking had been carried out. The Grand Registrar (Very Worshipful Bro. W.O. Wise) said that, on behalf of himself and other members of the Committee, he thanked the Grand Master for his appreciation of their work. A new Book of Constitutions had been sadly needed and the task of preparing it had occupied two years of labour. Now that it was finished, he felt proud of it, and felt it would be appreciated by the Lodges generally.

At the February 1904 Communications it was reported that the Board had found that in practice the new Book of Constitutions was proving of great benefit over that formerly in use. But the President desired to impress on all Worshipful Masters and Secretaries the desirability of making themselves thoroughly acquainted with its provisions, as there had been questions submitted to the Board, which consultation with the Book of Constitutions would have answered.

During the previous few weeks, Freemasons of Australia had been delighted to find a distinguished Brother in Lord Northcote, appointed as Governor-General, who had distinguished himself in Masonic circles in England. Prior to his previous appointment as Governor-General of Bombay, he was Provincial Grand Master of Devonshire.

On Tuesday, 16th February 1904 the Grand Master consecrated Derwent Valley Lodge, No.27. There were almost 150 Brethren present and the ceremony was a most impressive one.

Enquiries had been under way in other directions for new Lodges, but the Board had been cautious in making recommendations until it was fully satisfied of the importance of any district. He said it was unwise to establish new temples merely on sentimental grounds. Unless founded in sufficiently populous places, there was a danger of them languishing.

The death had occurred of Worshipful Bro. Sir Edward Braddon P.M. and also Bro. the Hon. N.J. Brown, Speaker of the House of Assembly.

The Oration at the consecration of Derwent Valley Lodge was delivered by the Past Grand Chaplain Very Worshipful Bro. the Rev. J.S. Buntine. He chose the subject of "Brotherly Love" and said that this was one of the elementary principles laid down in the volume of the Sacred Law for the guidance of human conduct - "thou shalt love thy neighbour as thyself". As Freemasonry was founded on the precepts of the Divine Word, it was also one of the elementary principles inculcated in their ancient and historic institution. A Brotherhood they claimed to be, a Brotherhood let them be - not merely in word and theory. Brethren of the mystic tie they would be when that great principle was found to be the active principle guiding life - not of one or two - but of every man who laid claim to the name of Freemason.

Love should be the active principle guiding the Mason in his private, social and public life. If it should be the dominating principle in private life, such a change would come over family life that we would not recognise our world as the same. Love was the power that would transform life and guide the home with beauty and holiness. The hasty word with its sting would not be spoken, the harsh word with its hurtful blow would be unuttered; strife and storm would be stifled before it formed on the lips; the unkind deeds, which often mar the beauty of the home would be unknown. Let this foundation principle become the ruling principle of family life. That, and nothing less, should be the ideal aim of every Freemason.

Love should be the regulating principle in social life. Social life would then be purged of petty strifes, enmities and jealousies which destroy that kindly cordiality which should exist between man and man as brethren. The dissensions so often caused, the bitter feelings so often fed and fostered by class distinction, should not appear, or at least would not be magnified and traded upon and become the source of endless mischief.

The wants of the poor would be attended to, the sufferings of the distressed alleviated and balm poured into the wounds of the afflicted. The weak would not be oppressed or neglected, but assisted, protected and defended. Indifference to those labouring beneath life-crushing burdens would be unknown and the helping hand of a loving brother would be extended to them. The fallen would no longer be scorned and despised and spurned, but the hand and words and deeds would woo them back to paths of integrity and virtue.

Love should be the ruling principle of commercial life. It is the duty of every Mason to do and teach men so - then trickery, evasion, deception and fraud in commerce and trade would vanish and we would no longer find among men that contemptible spirit which strived to get the better of one's fellows and take advantage of the weakness, simplicity, honesty or magnanimity of another.

Let us seek, by the aid of the Holy Spirit the "new heart" and the right spirit. Then only would we manifest in any marked degree, the greatest of all human graces - love. And then, if our deeds be requited with ingratitude or should we be ill-treated, injured or provoked, we should meet it with a patient spirit, for "love is not easily provoked". Should an offence be committed against us, we should not brood over it, but remembering how God pardoned our own many and aggravated offences, we should be ready to forgive our brethren, as we expected forgiveness from the Eternal Judge.

Should we be placed in a position of authority and power, we should ever treat those over whom we hold such power and authority, with kindness and leniency and not be haughty, tyrannical or oppressive - for "love doth not behave itself unseemly". We should not be envious of those who have outstripped us in the race of life and have reached a post of honour and influence to which their exertions had raised them - for "love envieth not".

If we have talents which gave us an advantage over others, we should not be vain and conceited for "love vaunteth not itself, and is not puffed up".

If one has been guilty of a crime and is sorry for the misdeed and has endeavoured to make reparation for it and striven to live a better life, we should aid him in every way possible to carry his good resolutions into effect, for "love hopeth all things". We should ever be found feeding the hungry, visiting the sick and imprisoned and doing good whenever we have opportunity. Let us see to it that the great principle of love is the active principle of our lives until the days of our sojourn here are ended and we go into the presence of Him who is perfect love, the Great Grand Master of the Universe. For now we see as in a glass darkly; but then face to face; now we know in

part, but then shall we know even as also we have been known. But now abideth faith, hope and love, these three, and the greatest of these is love.

At the Annual Communication of February 1905. The Grand Master referred to his election to the high office for the tenth time. He said he was proud of the fact that he had retained the goodwill and confidence of the Brethren.

Subsequently he was presented with a testimonial, subscribed for by all the Brethren of the Jurisdiction, to mark his election as Grand Master for the tenth time. The presentation took the form of a book bound in blue morocco leather and illuminated with appropriate symbols and emblems on each page. The whole was enclosed in a casket of polished Tasmanian blackwood with carved lid. The Grand Master was visibly affected and expressed his pride and pleasure at the mark of goodwill and esteem of the brethren.

At the consecration of Bothwell Lodge, No. 28TC, on Tuesday, 6th December 1904. the Grand Chaplain, Very Worshipful Bro. the Rev. H.H. Anderson, M.A., was called upon to deliver the Oration on the nature and purpose of Freemasonry. He said that on such an occasion their thoughts naturally turned to their venerable Institution. It was his duty and privilege to call on them to give the subject their most serious consideration. "What is the nature and purpose of Freemasonry?" First he would say what it was not. There were two great dangers which assailed every Lodge. They were like two rocks between which the skilful mariners must guide their barque. The first of the two great dangers was to consider Freemasonry as an excuse for convivial gatherings. The element of amusement around the festive board was apt to loom large and overshadow all else - although it was far from his intention to deprecate the value of their social gatherings and the important function they fulfilled, where Brother met Brother on the level and on terms of equality and where strangers became known to one another and the bonds of brotherhood drew closer in ties of fellowship. Such was the legitimate sphere of their social gatherings. But may they never be allowed to usurp the more prominent place in Bothwell Lodge or in any other Lodge in Tasmania.

The second great danger was to look upon Freemasonry as a form of ritual- to sometimes lose sight of the spirit in aiming for perfection in working. What gain is there if the tongue knows the ritual word perfect, if the heart has not learned the lessons meant to be taught? Freemasonry is a system of morality veiled in allegory and illustrated by symbols. What advantage then has a man if he knows the allegory, but not that which it veils or has not made part of life's knowledge, that which they illustrate? Strive then Brethren after true perfection in working - that is, to make the tenets and principles of the Craft part and parcel of your very character and of your daily life.

What then is the nature of Freemasonry? It was founded on two great principles - the knowledge and acknowledgement of God and the bonds of Brotherhood with their fellows in the Craft. As they looked back through the dim, dark vistas of antiquity, they perceived that in the beginning God revealed himself to man. The Creator made Himself known to his creatures. But with the inevitable tendency to degenerate, which exists in all things human, man lost this knowledge. He wandered in mazes that were the creation of his own ignorance. He made himself

gods that were not God - things of wood and stone - figments of his own imagination. Yet even so, the knowledge of the Great Ruler of the universe was not entirely lost. In the darkest hours in history, when the prophet Elijah had to fly into the wilderness to escape the threats of Jezebel; when he found himself removed to a place of safety, he cried out in despair - "it is enough O Lord, now take away my life, for I am no better than my fathers. The children of Israel have forsaken Thy covenant and thrown down Thy altars and slain Thy prophets with the sword, and I, even I, am left alone." Yet in fact he found in Israel, 7000 who had not bowed unto Baal.

In secular history, in times more remote than those of Elijah, kings had jeopardised their thrones and risked their lives to bring back again to a reluctant people, the worship of the one Great Ruler of the Universe. But the human race was not fitted to receive and keep this knowledge; it was too lofty for it, cast aside by the many, it became the treasured possession of the few. Veiled in allegory and illustrated by symbols, it became, with all that it meant, the foundation of the most noble of those secret societies that trace back into the mist of primaeval time.

Freemasonry, if not their direct descendant, is certainly their lineal descendant. On the initiation of every one of us, as we knelt in darkness, the question was asked - "In all cases of difficulty and danger, in whom do you put your trust?" The answer we had to give was - "In God". It was almost the first phrase every Freemason uttered within the Lodge. Throughout the various degrees fresh views of our relationship were presented to our view, culminating in the grand hope that plays so great a part in the third degree - "the inheritance, incorruptible and undefiled, that fadeth not away", reserved for those who, having passed safely under divine guidance, through the valley of the shadow of death, shall rise to shine like the stars for ever and ever.

The second of the two great principles is the bond of Brotherhood in the Craft. This too was a legacy handed down to them from antiquity. When Pythagorus wandered for many years in the far East, a guest of the mystics of the mysterious societies of those days, down to comparatively recent times, the state of "Brotherhood" served as a bulwark of protection against exactions and tyranny. But with us, Brotherhood was represented in a nobler form than it had ever been presented before. It was the spirit that breathed through the vows they had taken in the Third Degree - vows that sealed their lips thrice upon the volume of the Sacred Law. In the First Degree they vowed secrecy. In the Second, in addition to secrecy they vowed obedience.

Very Worshipful Bro. Anderson, in conclusion, said that he had tried to voice the message he had been appointed to give. He left them with the hope that the true spirit of Freemasonry would ever breathe through Bothwell Lodge and animate the whole Craft throughout Tasmania, as it should do throughout the world.

At the half-yearly Communication of 25th August 1905, the President of the Board of General Purposes drew the attention of the Brethren to the proposed alteration to the method of election of Grand Lodge Officers. Representations had been made from various sources, that if a system of postal voting was allowed, the partial disfranchisement of the majority of members, as then existed, would be overcome. There was no precedent for such a measure in any Sister Grand

Lodge, but if such a course could be shown to be beneficial to the Tasmanian Jurisdiction there was nothing to prevent it being adopted. With the approval of the Grand Master, the matter had been made an item of business for discussion in Grand Lodge.

The Grand Master, in his report, said that it was gratifying to observe the increase in membership and enthusiasm for Masonic work in the Lodges. He, together with several Grand Lodge Officers, had gathered in an informal manner, to tender a welcome to Tasmania of the Governor-General, Lord Northcote. (His Excellency was a past Provincial Grand Master of Devonshire and Bombay).

A notable feature of the half-year's work had been the founding of Lake Lodge, No. 29, at Longford on 10th July. A large attendance of Brethren came from all parts of the State for the ceremony and celebrations. The Grand Master was assisted by Pro. Grand Master, Most Worshipful Bro. R.J. Sadler, the Grand Secretary, the Grand Chaplain and other Grand Lodge Officers. An excellent Oration was delivered by the Grand Chaplain, on the duties of the Brethren.

After considerable discussion in Grand Lodge on the merits of the suggested improvement to the voting system, it was resolved to obtain the views of every member of Grand Lodge. A circular would be sent out by the Grand Secretary accordingly. If it was found that the majority favoured a change, the Board would take the necessary steps to amend the Constitution at the next Annual Communication.

Subsequently, at the Annual Communication of Friday, 23rd February 1906, the President of the Board of General Purposes reported that the response from the Brethren was almost unanimously in favour of a postal voting system. The Grand Registrar had found that it would be legally unnecessary to amend the Constitution, as the proposed innovation would merely introduce a variation in the system already in use.

In October, Dorset Lodge, No.17, celebrated the liquidation of all liabilities on their Masonic Hall at Scottsdale. The President of the Board of General Purposes reported that postal voting for Grand Lodge Officers would commence at the next Annual Communication. Most Worshipful Bro. C.E. Davies was re-elected Grand Master for the eleventh time.

The Grand Master remarked that nearly all Lodges in the Jurisdiction showed that they were in a more prosperous situation, both numerically and financially, than they had been for some years. He also said that some of the larger and older city Lodges were building up substantial reserves, and that while it was desirable that they maintain sufficient funds, they should consider handing over any surpluses to the Board of Benevolence to assist with the increasing demand on that Fund. It has also been his hope for some time that the Fund would be in the position of being able to offer scholarships for sons and daughters of Masons. He also referred to an inconsistency in one or two Lodges (perhaps from mistaken motives of delicacy) of not taking up collections in open Lodge for the Benevolent Fund at their Installations. He had found that invariably, visitors were

only too pleased to have the opportunity of making contributions on such occasions and were surprised sometimes that they should be thought less anxious to assist the cause of benevolence than the local Brethren.

During the half-year he had the opportunity of visiting many Lodges. He was very pleased to visit Bothwell Lodge after their first year of existence and to compliment them on the excellent results and of their work, zeal and enthusiasm. The Pro. Grand Master had attended Dorset Lodge's celebrations at Scottsdale on the clearing of all debts on their Lodge building.

An innovation had been introduced by the Tasmanian Union Lodge, whereby two Past Masters gave instructive and entertaining lectures dealing with the historic and scientific aspects of Masonry. The Worshipful Master, on the same occasion, gave an address on the objects of Freemasonry. It appealed so much to the Brethren that the Board of General Purposes decided to have it printed and circulated to all Lodges.

The Grand Master referred to the death of the District Grand Master of Queensland (E.C.) Right Worshipful Bro. Sir. A. Gregory, who was one of the oldest members of the Fraternity in Australia and of whose memory, nothing but the kindest remarks had been heard. His nominated successor was Worshipful Bro. Alex Corrie, who was a Tasmanian Mason by origin and still a member of a Northern Tasmanian Lodge.

In concluding his address, the Grand Master asked them all to consider how far their Masonic teachings had influenced them? Had the principles become part and parcel of their nature and an incentive to useful public works? It was difficult, they all knew, to put precept into practice. Human nature was frail and expediency often appealed at the risk of dulling their sense of justice. Misconception, misinterpretation and misunderstanding were subtle undermining dangers to the best of resolutions. The hastily formed opinion; the harsh, hurried word, the impetuous denials sometimes given in the press of one's own business often caused pain and destroyed friendship, since they gave unintended offence. He reminded them that from Masonic principles put into practice, and an abiding recognition by every mason of the fact that he was an ambassador and custodian of them, better and happier conditions could be evolved. Forbearance and mutual sympathy were the stepping stones which led from misunderstandings and misjudgments in daily life to that brotherly love and those great fraternal principles which were the keystone of Freemasonry. He left them with such thoughts to reflect upon, for from reflection sprang resolution, courage and consistency. They were beautifully expressed in Rudyard Kipling's words - "If we only understood".

"Could we but draw back the curtains that surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We would love each other better,
If we only understood.

Could we judge all deeds by motives,
 See the good and bad within,
 Often we should love the sinner,
 All the while we loathe the sin,
 Could we know the powers working,
 To overthrow integrity,
 We should judge each other's errors,
 With more patient charity.

If we knew the cares and trials,
 Knew the efforts all in vain,
 And the bitter disappointment,
 Understood the loss and gain,
 Would the grim, the eternal roughness,
 Seem - I wonder - just the same?
 Should we help where now we hinder?
 Should we pity where we blame?

Ah! we judge each other harshly,
 Knowing not life's hidden force,
 Knowing not the fount of action,
 Is less turbid at its source,
 Seeing not amid the evil,
 All the golden grain of good,
 And we'd love each other better,
 If we only understood."

In May a petition had been received for a new Lodge at Ulverstone and on 27th July, Leven Lodge, No. 30 came into existence, the consecration taking place in the presence of a large assemblage of Brethren. The Grand Master said that he was especially pleased to see the Lodge formed, as it has been a source of surprise to him, that an earlier move to establish a Lodge there had not been made in view of the large number of unaffiliated Masons living in such an important district. The Leven Lodge, No. 30, started under most favourable auspices, with twenty founder members and propositions of desirable quality being submitted on the first night. There were about 120 Brethren present, including over 30 Past Masters. Credit for the arrangements for the night was due largely to the energy and enthusiasm of Worshipful Bro. Currie, P.M., and some other active members.

The Annual Communication of 22nd February 1907 was held at Launceston, and was marked by expressions of sympathy with the Grand Master whose wife died on 12th December and all Lodges had been asked to observe Masonic mourning for one month. The Grand Master did not

attend the Communication and in his absence, the Pro. Grand Master assumed the conduct of Grand Lodge affairs until his return.

As the result of the election of Grand Master, Most Worshipful Bro. C.E. Davies was re-elected for the twelfth time. The Pro. Grand Master announced that both he and the Deputy Grand Master retained their offices until their successors could be appointed by the Grand Master and invested in their stead. Similarly other Offices requiring appointment were held in abeyance until the return of the Grand Master.

The new system of voting by post was tested at this Communication and was generally pronounced successful - although several members who had not filled in and forwarded their voting papers were surprised to find that they could not be supplied with another paper to fill in there and then. However, those members who had omitted to submit their papers were allowed to vote by subscribing their preferences on their agenda notices - after stating that they had not voted previously.

The Grand Master's written address was read to the Brethren by the Pro. Grand Master. The preliminary to the address indicated the location of the Grand Master as being "P. & O. Ship India", off Cape Leeuwin, Sunday, 27th January 1907.

The Grand Master said (in part) that he was disappointed at not being able to participate in the proceeding of the Annual Communication, but he felt that he needed to seek a change away from his home and surroundings.

He sincerely appreciated the wide-spread expressions of sympathy extended to him and the understanding shown by Brethren.

As it was the unanimous wish of the Brethren that he should accept the position of Grand Master for the twelfth time, he was honoured to accept. In coming to that decision he had been fortified by the consoling and reassuring letters received from the Pro. Grand Master and other prominent members of Craft, that the duties of Grand Master would be cheerfully undertaken and carried out by them in his absence. When, however, it was the desire of the Brethren, that he should lay aside the mantle of honour, they may rest assured that he would do so with the conviction that such a step would be for the advantage of the Craft in Tasmania. They could also be certain that he would never be unmindful of the kindly consideration, loyalty and goodwill which had marked his lengthy occupancy of the Grand Master's chair.

He then went on to review several items of interest that had occurred during the past year. He regretted that the Grand Lodge of Tasmania had not been able to take advantage of invitations to Grand Installations on the mainland and New Zealand. The suggested Australasian Conference put forward by their New Zealand Brethren had been premature, but he expected that when it was possible to hold it at a later date, an opportunity would be given for discussing

assimilation of the Constitutions; for defining the privileges of Freemasons, for the protection of Benevolent Funds and for the admission of members to the Order.

At the Communication of Thursday, 29th August 1907, the President of the Board of General Purposes reported that there was a strong desire in some districts, that the Grand Lodge of Tasmania should possess a Ritual of its own. However, the Board, after discussion, decided it was not desirable to interfere with the resolution passed several years previously, that "Emulation Working" should be the standard for the Jurisdiction.

On 30th July, the Grand Master had the honour of representing the Grand Lodge of Tasmania at the Grand Installation of His Excellency Bro. Sir Harry Rawson as Grand Master of New South Wales.

Mention was made by the Grand Secretary at the pleasure that had been expressed at the visit of Grand Lodge Officers to the West Coast, a circuit of some 810 miles being required in the process. The hearty welcomes and royal treatments extended to the visitors more than compensated for any arduous travelling necessary. The Deputy Grand Master emphasised the great benefit that would accrue to the Craft if such a visit could be made an annual one.

The Annual Communication of Friday, 28th February 1908 marked the close of a rather uneventful year. A proposal to establish a Lodge at Smithton was not approved. Zeehan Lodge obtained a dispensation to participate in the laying of the foundation stone for a new Anglican Church at Zeehan.

Among the several congratulatory speeches made at the banquet was one made by Right Worshipful Bro. W.C. Shipway, Deputy Grand Master of New South Wales. After first conveying the good wishes of the Most Worshipful Grand Master of New South Wales. His Excellency, Admiral Sir Harry Holdsworth Rawson, he reminded the Brethren that it was in New South Wales that Freemasonry in Australia originated, in Sydney in 1803. The present time was the second occasion that a Mason had been sent to Tasmania by the Governor! On 16th May 1803, a Mason was deported to Tasmania - because he was a Mason. In 1803, a meeting took place on a naval ship in Sydney - some men desiring to establish a Masonic Lodge there. A petition was submitted to the Governor to allow such a Lodge to be formed, but instead, he deported the principal petitioner to Tasmania. From that incident Freemasonry had grown in the Island. At the time, a number of Masons meeting in Sydney were arrested and brought before a magistrate. But the Bench, finding that there was nothing of an illegal nature in the assembly, dismissed the charges. The Mason sent to Tasmania was also exonerated.

The Grand Master observed that since the previous half-yearly Communication, he had resumed more active Masonic duties, following his bereavement. His previously expressed opinion had not changed - that the Grand Lodges of Australasia would derive great advancement if they were brought more in touch with each other by annual get-togethers. Consequently invitations had been sent out to all recognised Grand Lodges, for such a meeting to take place. As a result it was a

source of greatest pleasure to him, that day, to welcome numerous distinguished visitors, representing all such Grand Lodges. He hoped that it would be the forerunner of regular similar gatherings.

In conclusion, the Grand Master said they now commenced yet another chapter in their Masonic history. "May the new unlettered pages be a record, not only of success, but of Fidelity in their Noble Order - a record of inspirations acted upon, duties fulfilled, and opportunities embraced- remembering -

"It isn't the thing you do,
It's the thing you leave undone,
Which give you a bit of heartache,
At the setting of the sun,
The tender word forgotten,
The letter you did not write,
The flower you might have sent,
Are your haunting ghosts tonight.

The stone you might have lifted,
Out of the brother's way,
The bit of heartsome counsel,
You were too much burned to say,
The loving touch of the hand,
The gentle winsome tone,
That you had no time or thought for
With troubles enough of your own.

For life is all too short,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late,
It's not the thing you do,
It's the thing you leave undone,
Which gives you the bitter heartache,
At the setting of the sun."

After the Installation Ceremonials, the Grand Master held a reception in the Lord Mayor's Courtroom.

In proposing the toast to "The King and the Craft", the Grand Master said he expressed the appreciation of all Tasmanian Masons at the presence among them of so many distinguished visitors. Years ago, when the Grand Lodge of Tasmania was instituted, they were proud to think that they had formed yet another link in the great chain of affection that bound Masons together

throughout the world. He hoped that when Federation became a fact of life, the links so far as Australasia was concerned, would still be further strengthened. Their hopes and expectations in Federation had not yet been realised, but they were hopeful that by having Masonic interstate gatherings from time to time, Masons would by their example, be able to gradually bring their influence to bear and considerable improvement, not only within the Craft, but in building up healthy public opinion based upon the principles of fraternity. "Federation" was only another word for brotherly love and surely those who were so successfully linked together in the bonds of Freemasonry, ought to be able to do something to influence the hopes of the people of Australia. He did not wish to introduce politics, but thought such patriotic aims in connection with Freemasonry were to be devoutly wished for throughout the Communities.

On Saturday, 29th February, O'May's fine river steamer "Derwent" was chartered to conduct the visitors on a pleasant river trip to Barnes Bay on Bruny Island. Nearly 200 Freemasons assembled on O'May's Wharf at 2.00 p.m. The "Derwent" first steamed up the harbour a short distance, enabling the visitors to obtain a good view of the warships and then proceeded at a good turn of speed direct to Bruny Island. Those who were making the trip for the first time especially admired the scenery en route. Sandy Bay, the nice little farms, plantations and residences all down the Brown's River Road looked very picturesque. In crossing the estuary the vessel tossed a little, but having once got fairly into the Channel, all was smooth sailing again and the visitors enjoyed the views of numerous pretty settlements and orchards on the shores, and alternations of rock and luxuriously clothed headlands and bays and glimpses of far-reaching forest growths and ranges of high mountain tops. The turn into Barnes Bay from the Channel narrowed the view to an imposing framework of hills and natural scenery, mirrored in placid waters. The steamer presently pulled into the jetty in the narrows, where all landed.

All assembled on the beach bordering Mr. Denne's orchard plantation and were photographed by Brother Trowbridge. Shortly after 5.00 p.m. they were all again on Board, where tea and refreshments were served. It was an exceedingly jolly party and everyone was in good spirits. The return journey was accomplished before dark.

An impressive Masonic service was held in the Town Hall on Sunday, 1st March. It was attended by Grand Masters, Grand Lodge Officers and Brethren wearing regalia, and wives and daughters of Freemasons. The hall was filled to capacity. The address on the "Principles of Freemasonry" was delivered by Very Worshipful Bro. the Ven. F.W. Samwell, Grand Chaplain and Past Grand Lecturer of the Grand Lodge of South Australia, Archdeacon of Petersburg and Canon of Adelaide Cathedral. He said the first question one would ask about any organisation or society was "what is its object and purpose? What is its mission?" If we enquire at the outset, "What is Freemasonry?" we are confronted by a strange fact that the world at large knows but little about it, and that only in a general way. It can know nothing of its intrinsic principles and peculiar characteristics, except in so far as they are exemplified in the lives and practices of its members. We may best learn what Freemasonry is by remembering what it is not and what it makes no claim to be. It is not a religion and therefore is no substitute for the Church. It does not attempt to satisfy the cravings of our immortal nature which we find expressed in regular worship according to our

professed religious Faith. When a candidate desires to participate in our secrets, he is bidden to make a solemn obligation of secrecy, but he is told that there is nothing in the teachings of the Craft incompatible with his religious duties. Freemasonry is no rival of the Church, many of whose most devoted sons are members of our Order and while they act in conformity with the principles of the Craft, they do not fail to discharge their duty to the Most High, with fervency and zeal. Freemasonry is the handmaiden of religion, inculcating religious thought, sentiment and duty. It is not a political organisation, but bigoted tyranny had sometimes tried to destroy it. It is not a school for reforming man, though it ever strives to make good men better. It is not a mutual aid society, although it constantly ministers to the wants of the distressed. It is not a school of philosophy though it teaches and favours art, sciences and literature. It is a beautiful system of morality, veiled in allegory and illustrated by symbols. Love of God and man are foundation and cornerstones of its structure. Its grand principles are Brotherly Love, Relief and Truth. Brotherly love is the keystone of Freemasonry. It is seen in every act of our beautiful ritual. Where there is Love, relief is at hand in the hour of distress. Where Love is, the tongue is kept from evil and the lips from speaking guile.

It would, however, be folly to say that these grand principles are upheld by every individual Freemason. What Christianity, with its wonderful story and supernatural help fails in some measure to accomplish, Masonry will never succeed in doing. Such failings are sometimes seen among Freemasons, but that is not the fault of the Institution of Masonry. In both cases the same unhappy fact is clear, that in the heart of man there is a proneness to err, which will show itself in a greater or lesser degree as long as man remains on earth.

There is a tradition that the site upon which the Temple of Solomon was built was owned in common by two brothers, one of whom had a family and the other had none. One night, after the harvest the elder said to his wife "my younger brother is unable to bear the heat and burden of the day. I will arise, take some of my shocks and place them without his knowledge, among his shocks. "The younger brother, being actuated by similar motives, said to himself "my brother has a family and I have none. I will contribute to his needs. I will take some of my shocks and place them with his. "Great was their astonishment, when, on the following morning they found their shocks undiminished. This happened several nights in succession, when each resolved to stand guard to solve the mystery. They did so, and on the following night the two brothers met half-way with their arms full of shocks and golden grain. Upon ground hallowed by such associations the "threshing floor of Ornan the Jebusite" the Temple of Solomon was erected - a Temple so spacious and magnificent that it was the admiration and wonder of the world. It is only upon ground hallowed by love that any enduring structure can be built. On no other basis can peace, goodwill and justice be established among men. The Temple of Solomon has long since crumbled into ruins, but Freemasonry, which exemplified the beautiful tradition of the Temple site, transmits the legend of its building and strives to instil into the consciences of its members the God-given principle of Brotherly Love.

Relief is the outflow of brotherly love, its natural expression, its inevitable consequence. This great motive power has built the orphanages and gathered the children into schools throughout the world. It has compassion for the poor - has given bread to the hungry and covered the naked

with garments. It has launched the life-boat - but these are but the outward and visible sign of the perennial stream of charity, flowing from unseen channels, reach unto parched and wearied souls. Truly we may affirm that, but for the continuous exercise of its leading characteristics, Freemasonry would now be slumbering with systems of the past. That it is ancient we know, but with the abounding gift of charity, it ever renews its youth.

In a conspicuous part of every Lodge is placed the Bible and every member of the Craft is charged to regard it as the unerring standard of truth and justice, and to regulate his life by the Divine precepts it contains. By virtue of its teachings we are bidden never to mention the Godhead but with awe and reverence which are due from the creature to his Creator; by imploring His aid in all our lawful undertakings, and to look to Him in every emergency for comfort and support. This is the very heart of our Freemasonry. When in 1877, the Grand Orient of France eliminated the requirement of belief in God and his law, she was cut off from recognition by regular Masonic bodies. Some time ago a foreign Lodge decided that the Volume of the Sacred Law should not be displayed in the Lodge Room. It was erased from the Masonic Roll. Freemasonry without the Divine Truth is not real Freemasonry.

The series of Masonic gatherings terminated with an excursion by the river steamer "Mongana" to New Norfolk. It was a delightful summer's day and the scenery perpetually varying and beautiful, in which the visitors frequently expressed themselves in admiration. On arrival at New Norfolk, the party spent some time on the picturesque esplanade bordering the banks of the River Derwent, where an alfresco repast was taken. After luncheon they were guests of Bro. R.W.G. Shoobridge who provided conveyances and took the visitors over his large fruit and hop plantations at Valleyfield and hospitably entertained them at his fine new residence "Currumbene". They all then returned via the township to the boat and at 5.00 p.m. started on the return journey, during which tea was served on board. Harmony was provided by several excellent musicians in the party.

At the Annual Communication of 24th February 1909, held at Launceston, Most Worshipful Bro. Davies was elected Grand Master for the fourteenth time. Among the highlights of the preceding six months, he said, was the good fortune of the Grand Lodge of Victoria in inducing the Governor of Victoria, Sir Thomas Gibson-Carmichael to become their Grand Master. He had formerly been Grand Master Mason of the Grand Lodge of Scotland. Among local items of interest, he referred to a Sunday Masonic Service at New Norfolk, presided over by their newly appointed Grand Chaplain, Very Worshipful Bro. R.H. Richard. A large number of members were present, including the Deputy Grand Master, who expressed the view that although the occasion was an innovation, he hoped it would be more frequently honoured by Lodges. He said that their Grand Chaplains, with the co-operation of the Grand Organist, would be arranging one or more similar services in the Masonic Halls in Hobart and Launceston.

During 1908 the Grand Secretary had received a letter from a New South Wales Lodge asking if it were possible to confer a degree upon two petty officers of one of H.M. warships expected in the Derwent from New Zealand. The Grand Lodge of Tasmania agreed to arrange this and in due course a formal application was received through the Grand Lodge of New South Wales.

During the visit of the American Fleet to Victoria, a reception was arranged for a large number of Masons among the ship's companies. The Pro. Grand Master and the Deputy Grand Master of Tasmania, who attended the function, returned full of praise for the real cordiality evident on the occasion.

In conducting his address at the February 1909 Communications, the Grand Master advised that he would be visiting the "Old Country" in the following April in connection with an Imperial Press Conference. He was looking forward with considerable pleasure to meeting once again many Masonic friends. During his absence Grand Lodge affairs would be in the hands of the Pro. Grand Master and the Deputy Grand Master.

On 28th June, 1909 the honour of knighthood was conferred by His Majesty King Edward VII, on their Right Honourable Deputy Grand Master, Sir George Davies, K.C.M.G.

In August 1909 as an example of true Brotherhood in Freemasonry the Pro. Grand Master cited the case of a Tasmanian member of the Craft residing in Canada who met with a severe accident. His mates carried him for miles on a stretcher in order that he should have proper treatment. Out of their own pockets they defrayed the whole of the expenses. Unfortunately the Tasmanian Brother died, leaving behind a widow and two small children. The Canadian Brothers went to work and raised 600 dollars to meet medical and funeral expenses and for fares to enable the bereaved family to return home. Reimbursement was made to those who had so generously come to the assistance of the Brother and to those nearest and dearest to him in their time of need.

In August 1910 the Grand Master was re-elected for the 15th time.

During the year, the State had been in the grasp of a financial crisis and men of all walks of life had suffered. However, throughout all the difficulties the firm light of their Craft had shone, encouraging Brethren to endure the temporary inconveniences and to trust in a brighter future in their daily affairs.

In his address to the Brethren the Grand Master touched on several matters of interest. He said he felt great pride and satisfaction that he had again been chosen as their Grand Master. During his absence for most of the year, Grand Lodge affairs had been very capably carried out by the Pro. Grand Master and the Deputy Grand Master. Also, it was still green in his memory, the goodwill and congratulatory sentiments evident among Grand Lodge Officers on his marriage, previous to his departure for England. His wife was highly appreciative of the handsome gift they had presented to her, which would ever be a treasured memento to her.

Their trip round the world had been very beneficial and had extended their knowledge in many ways. He hoped to be able to use the experience gained to the advantage of the Craft in Tasmania and in furthering the interests of people of this beautiful Island home of his adoption.

He had many invitations to attend Masonic functions in London, but his many other engagements prevented him from availing himself of all but a few of them. However, he had many opportunities of meeting distinguished Masons socially during Press Conference duties and gatherings.

He was pleased to note the desire, in different parts of the State, for the opening of new Lodges, namely at Derby, Branxholm and Huon. However, the former two places being contiguous to Scottsdale, it had been thought advisable to postpone consideration until the railway had been completed, when they would be better able to judge the merits of the application. In regard to Huon, he thought that a very strong and prosperous Lodge could be founded there.

The half-yearly Communication of Friday, 28th August 1910, at Hobart, was chaired by the Pro. Grand Master, Most Worshipful Bro. R.J. Sadler, M.H.A., P.G.M., owing to the absence of the Grand Master in Sydney where he was representing the Grand Lodge of Tasmania at the Installation Ceremony of the new Grand Master of New South Wales, Lord Chelmsford.

The final year of the first decade of the new century was marked by the death, on 6th May, of the Patron of Tasmanian Freemasonry and their much beloved Monarch of all his subjects - King Edward VII who had rightly earned the title of the "Peacemaker of the World". All Lodges were ordered into mourning and a cable message had been forwarded to England expressing great sorrow and sympathy with the King, Queen Mother and the Royal Family.

A Lodge of Sorrow was held in the Masonic Hall, Hobart, on Sunday, 29th May, at which all Masons and their womenfolk were invited. The Oration was delivered by Wor.Bro. Rev. R. Richard. In several parts of Tasmania Lodges of Sorrow were held - and indeed, throughout the whole of the Masonic world. The Grand Master said it was unnecessary to recapitulate the profound expressions of regret and sorrow expressed in all quarters of the globe. They recognised the great loss sustained by the Empire and it was their earnest hope that King George V would enjoy long life, health and happiness to reign over them with advantage to the Empire.

The second decade of the twentieth century commenced with little expectation among Masonic circles of the world shattering events that were to occur in that period. The Grand Lodge of Tasmania entered the period quietly enough with preoccupation in domestic affairs and steady progress. Pacific Lodge Jubilee was celebrated. It spread over four evenings, including functions for wives and children of Brethren. In October the Tasmanian Operative Lodge celebrated its 75th Anniversary and Rechab Lodge its 25th Anniversary in January.

The question of permission for Peace Lodge to move from Forth to Penguin was still withheld, pending a decision on the likely Lodges that would be affected, as it was not desired that Lodges would be brought into competition.

At the half-yearly Communication of 31st August 1911, the President of the Board of General Purposes said that the Loyal Address from the Freemasons of Tasmania to H.M. the King, on the occasion of his Coronation, had been conveyed to England and presented by the Grand Master of Victoria, Sir Thomas Gibson-Carmichael.

The six sets of new Regalia, manufactured in Victoria, had arrived and when the old Regalia had been renovated, it was thought that the expense and inconvenience of transporting Regalia from place to place and return, by rail and other means, would be over.

It had been some time since an application had been received for a new Lodge, but one had come from Smithton. Everything was in order and the petition, recommended by Monatth Lodge, was approved. The district had several resident Masons and many eligible prospective members.

The Annual Communication of 29th February 1912 saw the Grand Master installed for the seventeenth year. He reflected on the apparent rapidity of the passing years which were invariably bringing greater responsibilities. He said that in his humble endeavours to discharge faithfully the duties of Grand Master, he had ever been mindful of its obligations and the example expected of the Grand Master in the Chair. His very many years in connection with Freemasonry and the long period he had enjoyed the goodwill of the Brethren, led him to hope that the ideals he had striven for had been fairly recognised and had led to his repeated re-election to his high office. The continued welfare of Grand Lodge and the happiness of the Brethren was his special concern.

The Grand Master said that in connection with the desire of members of Peace Lodge to remove to Penguin, many of whom resided in Penguin, the difficulty was likely to be overcome by an amalgamation of Peace and Leven Lodges and thus obviate the objection raised of encroachment on Leven Lodge. The solution has been advocated and worked for by Right Worshipful Bro. C. Ramsey, who had exercised great tact in the matter. The new Lodge, Smithton, No.31 TC, was consecrated on 20th February 1912, by the Grand Master.

Six months later (August 1912) it was reported that a delay had arisen in the proposed removal of Peace Lodge to Penguin. Objections had been raised to the suggested amalgamation with Leven Lodge at Penguin. The first meeting at Penguin was held on 25th November, 1912.

Owing to the decrease in population in consequence of the languishing mineral fields, fears were expressed as to the continuance of Pembroke Lodge at Lefroy.

During the period under review, the State was shocked at the news concerning the Mount Lyell disaster. Enquiries made elicited the fact that only one Mason had lost his life in the event and that a special grant from Grand Lodge funds, to aid his relatives, was not necessary as members of the Craft had contributed individually to a fund set up for that purpose.

On 19th February 1914 the President of the Board of General Purposes (Very Worshipful Bro. H.L. D'Emden) in his Report, said that it was most satisfactory to the Board that his Excellency Sir William Ellison-Macartney had consented to be nominated and to preside over the Grand Lodge of Tasmania. While rejoicing at the Installation of a new Grand Master, the Board was sensible to the very valuable services rendered to the Craft by Most Worshipful Bro. Davies, their retiring Grand Master. They recognised that for eighteen years he had presided over Grand Lodge with dignity and judgment. He had been unsparing of himself in travelling to remote parts of the Jurisdiction in pursuance of Masonic duties and it was gratifying to note that he would continue that interest in the position of Pro. Grand Master.

It was with deep regret that the death had occurred on 12th November, of the Deputy Grand Master, Sir J.G. Davies, K.C.M.G., M.H.A. He was a man beloved by all who knew him and every Brother mourned the loss of a faithful friend.

Launceston Brethren had been making efforts to reduce the debt on their Masonic Hall. Three Lodges had taken over the whole of the property and its liabilities from the Masonic Hall Company. The Board of Benevolence had consented to take over the balance of the mortgage as an investment, amounting to about 1.100.

Possibly one of the finest gatherings ever held on the Northern Coast was the Installation meeting of Mersey Lodge at Devonport on 10th September 1913. The fact that the Lodge Room was filled to capacity with a large number of Brethren, had sown the seed of a resolve to erect a new Masonic Lodge Room at that very important centre.

On Monday, 13th October 1913, a large number of coastal Brethren assembled at Burnie to be present at the ceremony of clothing Right Worshipful Bro. C. Ramsay with a beautiful set of Past Deputy Grand Master's regalia, to mark their appreciation of the action of the Grand Master in conferring that rank on him. The presentation was made on behalf of Peace, Concord, Poulett, Mersey, Emu, Monatteh, Leven and Smithton Lodges.

The War Years

The Grand Secretary, in submitting his report for the year 1914/515, said the disturbing influence of the war had penetrated to their quiet circle and numerous applications had been received to hasten or facilitate conferring of degrees on young members going to the front. Nor was that commendable spirit of loyalty to the Mother Country confined to young members for one of the Military Chaplains with the First Australian Expeditionary Force was Very Worshipful Bro. the Venerable Archdeacon Richard, Past Grand Chaplain. Also Lieut. Colonel Bro. Dr. W.W. Giblin

was in charge of the Australian Field Hospital. He said he prayed that all their Tasmanian Brethren might return safely to their Island State.

In remarking on the leakage of membership and the possibility of providing a remedy, he said their experience in Tasmania was precisely similar to that of the other Grand Lodges. During the past twenty years they had made twice as many new members as they started with, but at the current time they had only a few hundred more members than they had in 1890. No practical remedy had been suggested in any State and he considered the real reason was lack of employment. Too many Past Masters ceased to be workers after they had passed the Chair, because they felt shunted, put on the shelf as back numbers, and lost interest in the Lodge. So it was with Grand Lodge. The right to wear the "Garter Blue and Gold" was prized and the success achieved by the appointment some years previously of Assistant Inspectors of Lodges, led him to believe that much good might be effected by the appointment of Past Grand Rank of worthy workers in the country districts, for whom there was no room on the list of Grand Lodge officers. In Victoria and other Constitutions, this had been done and "appointments" and "promotions" to Past Grand rank were separate affairs. In Tasmania, however, too much attention had been confined to the latter. A glance at the list of Grand Lodge officers would show that one-third were permanent officers and that there was but little room for infusion of new blood annually.

The Grand Secretary referred to the demise, since the previous Annual Communication, of several Grand Lodge members. Among them was Worshipful Bro. Arthur A. Stephens, B.A. (London), Past Senior Grand Deacon, who died on 14th May 1914 at the age of 47 years. Bro. Stephens was Vice-Principal of Hutchins School for many years. He also had been Principal of Queen's College. He was a leading member of Pacific Lodge No.5.

Also, on 24th January 1915, Worshipful Bro. Arthur E. Risby, ex Master Warden of the Hobart Marine Board died. He was an active member and Past Master of Tasmanian Operative Lodge.

Also, passed away 17th July 1914, was Worshipful Bro. Arthur Hinman, a Launceston business man of varied interests. He was a member of Hope Lodge No. 4 T.C.

Also, on 21st November 1914, Worshipful Bro. Harry White died. He was a prominent and active member in the movement which culminated in the formation of the Grand Lodge of Tasmania.

Also, on 19th February 1915, Worshipful Bro. Joseph Bidencope, Past Grand Deacon died. He had been a subscribing member of Tasmanian Operative Lodge for 49 years and had hoped to have reached his Jubilee as a Freemason.

It was in February 1915 that members of the Board of General Purposes, resident in Northern Tasmania, submitted a proposal that the Board meet in Launceston at least once in every six months. The matter would be considered at its next monthly meeting.

The Most Worshipful Grand Master referred to the number of Freemasons who had volunteered for the Expeditionary Forces and suggested that a Roll of Honour be erected in a suitable position in the Masonic Hall, commemorating the names of those who had enlisted in the current war and also in the South African War. The President of the Board undertook to see that the matter would not be lost sight of.

At Communications in February 1916 the President of the Board commended the action of some Lodges for remitting Lodge dues of members on active service, during their absence, while still maintaining their status on the Roll of the Lodge.

A proposal to eliminate or reduce the cost of refreshments at monthly Lodge meetings and to devote the savings to the Red Cross Fund had been heartily taken up by the Lodges. Up to 31st December, over 150 had been contributed towards providing comforts for sick and wounded soldiers.

Members of the Fraternity were very pleased to welcome the return of Very Worshipful Bro. Archdeacon R.H. Richard, P.G.C., who had, in pursuance of his calling, performed such good work in Egypt and other parts where Australian soldiers were located.

Possibly the most notable event of the year was a visit by the Grand Master to Mersey Lodge (on the night of the annual Devonport Agricultural Show) on 8th December, where he performed the Installation of the Worshipful Master. On 9th December he attended the Installation at Peace Lodge. The visits were undoubtedly a distinct help to the Lodges concerned, which were so far away from the larger centres of population.

The 29th May saw the opening of the new Masonic Hall at Devonport, which was filled to capacity with Brethren for the first meeting of Mersey Lodge in the new building.

In regard to the ballot for Officers of Grand Lodge at the Annual Communication, the Grand Secretary had been unable to distribute the ballot papers so that the recipients had the necessary ten clear days before the date of voting, in fact, only six days had been allowed and some West Coast members had not sufficient time to return their papers. After much discussion it was resolved that on principle, the ballot so far taken should be declared void and that a new ballot be taken, using different coloured papers, but on the nominations already received. The new ballot closed at 9.00 p.m. on Thursday, 10th March, the Annual Communication having been adjourned from 24th February to 17th March at 4.30 p.m.

At the August (1916) Communications the Grand Master referred to the question whether Grand Lodge had the power to "adjourn" business with the view to resumption at a later date or time. The question was raised by a correspondent who doubted the action taken at the previous Annual Communications, suggesting that Grand Lodge should have been "called off" and "called on". The essence of The Grand Master's ruling was that "calling off" and "on" would have

been appropriate if that action was intended for the temporary purpose, for a short time, of moving "from labour to refreshment" and "from refreshment to labour". He also said that he had no doubt that Grand Lodge, being a sovereign and deliberative body, had the inherent power to take any action in the management of its affairs, which was not contrary to the Ancient Landmarks of the Order or its own Constitution and that the power of "adjournment" was a proper and most convenient course to take.

At the Annual Communication of 28th February 1917, held at Launceston, the anticipated move of His Excellency the Governor to another State spelt the end of his term as Grand Master of the Grand Lodge of Tasmania. Right Worshipful Bro. H.L. D'Emden, in his report as President of the Board of General Purposes said it was with sincere regret that they realised they would be losing him. Since his occupation of the high office he had so ardently and earnestly performed the duties attached thereto, that his loss would be greatly felt. The good wishes of all Tasmanian Brethren went with him to his new location. He had occupied the exalted position of Grand Master with dignity and distinction since his installation on 19th February 1914, and the hope was expressed that the fraternal friendships which had so happily existed during an extended period might long be continued and that he would be able to look back on his occupation of the position of Grand Master with pleasure and satisfaction.

He said, the actual news of his appointment as Governor of Western Australia had not reached him before he had been nominated for re-election. His course of procedure would be that immediately before his departure, or immediately after, he would forward a letter to the Grand Secretary, acquainting him of the fact that owing to circumstances over which he had no control, he regretted he must resign as Grand Master. What followed would be a matter of consideration of Grand Lodge.

One of the oldest and most respected members of Mersey Lodge No. 21 T.C., Worshipful Bro. C.J. Hiller, died on 10th April 1917, aged 76 years. He was initiated in the Royal Naval Lodge No. 429 E.C. at Broadstairs, Kent and attained the rank of Past Master before coming to Tasmania. He was prominent in helping to bring about the re-opening of Mersey Lodge, previously under the Irish Constitution, which became No. 21 T.C. in July 1892. He was Secretary of the Lodge at the time and continued in that office for many years.

A Lodge of Sorrow, in memory of Worshipful Bro. Hiller was held at the Masonic Hall, Devonport. Bro. Rev. H. Wilkinson gave the Oration. He said of Bro. Hiller that he was a good man and a Brother among them. He had lived in their town for many years and took an active interest in its welfare. He was well known and highly respected and his voice and influence was ever on the side of right. Such men as he were the salt of the earth. They were needed in all countries and in every age. They were the greatest asset of any nation. There were those who would estimate a country's prosperity by its mines, its farms and its commerce. But a nation's wealth was more clearly revealed in the quality of its men. Neither natural resources nor great industries could compensate for a decadent mankind.

They mourned their Brother, but they did not do so as those without hope. They believed that God is their Father and Friend and they trusted His Infinite Mercy. They were assured that Love is at the heart of the Universe and they looked for the life that is eternal. Death is the gateway into life, life with such harmony and beauty that they cannot know here. The thoughtful mind and humble heart may gather that some day some lessons of such importance and value would be revealed that would raise the whole life. Their Brother had gone, but others remained. Let them learn the value of brotherly intercourse and regard it as one of the greatest boons of life; let them do what they may to enrich and sweeten it. The greatest of all the lessons to be learned, the one that would transform life, was to trust God. There may be things in life unexplained and the way may sometimes be dark. They may not always understand His purpose or plan, but where they could not trace they still may trust.

The Roll of Honour for the Jurisdiction contained 151 names of members of various Lodges who had enlisted for active service with the Australian Expeditionary Forces. It included the names of nine Brethren killed in action.

On the afternoon of Thursday, 22nd March 1917, the Pro. Grand Master gave a reception to afford Brethren an opportunity of bidding farewell to Most Worshipful Bro. Sir William Ellison-Macartney, on his leaving Tasmania,

The Most Worshipful Grand Master said that it may be that in the Grand Lodges in other States, the membership was larger, but he was perfectly certain that in no State in the Commonwealth, and perhaps in no other part of His Majesty's dominions, was there to be found a body of men more worthy to call themselves members of their Ancient Institution than those with whom he had the honour and pleasure to be identified during the period of his residence in the State. He was carrying away with him the regard and appreciation of the Craft. The zeal of the Brethren had not been allowed to slacken while he had been Grand Master. He was taking with him one of the most cherished memories that he could desire to retain.

A levee followed, when the Grand Master, at the head of the hall, shook hands with and bade farewell to all those present individually.

A Special Communication of Grand Lodge was held at the Masonic Hall, Hobart, on Friday 15th June 1917 at 8.00 p.m. to elect a Grand Master for the remainder of the Masonic Year.

The Past Deputy Grand Master, Right Worshipful Bro. H.L. D'Emden said that the Board of General Purposes found itself in some difficulty as to the method of appointing a successor, as the Book of Constitutions did not provide for any election other than the usual election of a Grand Master. They, therefore, had sought the opinion of the Grand Registrar, who advised that Regulation 178 provided that "in the case of the demise of the Grand Master, or if from any cause he shall be rendered permanently incapable of discharging the duties of his Office, the Pro. Grand Master shall summon a meeting of Grand Lodge immediately, in order to elect a Grand Master for the remainder of the Masonic Year".

There was no special provision in the Book of Constitutions as to how an election was to be conducted, other than the usual method in vogue at Annual Communications. It was a well-known rule that where the proceedings of any society or body are not governed by any rules or regulations, it was within the province of such society to regulate its own proceedings by a vote of the majority of those present.

If Grand Lodge decided to proceed with an election, he was of the opinion that it should be by ballot and he did not see any reason why the same procedure should not be followed as in the election of a Worshipful Master of a Private Lodge. In summoning Grand Lodge, the particular reason for convening should be expressed in the Summons and no other business could be entered upon at such meeting. He advised that after the formal opening of Grand Lodge, that a motion should be moved as follows:-

"The Grand Lodge do now proceed to elect by ballot and without nomination, a Grand Master, to act for the remainder of the Masonic Year."

If any member of Grand Lodge did not agree with the motion, he should move an amendment, "that nominations for the Office of Grand Master be received (up to such date as may be mentioned) and that Grand Lodge should meet again on a date to be fixed, for the purpose of electing a Grand Master from those members who might be nominated.

The Past Deputy Grand Master announced that the Board had decided to act on the advice given, and accordingly he moved:

"The Grand Lodge do now proceed to elect by ballot, without nomination, a Grand Master to act for the remainder of the Masonic Year."

Numerous letters of support for the procedure and for the nomination of the Pro. Grand Master for the vacancy were received. Most Wor. Bro. Davies was duly installed.

6. War and Peace.

As the war of 1914-18 drew to a close M.W. Bro. C.E. Davies was back at the helm of Grand Lodge.

The President of the Board of General Purposes indicated in his Report to Grand Lodge on 30th August 1917 that in order to avoid the necessity of Brethren, who had enlisted, carrying their Masonic certificates with them in the theatres of war, the Board had issued a small "passport" printed in English, French and German languages, recommending the Brother named therein to the good offices of Brethren with whom he came in contact.

A Special Communication was convened on 14th February 1918 for the purpose of laying the foundation stone of a Masonic Hall at Stanley for Monaithe Lodge No. 26 T.C. The Oration was delivered by Right Worshipful Bro. H.H. Anderson. He said that the building for which they laid the foundation stone that afternoon must be but a humble copy of the Temple erected by King Solomon in Jerusalem. Their building would not have the beauty of pillar and winding staircase of polished marble and burnished gold, but it would have in the spiritual sense, all that was represented by them. First the building itself will be orientated due east and west, following the pattern laid down by the Temple. In that lay a deep symbolism. They firmly believed that the Great Architect was the builder of the Universe. From Him all knowledge emanated. The rising sun symbolised the light of true knowledge, which He sheds upon the human soul. When the sun is at its Meridian, to that part of the earth is given the full light of day, and so the sun is always at its Meridian with respect to Freemasonry and our Lodges stretch east to the rising sun and to the west to the setting sun.

Their building would be like the Temple - built four-square. There they had the symbolism of uprightness and integrity, for Masonry stood for all that was true and straight. They would have no pillars outside their building, but they would have them inside, pointing out that their aspirations must not rest on the earth, but their desires must be like those pillars, ever directed towards the heavens. So should their thoughts and wishes and hopes be directed from this subliminary abode to those eternal mansions where the world's great Architect lives and reigns forever.

They would not have the winding staircase, but they would have a figurative one that reached to those eternal mansions, signifying those virtues which can rise from the physical world to the spiritual world.

For stones of polished marble there were those who formed the Lodge, not made with hands. Should anyone fail to perform his allotted task while it was yet day, he not only injured himself, but weakened the structure of which he was an integral part, but he who lived up to the principles and tenets of the Craft, brought credit to himself and to the Lodge of which he is a member. For burnished gold they had the characters of those who lived and were living up to the high standards of their Institution. Finally, though the material substances of which their Lodges

were built may change yet the principles by which the building was built will ever be the same. The foundations must be firm and solid and the walls must be true and plumb. They knew the foundation on which they must build and their Craft taught them the principles by which they should build their lives. May their building to be erected by the skill of the workmen, be a symbol of the temple they would raise in their own hearts, directed by the Great Architect of the Universe.

The Tasmanian representative of the Grand Lodge of West Australia, Right Worshipful Bro. Colonel W. Martin P.S.G.W., in submitting his report on that Grand Lodge, for the year 1917/18, included the following item of great interest to Tasmanian Brethren. The Annual Communication of the Grand Lodge took place at Government House (Perth, W.A.) on 25th April 1918, when the retiring Grand Master the Rev. C.O.L. Riley, Archbishop of Perth, in the presence of a very large and representative gathering of Brethren, installed the Grand Master elect, Most Worshipful Bro. Sir Wm. Ellison-Macartney.

Upon his re-election in February 1918, the Grand Master referred to the special crisis existing in the world's history. He said that their joint contributions to Red Cross funds had shown considerable self denial on the part of the Brethren. He noted with satisfaction that Lodges had avoided unnecessary extravagance at their meetings and had curtailed refreshments, resulting in over 700 being handed over to the Red Cross. Besides this, many Brethren, privately, had made contributions.

He was disappointed that they had not yet been able to carry out the wishes of a large number of Brethren on King Island, to found a new Lodge there. The Charter had been prepared, but unavoidable circumstances had caused the Ceremony to be postponed.

However at the half-yearly Communication of 29th August 1918, the President of the Board of General Purposes reported that after a long period of waiting their King Island Brethren had at last realised their wishes by the establishment of Nugara Lodge, No. 32 T.C. The Consecration of the Lodge and the Installation of the first Worshipful Master was ably carried out by Right Worshipful Bro. T.W. Fowler, P.D.G.M., on 29th May 1918.

It was reported that Masonic Services at both Hobart and Launceston were held on Sunday afternoons, under the auspices of Grand Lodge. They had attracted very large attendances and the addresses delivered by the Grand Chaplains had been most instructive and impressive. The musical part of the services had been very ably carried out by the Masonic choirs. Beautifully appropriate hymns and supplications, directed towards their brave soldiers and allies were gladly accepted in all the Lodges and were much appreciated.

The matter of taxation imposed on the incomes of lodges by the Federal Taxation authorities had been taken up with the appropriate Minister and after the unreasonableness of the imposition had been pointed out, it was discontinued.

Monthly contributions to the Red Cross Fund, from different Lodges were well maintained, the total currently exceeding 800 pounds. The efforts of the Hobart Lodges in organising special concerts for Red Cross Funds had resulted in substantial donations being made. The presence at the concerts of His Excellency the Governor and his family added to the occasions.

The opportunities which their enlisted Brethren had received in England, to enjoy Masonic privileges, had been daily brought to notice. For example, a son of Very Worshipful Bro. D. Jones had been raised to the third degree by the Pro. Grand Secretary of Sussex, Worshipful Bro. R.G. Stringer.

At Salisbury, England, the Parkside Masonic Fraternity was formed in connection with the A.I.F. Also, a new Australian Lodge had been formed in London.

The war continued to consistently and ruthlessly exercise its devastating influence on humanity and the world's resources. Despite recent successes by the Allies, there were yet no signs of early cessation of hostilities. The sacrifice of millions of their fellow creatures unhappily necessitated special efforts being made to fill the gaps in the ranks. The Grand Master, in common with leaders of other organisations, had placed before the Freemasons of Tasmania, the urgency of filling those places left by their boys, many of whom were weary and worn by their strenuous efforts, while so many had made the supreme sacrifice. At the termination of the war, thousands of voices would sound their praises when they returned home with their well-earned victory honours.

The Annual Communication of Thursday, 27th February 1919, was held at the Masonic Hall, Launceston. Most Worshipful Bro. Davies again was appointed Grand Master and Most Worshipful Bro. H.L. D'Emden was re-appointed Pro. Grand Master. However, Right Worshipful Bro. G.H. Hogg indicated that he did not wish to continue as Deputy Grand Master. The Grand Master said he would not make a replacement until the matter had been thoroughly considered.

Most Worshipful Bro. Davies said the cessation of hostilities in the greatest war the world had every known had brought relief to them all. Their hearts were gladdened by the victory of their gallant Army, Navy and Allies. The Empire had played its part in preventing the immolation and subjugation of several of the smaller nations of the Old World by a ruthless and vindictive foe. They mourned for the thousands, who, in doing their duty, had made the supreme sacrifice. Many gaps had been made in their Masonic ranks. The memory of them would ever be revered and their names would be emblazoned on the Roll of Fame. Few of them would ever forget the announcement of the glad news which restored peace to the world. How to adequately express gratitude and relief seemed difficult to decide. Never was the efficacy of prayer more emphasised than on that occasion and it was natural that Masonic Memorial Thanksgiving services should be conducted throughout the Jurisdiction by Lodges and Grand Lodge Chaplains.

The Grand Master of South Australia had raised the subject of the difficulties which had arisen with the admission of candidates who had been maimed or otherwise bodily affected in the war and thereby be not qualified under the Ancient Charges of Freemasonry. Most Worshipful Bro.

Davies said that the Board of General Purposes of England had considered the matter and a decision had been made which should influence their own actions in Tasmania in similar circumstances. It was pointed out that hardship might occur if such candidates, otherwise fully qualified, were debarred from joining their ranks. Therefore, although it was impossible to lay down a hard and fast rule, the Board was of the opinion that if a candidate was capable of learning the Art and of understanding the secrets and was capable of explaining and exemplifying them when called upon, they should be admitted to the Order on the approval of the Grand Master.

The Grand Master went on to say that the desire to become a member of their Ancient and Honourable Order was not only growing in the State, but also in other parts of Australia, and while it was politic to encourage good and worthy citizens to join their ranks, the need for being circumspect was essential. It was also desirable that their ceremonies not be unnecessarily hurried, the solemnity of which was lessened by the introduction of too many candidates at a time. Brethren would appreciate much more, the privilege of being raised to the sublime degree of a Master Mason if the time to attain it were lengthened. In some parts of the State he had directed attention to the overgrowth in numbers of new members, which rendered Lodges unwieldy. This applied particularly to City Lodges. To meet the congestion, applications had been made to establish new Lodges. Numbers, too, in Country Lodges continued to grow. The King Island Lodge continued to grow and soon a new Lodge would be established at Franklin where the future welfare of the Lodge in the populous district was assured.

A Masonic Service of Thanksgiving was held in the Town Hall, Hobart, on Sunday afternoon, 24th November 1918. The main hall, in which the service took place, was crowded with members of the Craft and their families.

Proceedings began with the processional hymn "Great Ruler of the Nations" followed by the National Anthem. The Grand Master said in his introductory address, the great Institution of Freemasonry had not played an insignificant part in the memorable events. Their Masonic principles were founded on religion and virtue. Faithfulness to God, loyalty to their King and to their Country and its laws were impressed upon them. With such professions influencing them, thousands of their Brethren had co-operated in the struggle to maintain freedom and the suppression of military domination of the small nations of Europe. The dark and ominous war clouds of horror and anxiety, which for four years had overhung them had been dispersed and a vista of brighter and happier days had opened before them.

The Oration was delivered by Very Worshipful Bro. Venerable Archdeacon Richard, P.G.C. He said the glorious news that had reached them was tantamount to God's endorsement that they were fighting for a righteous cause. The day marked the dawning of a new era, pregnant with greater potentialities for the British Empire than any other since the dawning of Christianity. They thanked God for the cessation of hostilities and for the realisation of peace, for the triumph of their gallant soldiers and sailors over a ruthless foe. He referred to the wonderful changes of the past few months and paid warm tribute to the Australian soldiers who had fallen in the fight for right and liberty. They thought of the comrades who had fallen at Gallipoli, in Egypt and in France. Their

lives had not been given in vain. They of the British Empire had felt it incumbent on them to defend the weak and that was the reason they had thrown their strength into the balance. What had been accomplished would be handed down to the generations to come. They as Masons could appreciate the brotherhood that had led Great Britain, Canada, France and the other Allies to stand firm side by side in the struggle for righteousness. They had but admiration for the courage, fortitude, patience and magnanimity of those who had been called upon to face trials greater than Britons had ever been called upon to face before. Those brave men could not have fought as they did had they not been encouraged by mothers, wives and sweethearts. They thanked God for the splendid conduct of their womenfolk. The future had much in store in the way of re-building and God would measure their future greatness by the measure of sacrifices they were prepared to make. It meant much to Australia, which was abundantly blessed, but as yet still in her teens as a nation. She had laid the foundation of a glorious nation on 25th April 1915 and had laid it well and truly in the 55,000 lads who had laid down their lives. A national structure had to be built that would lead the world and each man, according to his measure, to see that his influence, both spiritual and material, was properly exercised. He asked those present, who believed in the words he had taken for his text (Psalm CXXIV, 7 "Our help standeth in the name of the Lord") to stand up and repeat them aloud. The whole assembly rose and solemnly enunciated them.

A closing hymn (composed by Very Worshipful Bro. Archdeacon Richard, in memory of his fallen comrades and sung at the Anzac Commemoration in London in 1917) was then sung:-

"Lord in thy tender mercy hear,
The Prayer we offer Thee,
For souls of fallen comrades dear,
Who now Thy presence see.

Much love blots out foul stains of sin,
Nor were they wholly free,
Through strife and pain and death they win
Pardon and grace from Thee.

For friends their vernal lives laid down,
No greater love can show,
By passions road from Cross to Crown,
The way of life they go.

For truth and right; at honour's call
They gave the years to be
Rewarded, loved, they one and all
Shall find true joy in Thee.

Safe home at last in mansions blest
 Well pleasing in Thy sight
 Grant them, O Lord, eternal rest
 Refreshment, peace and light."

Other Masonic thanksgiving services were held in Launceston and in different parts of the State, at all of which attendances were very large and impressively conducted by Lodge Chaplains.

On 5th April 1919, the ceremony of Consecration of the new Lodge at Franklin took place, conducted by the Most Worshipful Grand Master. It was named Huon Lodge, No. 33 T.C. There was a large attendance of Brethren and all Hobart Lodges were strongly represented.

The President of the Board of General Purposes at the half-yearly Communication of 29th August 1919 said that the Grand Master's suggestion that some memorial for Peace should be arranged was received favourably by Lodges throughout the Jurisdiction.

An invitation was received from the Grand Lodge of England for the Grand Master and Grand Secretary to attend Peace celebrations of that Grand Lodge in London. Unfortunately, it was not possible to take advantage of the offer.

A new Lodge in Hobart, to be known as Victory Lodge, had been recommended for approval by the Grand Master and the Consecration was arranged for 6th September.

The Most Worshipful Grand Master of Western Australia, His Excellency Sir William Ellison-Macartney, had forwarded to the Grand Secretary, copies of a Solemn Thanksgiving for the Declaration of Peace, held in Perth on 10th August. He expressed his good wishes to the Grand Lodge and Brethren of Tasmania.

A Colour-Sergeant of the Royal Welsh Fusiliers stationed on Gibraltar would retire in April and desired to settle in Tasmania. He was highly recommended and was assured of a welcome and assistance.

The Grand Master said the subject that had engaged their attention had been the meeting in Paris of the Powers, to impose terms of Peace on their enemies and the signing of the Treaty. Attention had been directed to the best ways of commemorating their victorious achievement.

The southern Lodges had decided to endow a cot in the childrens' ward of the Hobart General Hospital and over 600 pounds had been subscribed for that object. Launceston Brethren were also endowing a similar cot in that City. Other Lodges, either in combination or separately were planning for local objects for the commemoration of Peace. Rolls of honour were to be erected in most Lodges.

The Consecration of Victory Lodge, set down for 6th September, had to be postponed owing to the outbreak of influenza. The postponed Ceremonies took place in October, the first Worshipful Master being Worshipful Bro. W.G. Bowtell. Both the Consecration and Installation were of a most impressive character and the new Lodge promised to be a prosperous and useful addition to the Craft.

The celebration of the 75th Anniversary of the Tasmanian Union Lodge, No. 3 T.C., took place in Hobart on the 14th August. It not only established the age of Masonry in Tasmania, but also recalled memories of names of many prominent members of the Craft long since passed away. The Grand Master said his own Masonic career was intimately associated with the Lodge, while their Grand Secretary, Right Worshipful Bro. John Hamilton had been actively engaged in its affairs for over sixty years.

Because of the outbreak of influenza, the meeting of the Board of General Purposes had to be cancelled. The unfortunate outbreak which had descended on them so suddenly, had cause of wide-spread anxiety and was responsible for the temporary cessation of nearly all Masonic meetings.

In February 1920 the Grand Master was pleased to say that Right Worshipful Bro. A. Corrie, Queensland District Grand Master (E.C.) was confident that during the coming year a complete and harmonious blending of all the Constitutions in Queensland would be accomplished in a United Grand Lodge of Queensland. He was sure all Tasmanian Masons rejoiced at the prospect of such a consummation of the efforts of their former Tasmanian Brother in working towards Masonic Unity.

In August 1920 the Most Worshipful Bro. C.E. Davies indicated his intention of relinquishing the Grand Mastership, but on 1st December 1920 died suddenly, still in Office. A Memorial Service was held at the Masonic Hall, Hobart, on 14th February 1921. The Pro. Grand Master, Most Worshipful Bro. H.L. D'Emden, in addressing the gathering, said they met together to pay tribute to the memory of their late Grand Master. No words of his could adequately represent the sense of great loss they all felt. His experience had been so wide, his disposition so generous and his Masonic knowledge so great, that they recognised in him a counsellor and a friend. At all times his abounding activity created a happy influence of hope and confidence. His Masonic life had been such as to uphold the Craft in the Tasmanian Jurisdiction and to render it respected throughout Australia and abroad. He would no more be missed in domestic and community circles than in the Grand Lodge of Tasmania, with which he had been connected since its inception in 1890, and which his services as an Officer and Grand Master over 30 intervening years, had done so much to improve and strengthen.

Under his rule and guidance their Grand Lodge made steady progress. From the earliest return available, the number of Lodges had grown from 20 to 34, as at 31st December 1920. The number of members had grown from 923 to 2177.

The Benevolent Fund, of which he was so proud and which he had worked so hard to establish, had proved a blessing to many poor and distressed Brethren and their widows and children. It would be a lasting memorial to their late Grand Master.

He had urged them to commemorate the blessing of Peace, at the termination of War, with the endowment of cots in childrens' hospitals and other suitable acts of charity in other Masonic centres. Such a man cannot die out of this world, when he leaves behind so much of himself. May they ever try to emulate the good example he set before them and endeavour to live up to the principles inculcated in their Lodges, so that when their time came it may be said of them (as often quoted by the late Grand Master) -

"Fading away, like the stars of the morning,
Losing their light in the glorious sun,
So he passed away, quietly, gently and peacefully,
Remembered only for the good he had done".

7. A Period of Growth

Most Worshipful Bro. Henry L. D'Emden, Pro. Grand Master, assumed the Chair of Grand Lodge for the Annual Communication of 26th February 1921, held at Launceston. The Lodge was in mourning for the late Grand Master, the Hon. C.E. Davies, M.L.C.

The increasing number of applications received for admission to the Order, reflected the fact that in the present world-wide unrest, the teachings of Freemasonry were attracting the attention of thoughtful men. They hoped, therefore, that their Institution might play a not unimportant part in solving some of their present day difficulties.

Among domestic matters dealt with, was an application from St. George's Lodge to remove from Beaconsfield to Exeter. A new Lodge, to be called "Ubique" was in the course of formation at Glenorchy. It would probably be consecrated during March.

The President of the Board of Benevolence said it was pleasing to report that Installation Collections had shown an increase and that some special contributions had been received. The Investment Account of the Fund was approaching the 6,000 mark. Contributions to the Masonic "Peace Cot", to commemorate the Declaration of Peace after the Great War, had been fully subscribed and 600 had been invested by Southern Lodges, in War Loan Bonds. The cot had arrived and the ceremony of installing it in the Hobart Childrens' Hospital would be carried out an early date.

On Sunday afternoon, 14th November, the unveiling took place of two Pillars at the entrance of the Hobart Temple. They represented Jachin and Boaz and were dedicated to the memory of their Brethren who had fought and fallen in the war.

Worshipful Bro. W.H. Strutt was appointed Acting Grand Secretary, following the retirement of Right Worshipful Bro. John Hamilton.

The Deputy Grand Master, Right Worshipful Bro. R.S. Scott, in proposing Most Worshipful Bro. D'Emden as Grand Master, said they had been looking for some time, to their Pro. Grand Master taking his position in the high Office. The late Grand Master had decided to retire in favour of the Pro. Grand Master and he (Right Worshipful Bro. Scott) had great pleasure in declaring Most Worshipful Bro. D'Emden unanimously elected.

Grand Lodge was called off and resumed at 7.30 p.m. The Pro Grand Master, in alluding to the late Most Worshipful Grand Master said that he had been for many years the most central and prominent figure in their Grand Lodge and his loss had created a blank which they were at a loss to adequately fill. His life had been a splendid example and in their Board of Benevolence, they had a memorial of him which he trusted would ever keep his memory green with them.

Right Worshipful Bro. Scott said that perhaps there was no-one present who had been acquainted with the late Grand Master as long as he had been. He knew him in Victoria when they were young men. Neither of them, at that time, was a Mason. Soon after Bro. Davies returned to Tasmania and joined a Lodge, while he himself joined a Lodge in Victoria. Since those times, (close on fifty years) there had never been anything but mutual respect and brotherly love between them. During the long period he had ruled over them as Grand Master, he had directed all his energies and attention in the furtherance of Tasmania at large and to the advantage of his Masonic Brethren and had commanded high approbation and genial affection. Right Worshipful Bro. Charles Ramsay, Right Worshipful Bro. F.P. Bowden and others, also added their comments about their late Grand Master.

Most Worshipful Bro. H.L. D'Emden - 1921 to 1925

The Most Worshipful Bro. Grand Master Elect then retired and Most Worshipful Bro. Lieut. Col. J.H. Room took the Chair as Installing Master. A deputation of Worshipful Masters was appointed, retired and on returning, introduced the Grand Master Elect, Most Worshipful Bro. Henry Lyndhurst D'Emden. The Installing Master then proceeded to obligate, instal and invest him as Grand Master of the Grand Lodge of Tasmania.

The Grand Master reported that Tasmanian Lodges, in common with those in other Jurisdictions, had exhibited an enormous growth in membership. But he felt that such growth meant nothing unless character was the principle guide for admittance of candidates to their Order. They all knew that their Institution was founded on the rock of truth, temperance, fortitude, prudence and justice, and although they could not expect perfection, for few would have been members under such a condition, they should be very careful to see that every candidate possessed those qualities in mind and heart.

The President of the Board of General Purposes in his report at the half-yearly Communication of 27th August 1921, included several items of interest.

The new Lodge, Ubique, No.35, at Glenorchy was consecrated on 19th March. Two petitions for new Lodges had been submitted - one at Sheffield and one at Lindisfarne.

A conference of all Australian Grand Lodges was to be held in Victoria, to which an official delegation from Tasmania was selected.

The Board unanimously recommended to Grand Lodge that the newly-formed United Grand Lodge of Queensland be officially recognised and that the Grand Master appoint a Tasmanian Representative.

Subsequently the recommendation was approved and in moving the motion, the President of the Board of General Purposes said they all hailed with the greatest satisfaction, that at last Australian Freemasonry was one united body. It has been a matter of great regret to them for many

years that in Queensland there had been a want of unity. At last that had been overcome and the United Grand Lodge of Queensland had become what was practically the coping stone in the Arch of Freemasonry in Australia. Right Worshipful Bro. Flack-Ricards seconded the motion which was passed unanimously. The Grand Master nominated the Pro. Grand Master, Most Worshipful Bro. R. Scott as the Representative near the Grand Lodge of Tasmania.

The late Grand Master had bequeathed a small legacy to the Benevolent Fund, which he had been instrumental in founding many years previously.

In regard to the Ubique Lodge recently consecrated, the Lodge Room at Glenorchy was too small for the occasion and the Ceremony was conducted in the large hall at Hobart. Inadequate accommodation for members was noticeable in Hobart, where membership of Lodges had outgrown the capacity of the Lodge Room. Two courses to remedy the situation were recommended. Firstly by subdividing large Lodges. This could be accomplished by a number of members of a large Lodge obtaining a Charter for a Lodge, using the original name with the addition of the word "Lewis" which indicated "a son of a Mason". That plan had been adopted in another Jurisdiction where several "Lewis" Lodges existed.

The second suggestion was to provide a larger Lodge Room than the present one and this appeared to be an urgent necessity. He felt sure that if an earnest effort were made by Brethren, the way would be opened for the Directors of the Freemasons' Hall Company to provide a more commodious Lodge Room.

It was particularly gratifying to Tasmanian Brethren to learn that Most Worshipful Bro. Alexander Corrie had been unanimously elected as the first Grand Master of the Queensland United body, inasmuch as he was a Tasmanian and was still a member of a Tasmanian Lodge. He had done yeoman services for the Craft in general during his Masonic career, and more particularly when occupying the position of District Grand Master under the English Constitution in Queensland.

In concluding his address the Grand Master said that he reminded the Brethren that there was a great feeling of unrest prevailing throughout the world, which, at a time when history was in the making, they as Freemasons, had a great responsibility on their shoulders, belonging as they did to an institution whose aims and ideals should assist to rigidly maintain that state of law and order which was necessary to make conditions of life better than they were. Masonic ideals should be carried outside their Lodge Room into their lives as citizens and every Lodge should be a training school for loyalty, for good citizenship, for State Welfare, for national prosperity and for world brotherhood and thus assist in bringing about that desirable end -

"When each man finds his own in all men's good and all men work in noble brotherhood, breaking their mailed fleets and armed towers, and ruling by obeying nature's powers and gathering all the fruits of earth and crowned with all their flowers".

Very Worshipful Bro. Rev. W. Hooker, Grand Chaplain, delivered the Oration at the Dedication of Ubique Lodge, Glenorchy, at the Masonic Hall, Hobart. He said, in part, he had chosen for his subject 'Ubique' embodied in the name of their Lodge. "Ubique" means "everywhere" and denotes at once "Masonry Universal". When they spoke of Masonry being everywhere, they meant more than the fact that it was spread over the whole of the earth - as it most certainly was. Forming one vast society of free-men, held together by voluntary obligations, it covered the whole globe, so that when they travel to Egypt, or India, or Italy, or England, or America, or the Islands of the Sea, from London to Calcutta, from Sydney to Chicago, in all civilised lands, and among people of every creed, Masonry is to be found and everywhere it upholds all the redeeming ideals of humanity, making all good things better for its presence. Truly their Order was ubiquitous, it was world-wide, and surely they may claim for it, that wherever it flourished and was allowed to build freely after its Divine design, liberty, justice, education and true religion flourished, and where the spread of Masonry was hindered, those things suffered in consequence. But world-wide as their Order was in its outward and visible form of Lodges consecrated as the Ubique Lodge was consecrated that evening, what may be called the spirit of Masonry goes still wider and deeper. And it was that unseen part of Masonry on which he wanted to lay stress. All the Lodges of the world would not count at all for the uplifting of mankind and for breaking down of artificial barriers of creed and class, unless there was pervading all their Ritual and all their ceremonies the true spirit of Masonry. It was that spirit upon which their Order was founded. It was that principle that gave life to their ceremonies, the three-fold principle of brotherly love, relief and truth. But having such a strong and sure foundation, it was no wonder it was the most wide-spread of all Orders of men, as it toiled for liberty, friendship and righteousness, binding them by solemn Vows to right action, and uniting them on the level basis of truth.

They were sometimes taunted with being nothing but a secret society, where men met for social purposes but they who held such views could know nothing of the spirit of Masonry which animated their Order. They had secrets, certainly, which kept inviolable from the outside world, but they could safely say that the tenets they all held and the doctrines they taught, were no more secret than the sun, which diffused light and warmth upon all mankind. The teachings of Freemasonry were ubique, or everywhere. Truth, call it Masonic truth, or by any other name, was the same the world over. It was not restricted to Masons, or to any class of men.

If one were to ask "what is truth?" they could simply say it was the knowledge of God, the Master Builder, in whom they lived and had their being. And should they ask, how was their knowledge obtained? They may say, just as they got to know a human being, by listening to His words. It was sadly evident, as they went through life, that what guided and ruled many of their lives was what their neighbours thought of them. It was good in some ways that they should copy and emulate the good deeds of others, but they could easily be deceived and deceive others, but if they tried to deceive God they were conscious of utter failure because the All-seeing Eye was "ubique" and could pierce through all disguise. So then, Brethren, his message was simply to live in the consciousness that the All-seeing Eye, whether they were building, planning and designing, digging foundations or laying the coping stone in its place, let them be ready to look up into the Eye of the Master Builder for approval.

At the Annual Communication of 25th February 1922, steady progress of the Craft in Tasmania was reported. Besides the establishment of Ubique Lodge No.35, Roland Lodge, No. 36, at Sheffield, Empire Lodge, No.37, at Launceston and Pacific Lewis Lodge, No. 38, had been opened during the year. Also a Charter had been approved for Merton Lodge, No.39 at Campbell Town. Two further petitions were being considered, one for Exeter and one for Lindisfame.

The Masonic Library at the Grand Secretary's Office had been catalogued and a Library Committee had been appointed who had drawn up rules under which books may be borrowed.

Recommendations were made for amendments to the Book of Constitutions.

1. to the effect that the proposer of a candidate should have personal knowledge of a candidate for a period of not less than one year and was prepared to vouch for his character and fitness to become a Freemason;
2. in the case of a candidate who had not been resident in Tasmania for a period of two years immediately preceding that date of his proposal, the Grand Secretary should notify the Grand Secretary of the candidate's previous State of residence to obtain a report on his character and fitness;
3. Committees of Enquiry should be set up by Lodges to enquire into the character and fitness of every candidate.

Amendments to the Constitutions on the lines indicated were subsequently passed by Grand Lodge.

Among several resolutions passed by Grand Lodge were some interesting ones worthy of note. One was that in the opinion of Grand Lodge, no public reply should be made to any outside attack on Freemasonry.

Another was that Grand Lodge discouraged the wearing of regalia at Masonic funerals and in public.

The President of the Board of General Purposes, in commenting on a motion relating to initiations said that at the current time when there was a great influx of candidates seeking admission to Masonry, it was felt in Australia and elsewhere, that because the clamour for admission was greater than usual, they should be especially careful to guard their portals.

Most Worshipful Bro. H.L. D'Emden who had been re-elected for a further term, was duly installed, proclaimed and saluted. In his address he mentioned the splendid increase in membership in all directions, but said that mere numbers were not the mark at which to aim, unless it was understood that initiation was but a small part of the work on hand to make a man a Mason.

While they welcomed new members in their ranks they must not relax in the direction of retaining those already in the Craft by the discussion of Masonic history and principles of the Order in their Lodge meetings, for short periods, whenever possible.

As an act of thankfulness to the Great Architect for Peace, Launceston Lodges had donated 250 to assist in the establishment of a Home for Boys in that City.

The Grand Master said they extended their congratulations and best wishes to the Governor of Victoria, the Earl of Stradbroke, on his election as Grand Master of that Jurisdiction. He hoped the Grand Lodge of Tasmania would be represented at the Installation on 15th March next.

He welcomed the new Officers to positions in Grand Lodge and noted that they were losing one or two Officers who had given yeoman service in the past. Although the latter had ceased to occupy important positions, he was sure their interest would not diminish and that their services would always be placed at the disposal of Grand Lodge when needed.

They must remember that Freemasonry is the oldest and most conservative organisation in the affairs of men and they must endeavour to preserve it as it was handed down to them from time immemorial. They should be proud of the fact that in all ages Freemasonry had attracted to its ranks men who were or are pre-eminent in all walks of life and whose example had ever exercised an influence towards the uplifting of human character. But when all was said and done, as to what Freemasonry had been in the past or what it may be in the future, it was of little use to them individually unless they wove its principles into the warp and weft of their daily lives.

During the six months leading up to the half-yearly communication of 26th August 1922, three new Lodges had been consecrated. They were Lodge Merton, No. 39, at Campbell Town; Lodge Loyalty, No.40, at Hobart, and Kingston Lodge, No.41. The Grand Master also acceded to the petitions to issue Charters at Exeter and Lindisfame, as soon as suitable Lodge Rooms were provided.

The Book of Constitutions had been reprinted embodying a number of recent amendments.

Their esteemed Right Worshipful Bro. John Hamilton, P.D.G.M., attained his 88th birthday on 11th July. A letter, signed by the Grand Master, the President of the Board of General Purposes and the Acting Grand Secretary, was sent to him expressing hearty congratulations and best wishes of the Craft in Tasmania.

A recommendation of the Masonic Conference held in Melbourne, in regard to non-admission of "maimed" or "blind" candidates was not adopted by the Grand Lodge of Tasmania. Right Worshipful Bro. Claude James, who seconded the motion, referred to the existence of a Blind

Lodge in London called "Lux in Tenebris" and also to the fact that suitable blind candidates had been admitted in many cases, to English Lodges.

About some items of interest mentioned by the Grand Master in his address, he said during a lengthy tour of the northern part of the State he had dedicated Masonic Halls at Scottsdale and Ulverstone and had laid the Foundation Stone of a Masonic Hall at Exeter in the Tamar Valley. Membership had increased during the half-year by 189. The records of Grand Lodges throughout the world showed large additions to membership of Lodges. It was somewhat difficult to point to any particular reason for the increases, but the desire for membership should make them most particular in opening their portals only to those who were worthy and who would reflect credit on the Craft.

A Special Grand Lodge Meeting was called for 4th October 1922 for the purpose of laying the Foundation Stone for a new Temple for Emu Lodge, Burnie.

One of the first acts of Grand Lodge at the Annual Communication at Launceston on 24th February 1923, was to pass a motion of sorrow at the sudden death of Right Worshipful Bro. Charles Ramsay. Very Worshipful Bro. A.V. Steer, who seconded the motion said that it was well known that he was intimately associated with the late Bro. Ramsay, whose work for Masons on the North West Coast, as well as other parts of Tasmania, had been done whole-heartedly. Bro. Ramsay would go out of his way in order to further Freemasonry in any way he could. On the North West Coast there was a void which he did not think would ever be filled. Bro. Ramsay was known to every Mason in the district and his friendship was such that when one could call him friend it was something to be proud of. He carried that friendship both inside and outside the Lodge. It was quite impossible to put into words the thoughts which would adequately express their emotion and their appreciation of the valuable services rendered by the late Bro. Ramsay.

Most Worshipful Bro. H.L. D'Emden, having been unanimously re-elected Grand Master, was duly installed, proclaimed and saluted. He then announced the appointment of Most Worshipful Bro. Claude James as Pro-Grand Master and Right Worshipful Bro. Sir Elliott Lewis as Deputy Grand Master.

The Grand Master said he was pleased to see the increase in contributions from Lodges for the Benevolent Fund. It was anticipated that the Board, with the increased revenue, would be able to deal more generously with applicants for relief.

He deprecated the publication of particulars regarding their ceremonies in the press. The matter of publicity was one that had been referred to the Board of General Purposes for serious consideration. In the meanwhile he asked Lodges to refrain from publishing information concerning their meetings.

He had received a visit from Right Worshipful Bro. Blair-White, P.G.W., their representative near the Grand Lodge of Ireland, who told him that Freemasonry in Ireland was making rapid strides in all directions, in spite of the disturbed state of the country.

He regretted having lost the services of the Pro. Grand Master, Most Worshipful Bro. R.S. Scott, who had been so valuable in aiding the administration of Grand Lodge affairs. He wished him many years of quiet happiness in his retirement. In his appointment of Right Worshipful Bro. Claude James to the vacant position, he felt he had made a wise choice and that he would render long and loyal service to the Craft. Bro. James had already served in Grand Lodge in various capacities and had been Grand Warden in 1916 and 1917. He had given up a considerable amount of time to aid the deliberations of the Board of General Purposes. Right Worshipful Bro. R. Flack-Ricards also did not wish to continue in Office. As his successor he had appointed Right Worshipful Bro. Sir Elliott Lewis to the vacant position of Deputy Grand Master. He had been Grand Registrar at the inception of Grand Lodge and Grand Warden in 1895. His knowledge of Masonic Law and Jurisprudence should be of inestimable value to Grand Lodge.

A special meeting of Grand Lodge was called for 17th March 1923 for the purpose of Dedication of the Masonic Temple for Emu Lodge at Burnie.

Some points made by the Grand Chaplain (Worshipful Bro. Rev. W.G. Thomas) in his Oration for the occasion were that there had been times when owing to the nature of their surroundings or circumstances a temporary home had to be found for assemblies of Brethren, in which the ancient customs and established usages of the Order were maintained with as much dignity and decorum as possible. But always there had been a desire that the Lodge would eventually find its home in a building set apart for the service of Freemasonry.

Such an experience had been theirs in Emu Lodge and after 27 years of existence in a temporary abode they had come to their own Masonic Home at last with feelings of great joy and gladness.

Another significant occasion on the North West Coast was the laying of the foundation stone for a new Masonic Temple for Poulett Lodge at Wynyard on 24th March 1923.

A petition had been received for a new Lodge to be established at Bushy Park, Glenora. The foundation for a new building was laid by the Grand Master on 16th June and Brethren interested showed commendable self-reliance in the preparation of their new Lodge.

Plans were also approved for a Masonic Building at Fingal and also the construction of a building at King Island was being considered.

On Anzac Day, 25th April 1923, a new Lodge designated the Tasmanian Naval and Military Lodge, No. 43, T.C., was consecrated at Hobart by the Grand Master.

On 11th July their esteemed Grand Secretary, Right Worshipful Bro. John Hamilton, P.D.G.M., celebrated his 89th birthday and was warmly congratulated by Brethren.

Co-Masonry had been reported in the State and a circular on the subject had been issued by the Board to all Lodges in the Jurisdiction.

The Freemason's Hall Company at Hobart was able to pay off the mortgage which had for so long encumbered their building and it was hoped that with increasing prosperity the matter of more commodious premises being urgently required would receive attention.

At the consecration of the Tasmanian Naval and Military Lodge, No. 43, at Hobart, on 25th April, 1923, the Grand Chaplain, Very Worshipful Bro. Rev. H.B. Atkinson said that there was a great difference between the present and any other consecration ever held in Tasmania, in that the very name "Naval and Military" was itself full of interest and inspiration. To every worthy citizen of the Empire the name begat thoughts of romance and chivalry. The beginning of the Navy and the Army went far back in the pages of history and there were men prepared to do and die for that which the Services stood for.

In those far off days, those men set a standard of honour and devotion to duty which had never been lost sight of, but which had rather gained in credit and renown as the years had passed. There could be no happier union of traditions than those which were brought together that evening - the traditions of Freemasonry combined with those of the Navy and Army of the British Empire.

He asked the members of Naval and Military Lodge not to forget those things which Anzac Day meant. He asked them to bring to their interpretation of Freemasonry those characteristics of the services to which they belonged.

The new Lodge Room for Glenora Lodge, No.44, had been completed and the Ceremony of Dedication took place on Saturday, 24th November 1923.

The next Annual Communication took place at Hobart on Saturday, 23rd February 1924. The President of the Board of General Purposes mentioned that the handsome and commodious building at Glenora, costing over 1,000 had been provided through the energy and generosity of the Brethren, without any assistance by way of any loan from Masonic funds. The first Worshipful Master installed was Worshipful Bro. Robt. Dixon.

Plans for a new Temple for Nugara Lodge at King Island had been approved.

Also a Petition had been approved for a new Lodge at Bellerive, to be known as Lodge Clarence - subject to a suitable building being provided by the petitioners.

The Ritual Sub-committee, who had been considering a Uniform Ritual for Tasmania, had submitted their report and made the following recommendation - "that failing the adoption of a Uniform Ritual for Australia, the Grand Lodge of Tasmania adopt the Ritual of the Victorian Constitution with such alterations and additions as may be desirable".

The Acting Grand Secretary submitted some interesting statistics showing the growth of Freemasonry under the Grand Lodge of Tasmania during the 30 years of its existence:

At 30th June 1891 - 19 Lodges with 923 membership

At 31st December 1908 - 26 Lodges with 1371 membership.

At 31st December 1919 - 28 Lodges with 1942 membership

At 31st December 1921 - 32 Lodges with 2494 membership

At 31st December 1922 - 36 Lodges with 2827 membership

At 31st December 1923 - 38 Lodges with 3112 membership

Most Worshipful Bro. Henry L. D'Emden was re-elected and Installed as Grand Master. He re-appointed Most Worshipful Bro. Claude James as Pro. Grand Master, and Right Worshipful Bro. Sir Elliott Lewis was re-appointed Deputy Grand Master.

The Grand Master was also pleased to confer the rank of Past Deputy Grand Master on the President of the Board of General Purposes, Right Worshipful Bro. Frank P. Bowden.

He said, that while congratulating the newly elected Officers of Grand Lodge, it was fitting that he should give recognition of the splendid services rendered by those who were retiring. He especially mentioned past Senior Grand Warden, Bro. H.U. Wilkinson. They were also losing the services of their Grand Chaplain, Right Worshipful Bro. the Rev. H.B. Atkinson. He had rendered great assistance at ceremonies of Consecration, Dedication and Installation, and in his new capacity of Archdeacon, he had asked him to accept the position of Grand Inspector of Lodges.

The Grand Secretary, Right Worshipful Bro. John Hamilton in his 90th year of age, still took a deep interest in Grand Lodge affairs.

On 16th January they were favoured by another visit by Right Worshipful Bro. Dr. Goddard, who lectured at the Lodge of Instruction. His exposition of some of the principal features of the Third Degree was well received by the Brethren. The Grand Master expressed his regret that they had not yet succeeded in establishing a Lodge of Research. He hoped that in the not too distant future such a Lodge could be inaugurated.

A Masonic Temple was dedicated at Wynyard for Poulett Lodge, No. 18, T.C. by the Grand Master.

At the half-yearly Communication of 23rd August 1924, Grand Lodge mourned the death of Most Worshipful Bro. R.R. Scott, Past Grand Master. He had been initiated in a Victorian Lodge and on moving to Tasmania joined Lodge of Hope, No. 618, E.C. (now No. 5 T.C.) in 1882 and became its Worshipful Master for 1886 and 1887. He was elected Senior Grand Deacon in the Tasmanian Grand Lodge in 1893, Junior Grand Warden in 1894 and Senior Grand Warden in 1895. In 1920 he was appointed by the late Grand Master as Deputy Grand Master, and was appointed Pro. Grand Master in 1921 and 1922 an overall period of 42 years in Freemasonry.

Right Worshipful Bro. L.J. Abra, P.S.W., spoke feelingly on the late Brother whom he had known intimately for a considerable number of years. He said no Brother more earnestly sought to promote good fellowship and harmony among the Brethren than Bro. Scott.

On Sunday, 17th August 1924, their beloved Grand Secretary, Right Worshipful Bro. John Hamilton, P.D.G.M. passed away in his 91st year of age. Every member in Tasmania lamented the loss of one so respected and loved and who had been such an active member of the Order for a very lengthy period.

Very Worshipful Brother W.H. Strutt, Acting Grand Secretary, was appointed to the vacancy of Grand Secretary.

Most Worshipful Bro. Claude James said Right Worshipful Bro. Hamilton had lived to a ripe old age. During the whole of his life he had set an example that they all might strive to follow. For thirty years he had been their highly esteemed Grand Secretary and for sixty-four years a member of the Craft. No one who had come in contact with him during those years had but learned to respect and love him.

The President of the Board of General Purposes reported that the Board had approved plans for the conversion of an old Church building in Bellerive into a Lodge Room for Lodge Clarence, shortly to be consecrated. Also approval had been given for additions to the Temple at Latrobe for Lodge Concord.

Membership of City Lodges had increased so rapidly that it had been found desirable to found another "Lewis" Lodge. A Charter had been granted to Lodge Harmony, No. 45 T.C., sponsored by Rechab Lodge.

On 27th March, a large number of Brethren from the British Fleet, then in the harbour, attended a meeting of the Tasmanian Operative Lodge. The occasion would long be remembered with pleasure.

Ubique Lodge on 17th May was visited by officers and members of Empire Lodge of Launceston who carried out the work of the evening. It was the first occasion upon which their northern Brethren had visited a Lodge in the South for such a purpose.

A special meeting of Grand Lodge was convened on 20th September 1924 for the purpose of dedicating a Temple for Lodge Clarence at Bellerive. Also, on 20th October the Foundation Stone of Ubique Lodge's Temple was laid.

The Annual Communication of 28th February 1925 was held at Launceston. There was little except routine matters on which to report. Most Worshipful Bro. H.L. D'Emden was re-elected and installed as Grand Master and Most Worshipful Bro. Claude James and Most Worshipful Bro. Sir Elliott Lewis were re-appointed Pro. Grand Master and Deputy Grand Master respectively.

The news of the death of Sir William Ellison-Macartney in December was received with general regret.

Lodge Clarence was reported to be progressing favourably and the Masonic Temple for Ubique Lodge was practically completed and would be consecrated in the following month.

A very impressive memorial service, arranged by Tasmanian Union Lodge, was conducted on 11th September, for the late Right Worshipful Bro. John Hamilton.

The Masonic Temple for Ubique Lodge was dedicated on Saturday 21st March 1925. On 28th March the Foundation Stone for a new Temple for Lord Carrington Lodge at Fingal was laid.

On 10th July 1925, Right Worshipful Bro. A.V. Steer, Senior Grand Warden died. Since the demise of the late Right Worshipful Bro. Ramsay, Bro. Steer had carried out Installation duties on the North West Coast. Mersey Lodge and the Craft had lost two of their most distinguished Masons. Their heart-felt sympathy went out to Mrs. Steer, their two little girls and his mother.

Right Worshipful Bro. W.G. Bowtell was appointed to the office of Senior Grand Warden to fill the vacancy that had occurred. Remarking on the excellent work that Bro. Bowtell had done, the Grand Master said that among many other things he had been instrumental in starting two new Lodges, namely Victory and Clarence, for both of which he had been Foundation Worshipful Master.

A petition had been received by the Board for a new Lodge at Burnie, to be known as Burnie Rechab, No.47. It had been sponsored by Emu Lodge, No. 23 T.C. A petition for a new Lodge at Glenorchy was also being considered.

In regard to the Board of Benevolence, owing to increased applications for relief during the previous half year, income had barely been sufficient to meet demands and the Board recommended the introduction of a fee of two pounds two shillings for every Initiate, payable to the Benevolent Fund. A Commonwealth War Loan of 4 1/2%, due in December 1925, had been converted to a new 5 1/2% loan currently being floated, thus securing an additional 1% p.a. in interest.

At the Annual Communication of 27th February 1926, held at Hobart, the President of the Board of General Purposes, said that the death had occurred on 25th December of Most Worshipful Bro. J.H. Room. He had been a prominent figure and a vigorous worker in Grand Lodge for many years. Failing health had latterly deprived us of his active service, but the recollection of his charming personality and genial disposition would always remain a pleasant memory to the Brotherhood.

Most Worshipful Bro. D'Emden said that Most Worshipful Bro. Lieut. Colonel Room had been a Pro. Grand Master of the Tasmanian Province of the Grand Lodge of Scotland, prior to the setting up of the Tasmanian Grand Lodge. It was largely through his instrumentality that Lodges in all parts of the Jurisdiction working under the Scottish Constitution, joined in the movement of founding their Grand Lodge of Tasmania.

Recommendations emanating from the Masonic Conference held in Adelaide in April 1925 were put to Grand Lodge for consideration by Most Worshipful Bro. Bowden. Some of the more notable ones were:-

Uniformity in modes of recognition - the desirability of uniform signs, tokens and words in the various degrees.

Qualifications of candidates - the necessity of most stringent enquiries and written reports on the qualifications of candidates for initiation prior to the taking of the ballot and that consideration be given to the financial position of a candidate.

Lodge meeting places - the necessity of brethren meeting in suitable rooms or buildings.

Minimum fees and dues - that the minimum fee for Initiation be ten pounds ten shillings and that Lodges fix their annual contributions at such an amount as to cover expenses without taking Initiation fees into consideration.

Most Worshipful Bro. Claude E.W. James - 1926 - 1928.

Most Worshipful Bro. Claude Ernest Weymouth James M.H.A., having been elected Grand Master for the ensuing year, was installed on 27th February 1926.

The Grand Master appointed Most Worshipful Bro. F.P. Bowden as Pro. Grand Master and Right Worshipful Bro. L.J. Abra as Deputy Grand Master whilst the rank of Past Grand Warden was conferred on the Grand Secretary, Very Worshipful Bro. W.H. Strutt.

The new Masonic Temple at Fingal for Lord Carrington Lodge was dedicated on 17th April 1926.

At the half-yearly Communication of 28th August 1926, the Immediate Past Grand Master was presented by the Grand Master with an Illuminated Address, enclosed in a Tasmanian Oak Casket, together with a cheque. A dinner service was presented for Mrs. D'Emden. Most Worshipful Bro. James said that during the five years of Most Worshipful Bro. D'Emden's reign there had been a record growth of numbers of members in the Jurisdiction and in the number of new Lodges.

The Grand Master said another historical event which had taken place was the consecration of Hutchin's Old Boys' Lodge, No. 48, at Hobart on 3rd August 1926. Starting with 51 foundation members and with the tradition of a Public School whose "Old Boys" had taken and were taking no small part in the public and private life of the State, the latest addition to Tasmania's Roll of Lodges had a bright future before it. The first Worshipful Master, Very Worshipful Bro. J.P. Clark, Grand Registrar, had established something of a record in that Hutchins Old Boys' Lodge was the third Lodge in the jurisdiction of which he had been a Worshipful Master.

The Grand Chaplain, Very Worshipful Bro. Rev. S.H. Hughes gave the Oration at the Consecration of the Lodge.

He said, that there was surely a special note to be struck when they remembered the motives which presumably influenced those who petitioned the Most Worshipful Grand Master to form the new Lodge. The new Lodge was not simply an overflow from an older Lodge, but was to consist of men who looked back with pride to an Institution with which they were privileged to be connected in the past. Hutchins School was opened on 3rd August 1846 and for the past 80 years had played a conspicuous part in the scholastic world of Tasmania. Many of their leading men in all professions and in all ranks of society, can look back with thankfulness to the days spent at their Old School - days in which they were learning lessons, not only in scholastic lore, but also those lessons of truthfulness, fidelity and honour - lessons very much akin to those they learned in the Masonic Craft. Some of the old Boys, remembering perhaps the friendships formed there, had thought that those friendships and associations might be knit in a closer bond in a Masonic Lodge named after the old school. That night they were rejoicing in the consummation of that idea.

He wanted, very briefly, in accordance with the request of the Most Worshipful Grand Master, to remind them (and himself) of those principles on which their Order was founded - namely brotherly love, relief and truth. If those principles were faithfully adhered to they could raise the whole tone of the State.

Very Worshipful Bro. Hughes said he was never a "Hutchins Boy" but was an old "High School Boy" and great and keen was the friendly rivalry between the two "Old Schools". He remembered one period of their rivalry. Year after year Hobart High School beat Hutchins at cricket. But they came up smiling after each defeat until at last the tide turned and they won. He remembered too, how heartily they cheered them for the pluck with which they stuck to their task until they achieved victory. He believed the same spirit which had animated those boys more than 40 years previously would animate the founders of the new Lodge and their successors, in overcoming all difficulties that may occur. May they all, then and henceforth, determine to put into practice those three principles of their Order, and may they by God's Almighty Grace develop not only in the members of the new Lodge, but in them all, such purity of life and conduct as may fit them thereafter to take their place in the Grand Temple above where the Blessed ever dwelt in Eternal Peace.

At the Annual Communication of Saturday, 26th February 1927, the President of the Board of General Purposes said that in order that members of Grand Lodge might know exactly how things stood in regard to the Ritual for Tasmania, he thought it advisable to give the following information on how exactly progress was being made. It was at the Annual Communication of 21st February 1921 that it was agreed that the Emulation Working, with the addition of the "Explanation of the Mode of Preparation" was the only ritual authorised by Grand Lodge.

Plans had been approved for a new Temple at Franklin and the building was in the course of erection. Huon brethren hoped to have it completed in time for the Annual Installation in March (the Foundation Stone had been laid by the Most Worshipful Grand Master on 27th November 1926)

Further to the efforts to evolve a "Ritual for Tasmania", Grand Lodge subsequently passed a motion "that the question of a uniform ritual for Tasmania be referred to the next meeting of the full Board of General Purposes for consideration.

There were many comments put forward by Grand Lodge members on the matter, but one such comment seemed to sum up the feeling - "as it was practically impossible to get a uniform ritual for Australia, as some Grand Lodges would not give way, they should endeavour to get uniformity in their own State".

The Grand Master said he had the privilege during a visit to Melbourne in November, of being present, on invitation, at the Installation of the Governor of that State, Worshipful Bro. Lord Somers, as Master of United Service Lodge. (He was later elected Grand Master of the Grand Lodge of Victoria on 16th March 1927).

During the current month (February 1927) the Lodge of Hope, No. 4 T.C., celebrated its 75th Anniversary. Several functions were organised, one of the most notable being a Masonic Service held in St. John's Church, Launceston, on the afternoon of Sunday, 6th February, when a large number of Brethren and their friends and families heard a very fine address delivered by Worshipful Bro. Right Rev. R.S. Hay, Bishop of Tasmania.

The Grand Master conferred Past Grand Rank on three worthy Brethren for long and loyal services rendered. They were Right Worshipful Bro. James Scott, P.G.W., to Past Deputy Grand Master; Right Worshipful Bro. R.G. Meek, Past President Board of General Purposes, to Past Deputy Grand Master, and Very Worshipful Bro. R.H. Lord, Past Grand Treasurer, to Past Grand Warden; also Worshipful Bro. A.R. Wiseman, Past Grand Treasurer, to Past Grand Warden. Most Worshipful Bro. Claude James was announced by the Pro. Grand Master, Most Worshipful Bro. Bowden, as the Grand Master Elect.

Grand Lodge was called off and resumed again at 7.00 p.m., Most Worshipful Bro. Bowden assuming the Chair. The Grand Master of Victoria, Most Worshipful Bro. W.P. Rice and Grand Lodge Officers were then admitted. The Pro. Grand Master extended to the visitors from Victoria a hearty welcome and asked the Most Worshipful Bro. Rice to accept the gavel and to conduct the Ceremony of Installing the Grand Master Elect. With the Grand Director of Victoria in charge of proceedings and the Victorian team in their places, Most Worshipful Bro. James was admitted and duly installed.

The Grand Master announced that he had re-appointed Most Worshipful Bro. Frank P. Bowden as Pro. Grand Master and Right Worshipful Bro. L.J. Abra as Deputy Grand Master. Other Grand Lodge Officers invested were Right Worshipful Bro. R.V.W. Green as Senior Grand Warden, Right Worshipful Bro. W.A. Downie as Junior Grand Warden, Very Worshipful Bro. P.J. Clark, as Grand Registrar, Very Worshipful Bro. Wilson J. Bailey, as President of the Board of General Purposes; Right Worshipful Bro. W.G. Bowtell, as President of the Board of Benevolence; Very Worshipful Bro. F.H. Atherton, as Grand Inspector of Lodges; Very Worshipful Bro. G.E. Wall, as Assistant Grand Inspector of Lodges; Worshipful Bro. F.C. Crawford as Senior Grand Deacon; Worshipful Bro. H.V. Biggins as Junior Grand Deacon; Very Worshipful Bro. A. Batten, as Grand Superintendent of Works; Worshipful Bro. Russell Harris, as Assistant Grand Director of Ceremonies; Worshipful Bro. Les Tapping as Grand Sword Bearer; Bro. S. Joscelyn as Grand Organist; Worshipful Bro. L.L. Steer as Grand Pursuivant; Bro. C.J. Edwards as Grand Trumpeter, and Worshipful Bros. P. Duff and J.H. Bastick as Grand Stewards.

Right Worshipful R.G. Meek, P.D.G.M. who was in England, had been authorised to represent the Grand Lodge of Tasmania at the Ceremony of laying the foundation stone of the Masonic Peace Memorial Building in London, on 14th July 1927.

The Centenary of Operative Lodge No. 1 T.C. was due to be celebrated in 1935; and it was resolved that a sub-committee, consisting of the Grand Master, the Pro. Grand Master, the

Presidents of the Board of General Purposes and Benevolence, the Grand Secretary and the Deputy Grand Secretary and six members representing Country Lodges, be appointed to collect information and devise a scheme for the establishment of a Fund to celebrate a century of freemasonry in Tasmania at this time.

It was resolved that the next Annual Communication would be held at Ulverstone on Saturday, 25th February 1928 and the Grand Master expressed his pleasure at the decision. Hitherto the Annual Communication had been held alternately in Hobart and Launceston, but he had long been of the opinion that Grand Lodge should meet periodically in other centres.

At the Annual Communication held at Ulverstone on Saturday, 25th February 1928, Very Worshipful Bro. Wilson Baily, President of the Board of General Purposes, reported that Nugara Lodge on King Island would soon be housed in its own Temple.

The Centenary Fund Sub-Committee in submitting an interim report said that -

- (1) the Fund be established to fittingly celebrate the Centenary and the Fund should be known as the Tasmanian Freemasons' Centenary Fund;
- (2) that all Lodges contribute 2/- per member, per half-year, up to and including 1934, to be devoted to the said Fund;
- (3) it was estimated that the levy with interest, should realise approximately 6,000 pounds and with the view of raising a total of 10,000 pounds it was suggested that Lodges and Brethren be invited to make additional voluntary contributions;
- (4) that the total sum received be allocated one half to the Grand Lodge Benevolent Fund and one half to such charities as Grand Lodge may from time to time decide.

The Report of the Ritual Committee was received and it was resolved that it be submitted to Grand Lodge with the suggestion that it be distributed to all Lodges for consideration and comment, such comments to be submitted in writing to the Ritual Committee.

Most Worshipful Bro. Claude James had been re-elected Grand Master. He was duly installed, proclaimed and saluted as Grand Master for Tasmania in accordance with ancient custom.

An invitation had been received for a representative from the Grand Lodge of Tasmania to attend the consecration of the Tasmanian Reunion Lodge in Melbourne on 9th March. The members of the Lodge would be drawn from those who had been members of the Craft in Tasmania. The Master Elect was Worshipful Bro. A.E. Lindus, a Past Master of St John's Lodge, Launceston.

The Foundation Stone of a new Temple for Roland Lodge, No. 36 T.C., at Sheffield, was laid on 11th August 1928.

At the half-yearly Communication of 25th August 1928, it was reported that petitions had been received for two new Lodges at Launceston, namely St Andrew Lewis Lodge, No. 49 T.C. and Army and Navy Lodge, No. 50 T.C. The issue of the necessary warrants was approved by the Grand Master and the Consecration Ceremonies took place on 5th July and 16th July respectively.

Most Worshipful Bro. Lord Stonehaven, Governor-General of the Commonwealth of Australia was installed Grand Master of the United Grand Lodge of N.S.W. A delegation of Tasmanian Grand Lodge Brethren, headed by Most Worshipful Bro. F.P. Bowden, ably represented the State.

The Grand Master announced the death of the Marquess of Lincolnshire who, as Lord Carrington, Governor of New South Wales and Grand Master of the Grand Lodge of New South Wales, played such a prominent part in the inauguration of the Grand Lodge of Tasmania and was the Installing Master of their first Grand Master, Most Worshipful Bro. the Rev. Poulett-Harris. Lord Carrington had conferred on him Honorary membership of the Grand Lodge of Tasmania in recognition of his services at its inauguration. He had been a member for over 37 years. The greatest grief of his life was the loss of his only son, Lord Wendover in 1915, during the War, leaving no heir. The Marquessate and the Earldom thereby became extinct. His memory would be preserved in the name of Lord Carrington Lodge.

Right Worshipful Bro. Frank Davies, P.D.G.M. of Victoria and Grand Representative of Tasmania since 1894 died in April 1928.

A special meeting of Grand Lodge was held at the Freemasons Hall, Hobart, at 8.00 p.m. on Tuesday, 29th January 1929, to welcome the Most Worshipful Grand Master of the United Grand Lodge of N.S.W., Lord Stonehaven on the occasion of his first visit to the Grand Lodge of Tasmania.

Most Worshipful Bro. Frank P. Bowden - 1929 to 1931

Most Worshipful Bro. Frank Prosser Bowden became Grand Master at the February 1929 Annual Communication.

The report of the Special Committee to draw up a Ritual for Tasmania, having been approved by the Board of General Purposes, was submitted to Grand Lodge. The Ritual in question was very similar to the working customary in Tasmania for many years and its adoption as the standard for the Jurisdiction would undoubtedly be a great advantage and help in securing uniformity of working.

In regard to the coming celebration of "A Centenary of Freemasonry in Tasmania" in 1935, the Board had granted further time to the "Historical Section" Committee to enable it to bring in its report, as some Lodges had not supplied the information required.

The newly installed Grand Master mentioned that it had been a great pleasure to him to offer the important position of Pro. Grand Master to Right Worshipful Bro. L.J. Abra. Right Worshipful Bro. Abra's work for the Craft had been prominent and self-sacrificing for many years past and he counted himself fortunate in having his able assistance. In the appointment of the Deputy Grand Master Rt. W or. Bro. Archdeacon Atkinson, he said that perhaps he had broken new ground. It had long been the custom for appointments of Pro. Grand Master and Deputy Grand Master to be confined to Brethren resident either in Hobart or Launceston. In his judgment, the progress of Freemasonry in the Jurisdiction had reached the stage when the numbers and importance of the Lodges in the North West and West Coasts justified a direct representative of the Grand Master in those districts.

Right Worshipful Bro. R.G. Meek, P.D.G.M. died on 14th June 1929. The Grand Master said of the late Right Worshipful Brother that he was one who had been wholeheartedly devoted to the service of the Order. He had held the rank of Past Deputy Grand Master and also the honoured position of President of the Board of General Purposes. In 1926 he represented the Grand Lodge of Tasmania in the vast concourse of Freemasons in London, when the Foundation stone of the Masonic Peace Memorial temple was laid. His last and special duty of service was in connection with the compilation of their new Ritual. The Grand Master asked all Brethren throughout the Jurisdiction to look upon that little book as a reminder of the work Right Worshipful Bro. Meek had laid down, in such a way as to constitute a fitting tribute to the memory of a Mason who walked so worthily and humbly with his God.

During the early months of 1929, disastrous floods devastated the North, North West and North East districts of the State. Mercifully there were few deaths, but thousands were rendered homeless and much distress had ensued. The response to the relief funds in and beyond the State was prompt and generous. The Board of General Purposes contributed 250 pounds to the general Distress Fund and a special Freemasons' Flood Relief Fund was established, to which the Board of Benevolence allotted 500 pounds. Most Worshipful Bro. Abra and Right Worshipful Bro. Bowtell visited the stricken areas and arranged immediate relief for Brethren.

The Grand Master, in conclusion, said he had one thought to leave with them. In all their lives certain events mark milestones. When a Mason is elected Master of his Lodge, his thoughts naturally revert to his initiation, and at every succeeding period of his career he feels naturally drawn to the time when he first saw the light. It was often good to go back to the beginning of things and on the principle of putting first things first, he directed their attention to the sure foundation on which their Order was founded. They remember the first working tool which was placed in their hands, was a symbol of time. A learned and very earnest Brother in their Jurisdiction said, the 24 inch gauge symbolised time and the use of time. Their teachings enjoined three duties for each and every day. He wished to emphasise the first of those duties - Prayer to Almighty God. If every Brother constantly observed that primary injunction to spend part of every day in prayer, they need have no fear that Freemasonry will not continue to flourish and be an uplift to the human race.

It was gratifying that many members of the Craft were among the first to render assistance to their afflicted Brethren and others who suffered from the floods in 1929. Besides contributions to Grand Lodge and public relief funds from Lodge Boards, many private Lodges, Chapters and Brethren of the Jurisdiction quickly responded to the call. Grand Lodges of New South Wales, Victoria, South Australia and Queensland and private mainland Lodges and Brethren also contributed generously.

After thoroughly combining the affected districts it was found that the total number of Masonic Flood sufferers was 73, including Brethren, mothers, widows, daughters or sisters of Brethren. They were all treated generously by the Committee of the Public Funds, and after they had received their allotment from that Fund the Grand Lodge Committee proceeded to allot the Masonic Fund which totalled 2,239.4.1.

Most Worshipful Bro. Lawrie J. Abra, 1932-1934

At the Annual Communication of 20th February 1932, Most Worshipful Bro. Lawrie James Abra was installed as Grand Master for the ensuing year. Right Worshipful Bro. Wilson Baily was appointed Pro. Grand Master and Right Worshipful Bro. Stanley Dryden, P.G.W. was appointed Deputy Grand Master.

The rank of Past Deputy Grand Master was conferred on two Brethren namely Right Worshipful Bro. W.A. Downie, President of the Board of General Purposes and Right Worshipful Bro. W.G. Bowtell, President of the Board of Benevolence. Right Worshipful Bro. W.G. Bowtell died on 28th March 1932.

It was during the half-yearly Communication of 27th August 1932 that the Grand Master made reference to the economic situation. He said that like all other Institutions the current world-wide economic situation had had its effect on their members and the Lodges in some measure had been put to the test. However, while there had been a slight increase in the number of clearances granted, he was glad to say there had not been as many resignations as anticipated. This was due largely to the fact that Lodges had carefully considered every application for a clearance and where it was found to be a case of hardship they had willingly kept Brethren on their Roll by paying their dues from their own private Lodge relief funds. Those Lodges that had taken that step were to be highly commended for their fraternal spirit of helpfulness to those who from no fault of their own, were in difficulties. He was also pleased that many of the Lodges were liberally supporting the funds of several well-known Public Charitable Institutions.

The Grand Master said of the Immediate Past Grand Master, Most Worshipful Bro. Bowden, that for over a quarter of a century he had given to the Craft of his best and that Brethren from all sections of the Jurisdiction had appointed him (the Grand Master) their Ambassador to express their feelings of goodwill, love and friendship which they entertained towards Most Worshipful Bro. Bowden. He, therefore, asked him to accept an envelope containing a cheque, as a small token of that high esteem in which he was held and for the three productive years he had spent

as their Grand Master. During the coming week his two daughters would be asked to select something tangible for his home.

Most Worshipful Bro. Bowden expressed his grateful thanks for the kind things that had been said about him and for the kindly gifts that had been presented. He very much appreciated the thought which prompted them to ask his daughters to select something for his home as a reminder of a very important period of his life.

8. Under Vice Regal Patronage

H.E. Lord Carrington G.C.M.G. Governor of New South Wales and Grand Master of the Grand Lodge of New South Wales played a prominent part in the inauguration of the Grand Lodge of Tasmania. He was the Installing Master for the first Grand Master, M.Wor. Bro. the Rev. Poulett-Harris. In recognition of his services to the Grand Lodge of Tasmania. M.Wor. Bro. Lord Carrington had conferred on him Honorary Membership of the Grand Lodge of Tasmania which he retained until his death in 1928. His memory is preserved in the name of Lord Carrington Lodge at Fingal.

The Most Worshipful Grand Master of the Grand Lodge of South Australia, His Excellency Lord Kintore K.C.M.G. was also in attendance at the inaugural installation of the Grand Lodge of Tasmania and he too had honorary membership conferred upon him.

Sir William Grey Ellison-Macartney

Four Governors of Tasmania have been associated with the craft, two of them as Grand Masters. The first of these, Sir William Grey Ellison-Macartney, is the least well known.

Sir William was initiated into Apollo University Lodge No. 357 at Oxford, on 6th June 1872 which was the eve of his twentieth birthday. This is not unusual for undergraduates at Oxford and Cambridge. He was educated at Eton and at Exeter College, Oxford and graduated Bachelor of Arts with first class honours.

From 1885 to 1903 Sir William represented South Antrim as a member of parliament. During the period 1895 to 1900 he was Parliamentary Secretary to the Admiralty, a position which enabled him to provide support for the Antarctic expedition of his brother-in-law Robert Falcon Scott. Sir William subsequently served as Deputy Master of the Royal Mint (1903 - 1913).

After serving as Worshipful Master of Lodge 482 of the Grand Lodge of Ireland, Sir William joined Lodge of Erin No. 2895 in London and became Junior Grand Warden of the United Grand Lodge of England in 1910.

Upon his arrival in Tasmania to take up the position of Governor in 1913, His Excellency was presented with an Address of Welcome on behalf of the Freemasons of Tasmania. The Grand Master of the time, Most Worshipful Brother C.E. Davies lost no time in prevailing upon Sir William to become Grand Master of the Grand Lodge of Tasmania. He joined Tasmanian Union Lodge. He was installed as Grand Master in the Hobart Town Hall on 19th February 1914. M.W. Bro Davies had been Grand Master for 18 years. Upon installing his successor he said that he hoped that placing so distinguished a brother in his place would give increased interest in the craft in Tasmania.

As Grand Master, Sir William extended his thanks to the Freemasons of Tasmania for the high honour they had done him in electing him their Grand Master. He said that the office of Grand Master demanded of the holder his sincerest devotion to the principles and tenets of the craft. They had been fortunate in their choice of those who had preceded him in the exacting office, and if in some way he would be able, with their assistance, to follow in those footsteps, he would have achieved the utmost he could hope for or desire.

H.E. M.Wor. Bro. Sir William conducted installations in Hobart and Launceston and on 23rd September 1914 laid the foundation stone of a Masonic Hall at Devonport. Upon his re-election in 1915, he noted the accuracy, intelligence and reverent spirit with which the work of the lodges was carried out. He continued to work energetically for the craft and upon re-election in 1916 he reported having visited thirteen lodges in both urban and rural centres. He had installed the Worshipful Masters of Lake, Concord, Peace, St John's, St Andrew, Tasmanian Operative, Derwent Valley, Dorset and Lord Carrington. He stated that lodges generally were in a satisfactory condition and some might be described as flourishing.

Sir William relinquished the position of Grand Master in February 1917 pending his move to Western Australia where he soon became Grand Master of the Grand Lodge of Western Australia.

Sir Ernest Clark

Early in 1934 it was recognised that His Excellency the Governor of Tasmania, Worshipful Bro. Sir Ernest Clark would be eligible for the office of Grand Master on the termination of Most Worshipful Bro. Lawrie J. Abra's occupancy of the position and it was ascertained that he would be willing to accept the responsibility of that high office. Wor. Bro. Sir Ernest Clark was duly installed on 23rd February 1935. The ceremony was carried out by M.W. Bro. Warren Kerr, Grand Master of the United Grand Lodge of Victoria. This was followed by a very busy week for all concerned. M.W. Bro. Sir Ernest Clark presided over the fourth Australasian Masonic Conference. He and Lady Clark, assisted by M.W. Bro. Lawrie Abra I.P.G.M. received the guests at a Masonic Ball in the same week.

Throughout these activities in February 1935, the spirit of gratitude was the dominant note of every meeting. A special Thanksgiving Service was held in the Town Hall on Sunday afternoon 24th February. It attracted a full audience, led by many reverend brethren, by whom expression was given to heartfelt thanks for the blessings bestowed on the Masonic activities in Tasmania over a period of 100 years.

When he opened the Australasian Masonic Conference, Sir Ernest spoke as follows:

"I hold it a great privilege to be able to welcome the delegates to this, the Fourth Australasian Masonic Conference, not only as Grand Master of the Grand Lodge of Tasmania but also as Governor of the State. During my term of office as Governor, I have had the opportunity to

welcome many eminent bodies - medical, educational, religious and social; but I need scarcely say that I have a peculiar pleasure in welcoming the Australasian representatives of Freemasonry. Apart from my affection for the Craft of which you are the heads, as Governor of the State, I needs must give a very special welcome to the representatives of a law-abiding, social, charitable and religious institution, whose beneficial effects on the State at large, I believe to be very great indeed."

The Grand Master, M.W. Bro. Sir Ernest Clark was unable to attend the Communication of August 1935 because of illness. However, the address which was read on his behalf indicated that he had given his time generously to Masonic activities. He had been able to visit 15 lodges and carry out ceremonies of installation during the first half of the year. He had also paid official visits to Lodges of Hope, Dorset and Mersey. In addition, in March, accompanied by eight Grand Lodge Officers, he attended the Installation of M.Wor. Bro. H.E. Lord Huntingfield as Grand Master of the United Grand Lodge of Victoria.

In his address to the brethren the Grand Master eulogised the Immediate Past Grand Master M.W. Bro. Abra. In doing so he spoke on his ideas concerning Masonic benevolence.

"In my first speech to you I expressed the hope that I might prove a worthy successor to Most Worshipful Bro. Abra. Daily I realise how difficult this will be. He is the exemplification of the spirit of personal charity and Masonic benevolence and possesses the knowledge of how to win men's regard, and having gained it, to keep it. In the long line of Past Grand Masters, none is more honourable than Most Worshipful Bro. Abra, to whom I wish health and strength to fulfill those many duties, Masonic and otherwise, which lie before him. One regret is that efforts which have been made to form a Grand Lodge Fund for public benevolence, have, up to the present, not succeeded. Charity which is a fundamental principle of our Order means putting others before ourselves at some sacrifice, and every effort towards this end, is, in my judgment, to be encouraged, not only in the Lodges, but in Grand Lodge. We cannot lose sight of the fact that today there are agencies and institutions, in addition to religious bodies which profess to aim at self-sacrifice and service for others, as we, for more than a century, have professed to aim. They and we will be judged by the outside world, not by what we profess, but by the success we achieve in helping our fellow men. Therefore we must use our utmost endeavours to make the result of our professions commensurate with those professions themselves. Every master had had impressed upon him the necessity for being one to whom the distressed may prefer their suit; one whose heart should be expanded by benevolence, as well as his hand guided by justice. I cannot think that the "distressed" referred to are merely those of our own Order, and as I look forward to the future over a spell of years, I see clearly that Masonry will not survive and flourish merely by the beauty of its Ritual, or even its ties of brotherhood, but according to help it affords the sick, the suffering and distressed in the world at large, outside, as well as inside the bounds of the Order. If, after further exploration of the subject we come to the conclusion that we cannot set up a "Grand Lodge General Charitable Fund", we must, through our private Lodges, and in our private lives, increasingly display that charity which should be as sacred to each of us as are the symbols and emblems of our Ritual."

At the Grand Communications held in Launceston in February 1936. Sir Ernest referred to a new appointment that was of special interest to all masons.

"It is a subject of congratulations to all Masons of Australia, as I think it is to all citizens of Australia, that Brigadier-General, His Excellency Lord Gowrie, has been appointed Governor-General. As you know he was Grand Master of South Australia for several years and shortly after his appointment as Governor of New South Wales, became Grand Master of the Order in that State. It was his intention to have been present at this meeting and with his Grand Officers to have performed the Ceremony of my Installation, for he had chosen Tasmania as the first of the States to officially tour.

It is a subject of great regret, not only to Masons, but to many other people here, that the death of our beloved King George V necessitated deferment of the visit...."

Most Worshipful Bro. His Excellency Lord Gowrie, Governor-General of Australia, was able to visit Hobart on 23rd February 1937 and in accordance with a decision of the Board, Grand Lodge presented the following address.

"May it please Your Excellency,

On behalf of the Brethren of Tasmanian Constitution of the Ancient and Honourable Fraternity of Free and Accepted Masons we beg to offer to your Excellency a welcome to our Jurisdiction and to convey our sincere congratulations on your appointment as Governor-General of the Commonwealth of Australia.

We trust that you may be given health and strength and Divine Guidance to carry out your duties, and that your tenure of office may afford you as great a measure of satisfaction as that felt by the people of Australia at your appointment.

We take this opportunity of conveying to His Most Gracious Majesty the King, through you his representative, an assurance from the Freemasons of this Jurisdiction, of their loyalty and devotion to him as Sovereign of our Great Empire."

E. Clark - Grand Master

W.H. Strutt - Grand Secretary

When he relinquished the office of Grand Master, Sir Ernest spoke as follows:

"And now I must sing my last swan song as your Grand Master, a song which is supposed to have an element of sadness in it. There is no sadness in mine, but instead there is much gratitude and much thankfulness and many pleasant memories.

I came to this Jurisdiction as I came to this State - a stranger. The Masons welcomed me actually, as well as symbolically, as a brother and during the whole time of my Governorship and Grand Mastership have heaped kindness on me. Those who might have expected the honour of being your Grand Master or of holding some other office in the Craft, stood aside and re-elected me Grand Master. One and all the Masons who have most loyally supported me in carrying out my duties, (a by no means easy task) bore with me when illness laid me aside for a short time, and you even pressed me to continue in office for another year. I decided not to accept that offer because I think no Grand Master's term should exceed two or three years. In my considered opinion, this is for the good of the Craft, however eminent the services of the Grand Master maybe I also felt that I could no longer stand in the way of those eminent Tasmanians who have in the past rendered such service to our Order.

I have nothing but pleasant memories of my two years of office. The Grand Lodge Officers, especially the permanent officials, Right Worshipful Bros. W.H. Strutt, and H.R.I. Payne, who have assisted me in every way and the Brethren throughout the Jurisdiction supported me wholeheartedly and always sincerely welcomed me when I came among them."

It fell to M.W. Bro. Lowe to report the passing in England, of M.W. Bros. Sir Ernest Clark. At the funeral service held on Thursday 30th August 1951, the address was given by Dr. St John Ervine. He said:

"We have come together to take leave of our friend Sir Ernest Clark, whose long and well-spent life reached its earthly end on Sunday morning, 25th August 1951. His was a life that any man might envy; full of varied and important work that kept him alert and active in mind and body. He served his Sovereign in many ways and in many places, as far apart as South Africa, Northern Ireland and Tasmania. But his heart, perhaps, was in Tasmania, more than any other place, where he was Governor for twelve years and Grand Master of the Grand Lodge of Tasmania from 1935 to 1936. How warmly he was attached to Tasmania is illustrated by the fact that he named his house at Seaton in Devonshire, after the State. His ashes will be buried in the Island he loved so much.

We saw the serenity with which his last years were filled - the serenity of a man who was at peace with the world because he was at peace with himself. Because he had a long and distinguished record of achievements, he was still able to feel a deep interest in his country's affairs - an interest he was able to maintain until the last. He was gentle, kind and deeply concerned about the lot of unfortunate people and those who were old and frail. No-one could come into his company without feeling and appreciating his benign spirit and his geniality."

Sir Ronald Cross

On Friday 14th November 1952, the Governor of Tasmania, H.E. the Right Honourable Sir Ronald Cross was initiated into freemasonry in Lodge Fidelity at the Masonic Temple, Hobart, in the presence of a large gathering of masons. At the invitation of the Worshipful Master of the

Lodge. Wor. Bro. I. Sheppard, the Grand Master, M.Wor. Bro. A.C. Lowe, assisted by members of Grand Lodge, performed the ceremony. The charges were delivered by:

- O.B. - Most Worshipful Bro. A.C. Lowe, Grand Master
- S. - Most Worshipful Bro. H.V. Biggins, P.G.M.
- N.E. - Most Worshipful Bro. Sir Claude James P.G.M.
- M.of P. - Right Worshipful Bro. J.M. Parker, Pres. Board of Benevolence
- W.T.s - Most Worshipful Bro. T.C. Simpson, P.P.G.M.
- C.C - Most Worshipful Bro. E. Hedberg, P.P.G.M.

Music for the ceremony was provided by a Choir under the baton of Bro. J.L. Carter.

At the conclusion of the ceremony, Worshipful Bro. Sheppard presented the Grand Master with the inscribed gavel used for the evening's proceedings. The Grand Master, in accepting the presentation expressed his deep appreciation of Worshipful Bro. Sheppard's generous action in asking him to conduct the Initiation of Bro. Sir Ronald Cross.

At the proceedings in the South, the Loyal Toast was proposed by the Worshipful Master, who also proposed the toast to Grand Lodge. This was briefly acknowledged by the Grand Master.

The toast to the "newly Initiated Brother" was proposed by the Grand Master, who said the toast to a candidate had ever held pride of place in the hearts of Masons, but that night it took an even greater significance, due to the outstanding service and varied activities of Bro. Sir Ronald Cross. The Grand Master went on to say -

"And so it is, my Brother, that in a life so rich in experience and service, so rich in intense loyalty to those great institutions of Empire which we as Masons hold dear, it is difficult to imagine any new experience that life may hold for you. Yet I venture to suggest that tonight you have experienced something new, something which comes to you from Freemasonry, the deeper loyalty of the seven thousand brethren of this jurisdiction, inspired and made possible by your membership of our Order. Tonight also our ancient and honourable institution has also experienced something new, for you are the first Governor of Tasmania ever to be initiated into Freemasonry in this State.

You see before you a large representative gathering of Freemasons from all parts of the State and from all walks of life. It is therefore my great privilege and pleasure, on their behalf, and especially on behalf of the Worshipful Master, Officers and Brethren of this your Mother Lodge, to bid you welcome as a Brother because we believe Masonry will help you to express even more fully the

beliefs and ideals which have characterised your life in many spheres of service in which you have engaged....."

In reply, Bro. Sir Ronald Cross said -

"I want to say thank you for all that everyone did to make this evening so pleasant for me, in particular the Grand Master himself, for being perhaps the kindest of all. There was much in his admirable speech that should be taken with great seriousness. I might add that now I have been able to redeck myself in a shirt and stiff collar and put on clothes to which I am more accustomed, I feel more at ease than I did during the earlier proceedings. I understand that I am now in the South. Perhaps I may be pardoned if I make use of that technical term with some sense of pride, even though I must admit with some sense of shame, that it is the only technical term I have been able to commit to memory so far this evening, and I feel even more at ease because I no longer have to be so careful about not speaking out of turn. May I venture to say what an unforgettable experience I have had this evening. I was unable to envisage the earlier part of it. In fact, I did not know what I was doing at all. I naturally felt impressed by all that was taking place, by the great concourse around me, by the fine choir and by everything assembled for what to me was a highly important occasion. It has all made me feel very humble.

I have been wondering just how far I could assimilate the symbolism of all that has occurred. I am afraid, however, nothing but the closest scrutiny of those books and papers handed to me earlier will enable me to appreciate fully all that has taken place. In the last 20 years or so I have found myself in all sorts of places and I have faced all sorts of situations, but never have I supposed I would ever experience a situation of this kind. This, I am told is the first step, but a step of the utmost importance. In fact, to me, probably it is the greatest of all, as I now find myself a member of a great world brotherhood. I have now been admitted to Masonry and I look forward with pleasurable anticipation to my close association with, and the friendship of a great concourse of men in this Island, who are Freemasons. For they are linked together by a common bond of brotherhood, are motivated by a continuity of thought that is derived from the contemplation of those high principles that have endured through countless years, and of the great moral and spiritual teachings that have stood the test of Ages.

In these days of world unrest, it would be a fine thing if more of us adopted and practised the teachings of Freemasonry. It would be a grand thing indeed if those great Masonic principles were spread even more widely among the peoples of all nations.

I was naturally pleased and much impressed by the Grand Master's expression of loyalty of Masons of Tasmania to the person of our beloved Queen. I was not surprised in the slightest to learn too, that this deep loyalty to the Throne is a most important part of the creed of all Freemasons.

In conclusion, may I be permitted to say that tonight nothing that would contribute to my ease and personal comfort has been left undone. Nothing has been omitted, for which I thank you all. I thank those many brethren who came to me and offered their kind congratulations. I appreciate the presence of so many kindly and familiar faces, and may I say, so many faces that surprised me too."

H.E. Bro. Sir Ronald Cross attended the Grand Installation in February 1953 when Most Worshipful Bro. R.P. Furnage became Grand Master. The minutes record that His Excellency was received by the Installing Grand Master M.W. Bro. H.V. Biggins and then escorted to a seat by the Grand Director of Ceremonies.

H.E. Bro. Sir Ronald was also in attendance at the banquet in the City Hall on Monday 2nd March. Prior to this he had received members of visiting interstate delegations at Government House.

On 15th May 1955, Bro. Sir Ronald accompanied the Grand Master and Most Worshipful Bro. H.V. Biggins Chairman of the Committee of the Southern Tasmanian Freemasons' Homes Association to Lindisfarne. There Bro. Sir Ronald performed the opening ceremony of a second pair of cottages.

Sir Charles Gairdner

During his term of office as Governor of Tasmania, His Excellency M.W. Bro. Sir Charles Gairdner continued to take a keen interest in freemasonry. He had served as Grand Master of the Grand Lodge of Western Australia prior to coming to Tasmania.

On 23rd April 1964, Sir Charles received the Grand Master M.W. Bro. Right Rev. William R. Barrett and several present and past Grand Officers at Government House on an official visit.

On 1st July, His Excellency paid a visit of inspection to the Fred French Masonic Nursing Home and the Peace Haven Cottages in Launceston. He expressed great pleasure at the very fine work being done by the Freemasons in the northern part of the State.

Sir Charles attended the installation of M.W. Bro. T.E. Doe as Grand Master in February 1965 and of M.Wor. Bro. Dr. W.H. Hill in 1968. He also attended the Masonic Ball in Launceston in 1966. When he left Tasmania in 1969, Sir Charles left many good friends among the Masonic fraternity in Tasmania.

9. Masonry Flourishes Statewide

Most Worshipful Bro. Stanley Dryden 1937 to 1939.

The Installation of Most Worshipful Bro. Stanley Dryden as Grand Master took place on the evening of 6th March 1937 at Scottsdale.

M.W. Bros. Sir Ernest Clark spoke as follows:

"Tonight will be installed in this Chair, my successor as Grand Master, He has great ability, great influence and great discretion. He will make you a great leader. I congratulate you on the choice you have made by electing him head of the Order in Tasmania, and I congratulate him on his accession to that high office. He will not find it a bed of roses and he may find that his duties involve occasional sleepless nights and that considerable calls will be made on that wisdom which is said to have distinguished King Solomon, but he will find also much real joy mixed with his anxiety and that working for the interests of the Craft is an ever increasing pleasure."

Many distinguished representatives of Sister Grand Lodges were present. These included

Most Worshipful Bro. Brigadier-General the Right Honourable Lord Gowrie, Grand Master of New South Wales, accompanied by seven of his Grand Lodge Officers.

Right Worshipful Bro. W.R. Bayley, Deputy Grand Master of South Australia, accompanied by Very Worshipful Bro. C.L. Trevelion, Deputy Grand Director of Ceremonies.

The following extract is taken from Most Worshipful Bro. Dryden's inaugural address -

"I will earnestly endeavour to uphold the traditions and high standard established by a lengthening line of Grand Masters, and more immediately, by the very distinguished brother whom I am succeeding, for whose work on behalf of the Craft we are deeply grateful and whose retirement after only two years in office we unanimously regret. On your behalf, Brethren, I thank Most Worshipful Bro. Sir Ernest Clark for the splendid service he has rendered Freemasonry in this State - Service which has been an inspiration to us and which as Past Grand Master, you will rejoice to hear he will continue as far as his Vice-Regal and public duties permit.

The leadership of Freemasonry in Tasmania now devolves on me. In that heavy responsibility I count myself fortunate to have obtained the assistance of Most Worshipful Bro. W.A. Downie as Pro. Grand Master and Right Worshipful Bro. H.U. Wilkinson as Deputy Grand Master. These Brethren have records of fine service to Freemasonry and I feel that their long

experience, together with that of Past Grand Masters, will be of much value to me and to Grand Lodge.

I accept this exalted position in full faith that I shall have the co-operation of the whole of Grand Lodge. Brethren, you have put me here and on you rests the obligation of supporting me in all matters that make for the advancement of the Craft.

There is much for Freemasonry to do in the world, calling out for more of the true spirit of brotherhood. It is for us to do our share of this common task, wherever our influence may be felt and our opportunities are, always remembering the words of the great man who wrote 'our grand business is not to see what dimly lies, in the distance, but to do what clearly lies at hand'. To that end may the Father of all Mercies strengthen our ties of brotherly love and help us fully to perform our Masonic work in a manner worthy of so ancient and honourable an Order".

Presentation of a Past Grand Master's Jewel was made to Most Worshipful Bro. Sir Ernest Clark by the Grand Master, who said -

"As a token of our gratitude, I am charged to ask you to accept from all the Brethren of Grand Lodge, this Past Grand Master's Jewel, made in Tasmania, of Tasmanian material, by Tasmanian Craftsmen. We hope that for many years you will find pleasure in wearing it as a memento of the occasions on which I trust you have been as happy among the Tasmanian Brethren as they have been happy in having you in their midst."

Most Worshipful Bro. Sir Ernest Clark, in acknowledging the presentation, said he could hardly express in adequate terms how much he appreciated the kindness of the Freemasons of this Jurisdiction during the two years he had the honour of being Grand Master.

At the close of the Installation Ceremony, Brethren adjourned to the Banquet held in the Lyric Theatre, Scottsdale. Some one hundred and fifty Brethren were gathered together from the various Lodges of the State, including Lord Gowrie. Numerous toasts were honoured and in reply to the toast to "Sister Grand Lodges of Australasia" Most Worshipful Bro. His Excellency Lord Gowrie said -

"it was not only a great pleasure to visit the State which he had purposed doing twelve months before, but it was particularly gratifying to him that his visit should have occurred at the same time when a new Grand Master was being installed in office. He had found that Freemasonry flourished but ill in those countries where autocracy of any kind prevailed, and that it was principally in English speaking communities, where freedom of thought and speech and

action were the birthright of their domestic peoples, that the fine principles and moral ethics of the Craft were allowed to permeate society through its members. It behoved us all to maintain pure and unsullied the best traditions of our Craft and of the Empire to which it is our fortune to belong".

At the Consecration of the Old Grammarians Lodge No. 51 T.C., the Grand Chaplain, Right Worshipful Bro. Rev. M. Greenwood said -

"It is unnecessary for me to remind you that we are now taking part in both a solemn and important ceremony. It is in the very nature of things that such a ceremony should be but a very infrequent one, and I ask your co-operation in an act that marks a Masonic milestone in the history of our revered institution in this island.

May I be allowed to say also how much I appreciate the great privilege as Grand Chaplain of sharing in this solemn rite. The new Lodge that we are about to consecrate in the name of the Divine Architect is to bear the name of an honoured Institution in this city. As the Old Grammarians Lodge, it will link up our venerable Order with a school very dear to the hearts of many men of this State.

I am reminded also of the fact that it was a certain predecessor of mine at St Johns, the Venerable Archdeacon Browne who was largely responsible for the inauguration of the school and for the greater part of its history it has been closely linked with the Old Church.

The school has the proud distinction of being the oldest in Australasia in continuous existence. Its sons have travelled far and won honours to add to its fame. It has striven to maintain those ideals that are the glory of our English Public Schools. It takes a foremost place in the educational establishments of this island. The Volume of the Sacred Law reminds us "that much will be required to whom much is given". We shall then look with confidence to a worthy part to be played by this new Lodge in the Masonic life of this Jurisdiction.

The main purpose of my task as Grand Chaplain is to remind you of those purposes and landmarks for which our Institution stands. Masonry demands such standards of its members and God knows that a troubled and stormy world today needs them even more. The integrity of the lives of our members cannot fail to shine as a light upon the path of a world groping out of the darkness of mistrust and fear, to the glorious liberty that is the birthright of every human being.

In your new Lodge men will meet on the level and part on the square. Let this mean more than Masonic phraseology. Give to every brother the right hand of fellowship. He has a right to expect it. It is not without significance surely that the non-Masonic world uses a term for strict truth as being "on the level", a term of peculiar significance to a Mason.

Yes, I charge you as men and Masons facing a new era in the Masonic life of this city to look well to the landmarks. Let them be clear and well defined. However hard and pitiless the outside world may seem, let a brother feel that here at least he will find men of like mind to himself and where he will not seek in vain for friendship and goodwill.

There are other landmarks in our Order which I trust will find expression in Old Grammarians Lodge but time forbids elaboration. Enough perhaps to say that you Brethren, the Master and Wardens, Officers and members will be the Lodge.

We are about to consecrate a Sacred Temple and hallow it to an important use, but you individually will really interpret it. It stands or falls or succeeds just so far as you individually measure up your life by Masonic rule and precept. A brother may be a good ritualist, his delivery impressive, his knowledge of Masonic detail profound, but the stature of his daily life will be the picture ever in the mind's eye.

If I were Master of a Lodge again and had to choose a man for an important office I would choose not necessarily the best speaker or the finest memoriser, but the best exponent of Masonry in personal life."

From the Grand Master's Address at Communication of August 1937, at Hobart, comes the following extract -

"The first half of the 47th year of this Grand Lodge has passed uneventfully within our own Jurisdiction, but not so for Freemasonry within the British Empire. Not merely unique and impressive, but significant and inspiring to Freemasons in every part of the British Empire, and indeed to Brethren the world over, was the investiture of King George VI as Past Grand Master of the Grand Lodge of England on 30th June last. In accordance with custom, His Majesty, on his accession to the throne, relinquished the offices of Provincial Grand Master of Middlesex and Grand Master of Scotland, but at the same time showed how high is the esteem in which he holds Freemasonry by attending a meeting of the Grand Lodge of England to be invested with the insignia of Past Grand Master, thereby establishing a new precedent for a reigning Monarch. The enthusiasm with which His Majesty was received was

remarkable and worthy of the historic occasion. Tasmanian Brethren privileged to be among the 9,000 present were Most Worshipful Bro. Claude James, P.G.M., Rt. Worshipful Bro. W.H. Strutt, Grand Secretary, Very Worshipful Archdeacon Atkinson, Past Pro. Grand Master, and Worshipful Bro. J. Drake, Gr. Org. To Masons throughout the Empire, His Majesty's continuance of his gracious patronage of our Order may well encourage and stimulate us to give obedience to its precepts and its practice, as we are enjoined, of every public and domestic virtue.

The Brethren of Hobart have on hand the large and important project to bring their building up to the requirements of the times. The present Masonic Temple dates back to a period when there were only three Lodges in Hobart, and with the passing years, the increase in Lodges and membership, it has become too small. A new Temple is to be built and I have no doubt it will be worthy in every respect of our capital city and the seat of Masonic Government in this State.

A scheme to enlarge the Launceston Temple has been submitted to the Lodges of the city, and if carried out will constitute a great improvement in the accommodation of the Temple, now over fifty years old.

On 17th April, Poulett Lodge celebrated its Jubilee. Consecrated in 1887, the Lodge was named after the then Rt. Worshipful Bro. R.D. Poulett-Harris, afterwards the first Grand Master of this Grand Lodge. We congratulate this Lodge on having passed so notable a milestone and wish it well.

To me it seems that outstanding among the things which clearly be at hand is the expansion of Masonic effort in the direction of wider community service. Our first duty admittedly is to Brethren and their dependents in need of assistance and succour. In cases of distress, Grand Lodge, through its Benevolent Fund, discharges its duty and does it well. No deserving applicant is refused. The Board of Benevolence undoubtedly is doing a great work. But our duty as Masons does not stop there. Ought not we be doing more in community service? Would it not be good for Freemasonry itself if we did more of it? It would certainly make Freemasonry more practical and purposeful. It would enhance the reputation of the Craft. It might be a factor for more members of the type we like to gather in."

A Special Grand Lodge meeting was held at the Penguin Council Chambers on 27th November, 1937. Grand Lodge was opened in ample form with solemn prayer at 4.00 p.m.

The Most Worshipful Grand Master announced that the meeting had been called for the purpose of laying the Foundation Stone of the new Temple for Peace Lodge, No. 7 TC Penguin.

Grand Lodge having been called off, those present proceeded to the site where the Temple was to be erected, where the ceremony of laying the Foundation Stone was impressively carried out by the Most Worshipful Grand Master, assisted by officers of Grand Lodge. An Oration suitable to the occasion was delivered by the Most Worshipful Bro. Ven. Archdeacon Atkinson, Past Pro. Grand Master.

Most Worshipful Bro. Ven. Archdeacon Atkinson, in delivering the Oration, said

"... for any Lodge, the laying of the Foundation Stone for its Temple is a time of great importance, but to one such as Peace Lodge it is not only of importance but of supreme interest as well, for no Lodge in the Jurisdiction has had such a colourful history.

At Stanley, at Forth and at Longford, the Charter once had resting places, but in none of them did it have more than a temporary abode. Now here at Penguin, after many vicissitudes in its unsuitable meeting place, it is now to have a permanent dwelling.

Thoughts on the past history of this Lodge make an ideal exercise for me when I am inclined to be depressed at circumstances that appear, for the time being, to constitute a barrier to moral and spiritual progress.

Those of us who have any association with the Lodge know only too well how hard the Masonic row has been to hoe. We know that once more it has been left to a few enthusiasts to keep the light of masonry burning and we know that lonesome has been the vigil kept by those whose vision carried them out into the times that were to be. Many years ago we had men, on in years and old in masonry, who dreamed dreams and who, by the inspiration of their example, induced the younger of their Brethren to see visions. Even when members were few and when finances were not buoyant, the dreamers of dreams kept the ideal, which is being consummated today, constantly before the attention of the Brethren. Not always was it easy to set aside the sum stipulated for that purpose. Now, after much endeavour and firm resolution, after self-sacrifice, and after many years of inconvenience consequent upon unsuitable surroundings, the dreamers' dream is coming true. Brethren, all I venture to suggest to you is that it is to such men as those to whom my thoughts now turn, that we owe all that is best in masonry, and what is best in everything else in life. It is not difficult to shout with the crowd, or swim with the stream. Almost no effort is required for that, but to stand practically alone, to be in a minority of a few - it may be of one - is something which requires courage and determination. It was done in this Lodge and more than once it was necessary to breast the blows of circumstance in order to bring the ideal of what one day might be as near to the realisation as it is today. So, looking back on the

history of past years, I get encouragement for the years that are yet to come, and all the more encouragement because of the times in which we live.

Look where you will, you will see material forces arrayed against spiritual ones. If I understand Masonry aright, it is a spiritual force. Yet in some countries masonry is fighting for its very existence, in others it has been suppressed. It was my privilege once to speak to a vast gathering in the home of English Masonry. As I studied the faces of those present, I found myself in an assembly of men most varied in colour, creed and nationality. Men, every one of whom had been drawn together by a spiritual force in pursuance of a spiritual ideal. I was moved to say that the stage was set in that room for the settlement of all differences which then distracted the world. That was four years ago, and during those four years things have gone from bad to worse. The cross-roads may not be far away. But I still think, as I thought and spoke that day in London. I am more than ever led to think in that way, as I stand and speak to you here on this great day for Peace Lodge, for through trials and discouragements unknown to any but the members themselves, the light was kept trimmed and the resolve maintained. To the members of this my old Lodge, I say the possession of your own Temple will make your interpretation of masonry easier. Your interesting history will stand you in good stead. The memory of the stalwarts who faced bad times will inspire you, the fact that your Brethren have adorned the trades and professions will assist you. With all this to help you, I feel that you may, with all confidence, look forward to times of greater happiness in your Masonic work and of the intense endeavour towards the high ideals of Brotherhood."

The Grand Inspector of Lodges for West Coast District Lodges reported as follows in February 1938 - Zeehan Lodge No.20 was still working with keenness to try and maintain the dignity of Masonry and although their numbers would be less in the coming year he felt sure the Worshipful Master, with the Past Masters and Brethren, would be able to carry on efficiently. All the Brethren were looking forward to the opening of the roads to the other parts of the Coast with a hopeful feeling for the future. Their financial position was sound.

Davies Lodge No. 25 was working very satisfactorily. The keenness exhibited augured well for the future. They had adhered to the ritual in a satisfactory manner and the meetings were well attended.

Worthy Masons who had died during the recent months were remembered. One of particular interest was Rt. Worshipful Bro. David Kirk Rhodes, who died in Victoria at the age of 91. Rt. Worshipful Bro. Rhodes was a Freemason for just 70 years, and so ranked among the oldest in the Craft. Initiated in England in a Lodge of which his father was Worshipful Master and his brother Senior Warden, Worshipful Bro. Rhodes took a very active part in the establishment of Mt.

Lyell Lodge. He was the first Worshipful Master and laid the foundation stone of the Temple in Cutten Street, Queenstown.

On 10th April 1918, Bro. Rhodes received a presentation from the Lodge Past Masters in celebration of his fiftieth Masonic birthday. Had he lived until April he would have completed 70 years in Freemasonry. In 1928, the Grand Master, Most Worshipful Bro. Claude James, conferred on Worshipful Bro. Rhodes the rank of Past Grand Warden. Right Worshipful Bro. Rhodes was the oldest Royal Arch Mason under the Scottish Constitution.

The Grand Master addressed the Brethren (in part) thus - He had not been in Office of Grand Master long when he realised the value of ready reference to Grand Lodge proceedings. Consequently, he had collected and bound in three volumes the proceedings from the inauguration of the Grand Lodge of Tasmania in 1890 to 1937. It gave him great pleasure to present them to Grand Lodge for the personal use of Grand Masters.

He acknowledged the kindly assistance of Most Worshipful Bros. L.J. Abra, P.G.M., and W.A. Downie, Pro. Grand Master in the work of assembling Grand Lodge Reports covering 47 years.

Freemasons who were employers or could otherwise assist the Government in its Youth Employment Scheme would, I am sure, do all they could in that direction. An official circular on the matter would be sent to all Lodges.

On "Freemasons and Peace", the Most Worshipful Grand Master said -

"Freemasons were deeply interested in peace and everything that makes for it. For this reason they could not have been otherwise than gratified at the indications for a closer co-operation between the British Empire and the United States, first through channels of trade, and later it was hoped, in action that would lead to an effective outlawry of war and its horrors".

Continuing, our Grand Master said,

"In Australia and in the hearts of its Freemasons the desire for peace was firmly and deeply planted. No country needed peace for its development more than Australia. None more than Australians wished to live in amity with the rest of the world. In 1930 the Grand Lodge of Tasmania passed a Resolution condemning war and recording its conviction that since the Masonic Order had the opportunity of assisting in the establishment of permanent peace there was a responsibility cast upon it of exerting all its influence towards that end.

To whatever degree Freemasons laboured together on behalf of world peace, it was their solemn duty to do so. Masons are bound by peculiar ties to promote peace and cultivate harmony and live in concord and brotherly love.

There were no limits, human or territorial, to that splendid ideal. It was the prayer and purpose of Masonry Universal that peace and love should destroy discord and war and enthrone concord and humanity in all the nations of the world."

A special meeting of Grand Lodge was held at Hobart on Saturday, 5th March 1938, for the purpose of carrying out the ceremony of laying the Foundation Stone for the new Masonic Temple in Harrington Street, Hobart, for the Freemasons Hall Co. Ltd.,

Grand Lodge, having been "called off", those present proceeded to the site where the Temple was to be built, where the ceremony was impressively carried out by His Excellency, Most Worshipful Bro. Sir Ernest Clark, P.G.M., assisted by Grand Lodge Officers. An oration, suitable to the occasion, was delivered by Worshipful Bro. Right Reverend R.S. Hay, P.M., Lord Bishop of Tasmania, who said -

"There are various traditions as to the real origin of Masonry. The common one is that which associates it with the building of the beautiful Temple at Jerusalem. In our ceremonies we have peculiar references to the building of the first and second Temples. The very idea of such a noble edifice, made out of rough elements of wood, stone and metal into a beautiful harmonious whole, suggested the grander conception of a great living Temple made up of scattered humanity - a great spiritual and moral Temple, which should be to the glory of God, the Great Architect, and which should resound with His praise. The old tradition is that the Craft of Freemasonry was instituted with this noble idea in view. It was the same idea as that conceived by Saint Paul when he referred to the Church of God as a Holy Temple made of living stones.

Our Order is not an academic philosophy, not a system of dead formation or ritual, nor a mere social club of fellowship. It does not assume to be a substitute for, or to supersede our religion. It is a sad mistake if by our conception and use of it we lead outsiders to have such an impression of it. It is, however, a handmaiden to religion. It affords men of different vocations in life a common ground on which to meet and realise their brotherhood. Of whatever race, religion or party they may be, they can meet on the common ground of Masonry, so long as they believe in God and pledge themselves to regulate their lives in accordance with the divine precepts laid down in the Volume of the Sacred Law and are mindful of their duty to God, to their neighbours and to themselves as fellow-workers with God.

This needs to be said, for there are not wanting those, whose ignorance of the nature and principles of masonry leads them to make foolish and wildly extravagant statements in reference to it.

Consider the Foundation Stone. There are sermons in stones. What lessons, not only the mason, but every man may learn from the rough stone brought from the quarry, unshapen and useless as it is? Then see it taken in hand by the mason, turned over, cleaned of excrescences, chiselled, measured, wrought and polished until it is fitted for the place it will fill. How suggestive it is of what we are by nature, of what we should become by the grace of God, fit and worthy to have our place in His divine plan.

Let me conclude with this fervent hope that upon this Foundation Stone, well and truly laid this day, there may be a superstructure, perfect in its parts and honourable to the builders. May it be sacramental, the outward and visible token of strength, beauty and wisdom, of the lives of those who shall assemble within its walls. May it be a school of learning for the transmission of the great principles of the Craft from generation to generation; a school in which you and those who come after you may study to show themselves approved of God, the workmen who need not be ashamed because of the excellence of their lives and service."

After the laying of the Foundation Stone, Most Worshipful Bro. Sir Ernest Clark addressed the gathering in the following terms.

"I should like to say a few things about our Order and I doubt whether I can do better than quote the words of Governor du Cane, who 65 years ago, laid the foundation stone of our present hall."

He said then,

"I find myself bound as a mason to hear God and honour the Queen, to aid all works of charity and philanthropy, to be a good man and true and strictly obey the moral law. I find myself further bound not only to interfere in no way with religious or political opinions professed by others, but bound to uphold the best interests of the community and zealously promote the welfare and prosperity of the country in which I reside."

Another special meeting of Grand Lodge was held at Penguin on 4th July 1938. It was for the purpose of dedicating the new temple.

After the architect had surrendered the working tools to the Grand Master, Most Worshipful Bro. Venerable Archdeacon Atkinson, P. Pro. Grand Master, was asked to carry out the Ceremony of Dedication.

The Oration for the occasion was delivered by Very Worshipful Bro. Rev. A.R. Gardner, Grand Chaplain. The Rev. Brother said -

"For the better exemplification of the working of our ceremonials, you have built this splendid Temple, which will remain through the generations as a monument to your assiduity and devotion to the Institution of Freemasonry. We now meet in numbers that must be something of an embarrassment to the Officers of Peace Lodge, to dedicate the building to the exclusive use of the Order. The ceremony we are about to engage in is one of the loveliest in masonry, and what is now said should heighten our appreciation of the ceremonial and is also calculated to impress us once again with the beneficial advantages of our ancient and honourable institution.

The Dedication is carried out with the pouring and sprinkling of wine, oil and corn. Corn is symbolic of the kindly Providence of God, of fertility and abundance. Wine is the ancient symbol for joy and cheerfulness, while oil is emblematical of peace and unanimity. In other Constitutions, salt is also used. Salt has been from time immemorial, the symbol of good fellowship and hospitality.

A grain of corn is crammed full of potentiality. For its realisation it must merge itself in mother earth, lose some of its identity and come into correspondence with a new environment. Except a grain of wheat fall into the ground and die, it abideth alone. Let us remember this in the coming ceremony and learn that deeper lesson which will be taught within these walls, namely that 'within this perishable frame there resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet.' Immortality has always been a Cardinal belief in Freemasonry. The Lodge, furthermore, should endeavour to provide the social and moral atmosphere in which its members will find their fullest development.

Now we proceed to the pouring and sprinkling of the elements, and as the ceremony advances, let us firmly resolve that by the aid of the Most High, we shall seek to spread joy and cheerfulness, peace and unanimity, dispense a generous hospitality, and above all, keep eternity in view."

The Communication of August 1938 was held at Hobart. The President of the Board of General Purposes reported that approval had been given to plans for a new Lodge building at Rosebery on the West Coast for Rosebery Lodge No. 52 TC. Subsequently the Temple was consecrated by the Most Worshipful Grand Master in May.

The Brethren were reminded that the Jubilee of Grand Lodge in Tasmania would take place in June 1940 and the Board had appointed a sub-committee to go into the question of suitably celebrating the event. It was hoped to submit recommendations at the Annual Communication of February 1939.

The Grand Master's Address -

"The consecration of Rosebery Lodge No. 52 TC on 5th May 1938 was a promising development in a district endowed with great mineral resources now being worked. On 4th July, with the assistance of Most Worshipful Bro. the Ven. Archdeacon H.B. Atkinson, I had the pleasure of conducting the Dedication Ceremony of the new Temple built by the Lodge of Peace. In both cases the brethren concerned are worthy of the highest praise for the service and labour involved in the consummation of these laudable undertakings.

At Rosebery, the Brethren literally built their own Temple, which, with its appropriate appointments, is a great credit to them.

The new Temple at Penguin provides the Peace Lodge with an abiding home in which its Brethren should be very comfortable and happy with facilities for the practice of our rites.

We all join in congratulations to Most Worshipful Bro. L.J. Abra upon the 40th anniversary of his initiation into Freemasonry, an event appropriately celebrated by his Lodge (St Johns) at its June meeting. We trust that Most Worshipful Bro. Abra has before him many more years in which to continue his splendid service to Freemasonry.

The drift in general funds of Grand Lodge has given the Board of General Purposes considerable anxiety. It is essential that we return to the scale of contribution in operation up to 1934, when, in circumstances of depression, a reduction of 1/- per member per year was made. The restoration, I am pleased to say, has met with approval. It is of great importance that the funds of Grand Lodge be adequate to meet all calls upon them, and to enable Grand Lodge to discharge its duties efficiently and with dignity.

It is of great interest to masons of Tasmania that at its last quarterly Communication, the Grand Lodge of Victoria decided "to permit the admission into the Craft of blind men, otherwise qualified" - as the mover said - "who would find solace in Freemasonry and become an asset."

The first initiation of a blind candidate took place in this State in 1923 by special dispensation. Our blind brethren have proved themselves excellent Masons and there is reason to believe that they have found some solace in Freemasonry.

We live in an age of restlessness and change, of bitterness and strife. But the principles and the tenets of Freemasonry are as stable as ever and unalterable. They breathe the spirit of love and brotherhood. They are the only foundation on which to build lives and actions such as will comply with the specifications of the Great Architect of the Universe and to rescue the world from the evils and terrors that beset it, and at times, threaten to engulf it.

A special meeting of Grand Lodge was held at Hobart on Sunday, 15th January 1939 for the purpose of dedicating the new Masonic Temple erected in Harrington Street, Hobart. Very Worshipful Bro. Canon C.W. Wilson delivered the Oration, saying -

"The Ceremony which we have been summoned to celebrate today is the realisation of longings and expectations that have filled the hearts of Freemasons in Hobart, and more or less, the rest of Tasmania, for many years.

The Temple which has hitherto been the centre of our labours, was dedicated on 20th August 1874 - then, as now, in the presence of Vice-Royalty.

During those sixty odd years, much has been seen and known of the growth and development of the Order in Tasmania, but for some years, the feeling has been growing that the same growth and development demanded a more commodious building; one which was more in accordance with the improvements which have been made in modern architecture; one in which the impressive ceremonial of our Order might have a worthier setting, and so might the better be enabled to unfold its beauty, exert its influence and convey its lessons.

'The house that is builded for the Lord must be exceeding magnificent' - so spoke the King who planned and made preparations for the Temple which Solomon, his son, was to build. The zeal of Solomon and the skill of his architect were worthy of the generous preparations of David, so that like the King's daughter, of whom the Psalmist sang, The Temple, when finished, 'was all glorious within'.

In the same spirit has this Temple been built. No care has been omitted, no false economy has been allowed to mar its artistry and beauty, it too is 'all glorious within'.

King Solomon's Temple had its day and ceased to be. It gradually lost its third dimension and was destroyed by the armies of Babylon 357 years after its dedication.

A second Temple arose in its place after the captivity and we are told how, at its dedication, the younger men shouted with joy, but the old men, thinking of the glory of David and Solomon, wept for sorrow.

It may be that some here are thinking of many happy days of warm friendship and loyal service, sanctified by their association with the building to which they have said goodbye. It is good to remember those days, but good too, to recall what was said of those Jews of old - 'The Glory of the latter house shall be greater than the former for the old order changeth, yielding place to the new, and God fulfils himself in many ways, less one good custom should corrupt the world'.

Brethren, we Freemasons are builders all, many and various are our working tools. Like the Great Architect, in whose image we are made, we, with him, are building up a great Temple, the stones of which are the souls of men and the working tools are the virtues Freemasonry seeks to teach. The foundation stone of that Temple was laid, when in the beginning, man became a living soul. The dedication of that Temple was seen in a vision by Saint John, when he beheld the City of God coming down from Heaven, like a bride adorned for her husband 'All glorious within', 'and behold the length and the breadth and the height of it were equal.'

One of the most treasured of all the symbolic furnishings of this Temple is a perfectly plain simple stone, without ornamentation or markings whatsoever. It is called the Perfect Ashlar, and the length and the breadth and height of it are equal. It is the symbol of a perfect Freemason, - of one who, having been admitted as an Apprentice, passed to a Fellowcraft and raised to a Master Mason, has worked his way through all the offices and sat in the Master's Chair with honour to himself and the Craft, and having shaped his life according to its precepts and principles, calmly awaits the hour when the trumpet shall sound and summon him - his working tools laid down - to the great temple above. It is said that no craftsman has ever succeeded in shaping a perfect cube and it is certain that no Freemason has ever attained the absolute perfection of character - but there is the ideal.

The length of masonry is measured by earnest endeavour, perseverance and sincerity.

By the breadth of Freemasonry is meant the principles of love and sympathy, of charity and benevolence, which form so large a part of its teaching, and by which its members learn to regard themselves as a brotherhood in which each man seeks his own in all men's good.

In its height, Freemasonry rises to the very heavens above. Its strength, its power, its inspiration comes from the Great Architect of the Universe in whose name we open and close every degree in every Lodge, under whose direction we admit, pass and raise every candidate, and with whose blessing we lay Foundation Stones and dedicate our Temples, as we do this one today.

May this Temple, all-glorious as it is within, ever maintain those three dimensions in their just equality, and may it stand for many years bearing its threefold witness, a memorial of the loyalty, and testimony to the faith and gratitude of the Freemasons who belong to the years to come, so mote it be".

In February 1939 the Board of General Purposes reported that a petition had been received for the formation of a new Lodge at Hobart to be called the United Services Lodge. The Board had recommended to the Most Worshipful Grand Master that he grant a Charter accordingly.

The Board of General Purposes had also accepted the generous offer of the Freemasons' Hall Co. Ltd, to place a room at the disposal of the Library Committee in the new Temple to house the Masonic Library and to utilise the same for the formation of a Masonic Museum. The Board invited Hobart Lodges to appoint a suitable brother to act with the Library Committee in the management and control of the Library. The Board also donated the sum of 25 towards the furnishing of the room and invited the Lodges to make cash donations towards equipment and furnishings.

M.Wor Bro. Dryden was installed as Grand Master for a third term. In his address for the occasion he said

"A new Masonic Year begins tonight. The year just past has been one of progress. Our numbers have increased, and with them, too, I trust, our field of influence for good. The year opens with promise. Among the duties to be performed by Grand Lodge is the consecration of a new Lodge, the United Services Lodge. That will be the eleventh Lodge in Hobart and will bring the number working in the Jurisdiction to 47.

A new Temple adorns the City of Hobart. The Ceremony of Dedication was performed on Sunday, 15th January. The Brethren of the capital now have a Masonic home of which they may be justly proud and in which they will enjoy the benefit of ample facilities for the practice of our Rites. The building and contents cost approximately 16,500 pounds and the financial arrangements provide for the extinction of a 10,000 pounds liability in a period of 25 years. All associated with the financing, designing and building of this very fine Temple are to be congratulated upon the success of their labours.

In the last two years, 1,500 pounds of the Benevolent Fund income has been placed to Capital Account. True, the demands on the Fund have been lighter than in the depression years. However, the fact is that 26% of the income is being put away. It seems to me that the time has arrived when we might again consider whether the income from the proceeds of the Centenary Fund, failing Masonic use, should be allowed to be drawn upon for our response to such national calls as those now being met from the General Fund. It is essential that the Benevolent Fund shall have adequate reserves, but there was no need to hoard."

Very Worshipful Bro. Canon Barrett, Grand Chaplain, at the Consecration of the United Services Lodge No. 53 TC at Hobart on Monday, 27th February 1939, spoke thus -

"How wise you were to open not and yet how poor if you should turn him from the door." "Such my brethren is the choice that presents itself to us all. When faced with it the true man must echo the immortal words of Martin Luther when faced with his life's decision - 'Here I stand, I can do no other.' The true man can do nothing else, and the honest mason can do nothing less, for does he not solemnly pledge obedience to the Most High God, take the Volume of the Sacred Law for his guide, and express his desire to live a life of service to the brotherhood and the community?"

And there lies the special significance of the Ceremony we are engaged in tonight. In consecrating and constituting a new Lodge we are doing something more than creating a new organisation or an institution, we are creating a further opportunity for men to exercise their true functions as masons, and in particular are providing a special opportunity for the best men in the services to take their part in the great work of Freemasonry. May the United Services Lodge be an ornament and example of the Craft, and may the blessing of the Most High rest upon it and all its members now and in the years to come. So mote it be."

10. The Years of World War II

The Most Worshipful Grand Master, addressing the Assembly at the half-yearly Communication held at Hobart on Saturday 26th August 1939, said -

"Outstanding in our thoughts is the coming to Australia in November next, as Governor-General of the Commonwealth of Most Worshipful Bro. His Royal Highness the Duke of Kent, Grand Master of the Grand Lodge of England, whose installation last month by His Majesty the King, Past Grand Master, was a magnificent and memorable ceremony. Our Deputy Grand Master, Right Worshipful Bro. H.U. Wilkinson, with Most Worshipful Bro. Claude James, P.G.M., represented this Grand Lodge.

His Highness is assured of a loyal and enthusiastic welcome from Masons of this State. It has been announced that the Duke will not participate in any Masonic Ceremony or meeting during his residence in Australia as Governor-General, but hopes to meet Freemasons in an informal manner when opportunity arises.

We have held our meeting tonight in an atmosphere of international crises. Where peace has been today, war may prevail tomorrow. That is a terrible thought. The tension is trying. The Craft, standing and working, as it does, for brotherhood, looks on in sorrow and helplessness. But there is one thing masons can do. We can pray fervently that the Great Architect of the Universe, in his infinite goodness and mercy, will so inspire and guide those with whom the awful issue rests, as to save civilisation from the catastrophe which threatens to overwhelm it.

So mote it be."

On 20th January 1940, a new Lodge Room for Lodge Clarence was dedicated by the Grand Master, Most Worshipful Bro. Stanley Dryden. The Lodge was Consecrated on 20th September 1924. Its Temple, an old historical building in King Street, Bellerive, once served as a Church and was used for services for the first time on 23rd September 1860.

After Lodge Clarence had been meeting there for some ten years it became increasingly evident that the Lodge Room would be inadequate for future accommodation and a new one was planned, to be built on to the old one. The foundation stone was laid by the Grand Master in 1939, and progress on the erection proceeded steadily, until, in January 1940, all was ready for the Consecration Ceremony.

A special meeting was called by Grand Lodge for that purpose on the aforesaid 20th January 1940. Grand Lodge was opened in ample form with solemn prayer by the Acting Grand Chaplain, Bro. Rev. I. Macdonald. The Ceremony was then carried out by the Grand Master, assisted by Grand Lodge Officers, among whom were Most Worshipful Bro. W.A. Downie, Pro. Grand Master, Most Worshipful Bro. Henry L. D'Emden, P.G.M., Most Worshipful Bro. Sir Ernest

Clark, P.G.M., Right Worshipful Bro. H.U. Wilkinson, Deputy Grand Master, Right Worshipful Bro. Chas. Barren, P.G.W., Right Worshipful Bro. Ray Smith, J.G.W., and some 14 other Grand Lodge Officers and a number of Worshipful Masters and Past Masters.

The Acting Grand Chaplain, in delivering the Oration, said (in part) ...

"Even when prehistoric man roamed across the earth, he felt the stirring of an urge to offer worship to his Creator. As in earliest times he was by nature and necessity, a nomad, and performed a ritual of laying some offering upon a nearby stone and then to pass on in pursuit of his daily activities.

Later in history, it was his custom to set apart a place to be kept holy, though, as yet, no building marked the spot, it being but a piece of land kept for the special purpose of worship. The practice led to shrines being erected at graves, and as graves were frequently in caves it was but a short step to use caves as places of worship.

As civilisation developed, man felt that more dignity and honour were due to the Most High, so he built himself a special house where he might carry out his daily supplications, following closely the structure of a cave.

First his temples were rudely built of grass, then mud and later wood; but it was not until masonry came that he was able to express to its full the wonders of architecture and so lift the mind of all who beheld them, to the Great Architect of the Universe.

At the present time, wherever we go, we see such structures. By the care that is bestowed on them do we judge their value to the users; by their constant use do we judge the devotion of the people.

So, today, they came to dedicate with prayer, with corn, wine and oil, the building set apart for the use and practice of Freemasonry. May there never be heard any discord here. May all that is unbecoming to the highest aims of our Order, be put away from all who enter here. May the Masters occupy their high position with dignity that befits the truly great and ever hold the scales of justice in equal poise. May the Wardens and brethren by their uprightness of conduct, be pillars to our Craft and be ever ready to lend an attentive ear to the less fortunate.

And finally, my brethren, may the Great Architect of the Universe be with you all the days of your life."

A life-like portrait of the late Right Worshipful Bro. H.R.I. Payne, P.G.W., Deputy Grand Secretary for 21 years was hung in the Office of the Masonic Hall Trust, Launceston. The room was then dedicated to his memory, to become known as the "Harry Payne Room".

The ceremony of dedication and the unveiling of the portrait was performed by the Grand Master, Most Worshipful Bro. Stanley Dryden, on 16th February 1940. The senior member of the Masonic Hall Trust, Most Worshipful Bro. Lawrie Abra welcomed those present and called upon

Very Worshipful Bro. Rev. A.R. Gardner, Grand Chaplain, to address the assembly. He spoke thus

"Our brother was in every sense a brother. We always found him kindly, gentle and humble. Gentleness is always an essential of true greatness and humility. The Cinderella of virtues is specially attractive in a day when there is so much push and self-advertisement. He adorned the doctrines of Freemasonry at all times. He was benevolently disposed. His interests extended beyond the Craft and any tribute that omitted references to his services to the Northern Home for Boys would be lamentably inadequate. He steered the barque of life over the seas of passion without quitting the helm of rectitude. Ready always to believe the best, those who knew him through the long years never heard him speak unkindly of any brother, much less censoriously.

Here in this room he did his Secretarial and other Masonic duties scrupulously and conscientiously and his success lay not so much in his naturally methodical ways, as that he did all things in the sight of the Great Architect of the Universe. Here in this room he smoothed out many difficulties, listened to many a sorry story and quietly brought relief. Here in this room he effected reconciliations between men who might otherwise have been permanently estranged. As long as this generation lasts we shall not enter this room without thinking of Brother Harry Payne.

The Trustees have done well to dedicate this room to the memory of a Masonic brother who was regarded in the highest esteem and affection by every Lodge within the Jurisdiction.

"The memory of a good man is an abiding source and inspiration." Such a man was Harry Payne. We shall remember him as one who went about doing good and delighted in the service of his fellow man"

Right Worshipful Bro. Dr. G.H. Hogg, D.G.M., also spoke -

"To Bro. Payne's work done for the Lodge of Hope and the Grand Lodge of Tasmania, it is almost unnecessary to allude. I am, I think, the oldest among you in my association with Bro. Payne, inasmuch as I remember his election and initiation in the Lodge of Hope in the late nineties; and now the last of the old guard, save myself, has gone. But I would like to say - nay it is my duty to say something about his service to other branches of Freemasonry.

For years he played a very active part in R.A. Masonry, holding very important offices, and as G.S.E. in the Provincial Grand Chapter, he did much to increase its strength. To him I owe no little for his assistance and support when I occupied the Chair in the Provincial Grand Chapter. At the last meeting of the Supreme Grand Chapter in Edinburgh, the First Grand Principal, the Most Honourable the Marquess of Ailsa, bore testimony to his services to R.A. Masonry.

Our brother, with one or two others, played the chief part in introducing the Order of the Temple into Tasmania and I owe to him and to them, that in 1925, they, sacrificing their claims, practically thrust me into Chair of the first Preceptory of St. Andrew. Until his death, he was a most enthusiastic Knight Templar, who did honour to the Order of which he was so proud."

The Rev. Gardner, in alluding to Bro. Payne's high moral character, said he could find nothing more fitting than this passage from Holy Writ. "Behold a man in whom there is no guile." The years would come and go, and true and worthy masons would come after them, but many years would pass before they would see his like again.

The Grand Master then performed the unveiling ceremony. He said (in part) that he desired to compliment the Trustees in their choice of a memorial so fitting, and added that he trusted that the room, its associations and its atmosphere would not only be a reminder of the distinguished brother they were all honouring, but also, and even more important, be a constant inspiration and incentive to practice the Cardinal Virtues, as he practiced them.

From the Annual Communication held at Latrobe on 24th February 1940, it is learned from the Report of the President of the Board of General Purposes, that committees had been set up, in the North, North West and South for the purpose of giving Masonic instruction to Brethren of various Lodges.

The Board had agreed to rent a room at the Masonic Temple, Hobart, at 12 pounds per annum, for use of Grand Lodge Officers, when attending Lodge Installations and also to share in the cost of a cupboard for storing Grand Lodge Regalia.

The Grand Master's appeal for funds to assist the Red Cross Society (Tasmanian Division) had realised the sum of 115 pounds 13/2 of which 100 pounds had been paid over to the Society. The Grand Master had called for regular and full support so that monthly sums could be donated during the currency of the war.

Consideration had been given to revision of the musical hymnal used in Lodges and the Board had appointed Very Worshipful Bro. F.J. Carter, to undertake the important task, with power to co-opt Brethren able to assist.

Interesting progress of the Lodges in the North West and West is learned from reports of the Grand Inspectors of Lodges. Right Worshipful Bro. Kingsley said that all Lodges were going well, particularly Davies at Waratah, which had received visits from Lodges on the North West Coast. They were looking forward to continuance of the visits. Also there had been interchange visits between West Coast Lodges during the year.

The retiring Grand Master in his address said that the Masonic year that had just closed, had been clouded by the out-break of war. What the coming months had in store none could say. It would certainly be a time of trial in which, as Freemasons, it was their duty to respond loyalty to the

King's call to "stand firm and united". The task said His Majesty, would be hard. There may be dark days ahead and war could no longer be confined to the battlefield. They could only do the right as they saw the right and reverently submit their cause to God. The cause for which the British Empire was fighting was that of liberty and justice. It was a cause to which the Freemasons of the British Commonwealth of Nations may legitimately give their best, each as he most usefully could.

The outbreak of hostilities affected the Brotherhood considerably. Otherwise the six months which had elapsed since he last addressed them had been uneventful masonically. But there were outstanding events among the Lodges.

He was pleased to notice that the Lodges, year by year, were doing more in external benevolence - a most laudable activity - though he thought it would be better if the Lodges of the cities acted together, and the donations made as from Freemasons of Hobart or Launceston. In the case of the Red Cross, their periodical contributions went as from the Freemasons of Tasmania.

They had been delighted at the announcement that the term of the Governorship of the State of their Immediate Past Grand Master, Most Worshipful Bro. Sir Ernest Clark, had been extended for two years.

With the appointment of the Committees by the Board of General Purposes, he was hopeful that a new era, in regard to Masonic Education, would be opened. The need for a revival in educational activity was obvious. Apart from special lectures, it seemed to him that the retirement of candidates afforded Lodges excellent opportunities for imparting instruction.

At this, his last address as Grand Master, he felt the occasion was opportune to speak a few words to them touching on the great issues that were at stake in the current strife. These issues were not confined only to a tremendous physical struggle. They affected the inmost sanctity of human life, for the Divine Spirit of justice, mercy and love was being challenged and tyranny was being applied in a deliberate manner to the enslavement of all human culture and the deprivation of the free exercise of the powers of thought and speech. There were threats of gigantic changes and new forces of evil of formidable character, which may well dismay the boldest heart and bring to nought the civilisation wrought throughout the ages.

He said that with the co-operation of the Grand Chaplains, he had issued an appeal for a Masonic fellowship of prayer, and repeated the appeal by word of mouth, being confident with his colleagues that such united inspiration would ascend to the Throne of the Most High and be answered.

"Far seems the time, remote from human sight
When war and discord on the earth shall cease
Yet every prayer for universal peace
Avails that blessed time to expedite".

As a final utterance, he echoed the words quoted by His Majesty the King in his Christmas broadcast - words that fired the imagination and stirred the hearts of his listeners throughout the world -

"Go out into the darkness and put your hand into the hand of God.

That shall be to you better than a light and safer than a known way."

Most Worshipful Bro. William A. Downie - 1940- to 1941

The Installation of Most Worshipful Bro. W.A. Downie followed. The Installing Grand Master was Most Worshipful Bro. Dryden.

Most Worshipful Bro. H.U. Wilkinson was appointed Pro. Grand Master and Right Worshipful Bro. Eric Hedberg was appointed Deputy Grand Master.

Following the Installation, the new Grand Master then addressed the brethren as follows - he thanked Most Worshipful Bro. Dryden for the many acts of kindness extended to him before and since his election as their Grand Master. Most Worshipful Bro. Dryden had, for the previous eight years, been engaged in Grand Lodge work; three years as Deputy Grand Master, two years as Pro. Grand Master and three years as Grand Master. During that time he had travelled all over Tasmania and had on several occasions, visited other States. He had endeared himself to the whole Masonic fraternity in Tasmania and also to those with whom he came in contact in the other States. The Grand Master said that he was looking forward to making good use of his services as I.P.G.M.

He desired also to thank the Most Worshipful Bro. H.L. D'Emden, Most Worshipful Bro. L.J. Abra and Most Worshipful Bro. Sir Ernest Clark, who had given him heartening words of congratulation, encouragement and advice.

He quite realised that his elevation to Grand Master did not entitle him to be invested with a nimbus. His crown was one of joy and rejoicing that he could in some way continue to further the revered Craft in his native land. As the Master of his Lodge is "Primas inter pares", so also would he deem himself to be 'first among equals'. He would try to educe from masonry the best that was in it and to inculcate at all times the greater principles of the Order.

They must, together, do their best to add to the prestige of Grand Lodge, to subtract the worthwhile from things that distracted them, to multiply the joys of all those with whom they came in contact and make a careful division of good and evil. The "Rule of Three" - Brotherly Love, Relief and Truth, commended itself to them as a fine practice for them all.

He looked back with pride upon illustrious brethren who had been their Grand Masters since 1890. Most of them had been intimately known to him and he had seen the sterling qualities they possessed. He could but emulate them which his love for the Craft demanded. But his

experience had also shown him that the Grand Lodge Officers and Brethren generally had at all times been activated by a spirit of helpfulness to their Grand Master in his task. He hoped the same would continue to prevail. The times called for unity, breadth of mind and fair play. These masonry could give them, and as their Grand Master, he urged them to increase their enthusiasm and strive with him to maintain admiration for the things that would enoble, for the things that would enrich, and for the things that would beautify life.

The following items of interest were included in the Reports at the Communication of August 1940. The Freemasons' Red Cross Appeal - The Appeal, inaugurated by Most Worshipful Bro. Dryden in the previous October, had reached 572 pounds 7/4 by donations from brethren. The sum of 1500 pounds had been paid to the Australian Red Cross Society (Tasmanian Division).

Evacuation of children from Britain - The Board had been in communication with the United Grand Lodge of England, offering on behalf of the Freemasons of this Jurisdiction, to take an interest in the welfare of any children of English Freemasons who may be housed in Tasmanian homes.

Jubilee of Grand Lodge of Tasmania - The Board of General Purposes decided, in view of the war, to postpone celebrations arranged for February 1941, until a more suitable date.

That Regulation 19 be deleted and the following new Regulation substituted -

"The Grand Secretary, Grand Deputy Secretary and Grand Tyler shall be appointed by the Grand Master on the recommendation of the Board of General Purposes and shall continue in Office during the pleasure of Grand Lodge."

It was pointed out that the three officers were the only ones who received payment for their services and were the only officers not elected annually. It was felt that the Board of General Purposes, which was the executive body, should make recommendations to the Grand Master on the appointments.

The other Regulation on which a notice of motion was given, was that following new Regulation 211, the undermentioned new Regulation should be inserted -

that "Subject to Subordinate Lodges exempting from payment to Lodge dues, any member enlisted in the Australian Imperial Forces, the Royal Australian Naval Forces, or the Royal Australian Air Force, for active service at Home or Abroad no dues shall be payable to Grand Lodge in respect of the dues prescribed in Regulation 97 and 145 and in the Schedule to Regulation 210, during the period of the present war and until a Certificate of Discharge from War Service has been issued in respect of such member."

Presentation to the Immediate Past Grand Master -

The Most Worshipful Grand Master asked Most Worshipful Bro. Lawrie J. Abra, P.G.M., to make a presentation of a set of Past Grand Masters' Regalia to Most Worshipful Bro. Dryden. Most Worshipful Bro. Abra said it gave him extreme pleasure to accede to the request. Most Worshipful Bro. Dryden was his Deputy Grand Master for three years and was later appointed Pro. Grand Master to His Excellency Most Worshipful Bro. Sir Ernest Clark and had endeared himself to all the Brethren in the Jurisdiction.

In responding, Most Worshipful Bro. Dryden said it was most difficult to adequately express his grateful thanks for the very generous gift presented by the Masons of Tasmania. He was delighted that the presentation had been made by his esteemed friend, Most Worshipful Bro. Abra, who had appointed him Deputy Grand Master, which later had led to him being elected Grand Master. He was deeply grateful to all Brethren for their support and encouragement during the three years he had served as Grand Master, and he thanked the brethren most sincerely from the bottom of his heart.

In his Address, Most Worshipful Bro. Downie, said he was looking forward to a happy and prosperous year as their Grand Master, but now nothing filled their minds but the peril of the British Empire. Never before in the history of the world had their beloved Empire been faced with a graver situation.

Australia prided itself on being one of the rising nations of the world. It would never maintain that position unless men of the various States were prepared to bear their share of the Country's affairs.

Now that war had come to their very doors, it was time for them to take stock of themselves and see what they as masons could do; they must carry on cheerfully with all the ideals Freemasonry stood for and band together to form a sixth column to counteract the lying statements and harmful effects of the so-called fifth column.

They would win the war, but not without a gigantic struggle. Many untold sacrifices would have to be made by everyone; all their resources would have to be taxed. Democracy and all it stood for was on trial for its very existence and more than ever, the world needed the influence of Masonry. The time had come for every supporter of Truth, Justice and Brotherhood to come out into the firing line. Unless such a stand was made, they would be thrown back into the Dark Ages.

He was frequently asked what the Freemasons of Tasmania, individually and collectively were doing to assist Patriotic Funds. His reply had been that one and all were doing a great deal, as there was scarcely an organisation functioning for war purposes that masons were not either at the head or serving on various committees. Collectively they were subscribing to the Red Cross Funds in response to the appeal made by Most Worshipful Bro. Dryden. The amount subscribed had

reached 572 pounds 7/4. and when the many calls made on Masons were taken into consideration, this was a fair response.

The Masons of Launceston, instead of going on with the contemplated new Temple, had generously subscribed 1,000 pounds in hand, to the War Loan Free of interest. Burnie Rechab Lodge had paid 100 pounds to the interest-free War Loan.

As had been mentioned, the Jubilee of Grand Lodge of Tasmania had been postponed indefinitely owing to the troubled state of the world. But there was one pleasing function to perform which did not need postponement - namely that of conferring higher rank on one of their members - Right Worshipful Bro. E.J. Rogers. The Grand Master said it gave him great pleasure to confer the rank of Right Worshipful Past Deputy Grand Master on him. Right Worshipful Bro. Rogers had been Grand Director of Ceremonies at the inauguration of Grand Lodge in 1890. He was Junior Grand Warden in 1892, Senior Grand Warden in 1893 and for ten years (1894 to 1903) he held the office of President of the Board of General Purposes. He was Worshipful Master of his Mother Lodge (Pacific No. 5 T.C.) when the transition took place and had the honour of being the last Master under the English Constitution and the first under the Tasmanian Constitution.

A Special Meeting was held at Hobart on 9th October 1940, at which the Grand Master announced that Grand Lodge had been called together to consider the recommendation of the Board of General Purposes, that a contribution be made from the Grand Lodge General Fund to relieve distress caused by air raids in Great Britain.

The Board had recommended that 1,000 pounds sterling be donated. However, several members said the amount would seriously deplete the Grand Lodge Reserve. The Grand Secretary said that a total of 278 pounds had been forwarded to him by Private Lodges and brethren and that a further 40 pounds was in sight, which would, with a contribution from Grand Lodge, enable a sum of 1,000 pounds sterling to be sent to England. Subsequently, it was approved that the Grand Lodge contribution should be 500 pounds sterling.

From the Annual Communication of February 1941 it is learned that a new "Musical Ritual" had been completed and that an order for 2,000 copies had been placed. The Ritual comprised the musical portion of the ceremonies of Initiation, Passing and Raising and would go a long way towards uniformity of working throughout the Jurisdiction. Special thanks were extended to Very Worshipful Bro. F.J. Carter for the splendid work he had accomplished in compiling the musical ritual.

The Red Cross appeal had raised 724 pounds 9/9 from Masons of which 700 pounds had been paid over to the Society in addition to 100 pounds from an earlier appeal.

The appeal by the Grand Master for funds to relieve air raid bombing distress in Great Britain had been concluded with the sum of 2116 pounds 19/1 being contributed by Lodges and brethren, this included the 500 pounds sterling (625 Australian pounds) voted by Grand Lodge. This

had enabled 1692 pounds sterling 10/7 to be cabled to the United Grand Lodge of England for the purposes mentioned.

The Masonic Education Committee, set up in August 1939, had proved unworkable and had been disbanded. Approval had been given for another plan for bringing about the desired result.

From the Report of the Grand Inspector of Lodges for the Southern District, Right Worshipful Bro. A.C. Lowe said that on the occasion of his visit to one Lodge, he was impressed by a very able address given by the Worshipful Master. The subject matter was both instructive and interesting and the enjoyment of the listeners was manifest by their silent attention. Masonic Instruction such as that was most desirable and he urged the Board to consider the formation of a Lodge or other body open to Master Masons and other ranks to deal solely with this important side.

Very Worshipful Bro. Kingsley, Grand Inspector of Lodges for the West Coast District said that good progress by Lodges on the West Coast was indicated. He was especially pleased by a lecture on Astronomy given by the Junior Warden of Rosebery Lodge. That Lodge had a wonderfully successful year. Davies Lodge No. 25 TC, at Waratah anticipated building a Temple which it was hoped, would be ready for the forthcoming Installation. Zeehan Lodge No. 20 TC was working well and would celebrate its Jubilee on 3rd December 1940. Mt Lyell No. 24 TC was also working well and was looking forward to a visit by the Most Worshipful Grand Master and Grand Lodge Officers for their Installation.

The Grand Master, in his address, referred to the Jubilee of Zeehan Lodge. He said, as marking the progress and longevity of several Lodges, it was pleasing to record the celebrations of the 50th Anniversary of Zeehan Lodge, which had taken place on 3rd December 1940. A large gathering of members and visitors attended a Lodge meeting when several articles of furniture were presented. After the meeting a very successful Ball took place at the Gaiety Theatre in aid of Patriotic Funds. The Grand Master expressed regret that on account of illness, Most Worshipful Bro. Sir Ernest Clark had been unable to attend, but Lady Clark honoured the gathering with her presence.

"History of Freemasonry in Tasmania" - The History had been published up to the Centenary of the Tasmanian Operative Lodge, No. 345 I.C. and No. 1 T.C. in 1935, and within a short time 300 to 400 copies were sold to brethren who were interested in knowing its origin and growth. Since 1935, over 800 initiates had entered the Order and it was felt that many of those would be glad to know about Freemasonry if they were told by Lodge Secretaries that such information was available.

The Grand Secretary of the United Grand Lodge of England, by command of the Grand Master, H.R.H. the Duke of Kent, had issued a circular suggesting the curtailment of refreshments at all proceedings in the South, especially at Installation Ceremonies. It was hoped all Lodges in the Tasmanian Jurisdiction would give the matter some thought.

The Grand Master went on to say that they were living in times when events were quite incalculable, and that there were such momentous issues over shadowing them, that leaders of thought felt that the foundations of civilisation were in danger.

It was not often that so clear an issue of right and wrong had been set before the peoples of the Empire. In the material and spiritual contest they were not mere spectators - they were participants, whether they recognised it or not. Who did not help for his own benefit hindered to his own hurt. Let it never be said that the clarion call of their country fell upon the unresponsive heart of a Mason.

In the struggle to maintain the dignity of personality and their ideals of blending humanity into one Common Brotherhood, let them remember that the ultimate Ruler of the Universe and therefore the world, was a Being infinitely beyond themselves in wisdom, love and power. May he give them His Peace.

In August 1941, the President of the Board of General Purposes reported that Worshipful Bro. H.V. Jones had been appointed to the Board in place of the late Very Worshipful Bro. P.J. Dell.

Right Worshipful Bro. A.R. Wiseman had compiled "Three Lectures, on Masonic Subjects", which had been distributed to all Lodges.

The Grand Master had launched the "Freemasons Patriotic Fund" from which allocations would be made from time to time.

In moving the adoption of the Report, the President (Right Worshipful Bro. H.V. Biggins) referred to the great loss sustained by the death of Very Worshipful Bro. Dell, who had been an energetic worker for the Craft and a member of the Northern District for many years.

He also referred to the Musical Ritual compiled by Very Worshipful Bro. F.J. Carter. The Grand Lodge was greatly indebted to him for the much valuable time he had spent in compiling the work.

In regard to the "Patriotic Fund", he hoped the Fund would realise 2,000 pounds per annum for various patriotic purposes.

During General Business, Worshipful Bro. L.W. Totham (Worshipful Master of Tas. Naval and Military Lodge) referred to the news in the press that Worshipful Bro. H.W. Strutt, P.L., had been promoted to the rank of Brigadier. Worshipful Bro. Strutt had enlisted for "active service abroad", at the outbreak of war and went away as Lieut. Colonel. He had rendered good service in Libya, Greece and Crete.

The Most Worshipful Grand Master referred to the falling off in attendance at some Lodges. The Very Worshipful Grand Inspector of Lodges had made special visits to those Lodges and had heart-to-heart talks with the Worshipful Masters and officers. By his tactful handling and advice, he had been able to encourage Lodges to make improvement in that regard. The Grand Master expressed the hope that some of the city members might see their way to assist the Lodges concerned and assist in the work of their Ceremonies. Such visiting could only create new interest and be fully appreciated....They could not go to the Front as he had pointed out, but they could do their bit in many ways. Money was urgently needed and he appealed most earnestly to all brethren to see that the "Freemasons' Patriotic Fund" was substantially increased by the end of the year.

He said it was gratifying to note that some private Lodges had several functions during the previous six months, to which wives and lady friends had been invited.

He told the brethren that the period since he had last spoken to them in Grand Lodge had been one of continued anxiety, but they were proud to know that the peoples of their great Empire had not shirked from the venture of battle in defence of the liberties and traditions of their race and the redemption of the nations that were under the heel of the aggressor and oppressor. The sun of Victory had not yet risen, but the dawn was breaking. It was their privilege and duty and honour as Freemasons to help to the best of their individual power, and the call was not only for fighting prowess alone, but also for the furtherance of important, urgent and incessant needs that the gigantic struggle claimed.

Beyond those immediate demands, members of their Order should be in the van in devising for a new day, some nobler scheme of life than had been reached in the past. There would have to be a fresh initiation of life. Ideals that were dead or dormant would have to be resuscitated and new ones planned, so that they who were trustees for future generations, might give their successors things that were supreme in themselves. Of a surety, until man, and particularly the Freemason, comprehended the greatness of his glory as a rational and spiritual being and saw the splendour of his inheritance, strife and confusion would frustrate the purpose which God had put within his grasp.

The brethren for their part must cultivate active sympathy and service so that a new order of beauty and beneficence might arise and be diffused among the nations.

The Annual Communication of 25th February 1942 was held at Launceston. The President of the Board of General Purposes included the following items in his Report to this meeting.

During the previous six months, the Board had approved the plans for a new Temple at Waratah and in due course the building was completed. It was dedicated by the Most Worshipful Grand Master on 22nd November 1941.

A "Travelling Folder Certificate" had been produced for issue to brethren proceeding on active service. These had been made available to Secretaries of Lodges by the Grand Secretary.

The Board had arranged for a suitable inscription on the headstone of the grave of Most Worshipful Bro. Rev. R.D. Poulett-Harris at Cornelian Bay Cemetery.

The Freemasons' Patriotic Fund, which was opened in May 1941 had raised 481 pounds 19/10 for distribution to various Patriotic Funds. It was satisfactory to note that war conditions were making little difference to the prosperity of Lodges.

The Grand Inspector of Lodges for the Southern District (Very Worshipful Bro. A.J. Sutton) said that he was very impressed, on a visit to one Lodge, to hear a very fine exposition of the lecture on the Working Tools, which had, shortly before, been circulated by the Board. The lecture had been memorised and excellently delivered.

He had attended some of the lectures of the Library Committee and recommended the brethren give more attention to such meetings and so gain a greater knowledge of Masonic workings. He would like to congratulate the Committee on the work they were doing.

Very Worshipful Bro. A.H. Weedon, Grand Inspector of Lodges for the Northern District said in his Report that with so many office-bearers away on service it was a credit to the brethren who were holding temporary rank, that the standard of work in most Lodges had been maintained. Attendances of both members and visitors had, naturally, shown a decline during the year and again stressed the necessity for brethren to make a special effort to attend their Lodges and take the place of those who were absent on service to their Country. Candidates for Initiation, would undoubtedly, become fewer during the coming year, so the brethren would have more opportunities of listening to lectures on Masonic subjects of interest at their Lodges.

War-time restrictions on travel and the rationing of petrol were making it increasingly difficult for Lodges in country districts to carry on and should the restrictions be further tightened, it would appear that some Lodges would have to meet less frequently for the duration of the war.

The Grand Inspector for the North West District, Very Worshipful Bro. W.C. Lord, said that in all the Lodges he had visited there had been a marked decrease in attendances, due chiefly to enlistments and restrictions in travelling, but it was interesting to note that the remaining brethren were determined to keep the Lodges flourishing until happier times returned. The standard of work all through the District was still very high, the utmost keenness and sincerity being shown in all Lodges.

The retiring Grand Master's Address (Most Worshipful Bro. W.A. Downie) - said that although their numbers might be small, it was gratifying to note the unanimity and good fellowship amongst Masons of Tasmania and while those qualities predominated they would always find their Grand Lodge prospering and proudly maintaining its position among the other Masonic Institutions

of the World. He congratulated Most Worshipful Bro. H.U. Wilkinson on his elevation to Grand Master and trusted he would have a happy and successful term.

There was a matter that would be exercising the minds of the people of Tasmania and he trusted that the Masons, as a body, would show their wholehearted support. He referred to the arrival in Tasmania of evacuees. He was proud of the fact that many Masons had individually given their services, especially in work in connection with air raid precautions. There was a further direction in which they were called upon to display true Masonic virtues. Evacuees from places in the Far East were expected to arrive in Tasmania and the numbers could be considerably increased. They would not require financial assistance, as temporary provision had been made by the Government for their pecuniary needs, but there would be many opportunities for acts of kindness and much brotherly help to be rendered by members of the community into whose midst these unfortunate persons were suddenly being thrown. In many cases they had lost their possessions, and in all cases they had suffered bombing and other attacks upon their homes and families. They were strangers in a strange land. He trusted that every Lodge as well as every Mason would feel it his duty to do all he could to help evacuees, even if it was only by inviting to Lodge meetings those who happened to be Masons.

The times that they were passing through were testing ones and he felt sure that masons above all others would endure the crucible of trial with self sacrifice and the indomitable spirit that had characterised our history and traditions.

Most Worshipful Bro. H.U. Wilkinson - 1942 to 1944

The Installation of Most Worshipful Bro. H.U. Wilkinson took place on 25th February 1942. Most Worshipful Bro. H.V. Biggins was appointed Pro. Grand Master and Right Worshipful Bro. Gerald Wall was appointed Deputy Grand Master.

The new Grand Master, in his address, said that one subject alone occupied their thoughts, but as Freemasons, he thought the concluding words of the Grand Master of England, in a speech to the United Grand Lodge, would be of interest.

"Our Order is one of which we can be justly proud. We must remember, however, that Freemasonry, like many other Institutions, is undergoing a test at present, but I am sure and confident that the combined efforts of every individual brother will ensure that our Order will emerge intact, refined by the fires of adversity. May the Great Architect of the Universe bless us and give us courage to face the tasks which we have undertaken."

Most Worshipful Bro. Wilkinson went on to say that in these difficult days it was folly to try to predict events or promise a fixed time of action, so all he desired to say was that he had been fortunate during the previous five years to have had close associations with Grand Masters, Pro. Grand Masters and Deputy Grand Masters and to get an exterior picture of the Office and to glimpse the responsibilities and duties enough to make him appreciate that one did not come to the

Office lightly, but in a spirit of humility. He prayed that with their help and co-operation, and with the help of the Great Architect, they would, together, undertake the work of Grand Lodge.

In February 1943, the Annual Communication was held at the Merton Lodge Room, Campbell Town. The President of the Board of General Purposes reported that owing to transport difficulties it was deemed inadvisable to hold full Board meetings, which were previously held at Hobart and Launceston in rotation.

The Board had decided to issue to all Lodges, a pamphlet embodying a "Summary of Instructions, Decisions and Rulings" given by Grand Lodge and/or the Board of General Purposes, for information of Masters of Lodges. It was requested that the summary be recorded and filed for reference. As further instructions and rulings were given, they would be printed and sent to Lodges for information.

The Board was indebted to Right Worshipful Bro. A.R. Wiseman, P.D.G.M., for arranging a series of short lecturettes on Masonic subjects, which had been printed and distributed to Lodges. As they had been well received, the Board was arranging for further lecturettes to be printed and distributed to Lodges.

From the reports of the Grand Inspectors of Lodges it was learned that in the majority of Lodges the standard of work had been more than maintained in spite of the absence of many brethren on service. They had reflected credit on the older past-masters and brethren who had filled the gaps among the office-bearers.

Although, like other bodies, Freemasonry had suffered the effects of war, most of the younger members being in the services, and the majority of the older ones were busy assisting the war effort on the home front, this was as it should be, since it was expected that Freemasons would be in the lead of any movement to assist the Empire in its time of trouble.

The shortage of motor-spirit had been compensated by the Masonic spirit. However, despite difficulties, Lodges were in a healthy condition because members realised that the Order had to be maintained, and the future welfare of mankind would always require the application of principles which Freemasonry promulgated. For that reason, members had regarded it a mission to keep the Lodges alive and active.

The Grand Secretary read letters of acknowledgement from the Secretary to His Majesty King George VI, thanking the Grand Lodge for kind messages of sympathy on the occasion of the death of H.R.H. the Duke of Kent. He also read one from the United Grand Lodge of England appreciating the sympathy of Masons of Tasmania in the loss of their beloved Royal Master.

Further to the plan for the suspension of Regulations by the Grand Master as may be found necessary, which had been forecast by the President of the Board in his report, the following motion was put to Grand Lodge.

'That the Grand Master be empowered on the recommendation of the Board of General Purposes, to suspend the operation of any Regulation of the Constitution for the duration of the War and for a period not exceeding twelve months after cessation of hostilities.'

In explanation, the President said that unusual circumstances were continually arising owing to the war and the Constitution did not fully provide for every emergency. Some country Lodges, owing to call-up of man-power and transport difficulties, had not met regularly in accordance with their Charter or by-laws and consequently had been breaking the Rules. It was the opinion of the Board that the Grand Master should be empowered to deal with such cases and others that might arise from time to time.

The Grand Master then addressed the Grand Lodge gathering. He said that it was with feelings of gratitude to the Most High that they had assembled that day at their 52nd Annual Communication and drew the attention of the members to the fact that they met for the first time at Campbell Town.

During the previous six months, Grand Lodge had been invited to conduct Installation Ceremonies in all parts of the Jurisdiction and were able to comply with the requests. Continuing the visits, however, was a matter which would need the consideration of the Board.

It was worthy of note that quite a number of Masons of many years standing continued to serve the Board of General Purposes and give the Craft the benefit of their mature experiences and sound judgment so essential in the troublous times. On the whole attendance of members at Lodge meetings had been well maintained, but this could not be expected to continue. The country Lodges particularly, with small memberships, would eventually suffer through enlistments, transport difficulties, etc., but they looked for a revival of interest and attendances of older members who had considered their day was past and had left the Lodges in the hands of younger ones.

If many more members answered the call of service and were not able to attend their Lodges, then those who had been left behind would have to rise to the occasion and help maintain the Lodges and preserve their Masonic home, so as to be ready to hand over when Peace was won.

He said, they would notice that he had refrained from mentioning war, but the thought of it was ever with them. It affected all the Lodges and he was sure every Mason was doing his utmost to further the cause and looked forward to the time when Peace would be restored.

At the Communication of August 1943, the President of the Board of General Purposes mentioned that information had been received from the United Grand Lodge of England, that during the continuance of the war, candidates elected in this Jurisdiction and who had been

transferred overseas before the First Degree could be conferred on them, could be initiated by a Lodge under the English Constitution. A circular had been sent to all Lodges notifying them of the courtesy of the United Grand Lodge of England and that all requests in that connection were to be transmitted through the Office of the Grand Secretary.

An event of interest had been the celebration of the Centenary of St John's Lodge, No. 2, on 6th March 1943.

On 11th August, the Grand Master and Grand Lodge Officers had attended Meander Lodge at Deloraine and conferred the rank of Past Grand Warden on Worshipful Bro. H.H. Wragg in recognition of his services to his Lodge and Freemasonry generally. He had been a member of Meander Lodge for 50 years.

Early in the month it had been learned with gratification that his Majesty the King had been pleased to confer the Order of G.C.M.G. on Most Worshipful Bro. Sir Ernest Clark, P.G.M. on the 10th anniversary of his Governorship of this State. Hearty congratulations were extended to him.

The Grand Master said that many of the Lodges had been receiving applications for membership in large numbers, and while it was gratifying to find a desire to enter Freemasonry prevailing, it should be remembered that "quality" was preferable to "quantity".

He said, he was sure the brethren would agree with him, how fortunate they were that after four years of war, they were able to continue their Masonic activity without interruption. He gave humble and grateful thanks to the Great Architect of the Universe for His care and protection and prayed that Peace would once more be restored to the world.

February 1944 saw the Annual Communication held at Hobart. The President of the Board of General Purposes reported that the Patriotic Fund to date had reached 1,950 pounds, which had been duly distributed by the Board. The Board would recommend that 100 pounds be given from General Funds for the Victorian Bush Fire Relief Fund.

A drop of some 150 pounds in Initiation and Affiliation fees received during the year, over the average for the previous five years, he attributed to younger men going away.

Practically all Lodges had participated in contributing 590 pounds to public and other charities, apart from Masonic Benevolence and Patriotic appeals.

It was pleasing to record that the Order was flourishing and working on a sound basis and that the repute of its principles continued to appeal to young men.

The Grand Inspectors of Lodges, included in their reports, the following comments in relation to their respective Districts -

Very Worshipful Bro. H.A. Wilkinson said, of the Southern District, that it had been noticeable that there had been a greatly increased number of applications for membership and although they welcomed all suitable men to the Order, he had at all times stressed the great need for scrupulous care in accepting candidates. In current times, when there was a greater circulation of money, men found that they were in a position to financially 'afford' Masonry, whereas before they could not do so. This had the tendency for the "good fellow" to apply, even though he may not be spiritually prepared for initiation. The future usefulness of the Craft as a moral force in the community depended not on numbers but rather on the quality and moral fibre of its members.

Very Worshipful Bro. F.B. Barber for the Northern District said he was pleased to observe that degree work generally had been of a high standard. In most Lodges there had been a continuous flow of applications from candidates applying for membership, and while not doubting the sincerity of the brethren, he hoped that there had not been any canvassing. He had stressed often that the first overture should be a voluntary one on the part of the person seeking admission to the Craft.

For the North West District, Very Worshipful L.R. Davies-Graham said that Lodges were feeling the strain of war in his district- this applied to country Lodges who had been handicapped by transport difficulties. Notwithstanding that, a reasonable number of suitable candidates were offering. The standard of work had been maintained and there had been a limited number of exchange visits between Lodges, which was essential for the development of Masonry in its broader sense.

All Lodges continued to play their part in assisting with various charities, by supporting many Patriotic Funds and maintaining fraternal contact with brethren who were on active service. Replies read in Lodges, from brethren on active service indicated clearly their continued interest in the activities of their Lodge and the Craft at home.

There appeared to be a growing consciousness of the responsibility resting on masons and masonry in the rehabilitation of the world. Whilst not overlooking the technicalities in the Temple, brethren were asking could Masonry help in the world's rebuilding? It seemed that there was a very real desire on the part of the brethren to assist in any way in which a lead may be given.

It was announced that Most Worshipful Bro. H.U. Wilkinson had been unanimously re-elected unopposed as Grand Master for the ensuing year.

The Grand Master in his address revealed that the number of members in the Craft in Tasmania, at 31st December 1942 was 4,225 and at 31st December 1943, it was 4,401. Although attendances at Lodge meetings had not equalled those of former years, it was considered satisfactory when the conditions were taken into account. Membership generally had increased during the year and applications for membership were being received in growing numbers. This called for greater vigilance and the need for careful examination to prevent possible regrets later.

A visit to Smithton Lodge had provided the opportunity of conferring on Worshipful Bro. A. Champion of that Lodge, the rank of Past Grand Inspector of Lodges, in recognition of his lengthy service to freemasonry - an honour well deserved.

The Grand Master also made reference to the indisposition of Most Worshipful Bro. Downie, I.P.G.M. He expressed the hope that the Great Architect of the Universe would restore him to health.

The President of the Board of General Purposes reported at the Communication of Saturday, 26th August 1944, that a letter had been received from the Military Postal Authorities, stating that in view of the antagonism of the Nazis towards Freemasonry and Freemasons, the District Censors had requested that in the interest of Prisoners of War, who were members of the Order no indication should be given either in correspondence or when forwarding parcels that addressees were Freemasons or associated with Freemasonry. A letter to that effect had been forwarded to all Lodges.

Also reported was that a circular had been sent to Lodges advising that the Grand Master, on the recommendation of the Board had agreed to suspend the operation of Regn. 208, to enable Lodges to have a substitute Master Mason's Apron made of suitable material - say white linen or calico, until such time as the correct lambskin aprons were available.

A letter had been received from the United Grand Lodge of England asking to be advised of names and addresses of any brethren of the English Constitution who may have escaped to Australia from Burma, Malaya or China. The Brethren in Tasmania had been asked to contact the Grand Secretary promptly of any such Brethren, so that notification could be forwarded to England.

An interesting sideline in the report of the President of the Board of Benevolence was that a sum of 5 pounds had been received as a donation to the Benevolent Fund from a number of Brethren of Australian Constitutions "somewhere in the North". It was proportion of a total of 30 pounds donated by those brethren for Australian Masonic Benevolence purposes and had come through Sgt. D.R. Shatford, Townsville, Queensland.

During the half-year, Northern members of Grand Lodge had visited "Hope" Lodge No.4., when life-membership was conferred on Right Worshipful Bro. Dr. G.H. Hogg for services to the Lodge and Freemasonry. The distinguished brother had served Grand Lodge well in days gone by. Also, life-membership was conferred on Right Worshipful Bro. A.E. Batten of St Andrew Lewis Lodge, in recognition of his services as Deputy Grand Secretary, and for long and faithful service to the Lodge and the Craft generally.

Another auspicious event was the celebration of the Centenary of Tasmanian Union Lodge.

Freemasonry had become exceedingly popular, judging by applications received. It was the wish of Grand Lodge that Lodges would observe care during the influx of new members and not lose sight of the fact that their aim was to make masons, not only members. For that reason the ceremonies should not be marred by undue haste or overcrowding. Care should also be taken to see that the ritual was closely followed.

Finally, the Grand Master observed, that as the danger of invasion of their island State was receding and the news from overseas was distinctly encouraging, he hoped that every mason in Tasmania would heed His Majesty's wish to attend a Service of Prayer on Sunday, 3rd September next.

In conclusion, he thanked all for the kindness and consideration shown him as their titular head during the past 2 years and prayed that the Most High would grant the blessing of Peace ere his occupancy ended.

At the Annual Communication at Hobart on Saturday, 24th February 1945, the Report of the President of the Board of General Purposes revealed that a Petition had been received from a large number of brethren for a new Lodge at Launceston - to be known as "Centenary Lodge". The Board had unanimously agreed to recommend that the Grand Master grant a Charter.

An outstanding feature of the Report was that the total receipts of Grand Lodge had advanced by 1,600 pounds over those of 1943. The increase was due to fees collected for Initiations, those for affiliations remaining at a normal level.

With few exceptions the Lodges supported the principle that the world knew them as "bodies to whom the burdened heart may pour forth their sorrows and the distressed prefer their suit".

During the year, the Lodges had disbursed 740 pounds to public and other charities, in addition to contributions to Masonic Benevolence and War Appeals.

Most Worshipful Bro. H.U. Wilkinson, in his retiring address, said considerable gains had been made in the numerical strength in the Jurisdiction and financially headway had been made also. In all, there was reason to be fairly satisfied. There was a net increase of 296 members for the year. Also, under Rule 211, 567 brethren were exempted from Grand Lodge dues.

In November, Victory Lodge celebrated its 25th Anniversary and in December, Mersey Lodge had their diamond Jubilee. In January, Pacific Lodge celebrated the 60th anniversary of Most Worshipful Bro. H. D'Emden's Initiation.

The Grand Master said that only the week previously, Centenary Lodge No. 54 was consecrated and its first Worshipful Master, Most Worshipful Bro. L.J. Abra, P.G.M., was installed. Most Worshipful Bro. Abra had been Master of St. John's Lodge No. 2 TC in 1902. The new Lodge would be a worthy addition to the Masonic family.

The rank of Past Deputy Grand Master had been conferred on Right Worshipful Bro. W.H. Strutt, who had filled the Office of Grand Secretary for 25 years.

In conclusion, the retiring Grand Master said that he wished all to know that he had tried to do something for their beloved Institution and that his reward would be their continued support and co-operation for the new Grand Master (Most Worshipful Bro. H.V. Biggins) and his officers in the coming years.

The Grand Installation ceremony then took place. Most Worshipful Bro. G.E. Wall was appointed Pro. Grand Master and Right Worshipful Bro. F.B. Barber was appointed Deputy Grand Master.

Most Worshipful Bro. Biggins expressed his thanks to the retiring Grand Master for his valuable services to Freemasonry during his term. War-time conditions had caused many difficulties. But with an earnest desire to give his best services to Freemasonry he had overcome those difficulties and had worthily maintained the dignity of the Office.

His visits to the Lodges throughout the State had given pleasure to the Brethren. His sincerity of purpose, devotion to duty and general personality had gained him the loyalty, respect and affection of the Brethren.

The Grand Master said that with his own Installation that evening, four Grand Masters had occupied the Chair in Grand Lodge during the war years.

He knew that they shared with him the hope that before his term of office expired, the blessings of Peace would be restored.

In the "Antient Charges" we are told that "Masonry has ever flourished in times of peace and been injured by war, bloodshed and confusion. "Craftsmen were bound by peculiar ties to promote peace, cultivate harmony and live in concord and brotherly love.

When the conflict ended they hoped to see emerging from the confusion and destruction a world in which the whole human family could live in peace, concord and happiness. He exhorted the brethren to keep the ultimate goal in view and endeavour to strengthen the Lodges throughout Tasmania to work unitedly for the consolidation of Freemasonry and cautiously increase the membership, carefully educating brethren and endeavouring to bring back into active service those brethren who had lost interest. Endeavour inside and outside Freemasonry to strengthen the ties of

brotherly love and unite in the Grand Design of being happy and communicating happiness to others everywhere.

The following is taken from the Oration given at the Consecration of Centenary Lodge No. 54 TC, by Very Worshipful Bro. Rev. Norman Lade... Very Worshipful Bro. Lade said that it was a source of gratitude to him that his last act as Grand Chaplain should be the sharing in the Consecration of a new Lodge. They met at a time when they could fairly anticipate Peace, and he trusted that before the Lodge celebrated its first birthday that Peace would come to the world and it was the lofty and eternal charter of masonry to help secure that relationship.

On the broad basis of common humanity, speculative masonry erected no earthly buildings, but a spiritual Temple of manhood, using its compass not to describe circles on a Tracing Board, but to draw a circle of goodwill around all men. Dr. Fort Newton said,

"It is the activity of closely united men, who employing symbolic forms, principally from the Mason's trade and from architecture, work for the welfare of mankind, striving morally to enable themselves and others and thereby bringing about a universal league of mankind, which they aspire to exhibit now on a small scale".

Masonry, above all was friendship, declaring no barrier of creed, colour or condition. That friendship dared not remain a mere sentiment or vague emotion. Masonry believed in a friendship based on a quality of life and character which issued from obedience to One Supreme Will. Each Lodge must exhibit in its own life what it seeks to establish in the world. Every Officer, and member of a Lodge therefore will need to share more deeply in its fellowship and service. The new Order would not come by hoping for or wanting it. It will come only as those who believed in the eternal purpose of the Great Architect of the Universe gave thanks themselves to Him as His working tools. By such sincerity and dedication, our honoured Craft may be used in the glorious campaign to bring co-operation out of chaos, out of tragic frustrations and divisions of mankind, a universal fellowship in God. So may He bless the Craft in general and this Lodge in particular, in all their undertakings.

It was at the half-yearly Communication held at Hobart on Saturday, 25th August 1945, that the Grand Master was able to say that after almost six years of international conflict, destruction and chaos, they met again in Grand Lodge with the clouds of war removed from the world. They met with joy in their hearts for their deliverance and with gratitude to Almighty God that their prayers had been answered.

On the very important occasion, before proceeding with the ordinary business of Grand Lodge, he claimed their attention to Very Worshipful Bro. Archdeacon Barrett, the Acting Grand Chaplain, who would address them. His address would be followed by a Special Prayer and the National Anthem.

Very Worshipful Bro. Archdeacon Barrett said that the first exuberance had worked itself off. The long night of nearly six years had ended and hope had come with the dawn. The period when death and destruction stalked through the world, and even those for whom joy had been tinged with sorrow, had shared in the universal thanksgiving to Almighty God for Victory and the opportunity for making a lasting peace. They looked back on the dark days of 1940 to 1941 and marvelled at the quiet confidence of the people - confidence, not in their own strength, but in the justice of their cause. They had been sustained in those days because of their firm belief in the righteousness and justice of God, who, in spite of their own unworthiness, could not allow wickedness and violence to triumph for long.

And so they offered their praises and thanksgiving, and beseeched Him to make them worthy of the labour, sacrifice and sorrow of all who had brought them to the hour of rejoicing.

Peace tests a nation even more than war. In war, claims are made on every man; it called, it utilised his life and limb; it still would be that in the days of peace. Each man knew well the world had need of him. Winning the war was only the first stage in winning the peace.

"Make War, men say, knowing what War demands"
 But say "make Peace", as if Peace made itself
 Or, as it were some precious vase that stands
 Waiting for us to lift it from the shelf".

That was the vital and urgent task of our day and generation. They had a second chance to make good the failure and folly of those fateful years of 1919 to 1939. He would be a bold prophet, nay, a foolish one, who would say that we shall be given another. In the midst of the dreadful bombing campaign in the European conflict these pregnant lines were written as a satire on the methods of offence and defence in modern total warfare.

"Beneath the wild and wintry skies
 In tumbled heaps a city lies
 The verdict on the evidence is
 Suicide in self-defence".

With the invention of the atomic bomb, a new method of mutual destruction had been discovered, and unless man's moral energy and spiritual character can overtake his inventive genius there was no hope for salvaging civilization.

When the people had but little faith and hope to support them in the struggle against overwhelming odds and efficiency, Mr. Herbert Morrison made the forecast, that the war which began as a war of machines, would end as a war of character - and he has proved to be right. In the struggle just beginning, to restore the wasted years and bring in the new world desired by them, character was all-important; character that is moulded and patterned on the highest example given in

the Volume of the Sacred Law. They had, by Grace of God, been delivered from their enemies and been given the opportunity of retrieving their past mistakes and building an enduring structure for world peace and security. Old ways had failed; they should now tread the path made open for them by Him who showed Himself to be "the Way, the Truth and the Life". That way alone gives faith and hope and power to make the dreams come true.

"It is the dawn! the dawn!
The nations from East and West have heard the cry
Through all earth's blood-red generations
By hate and slaughter climbed thus high
Here, on this height, still to aspire
Only one path remains untrod
One path of love and peace climbs higher
Make straight the highway of our God."

The Special Prayer -

"Almighty and Eternal God, Architect and Ruler of the Universe, we humbly thank Thee, that Thou hast heard our petitions and that the long night of war has now given place to the dawn of world peace. We pray Thee to look mercifully upon this world, wrecked by war and still full of bitterness, woe and suffering. Build up the waste places, prepare the highway whereon men of all nations may walk securely together. Endue us and all our brethren with wisdom and understanding, so enabling us to take our rightful share in creating better relationships and securing a lasting peace. So mote it be."

The President of the Board of General Purposes reported gatherings of Masons at Launceston and Hobart on 16th and 30th June respectively, had been arranged to bid farewell to His Excellency Sir Ernest Clark, Governor of the State and Past Grand Master of the Tasmanian Grand Lodge, prior to his departure for Great Britain, after a sojourn among them for a period of some twelve years.

Also, the Board had arranged for Masonic thanksgiving services for the cessation of the war in Europe. The services were held at St. John's Church, Launceston, on Sunday, 13th May, and at Hobart, at the Town Hall on Sunday, 20th May, when large numbers of , masons, their wives and families attended. Many of the Lodges in the country districts also arranged for similar services for the convenience of brethren.

At the Masonic Thanksgiving service at Hobart, Very Worshipful Bro. Rev. H.J. Ralph spoke thus - they gave thanks for the deliverance which had come through the victory achieved by the United Nations of Europe. Their Order had stood for the maintenance and progress of brotherhood among men and by life and action had striven to inculcate those principles of harmony and true fraternity which all thinking men and women knew to be right and proper possessions of

every member of the human race. For nearly six years a view of life mightily opposed to liberty and freedom had been prosecuted with violence and cruelty. The lands of Europe had been stained with the blood of innocent men, women and children who dared to seek and follow a way of life we know God desires them to possess. Mind and body had been shackled by the oppression and angry enslavement by the god of force and unholy ambition. Only the future will fully reveal the extent of his malign power exerted over the lives of millions of peace-loving people. They thanked God that victory in Europe meant that the shackles had been broken, the slave set free and the air of liberty was no longer vitiated with the poison of arrogant domination.

The hour was indeed a memorable one in the life of the world and what more could they do than first give thanks to Almighty God for the victory and the deliverance, the peace the brethren could now enjoy. Their sincere and humble thanks must be expressed for the wonderful service and sacrifice given by so many men and women throughout the Empire. The people of the Old Country, living in the little streets, sharing with their compatriots the rigours and sufferings of continual bombardment from the air, food shortages and long hours of work. The fine morale of such folk did more than can be described in keeping alive the strong heart of the nation in the hour of its greatest peril. Such courage and heroism kept Britain virile and strong and counted enormously in repelling and defeating the German aggressor. They would not forget the great leaders in the strife. His Majesty the King and his Queen - for King George VI and Queen Elizabeth set a fine example of consecrated service and indomitable bravery. The Prime Minister of England, Sir Winston Churchill, together with many leaders in the services wrought well and courageously and have gained the heartfelt gratitude of the whole world. Also to be born in mind were the officers and men and women who laboured on land, sea and air, maintaining communications, facing untold dangers and hardships, facing a well-equipped foe and in every conceivable circumstance, doing their duty magnificently. For all those whose lives had been laid down, they gave thanks, with kindly sympathy, remembering before God those whose loss and sorrow must have been hard to bear. For those and all who served they gave thanks.

The ranks of masonry had been thinned through loss and the service at home and abroad. But Masons in their gratitude, remembered the sacrifices made, and the further services that must be given as the continuing war in the Pacific would demand.

It was no time for armchair complacency, but the time for more complete devotion to the high moral and social principles upon which our Order was founded. There was a big job to be done and fresh from the thanksgiving for victory in Europe, they must rise up and bend their prayers and energies to seeing that all is done to free their part of the world from the tyranny which had been broken across the world. And then they would give themselves with new enthusiasm to the work of Masonry in seeking to propagate those truths which they believed alone could make the world secure against aggression and build a lasting Temple of Brotherhood to the Glory of Almighty God.

At the Communication of August 1945, the Grand Master in his address, spoke thus...

The cessation of hostilities, first in Europe and now in the Pacific, brought to an end the greatest and most destructive war in the history of the world - a war which cost millions of lives, had depleted the world of much of its wealth and destroyed many of the world's finest architectural and artistic treasures and had devastated vast areas of territory. Death, destruction and chaos had brought untold sorrow and suffering to peoples of all nations, for the effects had been world-wide and unfortunately the repercussions would be felt for years to come.

But they rejoiced that the conflict of arms had ended, and that once again the work of reconstruction could be undertaken. Once again man had the opportunity to use his constructive genius and creative powers in promoting human welfare, social progress and international harmony. They rejoiced that Victory had attended the gallant efforts of the Army, Navy and Air Force and those of our allies. They mourned with deepest gratitude and respect those who, in doing their duty, had made the supreme sacrifice.

We are profoundly thankful that, in the titanic struggle, in the supreme crisis, under Divine guidance, men and women, on land on sea and in the air, in the field and in the factory and in the laboratory, had performed feats of skill and endurance hitherto unprecedented in human history.

The gratitude which they as Freemasons felt for the deliverance from the fury of war, was expressed on V.E. Day at Masonic Thanksgiving services conducted by Grand Chaplains and Lodge Chaplains throughout the Jurisdiction. Similar services will be held tomorrow throughout Tasmania and now the peoples of the nations face the future to rebuild a shattered world and endeavour to secure human happiness. They as masons and builders, and as active workers for human progress, should ask themselves, individually and collectively, what part could they play in solving the problems and in performing the tasks that lay ahead?

At a Thanksgiving Service held at Hobart on Sunday, 26th August 1945, the Grand Chaplain, Very Worshipful Bro. H.J. Ralph said that few ever imagined that three months after having celebrated the close of war in Europe, the war in the Pacific would come to an end. On the former occasion, under the auspices of Grand Lodge, Masons and their relatives and friends had gathered in high spirits to offer thanksgiving and to dedicate themselves to the further prosecution of the war with Japan.

The new occasion demanded that exaltation be expressed that the Pacific war had ended in victory. Extraordinary scenes of elation and excitement had been witnessed throughout the world where men and women love freedom. Their children and their children's children would read with awe and wonderment, the story of those days. History would become vibrant with the remembrance of that last victory. When it had seemed that years, not months, must elapse before peace would arrive, with almost startling suddenness, Japan collapsed and emotions, long held in check, gave cause for unusual expression. As a people, they had experienced what might be called one of the greatest occasions in history. And as Masons, loving freedom and hating enslavement, they had met to render thanks unto God for His help and succour through the long years of struggle and suffering. They humbled themselves before Him, remembering his Mercy and Grace.

The realisation that Victory had come, spoke not only of the success of armed forces, but also of the promised victory of right and truth over arrogant aggression and unethical ways of life.

They should not forget all who served in the various branches of the national war effort. Magnificent work had been accomplished in the factories, in the field, and on every battlefield, on land, sea and air, and in the homes of the people. Sacrifice had worn its deep hue of costly giving of blood and in death. Duty had been stern-faced but gladly obeyed. Sorrow and suffering had been nobly endured and many a darkened home had been made radiant by the faith and enduring courage of those whose loss was beyond human calculation. These they reverently remembered and placed their needs before the Throne of Him whose nature is to help and heal.

They especially remembered the thousands of men and women who had suffered untold misery and hardship in prison camps. The story of their endurance and courage under cruel and inhuman conditions imposed by the Japanese, had yet to be told in fullest detail. No words could convey and express the joy they felt that release had come to the prisoners, their chains had been broken and they had been freed to face a better and happier future. And from that moment, they as Masons, as citizens and as members of the British Commonwealth of Nations, must rise from their prayers of thanksgiving and face the future. A great emotion can be a dangerous thing; it can blind men's eyes to reality. Therefore they must pray for balanced judgment and far seeing vision, for the world, now broken and still full of suspicion and hate, so badly needing the message of sympathy and healing and the message of brotherhood and peace. Every drop of bloodshed, every young life laid down, will have been cruelly wasted unless they strived to live together in peace and goodwill. Masons must join with all right-thinking people in living, not for the mere satisfaction of material things, but for the enthronement of high ethical, moral and spiritual principles. To that task they dedicate themselves.

11. The Post War Years 1946 - 1948.Most Worshipful Bro. H.V. Biggins 1945-1947.

The President reported that the Board of General Purposes had appointed sub-committees, comprising members of the southern, northern, north western and western districts to go into the question of establishing a suitable "Masonic Peace Memorial" to mark the closing of the war. The committees had recommended that each Lodge or group of Lodges in their respective districts or towns establish suitable memorials.

Petitions had been received for the formation of new Lodges in Hobart, to be known as Victory Lewis Lodge No. 55 and Old Hobartian Lodge No.56. It had been recommended that the Grand Master grant the necessary Warrants. Subsequently the Lodges were consecrated - Victory Lewis on 3rd November and Old Hobartian on 7th December.

It was decided, the war being ended, that the Freemasons' Patriotic Fund be closed. A total of 3,453 pounds had been received and distributed since the Fund was opened in May 1941. Lodges had also contributed about 800 pounds to other charities in addition to the Grand Lodge Benevolent Fund. More Lodges had become owners of their own premises, thus saving on rentals. Generally speaking all Lodges were in a sound financial position.

The President of the Board of Benevolence reported increased contributions by brethren at Installation Ceremonies and other donations. The Board had invested 2,250 pounds during the year and the total assets of the Benevolent Fund stood at 28,677 pounds.

A notice of motion was given by a Worshipful Brother -

"that Grand Lodge consider the question of donating from its Funds, the sum of 1,000 pounds for the 'Food for Britain' Appeal".

The Grand Inspectors of Lodges included several items of interest in their reports. Very Worshipful Bro. A.R. Park (Southern District) said that it was noticeable that more brethren were able to return to the proper Masonic dress.

Very Worshipful Bro. Gill (North West District) said that with the cessation of hostilities, travel restrictions had eased and there had been a consequent increase in visits between Lodges. Many members who had been away on active service had returned to civil life and were taking their places in the administration of Lodges.

Very Worshipful Bro. V.E. Fooks (West Coast District) touched on the annual reunion of Lodges in his District and considered this a step towards greater effectiveness of masonry.

Both Davies Lodge at Waratah and Zeehan Lodge had experienced loss of important members who had left the District to reside elsewhere.

During his visits to Lodges, he had brought to the notice of the brethren the subjects of the "Peace Memorial" Projects and the proposed Conference of Freemasons. On each occasion, comments were favourable.

The Grand Master, in his address, referred to the death during the half year of several brethren. He made particular reference to the late Past Grand Master, Most Worshipful Bro. Downie. Most Worshipful Bro. Downie had been initiated in Dorset Lodge on 4th August 1892. He was installed as Worshipful Master in 1896 and for several years was Secretary of the Lodge. He gave good service to the Craft at Zeehan and at Launceston. In 1922 he became Secretary of Kingston Lodge and assisted that Lodge for several years and as Worshipful Master in 1928. He held the offices of Grand Inspector (1926), Junior Grand Warden (1927), Senior Grand Warden (1928), President of the Board of General Purposes (1929-1936), Pro. Grand Master (1937-39), Grand Master (1940-1941).

He was remembered, not only for his services to Freemasonry, but also for his valuable work in many phases of community life. He was characterised for his kindly, sincere, genial and friendly, and upright nature.

Most Worshipful Bro. Biggins went on to say that it was with feelings of deepest gratitude to the Great Architect of the Universe that they were holding their 55th Annual Communication in the first year of peace since 1939. At the half-yearly Communication, they had rejoiced in the knowledge that the clouds of war had been dispersed. Thanksgiving services had been held by Lodges throughout Tasmania. It was their hope that the dawn of a permanent peace for the world had appeared where men of all nations might walk securely and happily together.

Throughout the world, may brotherly love prevail and may the tie that binds men more closely together for human welfare increase in strength from day to day.

The Grand Master said that he had the honour of presenting, on behalf of the Freemasons of Tasmania, an Address of Welcome to His Excellency the Governor, Sir Hugh Binney. He also mentioned the pleasure he had of granting Charters to two new Lodges at Hobart - namely Victory Lewis Lodge No. 55 and Old Hobartian No. 56. He had every reason to believe that their prospects were bright and that they would become strong and active in the service of Freemasonry.

The Conference of Freemasons had been held that day and a Report on the proceedings would be promulgated as soon as possible. He had been pleased with this attempt to lead Freemasons towards a realisation of the purposes and potentialities of the Craft.

In April 1945, an Address of Welcome from the Freemasons of Tasmania was presented to the Governor-General, H.R.H. the Duke of Gloucester, on the occasion of his assuming office. His reply had been received and read as follows -

"I thank you very much indeed for the Address of Welcome which you have presented to me on behalf of the Ancient and Honourable Fraternity of Free and Accepted Masons of Tasmania. I am very glad to revisit Tasmania, this time as Governor-General and to see once more some of your attractive and beautiful Island.

It gives me great pleasure to be able to bring with me the Duchess, my wife, and to show her the countryside, which, with its beautiful mountains, valleys, lakes and rivers, is so reminiscent of England.

We are already enjoying immensely our stay in the Commonwealth among your kind and hospitable people.

I pray that we shall soon defeat our enemies and that those whom we love may return once more to live in peace in their homes in this pleasant land.

Henry"

In the Oration given at the Consecration of Victory Lewis Lodge No. 55 TC, Very Worshipful Bro. Rev. H.J. Ralph said that it was an important occasion, for they had gathered together to witness the Consecration of a new Lodge. It was important in that they sought to further perpetuate an Institution, both ancient and honourable. The foundations of Freemasonry had been laid long ago when King Solomon devoted himself to the erection of that Temple, the glory of which had not been dimmed, nor with the passage of the years and centuries, had lost any of its magnificence in sacred story.

From out of the past there had come down the example and precepts worthy founders had shown forth, for those early masons were men devout in word and practice. Their lives had been given in complete consecration to God, the Great Architect of the Universe, in whose service they had delighted to live and die.

Masonry may contain much that is legendary, its symbolism and ritual may even sometimes appear to hide the real meaning and purpose of its spiritual truth, yet it was clear to all who had given earnest consideration to its precepts, that it enshrines and expresses the highest moral principles the world has ever known. Such truths may be conveyed in symbol and allegory, but their reality and value none can deny. Man has ever sought how to live well, and within his soul resides feelings and aspirations urging him forward, seeking light and direction. And in his need, a need to know to be fully universal, he had reached out, if haply, he might find the source of all life.

And that he found in God. In his discovery he has come to know the mind and purpose of God, Whose way is ever found in the fullness of moral and spiritual rectitude and uprightness. Thus it is held that a Mason's first loyalty is to God, and the purpose of this ancient and honourable institution is to help men to give that loyalty due place in human affections and therefrom guidance and inspiration for the practice of divinely-given principles through good character and beneficent service.

It was incumbent on those who formed the new Lodge to give careful and conscientious consideration to this foundation truth, for without it the Lodge would be just another human institution, a mere social club. The very nature of the Masonic Institution demanded a fine unswerving loyalty to God - for to him did King Solomon raise that ancient Temple and our honourable forefathers in the Craft give their sacrificial service. A true Mason must first of all be loyal to his God.

From such a foundation it needs follow that we seek to build a structure, the materials of which are composed of the lives we live and the deeds we perform. Masonry does not exist to formally perpetuate ancient ceremonies and engage in colourful ceremonial. The work done within the Lodge, beautiful and impressive of what our forefathers in the Craft themselves carried out, is purposeful, and intended to send men forth to live out what they have learned within. The thoughts we think, the principles we hold and the truths we own, must find a vital place in the living of our lives in the world around us. From the foundation truth of strict loyalty to God must be builded a human Temple made of men, wherein the highest that we know finds expression for the help and comfort of mankind. A mason may not work with plumb, rule and trowel, but he must work with tools of Divine Truth in the upraising of a human temple of brotherhood through character and good service.

So I might quote the words of another Mason and say that "Masonry is the activity of closely united men, who, employing symbolic forms borrowed principally from the Masons trade and from architecture, work for the welfare of mankind, striving morally to enable themselves and others, thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale."

Be loyal to God, to your neighbour and yourself. Study to show yourselves approved members of the Craft. And may you find real fellowship and lasting happiness within the Lodge, and in your daily living, prove yourselves worthy at last to enter the Grand Lodge above, where God omnipotent lives and reigns forever.

At the Consecration of the Old Hobartian Lodge, No. 56 TC, Very Worshipful Bro. Ralph also gave the Oration for that occasion. He said that

"No institution, however solemnly and devoutly consecrated, can fill the high purpose of its coming into being, unless its members give careful heed to the foundations on which the structure is raised. The Foundation members of this

Lodge are well known to us and the high respect in which they are held, coupled with their well-known zeal for Freemasonry, augers well for the future well-being and progress of this new Lodge. It is necessary to give some thought to the human foundations upon which all true Freemasonry is founded. In every age, great importance has been attached to foundations of buildings erected to the glory of God. In the V. of the S.L. much is said about the size and splendour of the foundations of Solomon's Temple. Care was exercised to see that whatever was raised to the Glory of God rested upon sure and lasting foundations. I would remind you that our Order is founded, not on material things, but on the purest principles of morality. Its basis and foundation is founded on those truths transmitted to us through many generations. When we were initiated into Freemasonry, it was impressed on us that no institution can boast a more solid foundation than that on which Freemasonry rests - the practice of every moral and social virtue.

It is not easy to define morality, but we know that there is something within us which values highly a man's character and conduct. We know that what we do and are must be inseparably bound up with a sense of what is right and good, and morality has come to mean to us that manner of living which accords with the highest we know. And we believe that the Great Architect of the Universe, from time immemorial has created in the hearts of men a desire to seek after such standards as will establish him to live happily and usefully. And so it comes about that Masonry has been founded upon those principles which man has discovered, by the aid of the Spirit of God, the beneficial power which has enobled life and made it possible to live and work together in harmony and peace.

Therefore, as Masons, we must give heed to that science or philosophy of conduct portrayed through the Ages by means of human experience and the written word contained in the Sacred Volume. The wealth of moral truth, Divinely revealed, is our inheritance and we do well to study it more closely, for such moral truths constitute the foundations upon which our Order is based.

Here, then, Brethren, is our foundation - the practice of every moral and social virtue. Brethren of this Lodge, dedicate yourselves to those ideals and seek to express them within and without your Lodge. May God grant you joy in service, inspiration and fellowship and the high honour of having builded another Lodge worthy of our great past and worthy most of all of Him to Whom we ascribe all honour and glory - God omnipotent, Who lives and reigns forever."

A Conference of Freemasons of Tasmania was held at the Masonic Hall, Launceston, on Saturday 23rd February 1946 -

The Agenda drawn up for the Conference included numerous suggestions submitted by individual Lodges. These were classified as follows:-

Instructions in Masonic Principles

Community Service

Freemasonry in World Affairs

Publicity

Masonic Administration

The Conference was presided over by the Grand Master, Most Worshipful Bro. H.V. Biggins and 17 present and past Grand Lodge Officers attended. Thirty-seven Lodges were also represented. The proceedings were opened with an invocation led by the Grand Chaplain, Very Worshipful Bro. A.H. Rooke.

After welcoming the visitors, the Grand Master said that it was time for all Freemasons to take stock and examine their position in the changing world. He explained the purpose of the Conference and asked the brethren to express concisely the views of their Lodges on the several general heads set out. The views expressed would be recorded and in due course a report would be forwarded to Lodges. He hoped speeches would be brief and his suggested time-limit of three minutes was adopted.

Most Worshipful Bro. H.U. Wilkinson, Past Grand Master, then read a paper prepared by the Grand Chaplain. The following are some extracts from it:

"It is always wise in the opening words of a short address on a huge subject, to attempt something by way of a simple definition. When we set out to consider the nature and purpose of a thing there is a great danger of immediately getting lost in the midst of words and phrases, beautiful and traditional, but lacking real meaning for the present day world of men. I shall endeavour to escape that danger, lest I miss the inner spirit.

Masonry may have been built up through the centuries, choosing certain forms and ritual, demanding conformity and set formula - even to the specific shape of furniture it uses in its ceremonies. But this is not the real nature of Freemasonry. Such things constitute the outward form beautiful and ornate though they be. I have gathered, from my own observation, that Masons in

general, perhaps unconsciously, are liable to imagine that all the magnificent outward structure of masonry, its ritual and ceremonies constitute all that is meant by the name 'Masonry'. What is seen and heard within the Lodge does not compose the complete definition. The nature of masonry is a good deal more. It is the soul within the outward structure which is merely a material expression of it.

Masonry is more than an institution, however ancient and honourable it may be, and I can only hope that you may appreciate what I am trying to say - that the nature of Masonry has to do with what Masonry is, and not primarily what form or manner it exhibits through its various ceremonies.

What are we seeking to know when we think of the phrase "The Purpose of Freemasonry"? Is it not the intention and aim of Masonry? There must be some reason for its existence through the years. Here we are forced into the realm of the spirit, for intention and aim in our lives is not a material thing - it is the originating and propelling emotion which expresses itself in action. There is a necessity to sense and feel that intention and aim before giving attention to what Masonry should be. We may then be able to proceed to state what is believed to be the nature and purpose of it.

Before a single Lodge was formed; before one word of the Ritual was written or spoken; before Solomon's Temple, back of all we know of the past and present Masonry, there existed the idea, the spiritual conception of masonry, in the hearts and minds of the first men. Whether it was formed in a moment of time or evolved through the years of time, matters little. What does matter is that its origin is surely found in the minds of men, put there by the Great Architect Himself. Let me emphasise this truth - that Masonry had its origin in the spiritual realm. It came forth from the very heart and mind of God. Its origin makes it not a thing of mere matter, but of the spirit.

We talk about love, being loved and possessing love. We are speaking of a spiritual thing - something that exists in the heart and mind. We are above the level of the material. Love existed before us. It may seem intangible, but it is none-the-less a reality. It exists in the heart and mind. It is not an abstraction. It is a very real thing. So it is with masonry. Its origin and basis is spiritual and Divine. It had its creation in the heart and mind of God. We forget this conception of the Craft at the risk of making it a mere man-made and material thing.

What then is the "Purpose of Freemasonry"? Why has there been created this spiritual thing? There cannot be anything worthwhile in this world which has no purpose and aim. How much greater must be the purpose behind the

spiritually conceived idea of masonry. What is the purpose? Is it not to bring man into vital touch with his Creator? This purpose is the first because all else that follows is empty idealism. No man can become a mason without attesting his belief in God. It is basic to all true masonry. Therefore the first purpose of masonry is to help men to a better understanding of God, the source of the very organisation he has entered. Study the Ritual and notice how much is said about the Great Architect of the Universe. Set in its rightful place the fundamental fact of belief in God and we have the starting point of all purposeful masonry.

A further purpose of masonry is to bring man into an understanding and useful relationship with his fellow man. The whole history of mankind reveals the utter impossibility of human isolation. Men were made to live together and know fellowship and friendship. A well-known Masonic writer said 'our human history, saturated with blood and blistered with tears, is the story of man making friends with man. The first men who walked in the red dawn of time lived every man for himself, his heart a sanctuary of suspicions, every man feeling that every other man was his foe and therefore his prey'. Although strife and animosity still reside in the world, man knows that his fortune and well-being lies in a closer fellowship; for humanity can never know true prosperity and peace until man has learned to live together in unity.

Therefore, it is part of the purpose of Masonry to bring man into an understandable and useful relationship with his fellow man. Every Lodge should be an oasis of equality and goodwill and a desert to strife. At its altar men should meet as man to man, without vanity and without pretence. A mason is unfaithful to the purpose of the Craft unless he enjoys fellowship within the Lodge and practices it without.

If the purpose of masonry is to bring man into vital touch with God and help him find the truth; and if it is also the purpose to bring man into understandable relationship and happy fellowship with other men, then it must also be its purpose to send the improved and educated and spiritually minded man forth into the world to do whatever he can for the welfare and well-being of the whole world. True masonry does not live for itself it is a means to an end. Now, as ever, masonry's purpose is to make men better, refine his thoughts, purify his sympathy, broaden his outlet and strive to enoble humanity.

This conference must give heed to the how and wherefore of masonry. Masonry must be seen in its basic foundational reality. Knowing what is its nature and purpose, we must seek to make it more effective in our own lives and in the lives around us. Within masonry resides a potent and powerful force.

The man who has caught something of its genius has laid hold of such power as will not only heal the wounds of men, dry their tears and be a strength in their weakness, has but laid hold of a power that can sweeten life and bring among men and nations that joy of living which will make glad the heart of the Eternal. This Institution is ours to know and love and serve. It is our responsibility and joy to give it flesh and blood, hands and feet and make it one of God's greatest blessings to the children of men. May the nature and purpose of masonry express, through us, the Glory of His Eternal name."

Instruction in Masonic Principles - This subject was dealt with by Right Worshipful Bro. H.A. Wilkinson (Junior Grand Warden). He said

"Instruction in Masonic Principles had ceased to be the primary object of our Craft. For many years such education had been pushed aside in favour of purely ritualistic work. There were now indications on the part of many masons, of a desire to learn more of the real purpose of masonry and it was only by getting together and making an intensive study of the meaning behind our symbolism that we can hope to emerge from our static state. Some reach the Chair of K.S. without the slightest knowledge of the true meaning of our Craft - so how can a Master instruct his brethren and impart light to them? We are privileged to use a system designed to induce, and capable of inducing, real initiations, but we fail to achieve that initiation in the spiritual and only real sense of the word. Even Grand Lodge is composed of men who for years have been instructed as they move along through Lodge to Grand Lodge and have reached places of high honour in the Craft. There is little doubt that we all need Masonic education and I hope a question this Conference will answer is - how are we to implement the suggestions on the Agenda sent in by different Lodges? Some of the suggestions had merit. One such is that Lodges in Tasmania cease degree work for twelve months and the period be given up to the study of Freemasonry. Another suggestion - and one which embraces all others, is that two Lodges of Research be formed, one in the north and one in the south, for the instruction through lectures. Such Lodges should not bother so much about the history and origin of the Craft, but be bodies of masons of all ranks, banded together in some form of study circle to delve into the hidden truth behind our ritual and symbolism. There should be some kind of conference, or school, or forum of a fortnight's duration every now and then, to be the means of finding and training the teachers and lecturers necessary to impart the light and instruction which is being sought by a large number of our brethren, but which, at the moment, so few are able to give.

I want to see some step taken in this conference, to make a beginning along the lines I have suggested, and if we do our stock-taking will not have been wasted".

Most Worshipful Bro. Wiseman (St Andrew Lodge) said that Lodges generally had failed to utilise the lectures available. For many years, Grand Lodge had issued a series of lectures, quite varied in scope. In some Lodges these had been appreciated, but generally they had not been fully utilised. These lectures covered such subjects as "The 24 inch Gauge", "The Common Gavel", "The Chisel", "Symbolism", "The Principles of Freemasonry", "The Legend of the Winding Stairs", "Nature and Science", "Evolution of Freemasonry", "The Literature of the Ritual", "The Goal of Brotherhood", "The Four Tassels", "The Charter of Freemasonry", "Of Officers and of Ballot", "The Antiquity and Ubiquity of Freemasonry", "Duty and Self". These lectures were sent out to every Lodge and more would be supplied if the Board of General Purposes felt that some Lodges required a change from the regular routine of ritual work.

After a number of comments were submitted by several brethren, the Grand Master thanked all those who had made contributions, adding that he felt that while good men entered Freemasonry, they could be made better by instruction. Those present had attended the conference as critics - to put the spot-light on faults. But Freemasonry was still a very sound institution and had a good influence in the community. The Board of General Purposes would consider the suggestions and action would be taken to help brethren to understand the principles of Freemasonry. Masonry was sound and solid, but could and should be strengthened.

The subject of Community Service was introduced by Right Worshipful Bro. F.B. Barber (Deputy Grand Master). He said that "something was wrong with life today, in family life, in governments, morality, and lately the perils of atomic power and wars. There was universal evidence of nervous overstrain. Something is the matter.

The need cannot be met simply by inventive ingenuity. The need is for spiritual life wise enough and powerful enough to master the instruments we have created and make them servants of an enriched humanity. We need to lift our spiritual significance and make unselfishness reasonable and sacrifice worthwhile. Create courage, sustain hope, enable men to marshal inner forces of mind and will round common ends. That is the need if our community life is to be built into a structure of abiding peace and happiness.

There was at large, a cynical philosophy of life, a concealed but firmly established worship of money and the power it brings and the thought of pleasure as the only tangible good. Many nations had trodden their way along the pathway of degeneration and extinction. H.G. Wells made his young man (in "The Research Magnificent") cry out 'O God! give me back my visions!' That has become true of our age. The purpose of the Great Architect is that our common life be woven into a real brotherhood. We need a sense of Mind, Law and Purpose above and beyond ourselves. We believed we could manage the world by ourselves. We had no need of God. We have failed, and if, now that hostilities have ceased, we go on thinking the we have won, we shall be over the precipice again. Eternal Law reigns above us; all His laws are concord and when we recognise the laws of right living and apply them obediently and rationally to life, we will be following that pillar of fire and cloud which alone can guide our progress towards light and the new age. Those laws are summed up in the Commandment "Thou shalt love thy God and thy neighbour as thyself".

Our Ritual reminds us at every Installation to be obedient to God and by the practice of unselfishness and helpfulness outside the Lodge, to make known to the world the worth of our Institution. No Mason can ignore the call of the common life without disregarding his obligation. Wherever there is a need there is a call for help. Real brotherhood is not confined within a privileged circle.

The Pro. Grand Master, Most Worshipful Bro. G.E. Wall referred to Community Service as the work of a body of people having a common organisation of interests. If the lessons of masonry were properly assimilated, there would be no need for the call. Look back over the last five years. In all communities, local committees of Red Cross, A.C.F. etc., there have been wonderful examples of activity among brethren. Take notice of those Lodges, find out the reason and be prepared to emulate them.

History is repeating itself. After the first world war we found candidates had a vague idea that membership gave them standing and limelight. The ballot box does not deter. He is a good chap, a sport, one of the boys. But does he come of his own free will and accord? Shall he remain faithful to that which has placed the Craft on such a high plane, or take a place in the community comparable with benefit Lodges, Rotary, Legacy and Apex clubs? Be very jealous of the dignity of the Craft. Be sure that the brother who takes office is proud of his position. The prize is even of more value after hard work. Shall we answer the call by making our homes a 'Beacon of Light and Joy, of Peace and Goodwill?'

The Grand Master said the discussion presumably would centre on whether we took part in community service as a body and an organisation or as individuals.

Many brethren offered their comments on the subject. Worshipful Bro. P.H. Mitchell (Old Hobartian) said a definite scheme should be outlined to let the public know what was being done. Money from the accumulated Benefit Fund might be made available for a big community effort.

Right Worshipful Bro. J. Bastick (President of the Board of Benevolence) said that the surplus funds were due to prosperous times during the past few years. It was necessary to build up a reserve fund, as this would be needed at a later date.

Worshipful Bro. A.R. Pitt (Operative) supported the suggestion on the Agenda Paper for the establishment of Rest Homes, also bursaries for the education of the sons and daughters of Masons.

Right Worshipful Bro. R.P. Furmage (Meander) supported the principle that community work should be done silently by masons. Like leaven in bread, work should be done individually and their influence would be for the good.

The subject of Freemasonry and World Affairs

Discussion on this subject was opened by Most Worshipful Bro. Stanley Dryden. He said the world was sadly in need of the Grand Principles of Masonry, Brotherly Love, Relief and Truth. There existed a tragic negation of Freemasonry and everything for which it stood, so long as the law of the jungle or any part of it prevailed among the nations. Two terrible wars of global dimensions had roused the conscience of civilised men as never before to the necessity of placing the peace of the world upon a sound and permanent foundation. Today, world affairs are in the forefront of the minds of every thinking person and certainly should be in the thoughts of every true Mason. Especially are we intensely interested in the United Nations Organisation, designed for the orderly settlement of international differences and for the promotion of peace on earth and goodwill among the peoples of the world.

At the inauguration banquet of the United Nations Organisation in London, the King, in giving his blessing, referred to "the immense possibilities" of the movement. He told the delegates, it was in their hands to make or mar the happiness of millions of their fellows and of the millions yet to come. It was for them to lay the foundations of a new world, where men and women could find opportunity and fully realise the good that lay in each one of them. It was for them to see that such a conflict which had lately brought the world to the verge of annihilation would never be repeated. To every right belongs a corresponding duty. The splendid prizes now offering will not be won without effort and sacrifice. Clearly, the outstanding feature of membership of U.N.O. is service - not selfish defence of mere national interests, but service to the whole community of nations.

Here, unquestionably, is an ideal which every mason can accept without qualification. Just how can the mason assist and prosper the call for his services? What could organised masonry do and how? Undoubtedly masons can do a great deal to promote a better and happier world. Wide is the scope within which Freemasonry may make itself "influential in diffusing the light of wisdom, aiding the strength of reason, dispensing the beauties of virtue and lessening the aggregate of human misery and vice".

The position was clearly set out in a statement in 1938 by the United Grand Lodge of England and adopted by the Grand Lodge of Tasmania. The statement defined the aims and relationships of the Craft.

Maybe, as a result of the Conference, Grand Lodge would see fit to suggest that with the return of peace, and in view of the problems and the call they make on the best brains of the people - particularly Masons - the time is opportune for the holding of the Interstate Masonic Conference, which, but for the war, would have been held in 1943. Such a conference, it is reasonable to suppose, would open for the Grand Lodges of Australasia and for Freemasons, avenues of thought and action peculiarly suitable to the changing times but still within the bounds beyond which it would be unwise for Freemasons to stray.

It may be of interest to recall that at the Interstate Masonic Conference of 1935 held at Hobart, the subject of the attitude of Freemasonry towards world peace was raised. Most Worshipful Bro. James said then that the item had been placed on the Agenda because of a resolution passed by the Tasmanian Board of General Purposes in 1930 on the subject. It had been passed on to the Conference, the expressed desire that there should be recognition on the part of the Fraternity, of the influence it could play in the direction of ensuring world peace.

Since then we have had World War II with all its death and destruction and the horrors of its aftermath - starvation, disease and misery on a colossal scale. Has masonry anything to say or do about it? Certain things we cannot do. But just as brotherly love is always open to us; so is relief. Never were so many threatened with shortage of food and even famine, as in the world today. Even the brave people of Britain are suffering from food rationing more severe than when war was at its worst. Tasmania has responded substantially to the calls of U.N.R.A. Masons doubtless have done their share, but a huge need still exists. Ought we Freemasons be doing more in this direction? How much happier the world would be if there were more frankness and honesty, in diplomacy and in international relations. By living our three basic principles we can at least set an example. Whether the wheels of Freemasonry can be turned, it is always open to masons as individuals and citizens to strive diligently and earnestly to see how best to help the emergence of the world from confusion and destruction to the state whereby "the whole human family will live in peace, concord and happiness".

Several brethren added their comments to the discussion which Most Worshipful Bro. Dryden closed with the reminder that great problems confronted them and the question was, what could Freemasonry do in contributing towards solutions? It might be that the United Nations Educational, Scientific and Cultural Organisation, designed to harness for world peace, the resources and energies of the new body, consisting of 44 nations in its original membership would provide a channel for Masonic effort. He thought that, following the Conference the Grand Lodge of Tasmania might well suggest the convening of a Conference of Australasian Grand Lodges, to consider how best Freemasonry might fittingly promote peace and goodwill and the principles of the World Charter and employ to whatever extent possible, its influence for the betterment of all mankind.

A Special General Meeting of Grand Lodge was held at the Hobart Masonic Temple on Tuesday, 30th April 1946, to consider a motion to make a donation from Grand Lodge Funds for the "Food for Britain" appeal.

Worshipful Bro. F.C. George moved, in accordance with a previous Notice of Motion, "that Grand Lodge donate from its funds, the sum of 1,000 pounds, to be expended on Food for Britain". He then went on to explain that during the war, Great Britain was obliged to carry a reserve of food to avoid surrender by starvation. That reserve had now been diverted to more urgent areas of the world requiring immediate relief, principally Europe, India and China.

He said that people of Great Britain had been on not a very liberal ration for six years and that because of the diversion to other countries, the standard loaf of bread had been reduced to 1 3/4lbs. Biscuits and cakes were unobtainable and supplies of meat, dairy produce, sugar, fats, jams, dried fruits, soap and wheat were required to replace the reserves. He suggested that Grand Lodge purchase 50 tons of flour for shipment to the Ministry of Food in Britain. It would cost 878 pounds 15 shillings, including freight. The proposition was seconded by Worshipful Bro. P.H. Mitchell (Old Hobartian).

The proposal met with some opposition and the consensus of opinion, supported by statements on information received by some of the brethren from relatives in England, was that the people in England were not starving, but did lack stimulants to what was otherwise an unappetising diet. Therefore, such things as dried fruits, jams, tinned milk and such delicacies would be more acceptable.

Right Worshipful Bro. W.H. Strutt (Grand Secretary) opposed the shipment of flour and considered that the sum of 878 pounds was more than Grand Lodge could afford. He said it would be better to hand a sum of money to the Lord Mayor's Food for Britain Appeal. Up to that time no freight had been paid on what had gone forward through that fund, as it had been transported by warships.

Right Worshipful Bro. E. Hedberg (President, Board of General Purposes) said that he, together with Right Worshipful Bros. Park and Smith, were appointed by the Grand Master to make enquiries. They found that the most urgent requirements in Great Britain were for fats, dried fruits and meat. Wheat and flour were not urgently required. It was found impossible to purchase edible fats and he suggested that a drive be made among Masons for the product.

At the Half-yearly Communication, held at Hobart, on Saturday, 31st August 1946, the President of the Board of General Purposes reported that as a result of the appeal for edible fats, some twenty Lodges had responded and some 8,000 lbs weight of the product was being processed and would be sent through the Lord Mayor of Hobart, to England.

A new Lodge at Devonport, namely Formby Lodge, No. 57, had been granted a Charter by the Grand Master, the consecration being performed on 18th May.

A letter had been forwarded to the United Grand Lodge of England expressing the grateful thanks for the many kindnesses and fraternal welcome given to Tasmanian brethren in the Forces during their sojourn in England during the war. Also, for the kindnesses and courtesies extended to the Tasmanian Agent-General, Most Worshipful Bro. Claude James, P.G.M., who was also an honoured member of the United Grand Lodge of England.

The Grand Secretary of England, Very Worshipful Bro. Sydney White wrote in reply thus

"It has given us great pleasure to be able to entertain our Australian and New Zealand brethren during the last few years. All our Lodges speak highly of our guests and I know many friendships have been formed and will continue throughout the years. Most Worshipful Bro. Claude James has endeared himself to many and has been so kind in giving his services and helping us in many little difficulties which have arisen during the war years".

The Board had given permission for the prefix "Masonic" to be included in the name of the proposed Masonic Club of Launceston.

The Grand Master, in his address, made reference to the death of the Immediate Past Grand Master, Most Worshipful Bro. Herbert Upton Wilkinson.

He said that his death had come as a great shock to Freemasons throughout Tasmania and it was with great sorrow that he referred to the loss suffered by Grand Lodge. He said that Most Worshipful Bro. Wilkinson had been initiated in St Andrew's Lodge on 13th November 1902. He became Worshipful Master of that Lodge in 1907 and again in 1912. He filled the Offices of Grand Director of Ceremonies from 1918 to 1920, Junior Grand Warden in 1922, Senior Grand Warden in 1923, Deputy Grand Master from 1940 to 1941 and Grand Master from 1942 to 1944. He was a member of the Board of General Purposes from 1927 to the time of his death.

He was active in many branches of Freemasonry and his Masonic experience and contacts were world wide. He had endeared himself to all members of the Craft for his kindly nature, sympathetic understanding and devotion to Freemasonry. His unswerving fidelity, his zealous work and brotherly kindness will ever be remembered.

The Grand Master said that statistics had shown that there had been a rapid increase in membership throughout the jurisdiction, indicating the popularity of the Craft and its high reputation in the community. But he felt that there was a need for caution in admitting new members and urged that efforts should be made to admit only men of the right type and also that they should endeavour to retain in active service their existing brethren and that they should instruct them in the principles and practices of the Craft.

The new Lodge, the Formby Lodge No.57, had been sponsored by Mersey Lodge and was consecrated at Devonport on 18th May.

He had attended the Silver Jubilee meeting of Ubique Lodge and also a Special Victory Day Meeting of Victory Lodge. The Deputy Grand Master and Grand Lodge Officers were present at St Andrew Lodge, on the occasion of Most Worshipful Bro. A.R. Wiseman's Golden Jubilee.

The Grand Master referred to the retirement of the Grand Secretary, Right Worshipful Bro. W.H. Strutt, P.D.G.M. He said that for more than a quarter of a century, Grand Lodge had been fortunate in its chief executive officer. Right Worshipful Bro. Strutt had discharged his duties faithfully and efficiently since his appointment in 1920. He had been President of the Board of Benevolence and also of the Board of General Purposes. He had brought efficiency, and his tact, and sound judgment to his position as Grand Secretary. The Grand Master added, that it was only when he became Grand Master that he fully appreciated those qualities in the Grand Secretary who had done far more work for Grand Lodge than it was reasonable to expect of a part-time secretary.

Most Worshipful Bro. Biggins said it gave him pleasure to announce that on the recommendation of the Board of General Purposes, he had appointed Right Worshipful Bro. H.A. Wilkinson to the vacant position. He had no doubt that members of Grand Lodge and brethren generally would feel that he had entrusted the duties to a brother of wider Masonic experience, personal qualities and high ideals. Right Worshipful Bro. Wilkinson would take up his duties as full-time officer on 1st October 1946.

He referred to the success of, and the support given by Freemasons in Tasmania to the Food for Britain Appeal, by making donations to the Grand Lodge fund for that purpose and for conducting an organised drive for edible fats for Britain. As a result of that enthusiasm, a substantial quantity had been processed and forwarded through the Lord Mayor of Hobart.

He said a movement towards the establishment of Masonic Peace Memorials was developing, both in the north and the south of the State.

It was expected that in the near future a scheme for the erection of Masonic Homes in the south would be prepared and submitted to the Brethren for their earnest consideration.

The Grand Master then invited the newly appointed Grand Secretary to address the Assembly.

Right Worshipful Bro. Wilkinson said that he had come unprepared to make a speech, but would say, after the very kindly reference to him by the Grand Master, that in the first place, how happy he was at having been appointed to the very important office which he regarded as one requiring great service to the Craft. He could think of no other position that he would love to fill more.

The retiring Grand Secretary said he greatly appreciated the opportunity he had for service as Grand Secretary for so long a period and to do what he could to further the interests of Freemasonry, and the Grand Lodge of Tasmania in particular. He appreciated the kind words of the Most Worshipful Grand Master and others, remarking that he had served under ten Grand Masters.

Referring to the progress made by the Tasmanian Constitution, he said that when he took office in 1920, there were 28 Lodges in the State. At the time of his retirement there were 51. There had been 5,815 Initiations and 5,489 Grand Lodge Certificates had been issued. In 1920, there were 395 Grand Lodge members and at 30th June 1946, there were over 1,000. Benevolent Fund Grants had since 1920, totalled 39,186 pounds and the Fund's assets had risen from 5,570 pounds to 30,427 pounds. He said, he would be happy to render his successor every assistance and help.

The Consecration of Formby Lodge, No. 57 TC, at Devonport was carried out on 18th May 1946. On that occasion Very Worshipful Bro. R.H. Howie, M.A., B.D., gave the Oration.

Very Worshipful Bro. Howie said,

"The consecration of this Lodge puts the seal and crown upon a desire long cherished in the hearts of brethren of Mersey Lodge to sponsor this new Lodge. It seems fitting, therefore, that I, as Grand Chaplain, should address myself to reminding you again of the high privileges of our Order and the duties which devolve upon us.

Ours is an ancient institution, its very origin is veiled in mystery, but its tenets and practices are as old as mankind. What can be more ancient than the principles of piety and virtue upon which our Order is founded? The practice of every moral and social virtue commenced when mankind, beginning life in tribal fashion, developed into an organised society for its own protection and the protection of its family life. In modern times men gathered, as they did in King Solomon's time, to form guilds whose special function was the building of stately cathedrals and churches. Such guilds were composed in the main of Operative Masons, whose supreme aim was to glorify God in the work that they did. They not only built edifices with cunning workmanship, but applied their theories to the building of character. So originated the term "Speculative Masonry" as we know it today. Thus man's aim, as Masonry conceives it, whether Operative or Speculative, is to endeavour to build a noble life.

The newly formed Lodge must regard as its primary purpose, the encouragement and striving with one heart and mind, to seek nobler and better ways of living. Masonry, however, holds this ideal in common with all men of goodwill in all ages. But Masonry offers us a unique opportunity to develop and practice every moral and social virtue. Unlike political and religious systems, we are not distracted by differences of opinion or method.

Here in the Lodge Room we claim no privilege of rank or fortune; we wear one badge of service; we are workers together; we meet on the level and part on the square; we are all brethren. If Masonry has a high quest it is because it has a spiritual basis. It is rooted, first of all, in our belief in God, the Supreme Ruler

and Architect of the Universe. On the floor of the Lodge, men of all creeds and races meet and make their devotions to a Creator, who, in this country we call God; in India, is known as Brahma; among the Muslims, Allah; and among the Jews, as Jehovah; to all, the Supreme Being, who, from realms of light and glory, beholds all the dwellers on earth. Thus Masonry tried to realise God by the practice of a common brotherhood. It was King Solomon who built to His name and to His glory, the Temple of Jerusalem and this Temple is only rightly conceived when it is built and consecrated to His glory and as a means of expressing in articulate form, our devotion to Him. From that it follows that Masonry teaches us how to co-operate with God in the working out of His purposes in human life. I think that truth is one that we constantly bring before ourselves. Masonry is not a religion. The brother who says masonry is his religion has not understood the meaning of masonry or its purpose. Masonry enshrines religious principles, but it was never intended as a substitute for religion; but a true mason will be a better churchman because of the practice of masonry for he will bring to his spiritual life those virtues and that piety which is the basic principle of Masonic brotherhood.

Each brother who enters Freemasonry is charged to make the Volume of the Sacred Law his guide and to see in it an unerring standard of truth and justice. These words are to be found in the Volume of the Sacred Law -

"What doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God".

I give it to you in strong terms, not only to keep the Volume of the Sacred Law ever before you as an open Book, which in our Lodge is on the altar, but to consult it as the guide of your life. Our book of by-laws is our guide to Masonic practice when we meet for labour in the Lodge Room, but the Volume of the Sacred Law is more than that; it is the secret of our Masonic strength. When we read it we ought to read it in private. We will discover it to be a much greater Book than we had imagined. It is the first of the Great Lights in Masonry, by which our own darkness is relieved and dispelled. It is a light unto our feet and lamp unto our pathway.

I am sure that all the disasters of our life and of the nations are due in the main to a disregard to its teachings. By its light, each one of us is led, not only through the various degrees of our Order, but through life and beyond to the Grand Lodge above.

Masonry has survived the shocks of time, and the fall of mighty empires - not because it is a kind of social club, or by its philanthropic purposes. It is something beyond that, masonry has exercised a profound influence in the

world and still continues to do so, because there are sufficient masons who find in it an opportunity for self-discipline and the exercise of those talents which are placed at the disposal of the community at large. It gives us satisfaction when we find Masonic brethren leading the community in acts of selfless service. Our Order expects more from us than exemplary conduct. It has the right to expect of us that we place at the disposal of non-masons and masons alike that which is best in us. For this and this only are we erecting an edifice which will out-last our mortal bodies. We are in the world to give of our best; we are true masons in heart and outwardly, when we do this. Let us therefore, while we consecrate this Lodge to the Glory of God and to the practice of our Masonic Art, likewise consecrate ourselves in devotion and service to our fellow man. Then we shall earn the "well done good and faithful servant" from Him who is our Creator and the Great Architect of the Universe, and finally earn the right to take our place in the Grand Lodge above, where we shall forever enjoy the fruits of our labour and be reunited with our brethren who have gone before us".

The Annual Communication for February 1947 was held at the Masonic Hall, Devonport.

An invitation had been received to attend the Sixth Australasian Masonic Conference in Melbourne from 18th to 21st March 1947. The hope was expressed that four representatives from each Grand Lodge would attend. The Installation of the Victorian Grand Master Elect, Most Worshipful Bro. R.A. Rowe, Deputy Grand Master of Victoria, would take place at the same time.

The Consecration of the new Churinga Lodge, at Launceston, was carried out by the Grand Master and Grand Lodge Officers on 18th January 1947.

The retiring President of the Board of Benevolence, Right Worshipful Bro. J.H. Bastick, P.G.W., recommended that in view of the fact that treatment in Public Hospitals in the State was now free, the contributions to the Peace Cot Fund should be discontinued. He suggested that the money be transferred to the Peace Memorial Fund, about to be established to build Masonic Homes for old or indigent masons and widows of masons.

Most Worshipful Bro. H.V. Biggins was proclaimed Grand Master for a further twelve months.

A memorable incident occurred on 4th January 1947, when the Grand Master, with Most Worshipful Bro. L.J. Abra, Most Worshipful Bro. Stanley Dryden and several Grand Lodge Officers, visited Dorset Lodge at Scottsdale, where Worshipful Bro. A.W. Biggs, with six of his sons assisting, conducted the third degree ceremony for his grandson candidate.

Worshipful Bro. Biggs and Mrs. Biggs were celebrating their diamond wedding anniversary with all their family gathered for the occasion. The Grand Master conferred the rank of Past Grand Deacon on Worshipful Bro. Biggs, in recognition of his long and faithful service to the Craft.

The Grand Master also visited Glenora Lodge in September 1946 to unveil a set of Working Tools, in memory of the late Worshipful Bro. T. Terry, on behalf of his widow. The widow of the late Worshipful Bro. H.C. Penny also enlisted the aid of the Grand Master to present to the Lodge her late husband's Apron, with which all Worshipful Masters of Glenora Lodge had been invested.

A presentation of a handsome collar and jewel of Past Deputy Grand Master was made to the Past Grand Secretary, Right Worshipful Bro. W.H. Strutt - the rank to which he had been elevated on his retirement. The regalia was a gift from grateful masons of the jurisdiction.

He accepted the beautiful jewel with deep gratitude.

Among the matters referred to by the President of the Board of General Purposes, at the Communication of August 1947, at Hobart were the following:

The liberalisation of the Benevolent Fund would be considered during the meeting.

The Board had recommended to the Grand Master that a petition for a new Lodge at Glenorchy be approved. Also mentioned was that some new "Lewis" Lodges were on the eve of being launched.

The Food for Britain appeal was well under way and approximately 400 parcels had been shipped to London and a further 300 parcels were ready to be sent on the next ship to London.

The Grand Master's Address - Most Worshipful Bro. H.V. Biggins, referred in his address to the death of Most Worshipful Bro. the Earl of Harwood, Grand Master of the United Grand Lodge of England and the succession to that office of the Duke of Kent. He also referred to the death of King Christian X of Denmark, Grand Master of the National Grand Lodge of Denmark.

He also referred to the temporary return to Tasmania, of the Agent-General, Most Worshipful Bro. Sir Claude James (P.G.M. of Tasmania) and that Most Worshipful Bro. James had obtained helpful information about sending food parcels to the United Kingdom. Most Worshipful Bro. James had been honoured by the Grand Lodge of England with the title of Past Grand Warden (England). He also had become the first Worshipful Master of Lodge Australia, No. 6505. A set of working tools of Tasmanian wood was being made and would be sent to England as a gift to Lodge Australia by the Grand Lodge of Tasmania.

The Grand Master referred to progress being made with schemes for providing Homes for Aged Masons and their dependents. In Launceston, as the result of generous bequests and the enthusiasm of members, good progress was reported.

In Hobart, there was much enthusiasm of members, but so far the Committee had not been able to secure a suitable site. Financial support promised by brethren indicated that the opportunity for real service was welcomed by a large number of members of the Craft.

The Grand Master, in referring to the reports of the Boards of General Purposes and Benevolence said that he was particularly gratified that the Benevolent Fund had been liberalised and that it was now possible to grant relief to those who may be in need as a result of some serious national disaster, causing widespread suffering. Such relief had now been made possible by the forwarding of parcels to Britain. The appeal had met with a generous response and the flow of parcels had steadily increased. Many brethren were sending parcels in the ordinary way, but arrangements had also been made to send parcels in bulk. In this matter they were very grateful to the Right Worshipful Bro. A.R. Park, who had undertaken to receive, pack and arrange transport to England of parcels forwarded to his depot.

In conclusion, the Grand Master said that they rejoiced in the knowledge that the war had ended and that they looked forward with high hopes for the future. They were disappointed that all the blessings of Peace had not followed immediately upon the cessation of hostilities, and were disturbed that chaotic conditions still continued to harass the world. In spite of this, however, there were many other encouraging signs which indicated that strong influences for good were working, and that after the rubbish and scaffolding had been removed, the Temple of Mankind would appear in all its splendour.

Meanwhile, as men of goodwill working on that structure, they strengthened their endeavours to hasten the completion of the Divine Plan. May the Great Architect of the Universe guide and direct their activities.

It would, perhaps, be appropriate to quote from fraternal correspondence received about this time, by some of the Tasmanian Grand Lodge representatives from their counterparts in other Jurisdictions throughout the world.

The Grand Master of the Grand Lodge of Canada, in the Province of Ontario, said in his address at the 1946 Annual Communication - "In a world rampant with unrest and distrust, the "ships of State" needed steadying, and the aid of the three anchors of Masonry - the Fatherhood of God, the Brotherhood of man, and the practice of the Golden Rule". He claimed that "the fundamental issue of life today was spiritual, not material; not how much have I, but what kind of a man am I? Not how much power lies in my hands, but what kind of human being am I? What use am I making of my power? The task of masonry is to develop the good, the aesthetic, the moral, the truth. Power in the hands of moral and upright men will be for the strengthening and building of a world civilisation.

The Grand Master of the District of Columbia, America, at the Annual Communication in December 1945 said -

"The old cliché about making Masons instead of members was kind of threadbare. We have to assume we think, that any man who takes a solemn obligation before a Masonic altar, is sincere in his statements and intent. When he has assumed the Ob. of a Master Mason, he is a mason. No one can change that unless he is officially expelled. How good a mason he becomes remains largely dependent on the quality of the Lodge he joins and the quality of its officers and prior members. A man of limited capacity, whether educational or spiritual, is no less a mason if he fails to attain the heights of understanding, of service and honour reached by those more fortunately endowed or situated. If anyone continues to hold either privilege or title unworthily, that is the fault of the, presumably, more superior "other persons" composing the Lodge who fail in their duty."

At the Communication of the Tasmanian Grand Lodge on 28th February 1948, the President of the Board of General Purposes mentioned that shipping and delivery charges on food parcels for Britain were being met from the No.2. Benevolent Fund account. Quite a substantial sum would be involved before the parcel scheme became unnecessary. He congratulated the Lodges for the splendid work they were doing in supplying the food parcels. He hoped the need for them would soon be over and that conditions in England would soon be back to normal, but in the meantime he knew that masons would continue the good work they were doing.

He said that it was the last report he would be furnishing before handing over to his successor, who, he knew, would receive the same ready co-operation and understanding that he had received from members of the Board.

Among the many matters touched on by the Grand Master in his address, was the fact that he had consecrated four Lodges during the year. Lodge Lyndhurst, No. 59 on 11th October 1947, had been sponsored by Ubiqye Lodge. This Lodge had been named in honour of the Grand Lodge of Tasmania's senior Past Grand Master, Most Worshipful Bro. H. Lyndhurst D'Emden. Most Worshipful Bro. D'Emden had consecrated Ubiqye Lodge on 19th March 1921 - the first of many Lodges erected during his term as Grand Master. His participation in the ceremony of 11th October had brought great pleasure to all the brethren present.

The Hobart Lodge of Research, No, 62, was consecrated on 20th February 1948. It was the first of its kind in Tasmania and was established to conduct research into the History, Teachings, Principles and Practice of Freemasonry and to disseminate Masonic knowledge by means of lectures, discussions, demonstrations and papers. With a foundation membership of 68, who desired to pursue

their studies and increase their Masonic knowledge, he felt that the new Lodge would not only give pleasure and instruction to its members, but would also give valuable service to the craft in general.

The Grand Master expressed his pleasure, that during his term of office the Regulations governing the Board of Benevolence had been amended to establish the No. 2. Benevolent Fund Account, which was currently serving a very useful purpose in defraying the shipping and delivery charges in connection with the food parcels forwarded for Britain. They knew, from the many letters received, that the parcels were being thankfully received by those whose need was greatest. He desired particularly to thank Right Worshipful Bro. A.R. Park, P.G.W., who had so generously and efficiently arranged the transport of the parcels overseas.

Referring to the plans to establish Masonic Homes in the South of the State, he said that many brethren were disappointed that the project had not made satisfactory progress. There had been great difficulty in finding a suitable site. Members of the Committee had been diligently searching for land, but so far without success. He had no doubt, however, that continued enquiries and persistence would be rewarded and that the brethren would have the opportunity to support and to work on this very desirable project.

Continuing, he said his term as Grand Master had come to an end and that it was with feelings of deep gratitude that he left the Chair of the Grand Lodge - gratitude to the Great Architect of the Universe for health and strength that had enabled him, in addition to his ordinary professional duties, to discharge the duties of that most important office.

He was very happy in the knowledge that his successor was Most Worshipful Bro. Gerald E. Wall and he hoped that his term of office would be happy and successful. His wish for Freemasonry was that it should flourish and continue to exert its influence for the welfare of mankind. May the Grand Lodge continue to increase in strength and usefulness. May the Lodges under its Jurisdiction prosper and may the Brethren express in their daily contacts, the best principles of the craft, and may the Most High guide and direct them in all their proceedings.

As already mentioned, four new Lodges were consecrated by the Grand Master, Most Worshipful Bro. H.V. Biggins during the final year of his term of office. The following is an extract from the Oration given at one of them, namely the Hobart Lodge of Research, consecrated on 20th February 1948. On that occasion, Past Grand Chaplain, Archdeacon Barrett said that they were taking part in the Consecration of a new Lodge of Research, the first of its nature and scope in the Tasmanian Jurisdiction. The object of Research would be the "nature and meaning of Freemasonry" and its application to the life and functions of Craft Masonry and the contribution it could make to the special conditions of the present day and generation.

The essay on "Truth" by Francis Bacon begins with the sentence - "What is Truth? and jesting Pilate would not stay for an answer".

All men feel the urge to seek "truth", and without counting the cost to seek to live by and for it. Men feel the urge because there is the spark of the divine in them, and as they are assured that all Truth comes from the Most High, so they are convinced that everything that He enables them to discover will only serve to make more evident the majesty of God and His purpose and plan for the human race.

J.A. Froude, in his "Short Studies" wrote "whatever the truth may be, it is best that we should know it, and for truth of any kind, we should keep our heads and hearts as cool as we can."

What is Truth? Yes, it needs serious study and good intent to search it out and follow it. What is Masonry? We may ask the question in the same vein and in the same setting. We have the answer, but it is not our own answer. It is set out for us in the Ritual - "a peculiar system of morality, veiled in allegory and illustrated by symbols." The answer is full of suggestion, but many may fail to grasp its significance. Symbolism and allegory are for the express purpose of inviting research. The rewards are rich and satisfying for those who dig beneath the formal and superficial to the real and abiding truth. Freemasonry is a fruitful and fascinating field of study. Much has been done in it already, and there is profit and pleasure awaiting the Mason "to read, mark, learn and inwardly digest" the wealth of material available in Masonic libraries.

The field of Freemasonry, being so extensive, there are many rich deposits of Masonic Truth awaiting discovery. Truth has many facets. It is varied and sparkling because it is alive. It requires the accumulated experience of the ages and spiritual intuition to interpret the problems of today and to lead us to a new comprehension of the plan and purpose of God.

Such research must be related to life and its problems. There is something higher than just the intellect, and that is life, of which intellect is but one function. The intellect cannot emancipate itself from that which supports it. We are made to act rather than think. Our thoughts must be subordinate to our life, of which it is a function. As the purpose of Freemasonry is to bring men into touch with the Great Architect of the Universe and to link in with their Maker in realising his purpose for good, it is vital that all members should take pains to ensure that the Craft gives a lead in this important business of life and human relations.

Although we should look at the specialist and the research student for guidance, it must be remembered that the new Lodge of Research is not solely for their peculiar benefit. The ordinary Mason will look to the Lodge for help to find a faith to believe in and a truth by which to live. As Herbert Spencer said - "It is for each to utter that which he sincerely believes to be true and adding his unit of influence to all other units, leave the results to work themselves out."

12. Grand Masters Wall and Lowe - 1948 to 1950

Most Worshipful Bro. Gerald E. Wall succeeded Most Worshipful Bro. Biggins as Grand Master of the Grand Lodge of Tasmania on 28th February 1948. The Installation Ceremony was carried out by Most Worshipful Bro. R.A. Rowe, Grand Master of the United Grand Lodge of Victoria, assisted by his officers.

It may be of interest, at this point, to list the Grand Masters of Sister Grand Lodges who performed such similar ceremonies in the past for our Grand Lodge.

In 1890, at the establishment of our Grand Lodge, His Excellency Lord Carrington, Grand Master of the United Grand Lodge of New South Wales, installed Most Worshipful Bro. Rev. Richard Poulett-Harris.

In 1927, at Hobart, Most Worshipful Bro. W.P. Byce, Grand Master of the United Grand Lodge of Victoria, installed Most Worshipful Bro. Claude James. He was appointed by the Tasmanian Government, as Agent-General for Tasmania and became the first Worshipful Master of Lodge Australia in London, under the English Constitution.

In 1929, Most Worshipful Bro. John Coulston, Grand Master of the United Grand Lodge of New South Wales installed Most Worshipful Bro. Frank Bowden.

In 1935, Most Worshipful Bro. W. Warren Kerr, Grand Master of the United Grand Lodge of Victoria, installed in Hobart, Most Worshipful Bro. Sir Ernest Clark, Governor of Tasmania.

In 1937 Most Worshipful Bro. Lord Gowrie, Grand Master of the United Grand Lodge of New South Wales and Governor of that State, installed at Scottsdale, Most Worshipful Bro. Stanley Dryden.

Most Worshipful Bro. Wall thanked Most Worshipful Bro. Rowe for the honour he had extended to him in performing the ceremony. He also said he would like placed on record the unselfish and untiring service rendered to Grand Lodge by Most Worshipful Bro. Biggins, who gave ungrudgingly of his talents and never spared himself physically or mentally to proclaim the ideals of Masonry. His own message to all Tasmanian Freemasons was:

1. Be generous in your thoughts.
2. Be jealous of our privileges.
3. Give serious consideration to your responsibilities.
4. Do not be afraid to acknowledge yourself as a Freemason.

5. As in the "Final Charge" - be faithful to God, your country and our Laws.

During the morning of Saturday, 28th February, 1948, the Lord Mayor of Hobart, Right Honourable W.W. Osborne, M.B.E., extended a civic welcome to visiting delegates from Sister Grand Lodges.

Saturday evening was taken up with the Grand Installation and on Sunday afternoon approximately 300 members and their ladies enjoyed a harbour trip on board the S.S. Rosny, as far as Old Beach, returning via the many bays and inlets of the river. The weather was exceptionally fine and sunny. In the evening a special service was held at Wesley Church, Melville Street, conducted by Very Worshipful Bro. Buggleby, Grand Chaplain of the Grand Lodge of Victoria. Monday morning was taken up with sightseeing in Hobart and its environs. The Hobart Town Hall was the venue of the Grand Banquet, attended by about 250 brethren.

Control of the Masonic Library and Museum was handed over to the Hobart Lodge of Research.

Right Worshipful Bro. A.R. Park (President of the Board of Benevolence) reported that the establishment of the No.2 Account had amply proved its need, the cost of shipping and distribution of food parcels to Britain, to the extent of 446 pounds 9/3. having been met from it. The number of parcels sent ran into thousands, in addition to those sent privately through the post. Most Worshipful Bro. Sir Claude James in London, who supervised the distribution, spoke in glowing terms of the splendid work done by the brethren of Tasmania. The Grand Secretary read a letter from Most Worshipful Bro. James, at the Communication of August 1948 which was as follows:-

"I am more than delighted at the response by many of our members and the large number of parcels being sent. The gratitude of the recipients is something to be remembered. It is interesting to note how few parcels are returned "undeliverable", due to the addressee no longer living at the same premises. The Post Office returns these to our shipping agents and I then arrange for re-distribution of them to other people. I would like to assure packing groups that none of the parcels is wasted. Occasionally we open one or two and sort the contents into fresh parcels. Every shipment has arrived complete, although some parcels have had to be repacked. I am very proud of the response of the Tasmanian people in providing gift parcels of food for Britain."

Some amendments were made to Grand Lodge Regulations, or recommendations made, affecting the routine management of Lodges. Among these were:

1. That Entered Apprentices and Fellowcrafts be encouraged to attend rehearsals, provided they had attained the degree in which the work was being done.

2. That a Past Master should retire from the Lodge for the purpose of giving instruction to brethren while a higher degree is being worked.
3. At least three lectures or lecturettees be given in each Lodge each year.
4. Where a Charter has been granted to a new Lodge that the Foundation members, may, at a specially convened meeting, receive nominations for new candidates, and on forwarding a list of such candidates to the Grand Secretary for circulation, in regard to fitness and good-standing, the Grand Master may issue a dispensation to the Lodge when formed and consecrated, to elect and initiate such candidates on the night on which they have been elected, provided that not less than three months have elapsed from the date of the issue by the Grand Secretary, to all Lodges, the names, occupations and addresses of the candidates.

In the Grand Master's address, he referred to his own Installation celebrations as the first occasion, following the war years, when they could again extend Masonic friendship and hospitality to Sister Grand Lodges on the Mainland.

The Grand Master made special mention of the pleasure he had of consecrating Lodge Fidelity in April 1948. It commenced with 23 foundation members, under the Mastership of Right Worshipful Bro. Frank J. Carter, Grand Treasurer, who, he said, would bring a wealth of experience to the new Lodge which would spell success in the years to come.

The Grand Master also remarked that he was pleased to see the wearing of correct dinner and evening suits coming back into vogue in Lodges, although such wearing apparel was still difficult to procure. It was not his desire that brethren absent themselves from Lodge meetings because of the lack of proper dress. In such cases, brethren should wear dark suits until they were able to obtain the correct ones.

In August a delegation of Tasmanian Grand Lodge Officers, headed by Most Worshipful Bro. Wall, attended the Installation of Most Worshipful Bro. Frank McDowell, as Grand Master of the United Grand Lodge of New South Wales. The occasion also marked the Diamond Jubilee of that Jurisdiction.

A reception for delegates from Sister Jurisdictions including New Zealand was attended by the Governor of New South Wales, Bro. Lt. General J. Northcott.

Most Worshipful Bro. McDowell drew the attention of the brethren to part of the closing address delivered by H.M. the King at the Installation of the Grand Master of England -

"I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storms of the past, is the only policy which can be pursued in the future. I think that warning needs emphasising today, when men, sometimes swayed by sentimentality or an indiscriminate tolerance, are apt to overlook the lessons of the past. I cannot better impress this on you, than to quote from the Book on which we have all taken our Masonic Obligations - 'Remove not the ancient landmark which thy Fathers have set.'

The Annual Communication of 26th February 1949 was held at Launceston. The Board of General Purposes had considered the proposed new Ritual, as revised by the Ritual Committee, and recommended that it be adopted by Grand Lodge. Also, the Manual of Procedure was nearing completion and it too would be ready to be considered for adoption at an early date.

The President of the Board of Benevolence reported that there had been an increase in relief extended to masons and widows and children of deceased masons in distressed circumstances. Income of the Fund had increased slowly but steadily, enabling the additional relief to be made. Also grants for Christmas comforts were made to each recipient of relief.

The Board of General Purposes, at this stage, found it necessary to consider the subject of some improvement needed to the method of financing Grand Lodge. The President, Right Worshipful Bro. A.C. Lowe remarked that the success or otherwise of any organisation is largely dependent upon the efficiency of its Secretariat. He said that two years previously, recognising the advancement made in the Craft, the appointment of a full-time Grand Secretary became a necessity. The point had been reached when the adequacy of Grand Lodge Income had to be considered. Surplus of Income over Expenditure had been steadily decreasing. It was expected that the following year would show expenditure exceeding income.

Before establishment of a full-time Grand Secretary's Office, Grand Lodge could more or less comfortably meet expenses and have something left over for a nest egg. The late Grand Secretary had used his own staff on Grand Lodge business, thereby saving considerably over the years. Grand Lodge must now stand on its own feet. The amount of additional income required would be between 500 and 600. Three proposals were put forward -

- (a) that the Benevolent Fund be charged 25% of the cost of administration;
- (b) that dues from Lodges be adjusted by increasing contributions to Grand Lodge by 1/- per member per half year and a similar reduction be made in the Benevolent Fund dues; and
- (c) that dues payable to Grand Lodge be increased by 1/- per member per half year.

Right Worshipful Bro. Lowe favoured scheme (b) and moved accordingly. After considerable discussion on the three proposals, scheme (b) was finally adopted by Grand Lodge.

Most Worshipful Bro. G.E. Wall was duly proclaimed Grand Master for the further Masonic Year of 1949/50. In his Address he exhorted the brethren to do ordinary things extraordinarily well in their Masonic lives. It was not necessary to be always looking for extraordinary things to do. The primary function of a Lodge was not necessarily to initiate candidates or to achieve record Lodge membership. He recommended that brethren make more use of the Lodge of Research and to improve their Masonic knowledge by means of lectures and discussions. He said 14th February 1949 would remain a red letter day in his Masonic life. On that occasion, accompanied by the Pro. Grand Master, the Deputy Grand Master, Most Worshipful Bro. Abra, P.P.G.M. and Most Worshipful Bro. Wiseman and a retinue of Grand Lodge Officers, he was received by the Worshipful Master of Hope Lodge, Worshipful Bro. K. Atkins. The Special Meeting was in honour of Right Worshipful Bro. Frank McDonald, P.G.W. on attaining his Jubilee (1899 to 1949). A feeling of unbounded enthusiasm pervaded the evening. It was with pleasure that he conferred the rank of Past Deputy Grand Master on Right Worshipful Bro. McDonald.

He was appreciative of the gracious welcome extended to him and his daughter, Mrs. Belbin, at the Masonic Ball in August. The Crippled Children's Fund benefited to the extent of nearly 300 as a result of the Ball.

The brethren in Launceston saw the culmination of their cherished hope, when, on 6th November, Most Worshipful Bro. Abra placed in position the Foundation Stone of the first series of cottages known as the Masonic Peace Memorial Haven.

At the half-yearly Communication of 27th August 1949, held at Hobart, the President of the Board of General Purposes reported that on 14th June, Lodge Heather, No. 64 TC, was consecrated by the Grand Master, assisted by Grand Officers. Lodge Heather was the first "suburban" Lodge to be formed in Launceston. The new Lodge was sponsored by St. Andrew Lodge, which, with its numerous offspring, had done so much towards building Freemasonry in Launceston into a strong virile organisation.

There were also preliminary moves afoot to form two new Lodges in the South - one at Lindisfarne and one at Glenorchy.

During the period under review Ubique Lodge had been advanced a sum towards the cost of alterations to the Glenorchy Temple. The additions would prove of great benefit in providing much needed extra accommodation, so necessary in that growing district.

A determined move was made by the Most Worshipful Grand Master, to have abolished, as from the end of his current term, the Office of Pro. Grand Master and he gave notice of motion accordingly. He argued that the Office was not considered necessary in other States. In the Tasmanian Constitution the position was also not required, except where they might have a representative of His Majesty as Grand Master. In Tasmania, a brother fortunate enough to become Grand Warden, was eligible for the position of Deputy Grand Master and so on. With the

existence of the non-essential position of Pro. Grand Master, they were holding back good men. From the time a brother is chosen Deputy Grand Master, to the time he finished his term, a period of nine years has elapsed. Also, three years in the life of a Grand Master, not so young in years, is a great responsibility, for he must be physically fit and able to carry out his task. Most Worshipful Bro. Biggins, in seconding the motion, said that Tasmania was the only Constitution that had two Most Worshipful Masters in any one year. The Tasmanian Constitution was based on the Grand Lodge of England where provision was made for a Pro. Grand Master only where a member of the Royal Household had accepted the position of Grand Master and was unable to actively discharge his duties. At the current time there was no Pro. Grand Master because the position of Grand Master was occupied by a non-Royal brother who also had a Deputy Grand Master and an Assistant Grand Master. He thought that the situation in Tasmania should be brought in line with the Mother Grand Lodge of England.

The proposal met with considerable opposition from prominent members of Grand Lodge and Worshipful Masters and on the proposition being eventually put to a vote, it was overwhelmingly defeated by a show of hands.

A similar major Constitutional alteration was moved by Right Worshipful Bro. A.R. Park - "that the Office of Grand Master be limited to two years in any one term" Right Worshipful Bro. Park said that the age of most brethren going into Grand Lodge was usually at an advanced stage. He also reminded the brethren that by the time a brother had spent three years as Deputy Grand Master, three years as Pro Grand Master and three years as Grand Master, he would have spent nine years by the end of his term. For that reason he thought two years was long enough. The motion was seconded by Very Worshipful Bro. H.H. Cumming and supported by Right Worshipful Bro. J.P. Clark.

The Grand Registrar ruled that the motion was ultra vires under the Constitution, but said that Grand Lodge had the power to alter the Constitution.

Right Worshipful Bro. Clark said that in theory the Grand Master was elected every year but it had become an unwritten law that the position be occupied by one brother for a period of three years.

The Grand Secretary, in opposing the motion, said it was an established tenet of Freemasonry that the Grand Master had no limitation placed on him at all. Brethren had the perfect right to elect a Grand Master each year if they wished.

On the motion being put to the vote, it was lost on a show of hands.

A further motion was moved by Right Worshipful Bro. Park - "that the Offices of Pro. Grand Master and Deputy Grand Master be elective" (as opposed to appointment by the Grand Master)". It was seconded by Worshipful Bro. A.C. Anderson, supported by the Grand Registrar. This too, on being put to the vote, was defeated on a show of hands.

In his address, the Grand Master reviewed the activities of Grand Lodge over the past six months. He said some were disappointed and some were critical, but they had all been striving to build an edifice perfect in its parts and honourable to the Builder. They had made an impression on the material available, but much more remained to be done. He recommended that all Lodges and brethren maintained their links with the Lodge of Research and to substitute at intervals for Degree work. The Secretary of Lodge of Research, Worshipful Bro. O.H. Biggs, would be pleased to supply Lodges with full particulars.

Lodge Heather, the first northern Lodge to meet outside the Launceston City Temple, was meeting temporarily in St Aiden's schoolroom. The brethren looked forward with confidence to the day when they would be able to meet in their own permanent Temple. Very Worshipful Bro. R.A. Essy, Grand Chaplain, gave a beautiful interpretation of the Ceremony of Consecration, in his Oration.

The Masonic Ball at Launceston was a gratifying success and resulted in the amount of 250 pounds being raised for the Masonic Peace Memorial Haven. The Masonic Homes had evidently created a deep impression on people not connected with the Craft. With the first unit nearing completion, a gift of 1,000 had been received towards the erection of a second. A great amount of personal work had been done by Glenorchy brethren on the extensions to their Temple, thus saving hundreds of pounds and bringing about a wonderful spirit among the membership.

The Communication of 25th February 1950 was held at Ulverstone. The President of the Board of General Purposes reported that Lodge Beltana was consecrated by the Grand Master in the Masonic Temple, Hobart, in November. The Lodge would meet temporarily at Bellerive, but it was the intention of the brethren to erect, in due course, their own Temple at Lindisfarne. Financially, Grand Lodge, which began the year with a debit balance of 121 pounds, finished with a credit balance of 503 pounds - a position regarded as very satisfactory.

It is interesting to note that Mt. Lyell Lodge celebrated its Golden Jubilee on 5th November 1949. All West Coast Lodges were represented and also the Worshipful Master, Officers and many brethren from Meander Lodge were present.

The Committee of the Masonic Peace Memorial Haven saw their cherished hopes fulfilled when on 22nd October, the Chairman, Worshipful Bro. Mills, declared the first unit open for inspection. The all-electric cottages were designed by Worshipful Bro. Roy Smith.

Two other new Lodges had been consecrated, Lodge Dulverton at Oatlands and Lodge Remembrance at Glenorchy. For both new Lodges, Lodge Ubique acted as sponsor. Remembrance Lodge had the very good fortune to have as its first Worshipful Master, Worshipful Bro. Brigadier Dollery O.B.E., M.C.

Right Worshipful Bro. Furnage, made a farewell presentation of a Past Grand Master's Jewel to Most Worshipful Bro. Wall on 3rd March 1951. He said their Grand Master had not spared himself during his three years in Office, but on the contrary, had done far more than would have been expected of a Grand Master of his years. When they remembered how he rose above the shattering blows that befell him in the loss of his wife and then of his only son, is it any wonder that their hearts were filled with admiration and love for him?

60th Annual Communication and Diamond Jubilee Celebrations, 3rd March 1951

Grand Lodge was called off in mid-afternoon and called on again at 7.00 p.m. for the purpose of the Grand Installation, with the Grand Master, Most Worshipful Bro. Wall in the Chair. A large contingent of Grand Lodge visitors from five sister Commonwealth Constitutions were welcomed.

Prior to the Grand Installation proceeding, a short Thanksgiving Service to commemorate the Sixtieth or Diamond Jubilee of the inauguration of the Grand Lodge of Tasmania was conducted by Very Worshipful Bro. Harold Ralph, P.G.C. and Grand Chaplain Canon C.G. Williams. It is interesting to note that in the singing of the National Anthem, to open the Service, the following additional verse was included -

"Come favoured sons of Light,
In joyous Strains unite,
God Save the King,
Long may our good King reign,
King of the azure main,
Masons resound the strain,
God Save the King."

The reading from the Volume of the Sacred Law was verses 13-17 of Chapter 3 of the book of Proverbs. The Jubilee Choir conducted by Brother Allan Limb, rendered the Festival Anthem by Mendelsohn. Very Worshipful Bro. Ralph, in his Jubilee Oration said they accepted the occasion with joy and rejoicing and found in it opportunity for sincere thanksgiving as they recalled the past sixty years, and thanked God for the men who had made the happy occasion possible. With proud thanksgiving they remembered them. They ought never to forget the parents who begat them, so let them not forget the founders of the Grand Lodge of Tasmania.....

The Jubilee celebration and the Service of Thanksgiving would lose much of its value unless they found in it an occasion not only for rejoicing but for a new consecration of themselves to the glorious task of making masonry a living force in the world of the day.

Most Worshipful Bro. Wall requested Most Worshipful Bro. Frank Schofield McDowell, Grand Master of the United Grand Lodge of New South Wales, to instal the Grand Master Elect, Most Worshipful Bro. A.C. Lowe and to invest his Officers, which ceremonies were carried out

accordingly. Most Worshipful Bro. Lowe then announced that he had appointed Right Worshipful Bro. R.P. Furnage as Pro. Grand Master for the ensuing year. They were then duly Obligated, Invested and Installed. Right Worshipful Bro. V.C.J. Truskett and Right Worshipful Bro. V.P. Ford were Installed as Senior and Junior Grand Wardens respectively.

Most Worshipful Bro. A.C. Lowe - 1951 - 1952.

The City Hall, Hobart, was chosen as the venue of the Jubilee Banquet to celebrate the Installation of Most Worshipful Bro. A.C. Lowe. The Hall was beautifully decorated for the occasion and some three hundred Masons took their places at the tables.

During the banquet, the Jubilee Choir rendered a delightful bracket of numbers. Bro. T. Hopkins ably entertained with song. Numerous toasts were proposed and replies given by distinguished visitors. Each speech contained many gems of oratory and would be too lengthy to repeat here.

Reference was made to Right Worshipful Bro. White, Grand Secretary of the United Grand Lodge of England, who visited Australia the previous year. Right Worshipful Bro. White, on one occasion said

"There was an invisible chord in Freemasonry which bound together men of goodwill and understanding. That chord was the belief in a Supreme Being. Freemasonry was the only institution which required this belief as the first principle of membership and that was why it had spread to every part of the habitable world."

The Jubilee Celebrations were concluded the following evening with a Grand Jubilee Ball at the City Hall. Present were the Governor of Tasmania, Sir Hugh Binney and Lady Binney, who received sixteen debutantes, daughters of masons.

Most Worshipful Bro. A.C. Lowe in his first six months of Grand Mastership was plagued with illness and hospitalisation. Nevertheless, at the Communication of September 1951, he was able to report that during the period following March 1951, with the assistance of the Pro. Grand Master and the Deputy Grand Master, Lodge Installations followed in quick succession. He was greatly impressed by enthusiastic welcomes and large attendances. He thanked many brethren for their visits to him in hospital and the many messages of concern sent to him from all parts of the jurisdiction. He looked forward to continued progress towards health.

Visits to Sister Grand Lodges were three in number since March. In April, Most Worshipful Bro. His Excellency, General Sir Dallas Brooks was installed Grand Master of the United Grand Lodge of Victoria. In July, His Honour, Most Worshipful Bro. Justice Matthews was installed Grand Master of the Grand Lodge of Queensland. In August, Most Worshipful Bro. John Hodgson was installed as Grand Master of the United Grand Lodge of New South Wales.

Right Worshipful Bro. J.M. Parker, P.G.W., President of the Board of Benevolence announced that loans had been approved to three Lodges - Glenora Lodge for the purpose of rebuilding of their Lodge Room, destroyed by fire, Smithton for a new Temple, and Peace Lodge for building a supper room.

Right Worshipful Bro. Albert Batten, Deputy Grand Secretary, relinquished his office owing to failing health. He was granted an honorarium, of 100 pounds in recognition of his loyal and valuable services as Deputy Grand Secretary over a great number of years.

Among the reports received from Grand Inspectors of Lodges, Very Worshipful Bro. L.P. Abra made several comments.

- (a) The sameness of the Ritual tended to produce boredom, unless as many brethren as possible participated in the ceremonies, there was no time wasting and there was a light program in the south, with an opportunity for brethren to get together;
- (b) Use should be made of lecturettes. (There was many a case where a candidate had been left out in the cold and his interest waned).

In January 1952, Most Worshipful Bro. Lowe welcomed to Tasmania Right Worshipful Bro. Sir Trevor Matthews, the President of Board of Benevolence of the United Grand Lodge of England. Right Worshipful Bro. Matthews, with Lady Matthews was paying a brief visit to the State, his special mission being in connection with Rose Croix Masonry.

In reply to a welcoming address by the Grand Master, Right Worshipful Bro. Matthews expressed his thanks for the warmth of their welcome, specially mentioning the motor trip to New Norfolk, which they had enjoyed so much. He admitted that he had made a great mistake in not allowing a much longer period for his visit. He would be pleased to convey the messages of goodwill from Tasmanian Masons to Sir Sydney White and to their Grand Master when he returned to the Old Country again.

At the Communication held at Launceston on 2nd February 1952, Most Worshipful Bro. A.C. Lowe was re-elected Grand Master and Right Worshipful Bro. F.J. Carter was re-appointed Deputy Grand Master. Very Worshipful Bros. A.J. Barren and B.O. Maumill were installed Senior and Junior Grand Wardens respectively.

At the same Communication the Brethren paid their respects to the memory of the late King George VI, whose death was universally and profoundly regretted. In his tribute to the late King, Most Worshipful Bro. Lowe said a good and great King had gone to his rest and in two minutes of silence which linked the Commonwealth of Nations, could be sensed the sad beat of a nation's heart. Naturally and temperamentally he did not seek "Kingship", yet he accepted the highest office in the land in circumstances that demanded enormous personal sacrifice. Himself a

past ruler in the Craft and one "who had not thought it derogatory to exchange the sceptre for the trowel", his high sense of duty, his humility, his readiness to share his people's tribulations and their joys, made him beloved by all his subjects.

On behalf of more than 6,000 Masons in the jurisdiction and in the name of Grand Lodge, he pledged their loyalty to Her Gracious Majesty, Queen Elizabeth II.

The Launceston Lodge of Research No. 69 was consecrated and the officers installed on Saturday, 21st June. The first Worshipful Master was Very Worshipful Bro. Laurence P. Abra.

A number of brethren at George Town were contemplating forming a new Lodge in that area.

Regret was expressed that Most Worshipful Bro. Lowe had intimated to the Board of General Purposes that he could not accept nomination as Grand Master for a further term owing to private and business reasons.

Among those who had passed on was the Most Worshipful Bro. H.L. D'Emden, P.G.M., on 15th July 1952 at the age of 93. Most Worshipful Bro. D'Emden had been initiated in Pacific Lodge in 1885 and was Worshipful Master of that Lodge in 1888 and 1889. He was Lecture Master in the Hobart Lodge of Instruction from 1894 to 1904. He was President of the Board of Benevolence from, 1902 to 1908. He was a member of the Board of General Purposes in 1894 and President from 1910 to 1917. He was Grand Treasurer in 1896, Junior Grand Warden 1897, Senior Grand Warden 1910, Provincial Grand Master 1917 to 1921 and Grand Master 1921 to 1926. During his term as Grand Master, the Craft expanded from 28 Lodges with 2177 members to 41 Lodges with 3529 when he handed over to his successor.

Among Grand Installations on the mainland to which Tasmanian Grand Lodge sent delegates, was the Installation of His Excellency Sir John Northcott, in the Town Hall, Sydney, on 6th August. The Sydney Town Hall was packed for the Ceremony which was a dignified and memorable spectacle. Twelve brethren represented the Tasmanian jurisdiction.

At Perth, Western Australia, Most Worshipful Bro. Joseph A. Ellis was Installed. The Tasmanian jurisdiction was represented by Most Worshipful Bro. R.P. Furrage, Pro. Grand Master and Right Worshipful Bro. F.J. Carter, Deputy Grand Master. The Ceremony was performed by Most Worshipful Bro. Dr. J.S. Battye, who, himself, had been Grand Master for the previous 16 years.

The foundation stone of Lodge Heather, No. 64, in Launceston, was laid on 31st May 1952 by Most Worshipful Bro. Sir Claude James. Also, the foundation stone for extensions to the Temple at Fingal for Lord Carrington Lodge No.22, was laid on Saturday, 5th April 1952, by the Pro. Grand Master.

The restoration of the Temple at Glenora was completed in time to allow for the rededication and installation ceremonies on 13th November 1951.

Good flying conditions and warm sunshine made a visit to King Island for Nugara Lodge Installation most comfortable and enjoyable. This, coupled with the kindness and generous hospitality with which the visitors were received by King Island brethren, was greatly appreciated. The ceremony was well attended and was marked by the enthusiasm of the Worshipful Master and Officers.

Successful and colourful Masonic Balls were held at Hobart on 4th August 1952 and at Launceston 20th June 1952. Well trained debutantes were received on both occasions. The Hobart Ball was attended by the Governor, Sir Ronald Cross and Lady Cross.

In his parting address Most Worshipful Bro. Lowe said that over the previous two or three years it had been his privilege to speak to many hundreds of masons and as he looked out into their faces, each one of them willing and anxious to work for their Order, he felt deeply conscious of the power and possibilities of masonry. Throughout history, men had felt the power of something beyond themselves. What was this mystical, almost magical power which drew them together and held them in its spell? What was the appeal of Freemasonry which commanded throughout the ages the active interest of busy men, of learned men, of men such as were assembled that day, not for the purpose of honour, or basking in the glory of honour, but to give service to their Lodge and to a Craft whose origin was lost in the dim mist of antiquity.

But who outside masonry cares how old masonry is - whether it be 60,000 or 600 or 60 years old? Who outside masonry cares how it originated or anything about its mysticism, landmarks or emblems? But a curious, critical, questioning world outside masonry may very well be asking some pointed practical questions such as, "What do you do in, and for, the kind of world that's all around you?".

Masonry does not need to justify its place in society - the answer to what you do in masonry is to be seen in individual service in the quickening realisation in their Lodges, of community service. In all walks of life, on councils, committees and charitable organisations and in one hundred and one places you should find individual masons.

13. A Period of Consolidation

The Sixty-Second Annual Communication of Grand Lodge was held at Hobart on Saturday, 28th February 1953. Owing to the unavoidable absence of the Grand Master, Most Worshipful Bro. A.C. Lowe, who was at the time seriously ill in hospital, the Pro Grand Master, Most Worshipful Bro. R.P. Furnage took the Chair.

The President of the Board of General Purposes, Right Worshipful Bro. T.A. Goward, P.G.S., in his Report, touched on several items of general interest, among which was the consecration of the Launceston Lodge of Research No. 69. He said the Lodge should prove a fine avenue for Masonic education and he congratulated Very Worshipful Bro. Laurie P. Abra upon being selected as its first Worshipful Master.

He said he was sure that they would all join with him in expressing regret that their Most Worshipful Grand Master had intimated that he was unable to accept nomination for a further term. His service had been outstanding and they had all hoped that he would have graced the office for at least one more year.

In the absence of the Grand Master, the Grand Secretary read his Report. Some of the matters referred to by the Grand Master were:

He mentioned the pleasure he had in dedicating the new Temple for Lodge Heather and also the new Temple for Lord Carrington Lodge at Fingal. He also mentioned the naming of the Lodge Rooms in the Hobart Masonic Temple. The large room would be known as the H.H. Cummins Room, and the smaller room the W.J. Rennie Room. He said Very Worshipful Bro. H.H. Cummins and Very Worshipful Bro. W.J. Rennie were largely responsible for the fact that they now had such a fine Temple in Hobart. It was thought that their names should be perpetuated for all time whilst ever the Temple stood. The Rooms also reminded those who would in the future use the facilities provided, of the men who gave so much of their time and thought to the expansion of the Order.

On the retirement of the Grand Registrar, the Grand Master said Most Worshipful Bro. T.C. Simpson had served Grand Lodge in the capacity of Grand Registrar for 21 years. The value of his work for that time could hardly be estimated.

Always there with sound advice and knowledgeable legal rulings, he had been one of the bulwarks on which the Craft had expanded and flourished over the years. All he could now say was thank you to the Most Worshipful Bro. Simpson for his great service and constancy.

Most Worshipful Bro. R.P. Furnage - 1953 to 1955.

Proceedings in Grand Lodge for the Installation Ceremony were opened with Most Worshipful Bro. H.V. Biggins taking the Chair as Installing Grand Master.

In his address to the Brethren, Most Worshipful Bro. Furnage said he thanked Most Worshipful Bro. Biggins for consenting to conduct the Ceremony of Installation on very short notice and at a time when the duties of his own profession were pressing heavily on him.

They all knew that that night their beloved retiring Grand Master, Most Worshipful Bro. Arthur Lowe was lying on a sick bed in Calvary Hospital. However, he was glad to say that news from the hospital that evening was that he was slowly improving.

Most Worshipful Bro. Furnage said the Past Grand Master had led an exemplary life and had spent himself in the service of others. He lived his masonry in his daily avocations and had given an example that they could profitably emulate. He and Most Worshipful Bro. Lowe had been personal friends for many years. He knew how much he had been looking forward to being with them on that Grand Installation night and to taking his rightful place among them.

Brethren, a man has many experiences during his lifetime and some pass unheeded and forgotten. Others make a lasting impression on their lives. That night he was conscious of three of the latter class. Firstly was the occasion when a lovely and gracious young lady promised to share her life with him. The second was being Installed Master of his Mother Lodge. At the time it made a tremendous impression on him and he marvelled that the Brethren of his Lodge should see fit to confer the honour on him. The third occasion, which comes to very few men - that of being Installed as Grand Master of a Masonic Sovereign Grand Lodge, was undoubtedly one of the greatest honours that could be bestowed on any man.

The Ceremony of Installation was a constant reminder to them that Freemasonry was a progressive science and that the work is handed on from hand to hand, from year to year and from generation to generation. In the Book of Time one chapter is closing and another is opening. Their record as men and masons for 1952 had been written and could not be re-opened. The record only remained. A new Masonic year was beginning; a new chapter was open before each of them. Its pages were white, a silent challenge to cause a man to pause with uncertainty and think well upon each action before it became a record. Let them all decide that they would make 1953 another year of advancement for the Craft and of Masonic happiness for members.

The Grand Master announced that he had appointed Right Worshipful Bro. F.J. Carter, C.B.E., Pro Grand Master, for the year and that he had also appointed Right Worshipful Bro. H.V. Jones, O.B.E., as Deputy Grand Master, Right Worshipful Bro. L.P. Abra and Right Worshipful Bro. A.W. Luck were invested as Senior and Junior Grand Wardens respectively.

Most Worshipful Bro. Furnage said that if the recent Ceremony of Installation and the happy functions associated with it should bring one particular thing to their minds, it would be the approaching Coronation of their beloved Queen and the significance of that event to their Nation and Empire. It would be quite safe to assume that at this time the thoughts of the whole Empire were on the approaching Coronation and the central figure of the Queen.

In these days of discord, conflict and hate, there was a great need for masonry. Many people in all lands, disillusioned, weary of strife were ready to respond to the Fraternity, if they would but speak. If they as Master Masons in name were really masters in fact, how great would be their power to lessen the burden of those who were weighted down with care. If they would but practice masonry they would give a diseased world an inspiration that would give new hope to man and mankind. A Master Mason must give to the outside world that which he had gained himself. As he had become enlightened so must he furnish light. As he had become free, so must he take on his shoulders the burden of the oppressed. He must be found where the struggle against selfishness, ignorance and hate goes on.

Brethren, what a heart-warming experience they had had during the long weekend. He was sure that each one of them had many happy experiences during the time they had been together, and that they would carry back to their homes and their Lodges, happy memories of the Installation.

He prayed that they would be strengthened to spread the light of Freemasonry in the centres where they lived, for the benefit and advantage of those with whom they came in contact.

The Sixty-Third Annual Communication was held at Launceston on Saturday, 27th February 1954. From the Reports of the Presidents of the Boards of General Purposes and Benevolence it is learned that the financial position of Grand Lodge was causing concern and that a sub-committee had been working on the problem and would report to Grand Lodge in due course.

The assets of the defunct Cot Fund were to be transferred to the Masonic Homes Association of Southern Tasmania.

In response to an appeal from the Grand Lodge of Greece for help in relieving distress caused by disastrous earthquakes in that country, Grand Lodge of Tasmania donated 250 pounds from the No 2 Benevolent Fund. All Lodges were circularised and asked to add to this amount, if they thought fit. The response from Lodges had been very good.

The Board of Benevolence would give consideration to increasing the amounts of quarterly grants in view of the liberalisation in Social Services Regulations of the amounts pensioners were permitted to receive.

The sixty-fourth Annual Communication was held at Burnie on 26th February 1955, at which Most Worshipful Bro. Furnage was proclaimed Grand Master for a further year.

Perhaps the highlight of the year was the sesquicentenary service held in the Town Hall, Hobart to mark 150 years of settlement in the southern part of the Great Commonwealth of Nations. The Hall was filled almost to capacity by Masons and their families and the service was conducted by the Grand Chaplain, Right Worshipful Bro. Harold Ralph. The Masonic choir and soloists who participated in the service were much appreciated.

Right Worshipful Bro. Ralph said they rejoiced with all their fellow citizens in giving thanks to God for the many blessings which had followed the people down the corridors of time and recalled with gratitude all who had laid the foundations of their island community in which they lived and worked. The pages of history record the noble endeavour, self-sacrifice and splendid building of all that made life worth living. They should not forget all those whose labours made possible the freedom and liberty they now enjoyed. They should "take their hats off" to the past and take their coats off for the future, knowing that the best was yet to come.

The story of how men set up their settlements in a new land is always interesting. They thrilled with wonder when they read how they landed on unknown shores, chose suitable camping places, landed their belongings, pitched their tents and made a new home in a faraway country.

Strange as it may seem, men have done something similar from time immemorial. They read in the Volume of the Sacred Law how time after time men set up their tents and dug their wells and then upraised their altars. All so simple and yet so profound - which simply means that wherever men went they of necessity built a home and engaged in work and labour. But they also must find a place for religion and God.

All who were gathered that day, representing Freemasonry in the State, looked back with thankfulness and gratitude to the men who laid Masonic foundations, so far from home, amidst entirely new surroundings. They honoured their memory and sought to carry on their work. What they would see in the next 150 years, both in Tasmania and in their own Institution, cannot be foretold. But as long as they kept inviolate the principles which others brought to the land, the coming generations would look back with gratitude and thanksgiving to those who helped to make a way of life clean and honest - for what is good cannot die but grow and advance as the years roll away.

From the Reports of the Presidents of the Boards for 1954, it is learned that a petition had been received for the formation of a new Lodge at Burnie. There was little doubt that with the growth in population in that large district, another Lodge should flourish without in any way affecting the two already established. The new Lodge would be known as the Gill Memorial Lodge, in memory of an esteemed Brother, the late Right Worshipful Bro. Stan Gill, P.G.W.

On Saturday, 19th February 1955, the Grand Master had the privilege of dedicating the new Temple at Smithton. It was a solid dignified and inspiring building that must enhance the reputation and prestige of the Craft.

On 12th December 1954 the Grand Master opened the fourth pair of Cottages for the Peace Haven.

Worshipful Bro. P.H. Mitchell, P.G.D. received the title of P.G.D.C., in recognition of his splendid service since the formation of Old Hobartian Lodge, as a member of the Board of General Purposes, as a Grand Lodge Officer, and for his outstanding work for the Masonic Homes.

Among others who had Grand Rank conferred on them was Worshipful Bro. Ossie Connor, Worshipful Master and Secretary of Lodge Rechab, who became Past Grand Deacon.

Worshipful Bro. Jack Minto was made Past Grand Standard Bearer for his work as Librarian of the Hobart Masonic Library and Museum.

Worshipful Bro. J.T. Tanner was made a Past Grand Deacon. He had been Treasurer of Kingston Lodge since the foundation of the Lodge and had donated the land on which the Kingston Lodge was built.

The rank of Past Grand Director of Ceremonies was conferred on Worshipful Bro. W.P. Hill. He had been Grand Organist on many occasions. He had proved a useful member of the Grand Lodge team, always ready to occupy an Office at short notice. His conferred rank would not preclude him from any future appointment of Director.

The half-yearly Communication of 27th August 1955, learned that a Charter for a new Lodge, to be named the Lenah Valley Lodge, was granted. It would be consecrated on Saturday, 1st October 1955. Temporarily domiciled at Glenorchy, it would later have its own Temple in Lenah Valley. With a foundation membership of eighty odd, the future of the Lodge seemed assured.

A new Lodge at George Town, to be known as Lodge Lauriston, was due to be brought into being shortly.

In his address to the Brethren, the Grand Master said that the previous Annual Communication, on 26th February 1955, was held in Burnie in order to give Brethren on the North West Coast an opportunity of attending without having to travel the long distance to Hobart or Launceston. The consideration was greatly appreciated. At that meeting the Grand Master was proclaimed in Office for a further year by Most Worshipful Bro. Gerald Wall.

The Consecration of Gill Memorial Lodge took place on 11th June 1955. The impressive ceremony was carried out in the presence of a large gathering of Brethren who taxed the capacity of the Lodge Room to the limit. Right Worshipful Bro. Athol Overall was installed as the first Worshipful Master.

During the year the Grand Master took up invitations to attend Grand Installations for two Sister Constitutions. On 23rd May, accompanied by Right Worshipful Bro. H.V. Jones, he visited Perth, W.A., where the Governor, Sir Charles Gairdner, was installed Grand Master of the Grand Lodge of Western Australia. The very impressive ceremony was carried out in the Winthrop Hall of the Perth University.

The other Grand Installation was of Most Worshipful Bro. T.J. Warren, Grand Master of the United Grand Lodge of New South Wales. The Ceremony was carried out by the retiring Grand Master, Most Worshipful Bro. His Excellency Sir John Northcote, in the Sydney Town Hall. Most Worshipful Bro. Furnage had with him the Pro. Grand Master, Most Worshipful Bro. F.J. Carter, the Grand Secretary, Right Worshipful Bro. H.A. Wilkinson and the Director of Ceremonies, Very Worshipful Bro. P.H. Medhurst. The Grand Master said he was pleased to have with him such a nice delegation because Most Worshipful Bro. Warren had been to at least two Tasmanian Grand Installations and was regarded as a special friend of a number of our Grand Lodge members.

The Sixty-fifth Annual Communication took place in Hobart on Saturday, 25th February 1956. One of the first acts of the Grand Master was to remember in silence a number of Brethren who had passed on during the previous six months. One in particular was Right Worshipful Bro. T.A. Goward, P.G.W., President of the Board of General Purposes.

Right Worshipful Bro. J.M. Parker, P.G.M., said that six months previously he had presented to Grand Lodge, Right Worshipful Bro. Goward's report, as he was at the time not well enough to attend the Communication himself. Little did he realise that within a few days they would be deprived of Right Worshipful Bro. Goward's faithful services. His brotherly kindness would be greatly missed through his passing.

Because of Right Worshipful Bro. Goward's death, the Grand Master had elevated Right Worshipful Bro. Parker to the office of President of the Board of General Purposes for the remainder of the term and Very Worshipful Bro. A.J. McIlvennan was appointed President of the Board of Benevolence for the balance of the six month period. Right Worshipful Bro. V. Ford, was elected to the office at the current Communication. Very Worshipful Bro. McIlvennan said he had enjoyed the short period he had the privilege to preside over the Board of Benevolence and was pleased that he would still be able to serve the board as representative of the West Coast group of Lodges.

The Grand Master reported that the number of members in the jurisdiction had increased by 100 to the total of 8107, in the last six months.

Bothwell Lodge had converted a substantially built building into a Masonic Home of which they could be proud. It was Consecrated on 17th December 1955 in the presence of a large gathering of Grand Lodge Officers and Brethren. Monatteh Lodge had completed considerable extensions to its Temple, the opening of which took place on 12th November 1955.

Mersey Lodge had added considerably to its Lodge and was now one of the most self-contained Lodge buildings on the Coast.

The Launceston Masonic Hall committee was making alterations which would provide much needed extra accommodation.

The Grand Master said he visited Lake Lodge on 13th November and saw for the first time the splendid additions that had been made to their Lodge building.

Other Lodges in the jurisdiction had made alterations and additions to the accommodation for the growing number of members.

The Grand Master attended the Annual Dinner of the Past Masters' Association of Southern Tasmania. He was surprised at the large attendance and more than gratified at the spirit of goodwill and brotherhood in evidence.

On 10th February, the Grand Officers of the southern part of the island, with whom he had worked during the past three years held a most enjoyable dinner at Beltana Hotel, at which the Grand Master was the special guest.

Most Worshipful Bro. Furnage was greatly surprised and thrilled when a number of Grand Officers under the leadership of Right Worshipful Bro. Vernon Jones attended the Christmas Meeting of his Mother Lodge, Meander Lodge. There were present representatives from northern and north western sections and the Grand Secretary from Hobart. He was greatly moved by a presentation of a lovely gift for his wife.

He conferred the rank of Past Grand Master on Most Worshipful Bro. Ven. Archdeacon Atkinson, who had been a member of the Craft for 59 years. His work for Freemasonry had been untiringly active. His lectures and addresses had been inspiring. He had held many important positions in Grand Lodge. He represented the Grand Lodge of Tasmania with distinction at the opening of the Peace Memorial Temple in London.

Most Worshipful Bro. F.J. Carter, 1956 to 1958

Most Worshipful Bro. Furnage said that as he left the Chair of Grand Lodge, he looked back on three unforgettable years. That evening they would instal a new ruler, Most Worshipful Bro. F.J. Carter. Most Worshipful Bro. Carter had had years of Masonic experience and had the highest qualifications. They all pledged him their utmost help and support.

The Grand Master Elect was addressed, invested and installed by the Installing Grand Master, Most Worshipful Bro. Furnage.

Most Worshipful Bro. Carter then announced that he had appointed Right Worshipful Bro. H.V. Jones O.B.E. as Pro. Grand Master and Right Worshipful Bro. Rev. Harold Raiph as Deputy Grand Master. Right Worshipful Bro. L.E. Tuffin and Right Worshipful Bro. T.C. Button were invested as Senior and Junior Grand Wardens respectively.

The next half-yearly Communication was held at Hobart on 25th August 1956. Davies Lodge had decided to apply for permanent removal from Waratah. Their new home would be at Burnie. They had carried on in recent years against odds to keep the Lodge functioning. Their removal to Burnie should be crowned with success and the good name of Davies Lodge would be preserved for all time. Davies Lodge was founded in 1902 when Waratah was a thriving mining centre. Times had changed and for some time there had been an exodus of population. In 54 years of its existence it had acquired an honourable record, but had found that a move was necessary.

Lauriston Lodge was consecrated at George Town on 13th October and looked forward to a virile and active life there in the future.

The Board of Benevolence was concerned that some brethren were not taking advantage of various Hospital and Medical Benefit schemes to protect themselves and their families. Consequently they were faced with expenses they could not easily meet. The Benevolent Fund could be jeopardised by such brethren being forced to seek assistance from the Board.

The interest rate on money loaned to Lodges for building purposes was increased from 4% to 5%.

The Grand Master, addressing the brethren, said that since his Installation he had visited Lodges in all centres and had been heartened by the abundant evidence that the true spirit of masonry was abroad. That spirit and the principles which they professed were not confined to their Temples but were being applied outside by individual actions and community service.

Grand Lodge had sustained a severe loss in the sudden death of Right Worshipful Bro. Cecil Cheek, on 30th June. Right Worshipful Bro. Cheek was Assistant Grand Secretary stationed in Launceston. The Grand Master referred to him as "one of nature's gentlemen", keenly interested in everything relating to the Craft and much beloved by all who knew him. Worshipful Bro. R.A. James was appointed to fill the vacancy.

The Grand Master headed a large party of Grand Lodge Officers at the Installation of the Grand Master of South Australia, His Excellency, Most Worshipful Bro. Air Vice Marshall Sir Robert Allingham George.

The Grand Master visited King Island to perform the Installation at Nugara Lodge. He said it was a joy to him to meet the Island brethren who were doing great work, although isolated from the rest of the jurisdiction.

That grand old man of Masonry, Most Worshipful Bro. A.R. Wiseman celebrated his 91st Birthday and his 60th Masonic birthday at the St Andrew Lodge meeting of 9th August. His excellent work for Masonic education continued to be maintained by the Launceston and Hobart Lodges of Research.

Launceston was the venue of the sixty-sixth Annual Communication of 23rd February 1957.

The President of the Board of General Purposes reported that Davies Lodge was settling down nicely in Burnie and in future would be a member of the North West Coast district for the purpose of Grand Lodge elections and would vote with the Burnie Group.

Most Worshipful Bro. R.P. Furnage announced the re-election of Most Worshipful Bro. F.J. Carter for the ensuing year.

The Grand Master said that the past six months had been marked by maintained progress of the Craft in Tasmania and he was looking forward to the future with confidence. He said he was concerned regarding the weight of responsibility on the Grand Secretary's office and he hoped that additional clerical assistance would be provided in the near future. Also, he thought serious attention should be given to providing more spacious and more suitably located office accommodation. The ideal location would be in the Hobart Masonic Temple.

On Saturday, 3rd November 1956 he had laid the foundation stone of the new Temple for Tamar Valley Lodge at Exeter.

He had occasion on 30th November 1956 to visit St Andrew Lodge. The occasion was to commemorate the 50th anniversary of the installation of Most Worshipful Bro. Sir Claude James as Master of that Lodge in 1906.

On Friday, 16th November 1956 with a Grand Lodge team he visited the Lodge of Remembrance for its annual remembrance ceremony. He said he was privileged to hear excellent addresses given by Worshipful Bro. E.M. Dollery, the foundation Worshipful Master of the Lodge, and Worshipful Bro. Dr. W.H. Hill of Lake Lodge (guest speaker).

After 36 years without a Lodge operating on East Tamar (the last being Lodge Pembroke at Lefroy), Lodge Lauriston was consecrated at George Town, by the Grand Master on 13th October 1956.

The half-yearly Communication at Hobart on 31st August 1957 was opened by the Pro. Grand Master, Most Worshipful Bro. H. Vernon Jones.

The President of the Board of General Purposes reported that owing to the sale of the premises in which Grand Lodge had been housed since its inception, a committee had been set up to find suitable accommodation elsewhere. A meeting of the Freemasons' Hall Company was arranged with the view to transferring the Grand Lodge to the Temple building, but that idea fell through owing to the high rental asked. However, the Board had been able to secure accommodation next to the existing office at a reasonable rent.

The President also announced that another Lodge had been formed at Glenorchy. It was named the Lodge of Friendship and was consecrated by the Pro. Grand Master on 27th August 1957. The sponsor Lodge was Lodge Ubique.

The Pro. Grand Master read the written address of the absent Grand Master. Among things mentioned was his absence overseas and the arrangements for the Pro. Grand Master to carry on with the aid of the Deputy Grand Master. Also it had long been his cherished hope to employ Past Grand Wardens in more Installation work. That opportunity presented itself to put that into practice.

The Grand Master said that on 20th March he, together with a large delegation of past and present Grand Lodge Officers, accompanied by their wives, attended the Grand Installation of His Excellency, General Sir Dallas Brooks as Grand Master of the United Grand Lodge of Victoria.

At the Albert Hall, Launceston, a successful fair was held for funds for the Peace Memorial Haven. The northern project provided a worthy outlet for truly Masonic endeavour which could be accelerated to provide for many known needs.

The Grand Master said that during the voyage to England on the "Oronsay" he had the honour to chair a Masonic social gathering on board. There were 17 Masons present, including five from Tasmania. It was a most interesting evening and donations totalling 27 pounds 16/4 were collected which he later had the opportunity, in London, to hand over to the Royal Masonic Hospital, Ravenscourt Park, London.

The Grand Master, reflected on the familiar enjoinder to "unite in the grand design of being happy and communicating happiness to others". He reminded them by allegory and symbolism, of the moral standards which should govern the manner of their living. Ultimate happiness is not possible if they sought the goal alone - hence they proceed by cultivating the fellowship of each other. The final secret of obtaining complete happiness was in service - service for others.

The Pro. Grand Master addressed the brethren and mentioned some of the highlights that had occurred during the previous six months. He personally consecrated the Lodge of Friendship. He represented Tasmania at the Grand Installation in Brisbane of Most Worshipful Bro. H.B. Miller. He referred to the wonderful hospitality extended to them. He was convinced that the brethren returned with not only an enlarged circle of friends, but with a deeper knowledge

of their Order and all for which it stood, and so would make a greater contribution to Freemasonry themselves.

He noted that there was a revival of the Burnie Masonic Ball in June. A point he emphasised was that there was still insufficient care taken in the selection of candidates for admission to their Order. Several Lodges had had difficult situations to contend with concerning individual members who proved to be of unsound material for Freemasonry. An examination of the positions had almost always disclosed that there had been evidence of unsuitability at the time their applications were being examined. Surely it had been better that such a type of applicant should suffer an apparent injustice than even one man of unsound material should be admitted.

The Pro. Grand Master said they lived in days of rapidly changing conditions, brought about largely by the wonderful advance in mankind's knowledge of the hidden mysteries of nature and science. They appeared to be entering the most revolutionary period of all time - the Atomic Age. But no matter what changes took place, the need for Freemasonry as a stabilising force in the world remained. Our fundamental human problems have remained the same in all ages. The longing of mankind for happiness, for friendship and fraternalism, for justice, truth and virtue has been constant. They found it stressed by all teachers of religion, by Demosthenes in his speeches, by Cicero in his letters and by Montaigne in his essays; and it has been crystallised in the sentiments of Freemasonry.

In conclusion he wished them all joy in their Freemasonry, and in the words of an old Masonic Prayer - "may they all be of one mind and may the God of Love and Mercy delight to dwell with them - indeed, with Freemasons everywhere - not only for the present, but for evermore."

The Pro. Grand Master, acting under instruction from the Grand Master, conferred the rank of Past Grand Director of Ceremonies on Worshipful Bro. A.W. Biggs of Lodge Dorset, in recognition of his long and valued services over a great number of years.

The sixty-seventh Annual Communication was held at Devonport on Saturday, 22nd February 1958. It was opened by the Grand Master, Most Worshipful Bro. F.J. Carter who extended a warm welcome to all present and expressed his pleasure that the gathering was so well attended, so soon after his return from abroad.

On Saturday, 14th December, the Grand Secretary's Office had been transferred from 117 to 119 Macquarie Street. Until such time as they would be able to purchase a suitable place, the new location would serve very well and was in keeping with the dignity of Grand Lodge. Creation of a fund to assist Lodges with their Temples and for purchasing an Office for Grand Lodge was under consideration.

Tamar Valley Lodge had completed its new Temple at Exeter and had been dedicated by the Pro. Grand Master.

Dulverton Lodge also had completed conversion of a building at Oatlands which was dedicated on 15th February, 1958.

The Grand Master said that Grand Lodge was holding the current communication at Devonport in continuance with the policy of enabling major centres other than Hobart and Launceston to be identified with important proceedings at least once in a normal three year term of a Grand Master.

He thanked the Pro. Grand Master for very capably governing the Craft in Tasmania during his absence. Also he said he was sad to hear that their Deputy Grand Master, Right Worshipful Bro. Ralph fell ill just before Christmas and had to relinquish some of his many activities on medical advice and to take a complete rest. He was glad to see that in many of the Installation ceremonies he had been represented by Past Grand Wardens. In looking back over his second year in Office he felt that the Craft in Tasmania had continued to prosper and make real progress.

He was also pleased that Her Majesty the Queen had conferred the honour of knighthood on Right Worshipful Bro. Sir Archibald Park.

Most Worshipful Bro. Arthur Richard Wiseman died on 3rd October 1957 at the ripe age of 91 years. He was initiated in St Andrew Lodge on 10th June 1896. He was Worshipful Master in 1902. The rank of Past Grand Warden was conferred on him in 1927 and also had the ranks of Past Deputy Grand Master and Past Pro Grand Master conferred on him in 1934 and 1946 respectively.

Most Worshipful Bro. Wiseman was a member of the Ritual Committee for many years until the time of his death. He was the author of many lecturettes and a great student of Freemasonry.

At the Dedication of the Tamar Valley Lodge on 7th October 1957, Very Worshipful Bro. W.E. Northey said - in part - the successful launching of the first man-made satellite two days ago heralded a major advance in scientific knowledge, after many years of research and planning.

The early Operative Masons engaged in the erection of important buildings would first build a temporary hut or lodges. Sometimes, if not always, the Lodge would be built for them by less expert workmen. In 1369-71 there was provided a Lodge for Masons at the building of Windsor Castle. There would also be a lodge at the quarry site where they not only obtained the stone, but roughly shaped and sometimes dressed it.

Those temporary structures became known as Masons' Lodges. The masons naturally became an organised and exclusive society and used a system of secret signs and passwords for mutual recognition to prevent the entry of any stranger into their Lodges.

Early in the 17th Century the Masons began to admit honorary members who were instructed in the secret signs and passwords and in the legendary history of the Craft. These were called "accepted Masons" and were considered very important and privileged persons.

Today their modern Lodges were not the buildings or Temples where they met, but the members or brethren who had been "accepted" into Speculative Masonry.

The beginnings of the Craft are lost in the mists of antiquity, but there is documentary evidence of continuing masonry in England for 1000 years or more and there is evidence that much of our symbolism goes back 2000 or 3000 years or more. It indicates that from earliest times, thinking man has realised that the laws of architecture are moral laws applicable to the building of homes and temples as well as good character. In that sense it is true to say that Freemasonry has existed from time immemorial as a system of morality veiled in allegory and illustrated by symbols, such as the square, the level and the plumb rule.

"Free" means political freedom - not a slave or the son of a slave, but a free and worthy citizen. Slavery was not abolished by England until 1732. Up to the 18th century there were many serfs who were not slaves in the political sense but were dependent for their livelihood on their lord or squire. They were not free to leave their employment or travel beyond their master's domain. Some Masonic writers expound the theory that the word "free" is derived from the fact that freemasons worked in freestone, but there is much more to it than that. Speculative Masonry is now primarily concerned with the building of moral character or the building of a spiritual temple not made with hands, eternal in the heavens.

Some religious denominations forbade their members to join Freemasonry. Others were not free because they had reservations or clung to customs and practices not in keeping with our moral teachings and obligations.

Today, as much as ever, so many of our fellow citizens are in bondage to atheism and agnosticism and it is important that all Freemasons should have that perfect freedom which alone is found in faith in the Great Architect of The Universe.

The half-yearly Communication of Saturday, 30th August 1958, was held in Launceston, with the Grand Master, Most Worshipful Bro. F.J. Carter in the Chair. The President of the Board of General Purposes said that it was pleasing to note that their Past Grand Master, Most Worshipful Bro. L.J. Abra celebrated his 60th Jubilee as a Mason on Monday, 21st July. The occasion was suitably recognised by a Special Meeting of St John's Lodge which Most Worshipful Bro. Abra, fortunately, was able to attend. He was a shining example of a long and useful life of dedication to the Craft.

In April, the relations of the late Most Worshipful Bro. C.E. Davies made a presentation of all his Masonic regalia to Grand Lodge.

Considerable discussion took place over a scheme initiated by the Grand Master, to establish a Property Fund for the purpose of eventually acquiring a building of its own for a head office for Grand Lodge. There was some support for the idea, as well as opposition to the idea. The general result was that detailed schemes would be prepared and brought forward for consideration in twelve months time.

The Grand Master in his address to the Brethren said it was usual to review the period since the previous Communication. The state of the Craft in Tasmania generally remained healthy and its reputation high. However, he said he would be failing in his duty if he had given the impression that he had spoken without reservation. He would like to see some Brethren take more responsibility. Such Brethren are in the minority, but unfortunately they were of a section that comes under public notice and the Craft is judged accordingly. He referred particularly to the instances of reported insobriety in relation to motor traffic offences. As a counter measure he suggested that Masters from time to time might remind the Brethren of their Lodges that they had a duty not only to themselves, but to the whole Craft to see that those offences did not occur. As a remedy he suggested the Lodges continued to maintain extreme caution and selectiveness in the type of person they admit to the Order. It cannot be impressed too much on Brethren that the aim should be consistently high, that masonry requires its members to be men who are completely sound in character, principle and judgment.

The last Communication over which Most Worshipful Bro. F.J. Carter would preside was held at Hobart on Saturday, 14th February 1959. From the Reports of the Presidents of the Boards it is learned that a Special Committee recommendation was made to Grand Lodge to grant permission for a Lodge to be established on Flinders Island. This was approved subject to completion of the Temple which it was proposed to erect there.

Also, a Warrant would be issued to Brethren of Sorell to form Lodge Pembroke as soon as they had completed the Temple they were erecting there.

The Board of General Purposes received a suggestion from Operative Lodge that negotiations be opened for the sale to Grand Lodge of shares in the Tasmanian Freemasons' Hall Company held by that Lodge at an agreed valuation. The Board considered the matter and as a result had circularised all shareholding Lodges to ascertain whether they were prepared to sell their shares to Grand Lodge. The idea had much to recommend it and if it could be successfully arranged, would solve many of the problems confronting the Board so far as accommodation was concerned.

In his address to the Brethren, Most Worshipful Bro. Carter said, they met at Communications for two fixed purposes - to review and pass judgment on the work of the immediate past and to give thought to the future welfare of the Craft in their Jurisdiction. They knew how the world can be affected by economic, industrial and social changes. The world has always been constantly changing and with the achievements of science, there existed changing forces of considerable strength. These influenced our outlook and habits and even the very mode of life. But

withal, the principles and objectives of masonry remain unchanged and it was their responsibility and duty to ensure that they did not change.

As a sovereign Jurisdiction their past is recorded. It is a story of which they could be proud. What of the future? Whilst they had built a strong foundation of membership, they must not allow the development of the Craft to be retarded by lack of vision. Some of their Lodges were too big in numerical strength and had, to some extent, become impersonal, with a loss of interest by members. The Grand Master said he would like to see more Lodges formed and an opportunity given for more Brethren to take office and engage in active Lodge work. As things were, many worthy and capable Brethren were denied opportunities.

It was with a feeling of pride he noted continued progress in both the northern and southern homes schemes. On 1st February he had the pleasure of opening the first section of the new Hostel at Lindisfarne, the foundation stone of which he had laid only eight months previously.

That evening, he said, he would relinquish his office and Most Worshipful Bro. H.V. Jones would be installed as the new Grand Master. He offered him his personal congratulations and was of the opinion that Grand Lodge was fortunate indeed to have in Most Worshipful Bro. Jones one who stood very high in the affections and esteem of the Brethren throughout the State. He possessed all the necessary qualities befitting a ruler of the Craft and under his leadership they could look forward to the future with confidence.

Most Worshipful Bro. H.V. Jones - 1959 to 1961.

Following his Installation the new Grand Master addressed the Brethren. He said - in part - he had been handed the torch which had so brightly illuminated the corridors of Tasmanian Freemasonry by his predecessor during the previous three years. The impressive ceremony had made him somewhat a prey to emotion, so that his thoughts were not too clear. While he waited outside the door, he was assailed by a feeling of utter loneliness and fell to thinking of his early days in Freemasonry. The words of one of his long forgotten mentors in Freemasonry came back to him. He was raised to the Third Degree in Lodge Unity, No.6, New South Wales, and the Secretary of that Lodge (at Armidale) at the time was Worshipful Bro. John Kidd. From him he received his early instruction in Freemasonry. It was impressed on him that to be a worthy mason he must understand that in the words of Horace, "Life is a scene of energetic action, not of repose". As his years in Freemasonry increased he had come to realise more and more the truth of Brother Kidd's words. Surely no-one can understand and enjoy Freemasonry unless he lives it energetically every day.

Thoughts of the past reminded them of the great changes that had taken place in the world since the installation of their first Grand Master, the Rev. R.W. Poulett-Harris in 1890. In the streets the 'clip clop' of horses had given way to the speedy motor car. Their homes were full of labour-saving devices and statutory working hours were growing fewer and they did not enjoy the

peace of mind and the feeling of security that they obtained at the time of their first Grand Installation. It cannot be denied that there were forces at work setting man against man and nation against nation. The constant mention of "cold war" and "nuclear warfare" had produced a state of fear throughout the whole world. The kindly breezes of freedom did not blow in all lands. However, although "the old order changeth yielding place to new" there can be no change in the principles for which Freemasonry stands. Opinions may alter, manners change and creeds rise and fall, but the moral law, as understood by Freemasons is immutable; it is written on the tablets of eternity. The world is in desperate need of the stability and religious attitude of Freemasonry, the spirit of brotherhood for which we strive. It would be his task to exemplify and promulgate exactly the same principles as did their first Grand Master in 1890.

Great progress had been made in Freemasonry in Tasmania during the previous year and the preceding years since 1890, but they must not be content to rest on the good record of the past. "If life is to be lived forward, it must be understood backward" The Grand Master said he hoped that during his regime they would see in Tasmania a further strengthening of the quality of Freemasonry, more Lodges building their own Temples, a further development in their Homes for the Aged, all their members prepared to take a lead in good causes, actively participating in the work of their various Churches and finally, the members exemplifying that "a man's life consisteth not in the abundance of things that he hath" but rather that there is no wealth but life itself, with all its powers of love and of joy.

The Grand Master announced the appointment of Right Worshipful Bro. Rev. Harold J. Ralph as Pro. Grand Master, and Right Worshipful Bro. the Right Reverend W.R. Barrett as Deputy Grand Master. Grand Wardens for the year would be Right Worshipful Bro. H.J. Martin (Senior) and Right Worshipful Bro. W.P. Hill (Junior).

14. A Period of Learning

Most Worshipful Bro. H. Vernon Jones' first half-yearly Communication was held at Hobart on Saturday, 29th August 1959.

Among the matters mentioned by the Grand Master in his address was the great loss they had suffered in the passing of Most Worshipful Bro. Lawrie James Abra, P.G.M., on 3rd August and of Most Worshipful Bro. T.C. Simpson, P.P.G.M., on 25th July. In paying tribute to them he said that "rising to eminence, they lived respected and died regretted". Their obvious sincerity, their natural dignity and soundness of judgment always conveyed the impression of stability that led men to instinctively trust them.

The two Masonic Balls (in Launceston on 19th June, and in Hobart on 17th August) were again highly successful. The Masonic Homes always benefit financially from the functions, but on the social side they were also regarded as outstanding social occasions, providing wonderful opportunities for large numbers of Freemasons and their wives to enjoy themselves. Two similar functions also took place at Lenah Valley and Burnie.

To pay a visit to the Masonic Homes was heart warming and inspiring and gave one some appreciation of the debt they owed to those devoted Brethren and their wives who were responsible, not only for the raising of money for the Homes, but for the planning, the oversight, the maintenance and all the rest of the work which attached to the running of such institutions.

It was their duty and privilege to give support to the work and assist in maintaining the Homes in the manner in which they would like them to be maintained.

Since February a number of Brethren had passed to their rest. They did not pause to lament but to join themselves in a true fraternal spirit marked by faith in the Supreme Grand Master and his beneficence, a spirit marked with hope that after they too had joined the enumerable caravan, they would be reunited with them.

At Meander Lodge, on 16th May, a memorable ceremony took place when Bro. Neil Williams was initiated. It completed the admission to the Craft of the five sons of Right Worshipful Bro. H.G. Williams, who had obligated each of them. Right Worshipful Bro. Williams had acted as Grand Trumpeter since 1916.

It was a worthy custom in many Lodges to have at least one special church service during a year. The Grand Master said it was his earnest wish that every Brother in the Jurisdiction should be an active supporter of his Church, identifying himself fully with its work.

In his Installation address he said he hoped to raise further the quality of Freemasonry in Tasmania. To that end he supported all the movements inaugurated by his predecessor. He had tried to explain something of the spiritual significance of the Order and its influence on the art of

practical living. Masonry was the science of life and unless one lived every day in accordance with principles of the science, it would never reveal the real secret of Freemasonry.

He was grateful to the two Lodges of Research for disseminating so much interesting and instructive information and for providing instructors in Masonic lore, to all Lodges seeking their assistance. Freemasonry was indebted to the Brethren who gave of their time to visit Lodges to give lectures and he hoped that all Lodges would avail themselves more of their services.

He reminded the Lodges of the extreme importance of the duties of Stewards. Temperate themselves, they should realise their responsibility in the dispensing of liquor at the festive board. It was not true hospitality to open bottles of liquor in excess of requirements. Further, when the Worshipful Master leaves the festive board, on no account should more liquor be consumed there or in the precincts of the building. Junior Wardens should not forget that it was their responsibility to see that the Stewards were instructed in their duties.

He commended to the rulers in the Craft the reading, at least once a year, of the Ancient Charges and the sections of the Constitutions of vital concern to the Brethren.

Also, he reminded the Brethren that the Grand Master's address at Communications was not for the benefit of Grand Lodge only, but should be read in open Lodge so that all Brethren would know something of his review of the activities of the Craft.

The sixty-ninth annual Communication of Grand Lodge was held at Launceston on Saturday, 27th February, 1960.

The President of the Board of General Purposes said that in his previous report he had referred to the proposed disposal to Grand Lodge of shares in the Tasmanian Freemasons' Hall Company. A meeting of delegates from the Lodges concerned was held under the Chairmanship of Worshipful Bro. A.J. Cowles of Tas. Operative Lodge. The meeting agreed to recommend to the Lodges that the shares be transferred, free of charge, upon certain conditions. The Board was subsequently notified that the Tasmanian Operative Lodge was not prepared to transfer its shares, consequently it would be necessary to negotiate further with it and with other Lodges before a concrete proposal could be put to Grand Lodge.

The President of the Board of Benevolence reported that relief extended during the year increased by 740 pounds 12/6 and that the number of beneficiaries had increased from 39 to 50. However, there had been a drop in income and a sharp rise in expenditure. Installation collections were down by 68 pounds and Initiation fees down by 64 pounds. Consideration would have to be given to some method of increasing the income of the Board.

An amendment to the Constitution was carried whereby the Office of Grand Chaplain, would, in future, be by appointment instead of election.

It was decided that the Board of General Purposes again communicate with the Hall Company about renting accommodation at the Hobart Temple at a reasonable rental.

The Grand Master, in his address, reviewed something of the events that had taken place during his first year in Office. He said that over the period they had witnessed the passing of many Brethren whose contributions to Freemasonry had been the distinguishing features of their lives. One in particular was Right Worshipful Bro. Sir Archibald Park. He said Bro. Sir Archibald had endeared himself to all who knew him. Always ready to serve his fellows, he had made a great impact for good, not only on Freemasonry in Tasmania but on the whole life of the State. Brethren would recall that he was stricken down in Lodge soon after he had been presented with his life membership badge.

The Grand Master related an incident in connection with his visit to Flinders Island for the Dedication of their Temple. The plane on which they were travelling met low cloud over Flinders Island and could not land there and had to return to Western Junction. They finally arrived at their destination several hours later. Necessary adjustment had to be made in the program for the ceremonies. This however, was successfully done and all was well. He paid tribute to their Flinders Island hosts and the wonderful hospitality extended to them during the whole of the weekend.

He said the work of the year had felt like a huge partnership. For his own part there was feeling of mutual confidence and respect. He had developed a genuine feeling of admiration and respect for his host of partners.

The half-yearly Communication of Saturday, 27th August 1960, was held at Hobart. The President of the Board of General Purposes reported the death of Most Worshipful Bro. Eric Hedberg. Most Worshipful Bro. Hedberg had been a Trustee of Grand Lodge since 1946 until just recently. Owing to failing health he had decided to resign and his position was taken over by Right Worshipful Bro. A.J. Barren, Grand Treasurer. Most Worshipful Bro. Hedberg was President of the Board of Benevolence from 1932 to 1937, when he became President of the Board of General Purposes until 1947. He had exerted a very strong and uplifting influence on the Craft he loved so well.

In regard to the transfer to Grand Lodge of shares in the Hall Company, some Lodges had agreed to present them free of charge and others would sell theirs to Grand Lodge. There were also some Lodges who did not wish to dispose of them. The Board was hopeful of making a definite statement later.

The Grand Master attended Masonic Balls at both Launceston and Hobart which were highly successful socially and financially to the benefit of the two Homes for the Aged. Two more cottages were opened for the Peace Haven. He appreciated the wonderful work being done by Freemasons in connection with the raising of funds for the running of the Homes.

It was indicative of vitality that several new Temples were being constructed with much of the work being done by the Brethren themselves. He had laid the foundation stone of the Beltana Temple on 19th March. Vision had been shown in its planning, with seating in the Temple for two hundred and twenty and a banquet hall with capacity to match.

He said that in a previous address he had stressed the importance of Freemasons being active members of their Churches and it was pleasing to note that more Lodges were having annual Church services. Freemasonry was in no sense a religion or a substitute for the Church, but it was essentially religious and so he looked forward to the day when every Freemason would be a regular attender of the Church of his choice.

Most Worshipful Bro. Vernon Jones gave an address on the occasion of attendance at the Centenary of Pacific Lodge. He said the centenary of any Lodge was an occasion for celebration, but that night was something special and they thanked the Great Architect of the Universe for 100 years of His guidance. They looked back with gratitude through the arches of time as they thought of the debt owed to dedicated Brethren over the years and rededicated themselves to their beloved Craft and all for which it stood.

What changes in Tasmania, and indeed, in the whole world Pacific Lodge had seen! The growing pains of self-Government. The beautiful harbour bedecked with white wings of sailing ships and whalers. The coming of the steam boat and then the oil burner. The passing of the old coaches and the coming of the railway, motor car and aeroplane. The wonderful advances in medical science and the introduction of anaesthetics. The gradual discovery of the hidden mysteries of nature. The harnessing of water for power generation, first to drive flour mills and then to produce electricity that was the basis of Tasmania's industrial progress. In the wider sphere came the dominance of Great Britain and the British Empire, developing into the British Commonwealth of Nations. The effect on world standards of living by the tremendous advances in science and now the Atomic Age.

While witnessing such epoch-making changes, Pacific Lodge had passed through many changes of fortune. Like the mosaic pavement, through all its vicissitudes, two lights had shone strongly, the lights of faith and hope, guiding the Lodge safely through the dark days. "A smooth sea can never make a skilful mariner". Neither would uninterrupted prosperity qualify a man for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and excite invention, prudence, skill and fortitude in the voyage. But they must not indulge in nostalgia for the past. It was a poor compliment to their fathers to "camp where they fell".

To quote the late Professor Harry Overstreet, "an individual lives in his age. He may live backward in that age or forward. If he lives backward he will accept its established ways. If he lives forward, he will meet his age at the point at which it is shaping itself into something new. The great individual lives on the forward edge of his age - on the margin of its expanding life".

That was where Freemasonry belonged if it was to live - on the forward edge of the age. At the risk of being called heretical, the easiest thing for a mason to do is to look backward. It is not too much to say that they had an obsession for the past. They needed that to be sure, but their spirit must be creative as well as traditional; not either but both. There is a lot of talk about creative living, creative music, creative literature, creative art. In spite of themselves they were swept into new integrations of life and thought, swept beyond "the mooring of the present towards the splendour of tomorrow".

That did not mean any departure from the Ancient Landmarks. It meant they must so live their Freemasonry, that it would be a guiding light in the stupendous changes that were taking place all over the world. They had to be appreciative of love, kindness, mercy, justice, liberty. They were the spiritual values that they could see within the ordinary eye. To get men to love mercy, do justly and walk humbly with God was the greatest quest of any age. That quest was Freemasonry's great objective for it led directly to the Brotherhood of Man.

They must become doers of deeds, dreamers of dreams that they were determined to bring to reality. They must solve the tragic problems of wars and rumours of wars and find some basis for an enduring peace. They must find a solution to their tangled economic life - some way of life that would be fair, equitable and co-operative. They must find a practical and not a sentimental way out of the wilderness of race conflict and religious bigotry. Freemasonry had the key to the solution of those problems. They should show courage to use the key as it should be used, remembering always that humanity can live only as long as the principles of Masonry live.

Brethren of Pacific Lodge, on your own hundredth anniversary, rejoice in your splendid heritage, but let it not be matter for complacent boasting. Rather let it be a charge imposed on you by the past century to keep alight the Masonic torch that has been handed to you.

The 70th Annual Communication was held at Burnie on Saturday, 25th February 1961.

Right Worshipful Bro. J.M. Parker, P.D.G.M. reported that petitions for two new Lodges at Launceston had been received. They were to be known as Lodge Glamis and Lawrie Abra Memorial Lodge. The Board agreed unanimously that the Grand Master be advised to grant a Charter in each case. The Consecration of Lodge Glamis was carried out on 24th November 1960.

Lodge Beltana was to be congratulated upon the completion of its beautiful Temple at Lindsfarne. It was dedicated on 26th November 1960.

Two more Temples were in the course of erection - St George and Taroona foundation stones were laid on 3rd September 1960 and 22nd October 1960 respectively.

The Grand Master said that the number of members in the jurisdiction had inevitably been thinned by the Brethren who had been taken from them, whose presence they were missing. Why should the reading of the names give them pause? Their loss had subdued their spirits and

given them a feeling of sadness of interrupted fellowship and the loneliness that bereavement brought. Every Brother who passes on left them poorer and every friend they lost took with him an irreplaceable portion of themselves. At the moment they thought of the lives of those Brethren who at the time of their death had golden years behind, blessed memories within and beckoning hands above.

A Rhetoric Lodge of Instruction had been formed in Launceston and was doing excellent work under the guidance of Very Worshipful Bro. the Rev. W. Northey. A similar Lodge would be formed in Hobart.

The trustees of the Masonic Hall in Launceston had purchased a large block of land in a favourable position in York Street where they intended to build a new Temple with ample room for parking.

The Pro. Grand Master, Most Worshipful Bro. Rev. Harold J. Ralph informed the Grand Master that the state of his health was such that he would not be able to accept appointment as Pro. Grand Master for the following year. The Grand Master said that to be in Most Worshipful Bro. Ralph's presence was to receive inspiration that made any individual want to live a useful life and any Brother want to be a better Mason. Right Rev. W.R. Barrett would be appointed Pro. Grand Master to fill the vacancy, and Right Worshipful Bro. T.E. Doe would be appointed Deputy Grand Master. Bro. J.L. Carter was appointed the Grand Lodge's first Director of Music.

The Proclamation Ceremony then proceeded, Most Worshipful Bro. Jones becoming Grand Master for a further year. Most Worshipful Bro. Right Rev. W.R. Barrett was invested as Pro. Grand Master and Right Worshipful Bro. Doe was invested as Deputy Grand Master. The Grand Wardens invested were Right Worshipful Bro. P.A. Medhurst (Senior) and Right Worshipful Bro. G.F. Dell (Junior).

The Grand Master then asked Right Worshipful Bro. Dr. Hill to address the Brethren. Bro. Hill gave a very interesting talk on his visit to England, Scotland and Ireland, highlighting many of the interesting features of Freemasonry in those jurisdictions.

Orations at Consecration Ceremonies were given by Very Worshipful Bro. E.R. Robinson (Lodge Glamis No. 76, 24th November 1960) and Very Worshipful Bro. Rev. E.B. Robinson (Lawrie Abra Memorial Lodge on 23rd February 1961).

Very Worshipful Bro. Robinson, at the Consecration of the Lawrie Abra Memorial Lodge said that the new Lodge was so named in honour of a Brother who throughout his Masonic career of over 60 years was deeply interested in fostering the growth of the Order. He was initiated in 1898 and installed Master of his Lodge in 1902. He was active in the formation of the Masonic Hall Company in 1906 and was appointed a trustee in 1911.

He was made a life member of St John's Lodge in 1919 and became a foundation member and the first Worshipful Master of Lodge Centenary in 1945. He progressed through the senior ranks of Grand Lodge, finally becoming Grand Master, from 1932 to 1934. His was a magnificent Masonic record and it was fitting that a new Lodge should be formed to perpetuate his memory.

Very Worshipful Bro. Robinson went on to say, they often referred to the antiquity of their Order - as "Ancient and Honourable it was, having existed from time immemorial". That night he drew their attention to its antiquity. There were those qualities that held men all their lives that stimulated them in their days of vigour and strengthened them in their days of failing strength. Lawrie Abra found a sustaining inspiration in his devotion to the Order. To the Brethren who would form the new Lodge, Right Worshipful Bro. Robinson commended a similar devotion to their Craft.

In February 1962 Grand Lodge met in Hobart. The Grand Master, addressing the Brethren, said it was just three years since he stood before them at his Installation trying to tell them something of his plans and his earnest hope that with their co-operation, Masonry would continue to be a vital and dynamic force in the Jurisdiction. In the intervening period nothing spectacular in material projects could be evaluated, for their goals and purposes had dealt rather with imponderables of Masonry, with attitudes of mind, with ideals, and with spiritual values. Whether they had moved significantly nearer to the great goal of Masonry the Brotherhood of Man, he did not know. Certainly they had not reached it. He told them that his constant prayer would be "O Lord give me an understanding heart to discern between right and wrong, that I may be able to lead this Thy so great a people". He felt that the answer given him was in the Volume of the Sacred Law - "what doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God". During his term of office he had been determined to do his best and probably the most faithful description of that term is the one that Shakespeare's Touchstone gave his wife Audrey, "a poor thing but his own".

As he reflected on his period of office the thought uppermost in his mind was his sense of loss at the passing of so many of his fellow workers in the Craft - so many of his closest friends in Freemasonry. His loneliness was so acute that he almost felt that he was the only one left.

Mention of those Brethren at Communications was no mere perfunctory routine. As they read the names of those departed Brethren who had served the Fraternity so faithfully, they should be inspired to greater loyalty to its ideals which guided their lives. Unless they showed their gratitude by carrying on the torch which had been handed to them, not only did they themselves fail, but their departed Brethren failed too. Those men had pushed the cause of Freemasonry as far as they could reach, but they trusted that those who came after them would carry on.

The Grand Master said he had commenced his term of office as an idealist and an idealist he had remained; but many of his plans he had not brought to fruition. All Masonic idealists would agree that the Institutions was greater than the man and the chief consideration in electing or appointing a Brother to office should be his fitness for the post rather than his length of service -

merit rather than seniority. He felt that the tendency was growing in the Lodges to make promotion through the various offices to the Master's Chair automatic. Unless merit was the true criterion for office, there was the tendency for the standard of leadership in the Lodges to deteriorate. Their love for the Craft should be such that the rulers in their Lodges should always be the best fitted to be leaders regardless of all other considerations.

The tide of their Lodge activities was still running strongly towards the social rather than the spiritual side. Every ruler in the Craft should consider whether too much of his year in office is devoted to social functions rather than employment and instruction of the Brethren in Freemasonry. In all Lodges there were Brethren who would make worthy Masters but who would not be candidates for office because of public or private avocations which would prevent them devoting the time to visiting the number of evenings that were expected of a Master. True Masonry was poorer for those Brethren being unavailable for office in their respective Lodges. A Master should never forget that his first interest should always be for the Masonic welfare of his own Brethren, not the organising of social functions or paying a multiplicity of visits to other Lodges.

More care should be given to the admission of candidates. They tended to make members rather than Masons. They should not forget that the qualifications of candidates should be internal rather than external. They should pay more attention to the character of applicants and their ability to appreciate Freemasonry.

Is the fellowship in Lodges as strong as it should be? Does every Brother go home from his Lodge meetings feeling that he had spent the evening with men who had accepted him as a true friend and had shared with him the satisfying experience of further exploration into the spiritual side of life?

As they met that afternoon in an atmosphere of freedom in a land of plenty they could not forget that many millions of people in other parts of the world were living in a state of fear - fear of nuclear warfare, fear of hunger, fear of oppression. There were times when it might appear that their great objective, the Brotherhood of Man, was but airy idealism, but he had ended his term of office with increased faith in the beauty of Freemasonry and its power to bring happiness and peace of mind to all mankind. He believed that the teachings of Freemasonry were needed that day as perhaps never before and he pleaded for an enlarged vision of Freemasonry and what it should mean to each of them to be a Mason.

There could be no cure for the ills, doubts, fears and unrest in the world until the rule of righteousness, universal justice and general unselfish service to their fellows was made supreme in the lives of men and nations. Such thoughts were not new - they were but the application of the great fundamental principles of their Craft to the current world problems. Truth never changes. Through the long flight of the centuries and in the materialistic world of the day, the old verities of Masonry were always true. Civilization, law and order, happiness, contentment and peace were the things that men longed for and for which, in their best moments, they strive, rest on three conditions. They should meet upon the level of equality and common brotherhood. They should live by the plumb of

justice and their lives should be circumscribed by the square of righteousness. Realising that in a few hours he will have handed on to the Grand Master Elect., the torch that was handed to him by his predecessor, he said, that with all the sincerity at his command he believed their moral values were worth fighting for, worth dying for and most of all worth living for.

Most Worshipful Bro. Right Rev. W.R. Barrett - 1962-64

Most Worshipful Bro. the Right Rev. William Rothwell Barrett, Grand Master Elect, was duly Installed. The Installing Grand Master was Most Worshipful Bro. H.V. Jones. Most Worshipful Bro. Barrett, in his address, spoke thus -

His first word must be one of appreciation of the high honour they had bestowed on him. The Charge delivered to him still rang in his ears and was a solemn reminder of his powers and responsibilities as their Grand Master. He would need their consideration and loyal co-operation and would lean heavily upon the members of the Grand Lodge team.

The attendance of such a large and influential contingent from sister jurisdictions is strong evidence of the fraternal spirit that characterised Freemasons and the friendly relations which existed between the Grand Lodges of the Commonwealth.

Tasmania had been blessed with a long line of very worthy and distinguished Grand Masters and he would endeavour to carry on the best traditions of Freemasonry in this State.

The Brethren must not be surprised if on occasion he repeated and emphasised the themes of his immediate predecessors. For one thing it would be difficult to improve on them, and for another, they needed to be constantly brought to their attention.

They lived in difficult times. They faced the strain of a cold war, which, with little provocation, could turn into a hot one. And such a war, waged with nuclear weapons, would result, if not in total and mutual self-destruction, at least in setting back the clock of civilisation and progress a hundred years or more.

But what was the issue of the world conflict? It was not altogether a battle for empire, for lands and wealth. Rather it was a battle for the souls of men. It was a conflict of ideas and ideals, a struggle to maintain freedom, justice, truth, honour, the rights of the individual against the totalitarian state, the right of the little man to live his life as he wanted to order it - in peace and security. It was, in short, a battle of ideologies, a battle of ideas and principles.

The vital question was, what is the worth of ideals in such a situation in which they found themselves? What would you give in exchange for them? There were those who would say that a stand for ideals, for principles was old-fashioned, and in this technological age, useless. When John Foster Dulles, American Secretary of State, dies a few years ago, eminent British and American

journalists and thinkers said that he had been hampered, as a statesman by the fact that he was a man of strong principles and firm religious faith. One writer bluntly asked whether a Great Power could still afford to have moral principles.

Surely it is significant that many of their leaders in world affairs had come to admit, in practice, if not in theory, that expediency is better than principles, and to work for the short-term advantage was more profitable than to strive for the laws of right and wrong.

Such was the nature of their Order, that public service rendered was not usually given as Masons, but as members of the community and under the circumstances, the Masonic contribution could not be known or estimated. But it would undoubtedly be felt, if Masons throughout Australia were men of character and integrity, who believed that ideals, principles, the Christian virtues and - races, which were the foundation and bulwark of their much-prized civilisation, were their most precious possessions, and they were determined to live for them, and if necessary, to die for them. They must put their principles into practice - not give them patronage and lip-service.

An old proverb has it - 'it was better to light one candle than to curse the darkness'. There were 350,000 Freemasons in Australia, 350,000 candles that could and should be burning for light and truth. May the Most High grant that they may be found ready and willing to meet the needs of the all-demanding hour.

The leaders of the visiting delegations conveyed greetings, congratulations and good wishes to the Most Worshipful Grand Master. Most Worshipful Bro. G.E. Wall conveyed greetings on behalf of the Representatives of Sister Grand Lodges throughout the world.

During the Ceremony, the Masonic Grand Choir rendered several items which were greatly appreciated by all. The Choir was under the baton of Brother Jack Carter, Grand Director of Music, and the accompanist was Bro. Arnold Robinson. The Choir seemed to excel all previous efforts and the visitors were profuse in their congratulations.

Most Worshipful Bro. Right Rev. Wor. Barrett's first Communication took place at Hobart on 25th August 1962.

The Grand Master in his address indicated that the past Grand Masters and Grand Officers had been a tower of strength to him, particularly during the absence of Most Worshipful Bro. T.E. Doe, who had been away for practically the whole of the year. Without that help his task would have been much heavier. At his Installation, he said it would be impossible for him to visit every Lodge in the jurisdiction once a year. That involved a dependence on Grand Lodge Officers at installations, as had proved necessary during the past six months. Their work had been of a high standard and had been appreciated by the Lodges at which they had officiated.

The membership of Freemasonry in the jurisdiction had increased by only 5 in the past six months. If the situation had been brought by preferred quality rather than quantity, it may be a good thing that their numbers had remained stationary.

The seventy-second Annual Communication took place at Launceston on Saturday, 23rd February 1963. The Board of General Purposes recommended to the Grand Master that he grant a Charter for a new Lodge to be known as Scotch College Lodge No. 80. It would meet at the Heather Masonic Hall.

A highlight of the Grand Master's report was his visit to Perth, Western Australia, for the Grand Installation of Most Worshipful Bro. His Excellency Sir Charles Gairdner, Governor of Western Australia. Doubtless the Brethren knew that Sir Charles had been appointed Governor of Tasmania to succeed Lord Rowallen. The State was indeed fortunate in securing as its Governor such a gentleman who had the esteem and affection of the people of Western Australia during his term of office there.

The new Lodge Scotch College was duly constituted and consecrated on 5th April 1963. It made a promising start with a long list of foundation members. No. 80 on the Register, it brought the number of Lodges in the State to 74.

The Grand Master went on to say that a new Lodge was consecrated in an age-old ceremony that was impressive and full of symbolism. It was not the building that was consecrated but a body of men who were the foundation members of the Lodge. The place where they held their meetings - a Hall or Temple - if it was the property of the Lodge - was dedicated. Consecration and dedication meant practically the same thing - to set apart for a sacred purpose - to give over entirely to the use of a specified high purpose. A Freemasons' Lodge was a body of men banded together, for the high purposes of Freemasonry. The Lodge was therefore a living organism, a continuing group knit together into an entity by the granting of its Charter, the Ceremony of Consecration and the solemn declarations and affirmations of officers and Brethren, to live and act within the confines and bounds of Freemasonry and to be loyal and true to its ideals and practices. Each member thus had the honour, faith and dignity of his Lodge in his keeping, and even more, that of the Craft in general. That required that meetings be conducted with dignity and decorum, each brother being conscious of the high purpose involved.

But as the Lodge is comprised of living persons, it is not just a building. It is vitally important that their Masonry is a real part of them. Its ethics, ideals and traditions must be carried over into their daily life - in shop, office, factory and the like, and be exemplified in whatever they were and whatever they did.

From a number of countries and jurisdictions came reports of a slump, after the post-war boom, in Masonry. Also from a number of jurisdictions came urgent demands to guard the portals of their Lodges more carefully and rigidly. The Grand Master was of the opinion that there was real connection between the two. Freemasonry can be cheapened, in many cases, and made too easy of

access, numbers being considered rather than character and fitness of candidates. Wherever that was so, there must be a lowering of the quality and effectiveness of the Lodge, for the man who is a poor Mason in the Lodge, will be a poor representative of Masonry in the world outside the Lodge.

They may be concerned at the slow increase in numbers, but the way out of the problem was not in the lowering of standards, but rather in the raising of them. An English ecclesiastic once said he would in future never build a Church to hold more than 300 or 400, on the principle that people would always want to go where they knew it was hard to get in. The same would prove to be true in the realm of Freemasonry. Raise standards, make it hard to get into and men would value it more. He knew that what he said may be called platitudinous, but because a thing was a platitude, it did not imply that it was not true.

The Grand Master concluded his address with words uttered at a Conference of Quakers on World Order in 1961. "Life is not to be equated on survival, but living as God meant men to live in serving one another."

At the half-yearly Communication of Saturday, 31st August 1963, it was learned from the President of the Board of General Purposes, of the death, on 4th May 1963, of Most Worshipful Bro. Gerald E. Wall, Past Grand Master. He had served the Craft for well over fifty years and in that time contributed much to the management and smooth running of the Order in the State. He was Grand Master from 1948 to 1950.

Another keen Mason and beloved friend to pass on (15th April 1963) was Very Worshipful Bro. Perc. Mitchell. He had given devoted services to the Craft and almost to the end of his long life, acted as Grand Organist.

On 10th May the headquarters of Grand Lodge was moved from the National Mutual building to the Hobart Masonic Temple. A five-year lease with the option of renewal had been signed with the Freemasons' Hall Company. The financial arrangements would prove satisfactory and Grand Lodge would at last have its natural home in the Temple.

At the 73rd Annual Communication held at Devonport on Saturday, 29th February 1964 the Grand Master said he had granted a Warrant to form a new Lodge at Glenorchy. It would be known as Lodge Rosetta, No. 81. It was Consecrated on 10th December 1963.

A new Temple for Lodge St George at Beaconsfield was dedicated on 7th September 1963. The Brethren of the Lodge were to be congratulated on their splendid project resulting in a beautiful commodious Temple and spacious Hall. It was a fine addition to the number of Temples which had been built throughout the jurisdiction.

The Grand Master quoted an extract from remarks made by the Grand Master of Maine, U.S.A., on the subject of Masonic buildings.

"We are proud to be Masons. We are equally proud of our Masonic Temples.

Our Masonic Halls and Temples are about the only part of Masonry exposed to the public and their views. What impression does your Masonic Temple present to non-members of our Fraternity? Is the building kept in good condition and the grounds around it neat and clean, so that residents of your town or city are proud of your Masonic Hall and point to it with pride as an outstanding part of the community?"

At the half-yearly Communication held at Hobart on Saturday, 29th August 1964, the President of the Board of General Purposes reported that it had been recommended that petition be granted for the formation of University Lodge No. 82, to meet at Sandy Bay.

Lodge University was consecrated at the Taroona Temple, Sandy Bay, on 25th May 1964. The Grand Master said that it was good to have Freemasonry represented at the centre of highest learning, for they believed that the Craft had a contribution to make in the life of the University.

A few days later (on 30th May) the new Temple for Heather Lodge at Newstead, Launceston was dedicated. Twelve years previously Heather Lodge had built a Hall which did useful service for that and other Lodges. The new spacious and dignified Temple had been built over the Hall and formed an addition to the number of fine Temples built by suburban and country Lodges. The Grand Master said he was sure that the outsider got some idea of Freemasonry from its buildings and the impression obtained by Temples such as Heather's would be most favourable.

The Board of General Purposes recommended that a Charter for a new Lodge at Hobart, to be known as Lodge Themis, be granted. It would be number 83 and brought to 77 the number of Lodges on the Register of the Jurisdiction.

There was, however, concern, when Lodge returns were analysed to find one Lodge had no initiations in two years, two had none in eighteen months, two had none in twelve months, three had one in twelve months, and many others had figures that were little better. The total membership in the jurisdiction showed a nett loss of ten in the past six months.

The question, therefore, must be asked, was Masonry losing its appeal? Were there changes which should be made in our ancient system? Were their public relations adequate? The Grand Master said that he thought that the time was ripe for a Conference, apart from the usual Communications where they could give all the time they needed for a full discussion of the problems that confronted them.

The mention of public relations brought to the mind of the Grand Master the question of where to draw the line between soliciting members and presenting Masonry to the outsider. It was accepted that they must not solicit members, but this had made Masons fearful of opening their lips

on the subject of Masonry to Non-Masons. At the same time people in every community knew that the Craft existed in their midst.

Naturally they were curious as to what we do. Obviously Freemasonry is not a secret society and operates openly in the community. However, there were certain parts of it that must be preserved inviolate as a safeguard to membership, but there were also many things that could be told the outsider about the basic principles of Freemasonry. They could tell him of its requirement of belief in God, its ethical system based on the Bible, its strong sense of brotherhood and friendship, its care for the aged and poor, the great part played by individual Masons in the work of the Church and the social and community life of our cities, towns and villages. He was sure that, whilst observing proper reserve, there was a tremendous lot they could say to the outsider that would attract the type of men they would like in their Lodges, in greater numbers.

Most Worshipful Bro. the Right Rev. W.R. Barrett's term of office as Grand Master concluded with the seventy-fourth Annual Communication at Hobart on Saturday, 27th February 1965.

Most Worshipful Bro. T.E. Doe - 1965 to 1967

Most Worshipful Bro. Barrett was the Installing Grand Master when Thomas Edward Doe was Installed as Grand Master on 27th February 1965.

The Ceremony was attended by delegations from each Sister Grand Lodge of the other States. A special guest at the Ceremony was Most Worshipful Bro. His Excellency Sir Charles Gairdner, Past Grand Master of the Grand Lodge of Western Australia, Governor of Tasmania.

After his Installation, the new Grand Master announced that he had appointed Right Worshipful Bro. Dr. William Howard Hill, as Pro Grand Master for the ensuing year. Also he had appointed Worshipful Bro. Edwin Chester Gifford as Deputy Grand Master. Grand Wardens invested were Right Worshipful Bro. A.R. Brown (Senior) and Right Worshipful Bro. C.H. Harnett (Junior).

Most Worshipful Bro. Doe's first half-yearly Communication took place at Hobart on Saturday, 28th August 1965.

The Conference held at Launceston on 23rd January had been very successful. Some 200 Masters, Wardens and Secretaries attending. A sub-committee consisting of Worshipful Bros. H. Ellis, R.B. Walters and E.A. Langmaid was appointed to consider in more detail the matters and suggestions put forward by speakers. The Committee was to report to the Board of General Purposes. It was decided to print their report and to distribute a copy for each member of the Craft. It was hoped that the Brethren and Lodges generally would give further consideration to the matters and bring forward any additional suggestions for the improvement of the Craft in the modern times.

In his address, the Grand Master mentioned that statistics showed that the decreasing membership had, to some extent, been arrested. Taking into account initiations, affiliations and allowing for clearances, exclusions and deaths, there had been a net reduction of two members. Unfortunately the older Lodges seemed to be the ones most affected by reductions. the newer Lodges appearing to attract the most applicants. It was a matter of concern also that in the older Lodges the average age of members was increasing steadily which might be a reason for their lack of attraction for younger men. It was thought that perhaps the rapidly growing Lodges should limit the number of applications in any one year, which may channel worthwhile, enthusiastic applicants towards other Lodges which seriously need infusion of younger blood.

Most Worshipful Bro. Doe's second year of his term as Grand Master commenced with the seventy-fifth Annual Communication at Launceston on Saturday, 26th February 1966. In his address to the Brethren he again mentioned the subject of decreasing membership (there had been a nett decrease of seventy over the previous six months). He said as Tasmania's population had for some time remained relatively static, perhaps it was better not to concern themselves unduly over short-term fluctuations in their Masonic population, which they could reasonably expect to remain about the 9,000 mark. Any marked increase might point to a lowering of standards of admission to the Craft. Rather let them be increasingly vigilant to ensure that the best material was accepted for initiation and that they retain the interest and enthusiasm of their members by strengthening the Brotherhood of Freemasonry and seizing every opportunity for Masonic education.

In referring to mastership of Lodges, he appealed to Lodges in the Jurisdiction to rationalise extra Lodge activities, so that worthy Master Masons would not be deterred from taking office.

Another deterrent might be the financial burden of the year in the Chair. However, he thought such an excuse was not entirely valid. Even if a Master-elect was willing and able to supplement his Installation costs and extended his Masonic charity a little during his mastership, the extra cost to him would be trifling and certainly not obligatory. He quoted the case of one Master who said he had saved more than usual during his year because his time and energies were so concentrated on his own Lodge that he had little opportunity for outside expenditure.

The Grand Master was particularly concerned that, for the same reasons, they may be depriving Grand Lodge of potential leaders. The burden of control of Masonic affairs in Tasmania fell fairly heavily on a few Brethren who were willing and able to accept that responsibility and it must be the concern of every member of Grand Lodge to encourage the right type of man to fill his place after his period of active Masonry had passed.

At the half-yearly Communication of 27th August 1966 held at Hobart, Right Worshipful Bro. Parker, President of the Board of Benevolence said the all too sudden passing of Most Worshipful Bro. Bishop W.R. Barrett, P.G.M., on 3rd My 1966, came as a great shock to them all. The Board had made a suitable record in their minutes at its May meeting. The Church of England authorities had decided to establish a memorial to him in the form of a Memorial Chapel and

Brethren would be able to show their appreciation of the great service rendered to the Craft by their late Past Grand Master by contributing to the fund when it was established.

Also, it was a matter of regret that Very Worshipful Bro. H.C. Orbell had passed away during the period. Very Worshipful Bro. Orbell was Honorary Grand Auditor for a number of years.

The question of the abolition of the office of Pro. Grand Master, except when the Grand Master happened to be the Governor of the State or for any other good reason had been under consideration by the Board of General Purposes and the matter was finalised at this current Communication.

Most Worshipful Bro. Doe said it was with regret, but with all their best wishes, that their Grand Secretary, Right Worshipful Bro. H.A. Wilkinson, P.D.G.M. would retire at the end of October. Right Worshipful Bro. Wilkinson would complete twenty years of faithful service to Grand Lodge and had been a valued confidant of no less than eight Grand Masters. The Board of General Purposes had appointed Right Worshipful Bro. A.J. Barren as Grand Secretary from the date of retirement of Right Worshipful Bro. Wilkinson.

The resignation of Right Worshipful Bro. V.P. Ford, P.D.G.M. as President of the Board of Benevolence deprived Grand Lodge of a valued officer. His humanity and tolerance in handling the affairs of the Board had won the respect and co-operation of Worshipful Masters and members and the gratitude of many distressed Masons and their dependents. Very Worshipful Bro. J.H. Vautin, P.G.I.L. was appointed President for the remainder of the year.

On Saturday, 19th March 1966, the Grand Master laid the foundation stone of a new temple for Lenah Valley Lodge. He congratulated the Lodge members on their enthusiastic and hard voluntary work that had made the project possible.

The Masonic Balls at Launceston and Hobart continued to be highlights of the social season. A large number of debutantes were presented to the Grand Master and at Launceston they were honoured by the presence of Most Worshipful Bro. His Excellency Sir Charles Gairdner. The nett proceeds of the Ball substantially assisted the northern and southern Masonic Homes Committees. The Grand Master asked all Lodges and individual Masons to support the appeal for funds to erect a fitting memorial to the late Most Worshipful Bro. Bishop Barrett, who was Warden of Christ College for many years.

At the seventy-sixth Annual Communication which took place at Burnie on Saturday, 25th February 1967, the Grand Master said that after two years in office he looked forward with considerable anticipation to his last term. He wished to record his appreciation for the contribution of many dedicated Masons to personal and community charitable work during the year. He also specially thanked all those who worked for the Miss Benevolence Appeal in the Miss Tasmania Quest.

He made mention of the tragic fires in Southern Tasmania. The Temple at Kingston was destroyed and a number of members of the Craft had lost their homes and possessions. At a meeting of the Board of Benevolence a contribution of \$500 was voted for the Governor's Bush Fire Fund and a Masonic Relief Fund had been established to receive the many donations. The Fund would be administered by a sub-committee of the Board of Benevolence.

While the membership of the Craft in Tasmania appeared to have decreased during the half-year the Grand Master had gained the impression during his visits to Lodges that Masonry had been strengthened in many other respects.

In March 1967 the Masonic Club was opened in the presence of many Interstate and Tasmanian Brethren. The Grand Master unveiled a plaque to commemorate the event.

The dedication of Lenah Valley Lodge on 6th June 1967 marked an important landmark in the activities of the Lodge. The new Temple was beautifully designed, faithfully constructed and completely functional. It reflected great credit on the enthusiastic Masons who had worked so assiduously over many years to bring their plans to fruition.

Right Worshipful Bro. L. Abra led a delegation of Grand Lodge to St. Andrew's Reunion Night at which all daughter and grand daughter Lodges were represented and took part in the ceremony.

On 21st July Most Worshipful Bro. H.V. Biggins, accompanied by Grand Lodge Officers, attended a meeting of the Hobart Lodge of Research to celebrate the 250th Anniversary of the Grand Lodge of England:

An amendment to a Regulation in the Book of Constitutions empowered the Grand Master to award a Grand Lodge Order of Merit to any Brother for meritorious service to Freemasonry. A suitable jewel would be struck for recipients of the award.

The seventy-seventh Annual Communication of Grand Lodge took place at the Hobart Town Hall on Saturday, 24th February 1968.

In his retiring address, Most Worshipful Bro. Doe said that over the past three years he had tried to indicate to subordinate Lodges what he considered to be the true purposes of Freemasonry and how they, as Masons, should conduct themselves within and without our Lodges. Three years ago, he said he was optimistic enough to think there was a better spirit of co-operation and friendliness in the world, but the events of the last two years had indicated that the Golden Tenets of Brotherly Love, Relief and Truth were far from being realised in the international and inter-racial spheres.

He knew that many Brethren who were rulers in the Craft were fully conscious of their Masonry. Much thoughtful discussion went on outside the Lodge room. This must influence attitudes towards all aspects of Freemasonry and relations with other Brethren. But there were still many members who thought the Craft as a Social Club and never really appreciated the true value of Masonry. Those were the Brethren they must impress by their own sincerity and by the dignity of the ceremonies.

After many years as an officer of Grand Lodge, culminating in a long period of service as President of the Board of General Purposes, Right Worshipful Bro. J.M. Parker, P.D.G.M., had decided to retire to the less onerous but no less important position of Grand Treasurer and a Trustee of Grand Lodge. He extended his very best wishes to all the officers who would be invested during the evening, but most particularly to Most Worshipful Bro. Dr. Hill, who would assume the honour and dignity of the Ruler of Freemasonry in Tasmania.

Most Worshipful Bro. Dr. W.H. Hill - 1968 - 1971

Upon his installation as Grand Master Most Worshipful Bro. Dr. Hill spoke to the Brethren in the following terms -

The Grand Lodge of Tasmania since its formation in 1890 had been served by Grand Masters who were dedicated to the Craft, who each in his own way contributed to the welfare of their beloved Institution, who had led it, guided it and brought it to its present eminence and influence in the Island State. The present magnificent meeting of Masons, comprising members from all parts of the jurisdiction and graced by the presence of His Excellency Most Worshipful Bro. Sir Charles Gairdner, and so many distinguished guests from sister constitutions, was not of his doing, but the result in a large measure, to the inspiration and hard work of the Grand Masters, and those associated with them over previous years. He acknowledged with gratitude his indebtedness to those who held the high office before him. But indebtedness always brought with it responsibilities. Albert Einstein once said "I owe so much to others, that I want to pay back something of what I owe".

He felt that the Grand Master must hold himself responsible -

- (1) To the Craft in general.
- (2) To the brethren in the various Lodges
- (3) To the non-masonic world.

To the Craft, by preserving the high principles and tenets which had come to them through ages, and yet be ready to "change" if necessary, to make them effective in the present day world. To the brethren, by helping them to realise they belonged to a Brotherhood that embraced every clime and extended to every part of the globe and by encouraging them to live up to the ideals of Brotherhood. To the non-masonic world, by presenting to society a fine image of masonry, so

that it would be recognised as a living, working reality in the world and a great and abiding influence for peace and goodwill.

With the help of Almighty God and the support of the Brethren, he said he would endeavour to carry out those responsibilities.

What he had said concerning himself he could also say of every mason present that evening. They had a debt to the past - an inheritance which had not cost them very much, if anything, but at some time in the past had cost other people a great deal.

They were the recipients of a noble world-wide organisation. Others had laboured to make it what it was. That day they reaped the benefit of their work. They owed a debt to the great pioneers of Freemasonry, those who wrote their ritual and formed their ceremonies and the thousands of masons who had upheld the high traditions of the Order and passed them down, pure and unsullied.

As a body and as individuals they ought to take stock, to revalue their values and find out where Freemasonry stood in the revolutionary age. No-one could deny that the modern world was a vastly different world than when men first formulated their Masonic Order. Even within the lifetime of most of them, there had been such tremendous scientific discoveries that their whole way of life had been revolutionised and these were continuing into the world of the future.

Their Order had been founded on the basis of the Fatherhood of God and the Brotherhood of Man, but modern life conspired to quench any real recognition of spiritual forces. Man was sufficient unto himself and was far too busy to believe in God; he had no time even to think about God. Was it any wonder that in the fast-moving, and changing age, people were confused and had come to rely on pep pills and drugs and psychiatry.

In every way what a vastly different world it was than of the times when our ritual, with its high idealism, was first written. Yet they used that same ritual and held the same ideals and taught the same principles. Their Order had of course undergone changes in the intervening years. The Rev. Dean Inge once wrote "there is no greater disloyalty to the pioneers of human progress than to refuse to budge an inch from where they stood". Yet they have had changes and by the very nature of things, Masonry would continue to change, yet the fundamental principles of their Order remained constant. Let them face facts and re-examine those principles in the light of present day knowledge. Let them make sure that what they taught and bequeathed to others was what they themselves really believed. Was belief in God essential today? Was brotherly love really the answer to the world's problems of war, hunger and racial discrimination? Were truth, honour and virtue necessary or even possible in the current materialistic age? Those were the searching questions that must be considered and answered by every thinking Mason.

His only answer to the questions was a definite "yes". He would go further, for he believed that the qualities of life which they as Masons proclaimed were not only true but essential if civilisation itself was to survive. The Grand Master said he had accepted the Office of Grand Master simply and solely because he had a firm belief in Freemasonry and what it teaches. He was persuaded that the teachings of Freemasonry were not confined to one particular age. They were eternal truths which guided men's actions all through life.

They belonged to the company of those to whom much had been given. Let them remember their responsibility to repay their debt by passing on to their successors, pure and unsullied, their highest ideals.

The Grand Master concluded by announcing that he had appointed Right Worshipful Bro. Edwin Chester Gifford as Deputy Grand Master. The Grand Wardens invested were Right Worshipful Bro. A.P. Fisher (Senior) and Right Worshipful Bro. M.R. Wright (Junior).

His Excellency the Governor expressed his good wishes and congratulations to Most Worshipful Bro. Dr. Hill. The leaders of the delegations then conveyed their greetings and the good wishes of their respective Grand Lodges.

During the ceremony the choir, under the conductorship of Worshipful Bro. J.L. Carter sang "Thanks be to God", "Abide with Me" and "Holy Holy".

1968 to 1976

Most Worshipful Bro. Dr. Hill's first six months as Grand Master was marked by the half-yearly Communication held at Hobart on Saturday, 31st August 1968.

The President of the Board of General Purposes Very Worshipful Bro. D.H. Johnstone, referred to the fact that Right Worshipful Bro. J.M. Parker had not sought re-election to the position of President of the Board of General Purposes, Right Worshipful Bro. Parker had served the Board faithfully and well for many years, including 13 years as President. They would be pleased to be able to retain the advantages of his wise counsel in his new position as Grand Treasurer.

The Grand Master said that the outstanding impression he had gained of Freemasonry in Tasmania was that of the friendly co-operation and loyalty that existed between the Brethren. The genuine kindness and respect he had experienced made him keenly aware of the spirit of brotherhood which bound them all closely together.

Among their Brethren who had passed on during the six month period was Brother Arnold Robinson, Grand Organist, who died on 22nd July 1968.

The Grand Master stressed that the future of their Craft depended on the type of men who entered their portals. In the selection of every candidate take heed of such values as integrity, resolution, personality and character. Admit men you would welcome in your own homes and be proud to call Brothers.

The 78th Annual Communication was held at the Masonic Temple, Launceston, on Saturday, 2nd February 1969.

The Grand Master said that one of the many bright facets of their Tasmanian Freemasonry was surely the work and interest shown by the brethren in their Masonic Homes. He said that during the year he had the honour of opening extensions to the Homes both at Launceston and Hobart and had the pleasure of being present at a Christmas Party for residents of the Southern Homes. He said it was a joy to him and his wife who accompanied him, to see at first hand, their aged folk being given such good accommodation and care. He commended to all Brethren, that aspect of Freemasonry, for he believed it was not only work of supreme value to the community, but created a true image of what they stood for in the world of the day.

He paid tribute to the Brethren who gave generously of their talents by entertaining in the south. It was a delight to listen to the high standard of music rendered on those occasions and (at the risk of appearing facetious, he said) he specially thanked those artists who showed consideration for him by singing Irish songs.

The Grand Master said, that during the term of his predecessor, Most Worshipful Bro. Doe introduced the award of the Order of Merit of Grand Lodge, to be conferred by the Grand Master on any Brother for meritorious service to Freemasonry. He said it was his pleasure to make the first awards to two of their Brethren - Bro. George Davies of St Andrew Lodge and Bro. William Claude Shaw of Centenary Lodge.

Bro. Davies was initiated in Toxeth Lodge No.1356 EC in 1911 and was raised to M.M. in 1913. He joined St Andrew's Lodge in 1920 and had been an active member of that Lodge ever since. Although he never accepted office he was involved in all its activities. He had been a hospital visitor for 16 years, visiting the Launceston General Hospital every week and bringing comfort and cheer, not only to members of his own Lodge, but to many other sick people. He was a shipwright by trade and during his retirement made 30 cabledowns, all of which he presented to various Lodges. Outside the Lodge his interest had been in Church work. For 50 years he had been a member of his Church in North Launceston and a member of the choir for most of that time. In all his work he had a ready helpmate in his wife. Their son was a member of the Craft.

Brother William Shaw was a member of Formby Lodge. He held degrees of Licentiate of the London College of Music and of the Trinity College of Music. He was initiated in Poulett Lodge in 1929 and spent his early Masonic life on the north west coast. For 15 years he was Grand Lodge Organist for the north west. He was organist for his Lodge but had no opportunity to take any other office. Even outside his Lodge work his main interest was in music and in his Church and in the

community. He arranged concert parties and went around various Homes for the Aged, bringing joy to them through music.

Those two Masons had at least three things in common - lengthy service in Freemasonry; had been active members of their Lodges without taking progressive office, and putting their Masonic principles into action in the community, without any thought of reward.

The Grand Master said he repeated his previous observation on the Craft - that one thing that struck him forcibly was that in Tasmania they had a very close knit Brotherhood, wherein every Brother was part of a family of Masons - whether he be a Grand Lodge Officer, a Master Mason, or an Entered Apprentice. They were all in it together, sharing their difficulties and triumphs, but above all they were partners in that most wonderful and satisfying fellowship they called Freemasonry. He felt that what was most needed was a better understanding and appreciation of what Masonry was and of its place in the world of the day. He thanked them for entrusting him with the high office of Grand Master for a second term and said that anything he could do to help deepen the fellowship and to help their understanding of their great institution, to put into practice outside the Lodge those principles they were taught inside the Lodge, he would willingly do. If they could do all those things, then Brethren, what a mighty influence Freemasonry could be and what an impact it would have on the Community. Let them all face life in the spirit of the Craft, in all frankness, in all truth and in all faithfulness to the high standards set before them. Then he would have no fear for the future.

At the half-yearly Communication, held at Hobart on 30th August 1969, the Grand Master reported the death on 28th June, of Most Worshipful Bro. H.V. Biggins their esteemed Past Grand Master. Most Worshipful Bro. Biggins O.B.E., B.A., was initiated in Concord Lodge on 20th March 1917. He was a Life Member of Old Hobartian Lodge and of Mersey Lodge, a member of Pacific Lewis and Lodge of Hope. He did much work in the formation of the Hobart Lodge of Research and was its first Worshipful Master. He became Grand Master in 1945. One of his greatest achievements and greatest loves was the Freemasons' Homes of Southern Tasmania, of which he was Chairman of the Committee of Management for several years. He was District Grand Superintendent of the Grand Chapter of the R.A. and Inspector-General 33^o of the ancient and accepted Rite, Rose Croix.

The Grand Master, together with the Deputy Grand Master, and Right Worshipful Bro. Dell, Right Worshipful Bro. Harnett and Very Worshipful Bro. Walters represented the Grand Lodge of Tasmania at the opening of the new Masonic Centre in Melbourne and the Installation of the Most Worshipful Bro. Roger Darvall as Grand Master of Victoria on 1st March.

On 30th July the Grand Master and a number of Grand Lodge Brethren attended the Installation of Most Worshipful Bro. Robert A. Hammond as Grand Master of the United Grand Lodge of New South Wales.

The previous 6 months had been a busy period for the Grand Master. He attended the Golden Jubilee of Huon Lodge, which had been consecrated on 3rd April 1919.

At Leven Lodge, in April, he unveiled a portrait of Right Worshipful Bro. Albert Marshall, P.D.G.M. - a most esteemed and beloved member of, and worker for, that Lodge, for Grand Lodge and in the community in general.

February 1970 saw the 79th Annual Communication held in the R.S.L. Memorial Hall at Latrobe.

The Grand Master said he accepted his position for another year, relying on the loyalty, frequently and sincerely expressed directly and indirectly which had always been a source of inspiration and encouragement to him. He looked forward with a firm but humble confidence that 1970 would be for all, a year of progress and achievement.

Since their last Communication in August, a number of their Brethren had been called to their rest. Among them was Most Worshipful Bro. A.C. Lowe, who among a large circle of friends, from many walks of life, was widely loved. Arthur Lowe was initiated in Operative Lodge on 3rd October 1916 and was installed Worshipful Master of that Lodge 8 years later. He received his 50 year jewel in 1966. He was President of the Board of General Purposes for 3 years and served Grand Lodge in most of its offices, finally becoming Grand Master, in which office he served for two years with distinction. He will be remembered best for his human qualities. There was a magnetism about his personality which made him beloved wherever he went.

Another distinguished Brother lost to them was Right Worshipful Bro. Keith Willing, who died on 7th November 1969.

The Grand Master mentioned some delightful visits he had made to mainland Grand Lodges for Grand Installations. One was on the occasion of the Installation of Most Worshipful Bro. Robert Teasdale, as Grand Master of Western Australia. The Tasmanian delegation who accompanied him included Most Worshipful Bro. Vernon Jones, Right Worshipful Bro. Chester Gifford, Right Worshipful Bro. Albert Marshall, Right Worshipful Bro. Lawrie Abra, Right Worshipful Bro. Victor Watkins and Right Worshipful Bro. Leo Hobden.

He mentioned a very happy occasion when he and Mrs. Hill attended a Masonic Ball at Queenstown. It had been organised by members of Mount Lyell Lodge and was a great success. Prior to the Ball a Civic Reception was tendered to them by the Warden of Queenstown, Bro. Broadby. A large crowd was at the Ball where 16 debutantes were presented to him. He said he felt that the occasion presented a delightful opportunity of demonstrating the social aspect of Freemasonry and brought the Craft into the lime-light. The Queenstown Elderly Citizens Club benefited to the extent of \$450 from the proceeds of the Ball.

In October, the Grand Master paid a visit to Victory Lodge on the occasion of its Golden Jubilee. The Lodge was founded at the end of the First World War and had a history of achievement and steady progress.

Another pleasant visit he had made was to Meander Lodge for its Christmas meeting, when he had the privilege of sitting beside his great friend, Most Worshipful Bro. R.P. Furnage, who, he said, was looking fit and well.

In November, at the Launceston Lodge of Research, what was termed "Lodge of Antiquity No. 0" was performed. It was a representation of the working of a Masonic Lodge as it existed 210 years previously. It was the first occasion that anything like it had been presented anywhere in Australia. The Grand Master said that the amount of research that had gone into it was considerable. He congratulated Right Worshipful Bro. Abra and Worshipful Bro. Widdowson, who were the "brains" behind the idea, and their enthusiastic band of fellow participants.

A number of 50 years jewels had been presented during the year, among whom was Right Worshipful Bro. Neville B. Richard. Bro. Richard had been initiated in Tas. Union Lodge in December 1919. He was a foundation member of Hutchins Old Boys' Lodge and became its Worshipful Master in 1935. He held several offices in Grand Lodge. He was deeply interested in the Freemasons' Homes at Lindisfarne and was made a Life Governor for his services.

Awards of O.M.G.L. were presented to Bro. R.A. Biggs, Secretary of Hutchins Old Boys' Lodge for 17 years; Bro. James Smith, St Andrew Lewis Lodge Treasurer for 14 years; Bro. J.A. Hart, Secretary, Centenary Lodge for 17 years; Bro. Ray Noble, Secretary, Pacific Lodge for 16 years. Worshipful Bro. R. Robertson, Grand Trumpeter for 14 years.

In concluding his address, the Grand Master said they lived in times of overwhelming change, when the faith of their fathers and the accustomed order of things were being challenged and a totally different way of life was permeating their world. It behoved them, however, not to close their eyes to what was going on around them or to brush aside or treat lightly the changes that were taking place. Rather it was time to re-examine and re-affirm their faith that the principles on which their Order was founded were still essential and practicable in the modern age. He believed that Freemasonry had a tremendously important part to play in the world of the day and of tomorrow. It would, in the end, depend on each individual Mason believing fully in the teachings of Masonry and putting them into practice in his daily life. It called for effort on the part of all of them. He asked, were they prepared to accept the challenge? If they did, he felt confident that Masonry would become a more potent force in helping to bring about the Kingdom of God on earth - the brotherhood of man under the Fatherhood of God.

At least two Lodges celebrated important anniversaries early in 1970. In March, Centenary Lodge celebrated its 25th Anniversary when the Worshipful Master conducted a 1st degree ceremony and initiated his own son into Freemasonry.

On the North West Coast, Emu Lodge celebrated its 75th Anniversary. The Brethren experienced a wonderful evening, highlighted by a lecture on the history of the Lodge.

The Grand Master said he wished to refer to the visit during the current year, of the Queen, accompanied by the Duke of Edinburgh, Prince Charles and Princess Ann. As a representative of the Masonic Fraternity, he had the pleasure of attending the Receptions held in Hobart and Launceston. It was well to remind themselves of the influential place in the community held by their Society. But that influence depended solely on the life and character of its individual members. Whether they were just recently made Brothers, or had fifty years or more standing, did not matter. The question posed was what kind of influence were they making individually and collectively? Each one of them represented and interpreted Freemasonry to the outside world. Let them seek all things to promote its highest aims and add to its honour. Thus, and only thus, would Freemasonry flourish and be influential.

The Eightieth Annual Communication of Grand Lodge was held in the Town Hall, Hobart, on Saturday, 13th March 1971. The Grand Master Most Worshipful Bro. Dr. Howard Hill was absent due to the sudden and severe illness of Mrs. Hill.

Grand Lodge was opened by the Deputy Grand Master, Right Worshipful Bro. E. Chester Gifford, who extended a hearty welcome to the Brethren assembled from all parts of the jurisdiction. He expressed fraternal sympathy, for himself and for all Brethren present, with their Grand Master, on the sudden illness of his wife.

In the absence of the Grand Master, Right Worshipful Bro. Gifford read Most Worshipful Bro. Hill's retiring address -

The Grand Master said that in addition to carrying out the work of Installation in several Lodges, he had the privilege of being present at the 50th Anniversary of Roland Lodge, and the 1001st meeting of Mersey Lodge, and a combined meeting of Schools' Lodges at Oatlands. Another highlight was his attendance at the ceremony of Consecration and Installation of the new Lodge Endeavour, No. 84 on the 14th November 1970. It was an important milestone in the history of their Institution in Tasmania and they all wished the Worshipful Master, Worshipful Bro. Willoughby, his officers and Brethren, God's richest blessings for the future.

The Grand Master laid the foundation stone of the new Temple for Kingston Lodge. The fires of 1967 had destroyed their Temple and he congratulated the Brethren on the united and enthusiastic way they had tackled their task of producing such a beautiful Temple out of their former tragedy.

The Grand Master said that with his term of office drawing to a close, he expressed his humble gratitude to Almighty God for having given him health and strength to carry out his duties during the previous three years. To have been their Grand Master had been one of the most outstanding and rewarding experiences he had ever had. His faith in Freemasonry had been

strengthened and he was confident that the Craft in Tasmania meant something of real value in the lives of the Brethren. He was particularly delighted at the way Masons engaged in helping others and took their place as leaders in the Community. However, he sometimes wondered if they as Freemasons were too much concerned with purely Masonic matters at their meetings, their visiting and their social activities, and gave too little attention to what they could do for the community. He left the thought with them. The principles of Freemasonry cannot be kept to themselves. They must be taken out of the Lodge Room and practised and lived in the world around them.

15. The Seventies

Most Worshipful Bro. T.E. Doe, occupied the Chair at the Installation of the new Grand Master Most Worshipful Bro. E. Chester Gifford.

In his Installation address, Most Worshipful Bro. Gifford said (in part) - in the Roman Pantheon, Janus, the God of the Gate, was pictured with two faces, one looking backwards and one looking forward. So it was with the 80th Anniversary of the formation of the Grand Lodge of Tasmania, they remembered they were all heirs of the past and trustees of the future.

They looked back at a long line of Grand Masters and Brethren who had made their history and received with thankfulness their gift to them. Let them, with similar devotion, turn to the future and ask themselves, what can they contribute to those who follow? As their sphere of action was the present, they must ask - what has Freemasonry to give to their modern world?

The two questions were, in reality, one. The second part of the question can be reversed and it could be asked - what does the modern age need that Freemasonry can supply?

Obviously Freemasonry is not equipped to supply material needs of society. There were areas of poverty and need throughout the world and there were many commercial enterprises and charitable societies whose purpose is to meet those needs. These avenues are spheres in which honourable contributions to the solution of the pressing problems could be made and as they looked around they would see that Freemasons were providing leadership and bearing their part beyond their proportion in the community. But by its very nature, Freemasonry is neither a business nor a charitable society.

Freemasonry can and does help by stimulating thought and teaching that behind the apparent there are deeper truths. Those who have committed to memory the beautiful charges in our ritual would agree that their labour has given new insights into the depth of meaning enshrined therein.

The Grand Master went on to say that he believed that no-one would declare that area to be one where they could not make their most important contribution. So they turned from the material to the intellectual - to the moral and at once they remembered that Freemasonry was a system of morality and that their foundation principles were Brotherly Love, Relief and Truth. Here the need was massive and urgent.

It was commonplace to say they lived in a permissive society, but the experiment of casting aside the moral and religious restraints of their fathers had not produced a happier society or one in which their children could safely grow into the full flower or useful and fulfilled manhood and womanhood.

There was a curious resemblance between their own times and that which saw the birth of the Premier Grand Lodge of England. It was then a bawdy permissive time when the Churches had lost their grip on a large portion of the population. It was a time of excesses in many directions. To that age Freemasonry came with its simple and direct teachings of morality, its offer of a friendship and brotherhood that had no hidden motives.

To a society that is in danger of forgetting how to live as a family bound by common interests and common responsibilities, they offered to men a fraternity where all the members are equally valued, that inculcates the duty of helping a brother in need and dropping a tear of sympathy over the failings of a brother.

The Grand Master announced he had appointed Right Worshipful Bro. Lawrence P. Abra as Deputy Grand Master for the ensuing year. Also invested were Right Worshipful Bro. J.W. Edwards as Senior Grand Warden and Right Worshipful Bro. E.G. Patterson as Junior Grand Warden.

The Grand Master in his address said that the Grand Installation was clouded by sadness at the knowledge that Mrs. Hill had undergone surgery and that Most Worshipful Bro. Hill had been unable to be with them on that occasion. After a short illness, Mrs. Hill had died. She left behind the memory of a gracious, gentle lady, of brave and patient courage and of a deep and sincere faith.

During March, the No.1. Lodges of Australia held their re-union in Hobart, with our own Operative Lodge acting as host Lodge.

Ubique Lodge celebrated its Jubilee in March 1971, in conjunction with its Lodge Installation, conducted by the Grand Master and Grand Lodge Officers.

At the 21st Installation at Lodge Remembrance the Grand Master conferred on Worshipful Bro. Brigadier Dollery, the foundation Worshipful Master, the rank of P.G.D.C.

The new Temple at Kingston was dedicated on 5th June 1971 with full ceremonial.

The Masonic Ball in Launceston depicted as its theme for decorations of the hall, the Railways Centenary. The Masonic Ball at Latrobe chose Scottish decorations, which were very effective. The Hobart Masonic Ball, held on 16th August, chose simple elegance as its theme of decoration which effectively complemented the dresses of, and the deportment of the debutantes. The Grand Master and Mrs. Gifford attended on the occasion of each ball, at which debutantes were received by them.

The Grand Master commented on the fact that he was unhappily conscious of the number of Past Masters who did not attend their Lodge meetings regularly. This was a problem that should be considered (although some were absent because of advancing age or ill-health). They missed their company and their experience and wisdom in the ceremonies and any Lodge was the poorer if

it lacked a band of Past Masters who attended regularly. There were many duties that were peculiarly suited to the abilities and experience of Past Masters who could assist the Masters in their Lodge work. The Grand Master recommended that arrangements be made for a Past Master to retire with an entered Apprentice or Fellowcraft during their necessary absence from the Lodge Room. They could assist with coaching in their memory work and their signs.

There was another avenue of service that would be of great assistance to Masters - namely in visiting those who were sick or in need and seeing that the Board of Benevolence is notified of any genuine cases requiring assistance.

Among Brethren to receive Grand Lodge Order of Merit Awards was Worshipful Bro. W.G. Tippett. Bro. Tippett had been Secretary of Pacific Lewis Lodge for 17 years and had also given great assistance to the Grand Secretary.

The 81st Annual Communication took place in Launceston on Saturday, 26th February 1972. During the preceding half-year the Grand Master visited Meander Lodge to present Most Worshipful Bro. R.P. Fumage with his 50 year Jewel. He was accompanied by Most Worshipful Bro. W.H. Hill, P.G.M. and Right Worshipful Bro. L.P. Abra, Deputy Grand Master, and a large team of Grand Lodge Officers. The Lodge Room was crowded for the occasion. Most Worshipful Bro. Fumage, with his two sons as his Wardens and a team of Past Masters carried out a Third Degree Ceremony with great feeling and precision.

The Grand Master also attended Empire Lodge to pay tribute to the service of Right Worshipful Bro. S. Joscelyne, to whom he presented a 50 Year Jewel. He was accompanied by Most Worshipful Bro. Hill and Right Worshipful Bro. Abra, who delivered a fine eulogy to the work of Right Worshipful Bro. Joscelyne.

Another occasion worthy of note was when he presented a 50 Year Jewel to Worshipful Bro. N.W. Westerway of Glenora Lodge at the St Ann's Rest Home. He was accompanied by a large contingent of Glenora Brethren. The staff of the Home provided a special supper and they spent a very happy couple of hours with a fine Mason who had given so much to the Craft.

As was the usual custom, the Grand Master was asked to deliver the Christmas message at the Director's Christmas Party at the Freemasons' Homes at Lindisfarne.

At the Golden Jubilee Installation of Pacific Lewis, on 13th December 1971, the Grand Master conferred on Right Worshipful Bro. J.M. Parker, the Order of Merit. Right Worshipful Bro. Parker served for 20 years in the highest offices. He was President of the Board of Benevolence from 1951 to 1954 and President of the Board of General Purposes from 1955 to 1967. He had been Grand Treasurer since that date. The rank of Deputy Grand Master was conferred on him in 1959.

Awards of Merit had also been conferred on Worshipful Bro. Wilfred Robinson, Worshipful Bro. F.J. Miller and Bro. Max Atkins. Worshipful Bro. Robinson had been a member of Peace Memorial Haven Committee since its inception. He was currently Deputy Chairman. He had also been a member of the Board of Management of the Nursing Home since its formation and currently was Chairman for the third term. He had been a member of the Board of Eskleigh since the first meeting and was Chairman for the past 12 years. Bro Atkins had been organist of his Lodge for 15 years and it was said of him that he never missed a meeting. Worshipful Bro. Miller had been Secretary of Beltana Lodge for the past 19 years.

Behind the allegories in which they acted their part, behind the symbols that are briefly explained was the constant call for them to put their Masonic principles into practice, and as in sport or work, it was through practice they became proficient. An outstanding impression gained among the Lodges was the reality of the brotherhood and friendship that existed. To see the kindness and courtesy extended to the older Brethren and especially those suffering from the disabilities of age was a heart warming experience. The Grand Master said he was convinced that the pleasure they experienced of the company of their Brethren was no small factor in drawing men, month after month to their Lodges.

Members learned that because of continuing ill-health, Right Worshipful Bro. A.J. Barren, P.G.W., had retired as Grand Secretary on 30th June 1972 and Right Worshipful Bro. Harold Edwards had been appointed to the position.

The Board acceded to a request from the Launceston Lodge of Research for permission to present the working of the three degrees as practised in Holland.

Following the death of Right Worshipful Bro. J.M. Parker and the subsequent appointment of Right Worshipful Bro. J.H. Vautin as Grand Treasurer, Right Worshipful Bro. T.C. Allen P.G.W. was appointed President of the Board of Benevolence.

A notice of motion was moved by Worshipful Bro. K.G. Haines, that a Standing Committee be formed to review regularly the state of the Craft in Tasmania and to report its findings to Communications every two years.

The Grand Master was pleased to confer Past Grand Rank on several Brethren. Right Worshipful Bros. A.J. Barren and N.B. Richards received the title of P.D.G.M., Worshipful Bro. E.G. Henderson became P.G.D.C. and Worshipful Bro. L.K. Horgan was made P.G.Sw.B., Very Worshipful Bro. C.H. Bradshaw became P.G.W. Right Worshipful Bro. Barren had been Senior Grand Warden in 1952, Grand Treasurer 1960 to 1966 and Grand Secretary 1966 to 1972. Right Worshipful Bro. N.B. Richard had occupied a number of Grand Lodge offices since 1943. He had given great service over the years and was an active worker in his Lodge.

Right Worshipful Bro. Bradshaw had been a most active member of Mount Lyell Lodge for 48 years. At one time he was Grand Inspector of Lodges for the West Coast.

Very Worshipful Bro. Henderson was in his 14th year as Director of Ceremonies of Nugara Lodge.

Worshipful Bro Horgan had been Secretary of the Launceston Masonic Library for 18 years and a willing lecturer to Lodges.

Among those who received Order of Merit Awards was Worshipful Bro. C.R. Harvey. He was Secretary of Lodge Remembrance 1950 to 1962 and of Lenah Valley Lodge since 1955.

The Board had produced a periodical News Letter which was proving of interest to the Brethren.

It was announced that Tasmania was to act as host for an Australian Masonic Conference, to be held in Hobart, prior to the February 1974 Grand Installation.

The Board had appointed a Standing Committee, representative of all districts in the Jurisdiction, to investigate and report on various aspects of Freemasonry in Tasmania.

Worshipful Bro. K.G. Haines was congratulated on the publication of the volume "The Employment and Instruction of Brethren". The research, thought and work that had gone into it had been considerable.

Most Worshipful Bro. E. Chester Gifford was re-elected Grand Master for the ensuing year and was duly proclaimed. Right Worshipful Bro. Lawrence P. Abra was proclaimed Deputy Grand Master.

The Grand Wardens invested were Right Worshipful Bros. R.J. Drew and R.E. Edwards, Senior and Junior Grand Wardens respectively.

Right Worshipful Bro. D.H. Johnstone and Right Worshipful Bro. T.C. Allen were invested as Presidents of the Board of General Purposes and the Board of Benevolence respectively.

The next half-yearly Communication was held in Hobart on 25th August 1975. The President of the Board of General Purposes said that 18 Brethren had been presented with 50 Year Jewels.

The Grand Master in his address mentioned the passing of Right Worshipful Bro. H.A. Wilkinson, P.D.G.M. whose work as Grand Secretary over so many years had left its mark on Grand Lodge. Faithful in his duties and ever ready to help in any work for his Brethren.

Following a practice which was in force in Western Australia and Victoria, arrangements were being made for Brethren who had been initiated during the six months to meet the Grand Master at the Hobart Temple and to be shown over the complex and to partake of a cup of tea. The first such gathering was planned for 11th September at 5.30 p.m.

Right Worshipful Bro. S. Joscelyne had found that he was having difficulty in continuing full-time duties as Grand Organist and as a consequence Bro. Graeme Piper, O.M.G.L., was appointed Assistant Grand Organist.

There were a number of Brethren honoured with Past Grand Rank for long and faithful service. Among them were -

Worshipful Bro. R.D. McLaren of Davies Lodge became P.G.I.L. He had served Rosebery and Davies Lodge well, being Secretary of the latter for 13 years. He had also been an active Grand Lodge Officer.

Worshipful Bro. J.L. Carter of Lodge Fidelity became P.G.Swd. Br. He had been Grand Director of Music for some 20 years and during that time had trained all the Grand Lodge Choirs.

The 83rd Annual Communication of 23rd February 1974 was conducted by the Grand Master, Most Worshipful Bro. E. Chester Gifford. Representatives of all Lodges, with the exception of two were present.

The Report of the President of the Board of General Purposes revealed that it was recommended that the Grand Master grant a petition to form a new Lodge, to be known as the Darcey Wills Memorial Lodge. It had been consecrated at the Lenah Valley Temple in December 1973.

The Grand Lodge Standing Committee of Review had put together a list of 43 suggestions on topics of general relevance to the Craft for consideration by Grand Lodge.

At a meeting of Old Grammarians Lodge in October, the Grand Master had the pleasure of presenting a 50 Year Jewel to Most Worshipful Bro. H. Vernon Jones. The large attendance bore witness to the very real affection the Brethren held for a worthy and distinguished Mason.

Margaret Street Methodist Church in Launceston was the venue in November for a Church Service for Masons and their wives. With the Grand Master and his wife present among the capacity congregation, a very impressive service, was enjoyed by all. The music during the service was particularly enjoyed. It had been arranged by Bro. A.G. Piper, O.M.G.L., Grand Organist and the Northern Choir.

Glenora Lodge held its Jubilee meeting and Installation in December. Most Worshipful Bro. T. E. Doe conducted the Installation ceremony.

The Grand Master said that when, some three years previously, he was installed as Grand Master he had accepted it as the challenge of the Great Architect of the Universe to serve the Craft. The experiences of those years had confirmed in him the belief that they had been all called by Him to serve.

The great problems that faced humanity were not at root cause, economic, but moral. The great teachings of Freemasonry concerning their duty to God, to their neighbours and themselves if honestly applied, would remove many of the causes of friction and suffering.

So once again he called on them to practice in their daily life, the principles and tenets of the Craft, to make brotherly love, relief and truth their guides.

Most Worshipful Bro. Lawrie. P. Abra 1974 to 1977.

The newly Installed Grand Master in his address quoted Sri Ramakrishna - "When a man is on the plains he sees the lowly grass and the mighty pine tree and says 'how big is the tree and how small the grass', but when he ascends the mountain and looks down from its high peak onto the plain below, the mighty pine tree and the lowly grass blend into the indistinguishable mass of green verdure". So in the sight of the world there are differences of rank and position - one is a king, another street sweeper, one a father, another a son, and so on - but when the divine sight is opened, all appear equal and one, and there remains no distinction of good and bad, high and low.

The Grand Master said that over the past few months he had tended to look back over his Masonic career, no doubt to try and justify his rise to his exalted position. As a young man he had studied Latin for his profession, and a phrase came back to him from Virgil - "Forsan et haec olim meminisse juvabit" - "these things will be a pleasure to recall". He said that his father, whose apron he was proud to be invested with that night, had a great many friends, men of integrity and purpose. He looked up to those men because they were men of high ideals. They taught him that Masonry was the pursuit of an ideal, and that real joy comes from doing something worthwhile. The Brethren of his Mother Lodge (St John's) by their fraternal tolerance of him had made Freemasonry, next to his home, his family and his Church, the most blessed influence in his life, and he had realised that (as in Ecclesiastes) - 'a faithful friend is a strong defence. He that hath found him hath found a treasure'.

If the work of their predecessors continued, and if their power and influence was still a force after the passage of years, then remembrance ought to persuade and convince them that it was their job to see that the living force and influence still continued.

It was easy to be proud of the past but it was fatefully easy to forget that the work of the pioneers must be kept going, for those who came after them would have nothing to thank them for unless they too kept Masonry alive and upon well-laid foundations of the past and there arose a structure greater than before. It was their job to see that Masonry lived on. Setting a target on high

ideals was not a waste of time because in the world there was nothing so practical as an ideal. Each of them had something to contribute and each was dependant on the other, from the newest officer to the Master, from the apprentice to the oldest Past-Master. As in olden times, the blacksmith's work was necessary first, as he had to fashion the implements with which the artists carved the Cherubin, or inlaid the gold and silver of the Temple, or felled the cedars of Lebanon, so the Tyler had to play his part before the ceremony of making Masons could begin.

As Woodrow Wilson said -

"Nations are renewed from the bottom, not from the top. Every bit of experience and observation has confirmed me in the conviction that the real wisdom of human life is compounded out of the experiences of ordinary men - like the utility, the vitality, the fruitfulness, the natural growth of a giant tree, from the soil, up through the trunk into the branches, to the foliage and fruit. The struggling unknown masses of men who are at the base of everything are the dynamic force lifting the levels of society. A nation is as great, and only as great as the rank and file. The moral prestige of a nation is the cumulative result of the aspirations, the thoughts, the ideals of the people that comprise it."

The fall of Rome was the inevitable result of the moral decadence of individual Romans. Carthage, Assyria, Babylon lost their former glories for no other reason than that the ideals of their populace, individually, became unworthy of a great people. Hitler, that slave of ambition, whose triumphs ended in inevitable disaster, created a mighty power that flourished for a space and then was dissipated to the four winds of the heavens, because, behind the creation of that mighty power, there was no thought but world domination, and no inspiration but the lust for power, no ideal but vanity and ambition. As with those great nations, so with others of yesterday and today, faded glories and national extinction were the inevitable consequences of the loss and debasement of the high ideals. The power of ignorance and inactivity can destroy in moments what has taken years to build, and in our day and age, freedom is being challenged and hostile ideologies threaten the way of life of most living things. Truth, justice and service are the common duty of mankind. Times change, but moral principles don't change.

The 84th Anniversary of the Grand Lodge of Tasmania had come. Let them beware of losing their enthusiasm and to ever reach out after a worthwhile objective and strive to maintain a constant admiration for things that would ennoble and actively interest themselves in any movements that would enrich and beautify life.

The Grand Master, Most Worshipful Bro. Lawrie P. Abra announced that he had appointed Right Worshipful Bro. Charles H. Harnett as Deputy Grand Master for the year. The Grand Wardens, invested were Right Worshipful Bro. W.D. Wivell, Senior Grand Warden, and Right Worshipful Bro. A.M. Simms as Junior Grand Warden.

During the Ceremony, the Choir, under the direction of Worshipful Bro. J.L. Carter, P.G.D., sang "Non Nobis Dominie", "Laudamas", "All in the April Evening", and "Holy Holy".

At the August, 1974 Communication the Grand Master said too many people in the present day asked the question "What is in it for me?" instead of "What's in me for it?" He said six months before he had pledged himself to defend and advance the cause of Freemasonry in Tasmania to try to arouse greater enthusiasm and a new sense of belonging.

He felt that they had hidden their light under a bushel for too long. It was his desire that the Order be vibrant, to hold a higher respect and understanding from the community at large and above all, to be a potent force for good. He thanked the Masters and Brethren for rallying to his call, for he could see signs of an upsurge in Tasmania. He had placed many suggestions before the brethren and many of them had been put into practice.

He said the past six months had been a source of joy and delight to him, and that it had been brought about by his Brethren, not only in his own State, but in other States where he had visited. He had been deeply touched by the friendliness, the warm welcomes he had received and the desire to make him feel so happy that he had accepted the seat of Grand Master. He did not need a spur to carry out his Masonic duties, but those spontaneous gestures would be an inspiration to him if he needed them.

One of the most important features of the year had been the meetings of apprentices in Lodge. Due to the kindness of the Launceston and Hobart Lodges of Research, and the Gill Memorial Lodge in Burnie he had been able to welcome their new members in the various districts and introduce them into the wider field of the Craft. There had been upwards of 100 apprentices in the past six months and he felt that the move could achieve nothing but good. He had opportunities of addressing them for short sessions. Also several Past Masters had greatly assisted by providing instruction. Each occasion had been on an informal basis with Grand Lodge attending in their "blue" aprons. He said he wished to express his sincere thanks to the Lodges who had acted as hosts for the evenings.

The Grand Master said that he was keen on the Church and Freemasonry coming closer together and was pleased to see that many Church Services had been held, with far-reaching results.

In closing his address, the Grand Master said he would like to quote the closing charge used by the Grand Lodge of Maine, U.S.A.

"Brethren, we are now about to leave this sacred retreat of friendship and mix again with the world. Amongst its concerns and employments forget not the duties you have heard so frequently inculcated and recommended so forcibly in your Lodges. Be diligent, prudent, temperate and discreet. Remember, that around our altars you have promised to befriend and relieve every Brother who may need your assistance. These generous principles are to extend further. Every

human being has a claim on your kind offices. Do good to all. Finally Brethren, be of one mind, live in peace and may the God of Love and Peace delight to dwell with you and bless you".

The Grand Master, in his address to the February 1975 Communication at Exeter said his year had been enriched by experience and he felt that they had made progress. In his travels around the State he had seen the heart of Masonry beating strongly. At Installations, too, he had noticed a number of Brethren who individually had come back to the Craft after absence. He thanked the Masters and Brethren who had rallied to his call. He had tried to meet personally as many Brethren as possible and had arranged meetings with Apprentices in Lodge there to talk to them, for he knew that if it could be instilled into them a constructive attitude to the Order, to urge them to cherish their heritage and the privileges of membership, to make them know, above all, that they were wanted, a good start would be made.

He pledged himself, in the coming year, to uphold the dignity of the Institution, its rights, powers and, above all, its influence. To try to instil enthusiasm and to get back to the old days when Lodge night was the one night in the month which was something to look forward to. To nurture their standing in the outside world, and to raise their esteem in the eyes of the community. In the words of Abraham Lincoln

"I do the very best I know, the very best I can and I mean to keep doing so until the end. If the end brings me out alright, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

I want you to think on all your undertakings - if you seek happiness, it will elude you. Communicate happiness to others and it will return to you unsought."

A number of esteemed Brethren died during the six months, among them being Right Worshipful Bro. K.M. Brumby, P.G.W., Very Worshipful Bro. G. Widdowson, G.D.C., and Right Worshipful Bro. R.B. Goss. The Grand Master said it had been a joy and a privilege to have known them and to have shared in their friendship.

Among some of the most satisfying events that had occurred during the year was a visit to Government House, when he and the Deputy Grand Master and the Grand Secretary presented to the Governor, their message of loyalty to Her Majesty.

On 30th September, he and his wife attended the Hobart Masonic Ball, when 29 debutantes were presented to them. On 16th December they attended a Christmas Party given to the residents of the Southern Homes. On 29th October and 9th November he met Apprentices in St John's and Kingston Lodges. He wished that practice to continue.

On 23rd January, accompanied by Grand Lodge Officers, he attended a combined meeting of four Burnie Lodges. The new venture was brought about by the fact that January was a holiday time, with subsequent poor attendances. The united meeting was a great success with about 150 Brethren present. He hoped that such a meeting would become an annual event.

The Grand Master said the masters of Lodges knew that he was keen on the Church and the Craft coming closer together and he was grateful to them for having arranged services to be held. Only on rare occasions had they struck opposition from churchmen and that saddened him. It meant that on such occasions they were welcomed singly but not en masse. He said he would try to rectify such a situation, but it was very difficult dealing with people whose minds were closed. There were many Masons serving in Churches whose Pastors had no time for the Craft. They still clung to the old idea that Masonry was a religion and that there must be something wrong with a Society which met behind closed doors. It would seem that Masonry is stigmatised as a childish mystery, a pretension to superior excellence covering only secret revels and excesses. The media had done nothing to help that. The Masonic answer to the problem was to continue to set a good example and not enter into argument with the ignorant and refrain from doing anything which would reflect unfavourably on themselves.

There were several other things, too, he said, which he would like to mention and which he would like them to heed, because he was seriously concerned. They were losing members who could have contributed much to the Craft, had they been properly trained and interested right from the start. They came into the Order because they had a preconceived good opinion of it and then found they were "given stones instead of bread". Their virtues had been lauded by their proposers and seconders. They were made a great fuss of on the night of their initiation, but then they were on their own. In many cases they were taught nothing and yet they were told that they must afford assistance and instruction to Brethren in the inferior degrees.

In many cases, Brethren were neglected by their sponsors and were not acquainted with Freemasonry before they joined it. He wanted Masters and coming Masters to make an all-out effort to give Brethren something to do. He had Brethren tell him that as they did not make friends easily, they felt ill at ease. He would ask, too, that the candidate's wife be included when preliminary arrangements were made with him and asked to join a ladies group.

He was entirely against "solicitation", whether proper or improper, and warned against 'nudging' a friend. If a man was interested, give him all the information you can, but do not ask him to join, otherwise you make him out to be a liar as soon as he enters the Lodge. Finally, it was his wish that the Brethren and Grand Lodge come closer together. Any respect due to the Officers was paid in the Temple, but he would like to sit amongst the Brethren at supper. It was only right that they mix wherever possible.

He ended his address as he began, with a quotation -

"I shall pass through this world but once. Any good, therefore, I can do, or any kindness I can show to any fellow creature, let me do it now. Let me not defer it, or neglect it, for I shall not pass this way again".

At the half-yearly Communication of 30th August 1975, some of the matters of general interest were -

A further list of 18 Brethren qualified for and were presented with 50 Year Jewels. The Board of General Purposes was considering the introduction of a 10 year bar, to be added to the 50 Year Jewel for those Brethren who had attained the wonderful distinction of 60 years of membership.

The Planning Committee appointed to organise a Tasmanian Masonic Conference decided that it would be held at the Launceston College of Advanced Education on 7th and 8th February 1976.

After many years of active participation, Right Worshipful Bro. V.P. Ford, P.D.G.M., resigned from the position of the Board of General Purposes representative on the Freemasons' Homes of Southern Tasmania.

Very Worshipful Bro. C.B. Johnston, G.I.L., was appointed to fill the vacancy.

Two meetings had been held between representatives of the Board and the Standing Committee. Matters discussed and others forwarded to the Board included answers to the questionnaire by non-attending members; effects of the collapse of the Tasman Bridge on Lodges in the Hobart area; establishment of Colleges of Wardens in Northern and North Western Districts.

Conclusions reached from answers to the questionnaire on non-attending brethren showed that it was Masons of over 10 years membership who formed the majority of absentees. One third of those stated they had attended at least once in the previous 12 months. Some of those suffering from ill health complained that they had received no visits or messages from their Lodge.

Among the older members with 20 years and over membership complained of boredom with the Ritual and lack of variety and loss of friends. Most of them had never attained Mastership or had not taken any office.

It appeared that more attention should be given to advising members of decisions made by Committees of Management and that opportunities should be given to floor members to participate more in decision-making and in the ceremonies.

Most Worshipful Bro. E.C. Gifford outlined the background of the recommendations of the Ritual Committee that the "ancient penalties" should be deleted from the Obligation in each degree and included immediately after the Obligation had been sealed.

At the Australian Masonic Conference in February 1974, it was found that the Grand Lodges of Western Australia, South Australia and New Zealand had made the changes and also some overseas Grand Lodges, including Scotland.

The Grand Master M.W. Bro. L.P. Abra paid a tribute to departed friends. He said "death the great leveller of all human greatness" had taken from them many loved Brethren. They would miss their counsel and fellowship, but thanked God for the fact that they were Masons and their friends. They would not forget them, but would remember them for the good they had done. One Brother, in particular, was Most Worshipful Bro. R.P. Furmage of Meander Lodge and Flinders Lodge.

Most Worshipful Bro. Furmage was a much loved and respected Brother. He was Grand Master from 1953 to 1956. He was a man who had lived an exemplary life and spent himself in the service of others. He had given them an example which they could profitably emulate. By his firm counsel and ready wit, they who knew him would not forget the great man he was.

"O God, Great Architect of the Universe, protect us the day long of this earthly life, that when the shadows lengthen and the evening comes; the busy world is hushed; the fever of life is ended; our work is done; then of Thy tender mercy grant us and all Masons wherever they may be, a safe lodging, a holy rest and peace at least for ever".

The Grand Master said that he had presided at 17 Lodge Installations since the last Communication. He had met Apprentices at Burnie Rechab, Darcy Wills Memorial, and Tamar Valley Lodges. He also attended the Annual Meeting of the Schools' Lodges at Dulverton, hosted by Hutchins Old Boys. He had enjoyed a visit to Concord Lodge to witness a father and son Initiation.

During the year he had accepted the honour of Patron of the Fred French Masonic Nursing Home and Vice Patron of the Freemasons' Homes of Southern Tasmania. At the next Communication he hoped to be able to comment on the new Geriatric Wing of the Southern Homes.

He was glad to confer the rank of Past Deputy Grand Master on Right Worshipful Bro. Vic Watkins, P.G.W. Right Worshipful Bro. Watkins had been an active member of the original governing body of the Southern Home and a life member of Tasmanian Operative Lodge.

He thanked the Masters who had arranged Church services, which, in many cases had been well attended.

The 86th Annual Communication was held at Latrobe on Saturday, 28th February 1976. The Grand Director of Ceremonies and Grand Deacons escorted some visitors from overseas Grand Lodges into the Room and presented them to the Grand Master who extended a hearty welcome to them. They were Right Worshipful Bro. Dr. Brendon O'Brien, J.G.W. of Ireland; Right Worshipful Bro. A. Raymond Seaman, Tasmanian Representative near the Grand Lodge of New York and Right Worshipful Bro. Frank Burgess, P.P.J.G.W., Shropshire, U.G.L. of England.

The President of the Board of General Purposes reported that a 60 year bar (the first of such awards) was presented to Worshipful Bro. G. McElwee of Lodge of Hope.

Very Worshipful Bro. Harold Edwards, after loyal and efficient service, had decided to retire from the position of Grand Secretary. All Lodges had been circularised, inviting applications for the position.

In opening the Masonic Conference in Launceston the Grand Master said he felt that much good would come out of the discussions. He had approached the Board of General Purposes regarding formulating a brochure titled "What can I tell an outsider about the Craft?"

On behalf of Grand Lodge he expressed congratulations to Most Worshipful Bro. E.C. Gifford, and Very Worshipful Bro. F.G.J. Shepherd on receiving civil honours.

Bro. Gifford had received the Order of Australia and Bro. Shepherd the Queen's Police Medal. The Grand Master was pleased to confer on several Brethren Past Grand Lodge rank. Among them Very Worshipful Bro. Shepherd, P.G.D.C. received the title of Past Grand Warden; Worshipful Bro. Cyril Harvey, P.G.D., received P.G.I.L.; Worshipful Bro. Greg Stabb received P.G.D., Worshipful Bro. David McLaren, G.O. received P.G.D., Right Worshipful Bro. M.F. Sorell received the O.M.G.L.

The Grand Master said he felt a sense of pride and gratification to see the works of Freemasonry in the community and to know that every true Brother was ready and willing to act in a needy cause. Many times he had asked the question that had troubled Masons for years - what can Freemasonry do to help in community affairs? He found the question was posed at a Quarterly Communication in Western Australia some years ago -

"Many Brethren were disappointed that the Craft, with its tremendous resources, did not undertake more positive works along with other organisations, who were very active in this regard. The Brother who asked the question was answered by the presiding officer, who was not enthusiastic about Freemasonry undertaking public works and sounded a warning that this might well split the Craft and cause its downfall. Freemasonry's role in the community, he said, was to build the characters of individual Masons and not to provide a work force to take on projects which would only result in the creation of factions".

Subsequently an editorial in a W.A. magazine backed him up. It said Freemasonry had for centuries held aloof from community affairs. It never took a lead in public concern; commented not on public matters; maintained its traditional silence on public controversies; made no public pronouncements at all - even when savagely attacked by the ignorant or the malicious, it was silent. The editorial went on to say that to expect Freemasonry to build aids in the municipality was to misunderstand the purposes for which Freemasonry existed. It can and does control its own charitable enterprises, which may in time extend to hospitals, homes, orphanages and schools - but it only undertakes those which it can finance within its own framework. It will erect institutions only when it is satisfied that Freemasons can pay for them and can afford to maintain them.

Freemasonry was never designed for public purposes. It is essentially a moral institution, having its roots in the training and moral welfare of the builders. This is all Freemasonry has ever had in mind. Freemasons work for the welfare of mankind. It was not its business to go out into the world and to ally itself to particular plans of social reform. Where that has been tried by Freemasonry in some countries of Europe, Freemasonry itself has disappeared. How then does it work for the welfare of mankind? If we look at the history of the past, we see that there have been schemes of every sort and kind for the reform and betterment of mankind. Why have these schemes not succeeded? The reason is simply that there have not been enough men of soul, with enough sympathy, strong enough of character and noble enough of nature to make those dreams come true. We need to make our social dreams, our national dreams, our international dreams come true. Some people think perhaps we've got too many of these already. What we need is better men with more heroic integrity.

Freemasonry, by its ministry to the individual, draws him into the circle of great fellowship, exalting his faith, refining his ideals, enlarging his sympathies and strengthening his character - in this way Freemasonry best serves society, the State in which we live and the world at large. The Craft will not attract men into its Lodges if it tries to be anything but Freemasonry.

The Grand Master concluded his remarks by saying that he had been asked - "What is Freemasonry doing?". He would ask the Brethren the same question - "You as a Mason, what are you doing? You, together with all other Masons are Freemasonry in person, Freemasonry in action.

Freemasonry's usefulness is the cumulative and collective effort of its members. By giving of our best so shall we ensure that Freemasonry will still flourish when time with us shall be no more.

It was at the 86th Annual Communications held in Hobart on 26th February 1977 that Most Worshipful Bro. Lawrie P. Abra gave his final address to Grand Lodge. He said that he had become more and more conscious of the debt he owed to the Craft. For 40 years it had sustained, strengthened, blessed and guided him. He could never repay all his friends who had so loyally supported him in the high office of Grand Master over the previous three years. Especially it had been brought home to him in no uncertain manner the concern and consideration shown him by his

brethren during the past six months of his illness which had caused him to curtail his activities, but the prayers and good wishes expressed had been a source of strength to him. These and his faith in God would return him to health.

"I believe in the views of Ruskin - that we are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread. Other work to be done is for our delight; it is to be done heartily - neither by halves or shifts, but with a will. What is not worth this effort is not to be done at all."

The Grand Master went on to say that he had set his face resolutely towards a greater Masonry in this State; to bring religion and the Craft closer together, to educate brethren and to welcome newcomers and to inform them what the Order means and what it requires of them. He had put forward many ideas and tried to create a better image of Freemasonry. To all his brethren who had helped him went his grateful thanks. To every Officer who had played his part, to past and present Grand Lodge Officers he expressed his gratitude for their devotion and loyalty. He was most appreciative of the Installing Masters who had deputised for him in carrying out Installations. He said it grieved him to have had to miss so many happy evenings, but the reports he had received when he had learnt how each had acquitted himself with such great credit had cheered him.

He also referred to those brethren who had once shared life with them but now see no more. They missed their personalities and friendship and thanked God for their contributions through membership of the Craft. He had been able to undertake only three official engagements since the previous August - one was to attend with his wife a most delightful Ball held by the Southern Masters where they received 45 debutantes. The Southern Homes benefited considerably from that brilliant function.

Two Church Services were held - the first at St Johns, New Town, arranged by the Master and Brethren of Victory Lodge. The second was held at the Memorial Baptist Church in Launceston and was arranged by Worshipful Bro. W.F. Marshall.

Most Worshipful Bro. H. Vernon Jones met apprentices at Army and Navy Lodge in November. Most Worshipful Bro. Jones was thanked for the excellence of the evening and the Lodge for acting as hosts.

The Grand Master said their chaotic world was in much the same condition as was Jerusalem at the time of the building of the second Temple. Could anyone think of any stronger anchors than Freemasonry to keep them sane and steady in the current dangerous times? What were those anchors? The first was their belief in the Fatherhood of God. They could see that the keystone of the arch is crumbling. The thinkers of today may not believe in God in the old-fashioned theological meaning of the term, but they still realised there must be some great creative mind, a perfect intellect which erected everything. Many today don't think and don't care. This loss

of faith and moral law is dangerous. They of the Masonic fraternity must assume their responsibility in attempting to make the arch that holds mankind together more secure.

Secondly, an unflinching and unflinching hope in the Brotherhood of Man. With man's inhumanity to man rampant all over the world we sadly think this could never be achieved - but they must keep trying. They could see that the world whose fruits of wars and confusions is the result of false values perpetuating themselves through man's thoughtlessness, whereas a world whose fruits are love and peace comes not from outward pursuit but from the seeds in the heart of many - of love and kindness.

The Grand Master said, as he saw it, the true values of life are discovered in every day living in themselves, the seeds of which were to be found in openness, honesty and humility, the fruits of which drew men closer together in understanding, friendship and goodwill.

Freemasonry has lived vigorously through the centuries because it drew its vitality from the purest ideals the heart and mind could conceive, and from its benign and unselfish works. It is much more than a depository of doctrine, a code of morals or a system of philosophy. Throughout its venerable length of days it had been an inspiration and a rallying point for men of goodwill. Freemasonry has served in ancient days, in times of tranquillity, as well as in times of strife, catastrophe and tragic visitation. It stands ready today.

Thirdly, the practise of the Golden Rule in all relationships of life.

These are the anchors that will keep us safe when everything about us is falling to pieces.

Most Worshipful Bro. Charles H. Harnett - 1977 to 1979

In his first address as Grand Master, M.W. Bro. Charles Harnett said that he would be less than human if he had not been deeply moved and humbly appreciative of the high honour conferred on him. More than ever, in the atmosphere and inspiration and spiritual uplift that had emanated from the beautiful Installation ceremony, so ably carried out by Most Worshipful Bro. Lawrie Abra and his Officers, he was conscious of his shortcomings, as leader of the Craft, but he was encouraged by the fact that the way he must walk was no untried and uncharted road, but a road beaten to solidity by twenty three predecessors in the Office. From them he had received a torch to light the path. It was for him to do his utmost to increase the brilliance of that torch so that he might pass it on to his successor with undimmed lustre. It would be his aim, not only to sustain, but to add to the high reputation and strong influence of Freemasonry in Tasmania. He felt compelled to make reference to the continued importance of Freemasonry in the rapidly changing social conditions they were experiencing in the present day. Throughout the ages, man has quested incessantly for something on which he could anchor his trust. The question of what is dependable? What is genuine? was just as real as ever. Every business man, every home-maker, every shopper, every individual looks for brand names and trade marks for an assurance of the genuine article. Above all they desire the genuine when seeking the ideals on which to mould their habits and build

their lives. The beautiful Installation Ceremony must surely remind them of the home truths which form the basic foundation of their Order. There was a private fraternity seeking to select and train men, making them brothers and builders in the service of the highest ideals. Though it is a personal thing, its principles are as public as the sunlight - principles that will always be relevant, despite any social changes that may occur. They are based on truth, and truth cannot change. Although they had experienced tremendous social changes during the last generation, it is still the same old world and Masonic virtues remain valid. Honesty is still not only the right but the best policy. It was still a world in which virtue, prosperity and happiness are not gifts of government but personal achievements.

The Grand Master, Most Worshipful Bro. Harnett announced that he had appointed Right Worshipful Bro. David H. Johnstone as Deputy Grand Master for the ensuing year. Right Worshipful Bro. A.R. Symonds was appointed Senior Grand Warden and Right Worshipful Bro. L.E. Dick, Junior Grand Warden.

During the Ceremony the choir, under the direction of Worshipful Bro. D.G. Scott, sang "Holy Night", "All Through the Night", "Creation's Hymn", "Little Grey Home in the West" and "Sylvia".

The next half-yearly Communication was held at Hobart on Saturday, 27th August 1977. After the Minutes of the previous Annual Communication of Grand Lodge, had been confirmed, the Most Worshipful Grand Master moved and the Deputy Grand Master seconded, that in view of the fact that Her Majesty the Queen was celebrating the 25th anniversary of her accession to the throne, that their congratulations and their pledge of continued loyalty be conveyed to her through the Governor. They prayed that the Great Architect would continue to shed the light of His blessing upon her throughout her reign.

The President of the Board of General Purposes reported that the Board had been pleased to recommend the presentation of nine Fifty Year Long Service Jewels. Among the recipients was Right Worshipful Bro. V.P. Ford of Pacific Lewis Lodge. Also a Fifty Year Jewel was presented to the widow of the late Right Worshipful Bro. L.R. Davies-Graham of Roland Lodge. A Sixty Year Clasp was presented to the son of the late Very Worshipful Bro. N.E. Lakin of Ubique Lodge. St John's Lodge would be presenting Most Worshipful Bro. Abra with a Past Grand Master's Jewel and Army and Navy Lodge was to confer Life Membership of their Lodge on him.

Following lengthy investigations the Board had unanimously upheld a motion that the Order of the Eastern Star be no longer considered a quasi-Masonic Organisation imitative of Freemasonry.

Regret was expressed at the death on 28th May 1977, of Most Worshipful Bro. T.E. Doe, to whom the Craft owed such a debt of gratitude. Most Worshipful Bro. Doe was initiated in St Andrew Lewis Lodge on 7th July 1944 and affiliated with Old Hobartian Lodge in 1947. He subsequently filled a number of Offices in Grand Lodge, including Deputy Grand Master, Pro

Grand Master and finally, in 1964, Grand Master, an Office he filled with great distinction from 1965 to 1967. He was a member of several other Masonic Orders and held high office in them. He made a valuable contribution to the Lodge of Research giving many lectures in Lodges throughout Tasmania.

The Grand Master, in his address to the Brethren at the Communication of August 1977, referred to the great pleasure he had in leading a delegation of nineteen members of Tasmanian Grand Lodge to the Grand Installation of the United Grand Lodge of Queensland. He remarked that he was impressed also by the admission of Press and Television to parts of the Ceremony, as was done two years previously in Perth, Western Australia - also by the presence of ladies at the Grand Banquet.

The Grand Master referred to the decline in the membership in their ranks. He said statistics from other States showed proportionate losses. Indeed many Lodges in many parts of the world showed a similar decline. There were differing opinions why this should be so. Disenchantment of members due to the lack of effort to increase the image of Freemasonry outside its doors, was one reason put forward. Some thought the decline in prestige was due to lack of participation in public affairs. Whatever the faults, it was up to themselves as individuals to make serious endeavours to halt the apparent exodus. For one thing, he said, they should not be reluctant to discuss Freemasonry outside their Temples. Masonry ought to be seen and known as a desirable part of the community. Finally, the Grand Master quoted the thoughts expressed by the late Worshipful Bro. the Right Rev. Dr. R.S. Hay at the laying of the foundation stone of his Temple -

"when a man becomes a Free and Accepted Mason, be he King or peasant, captain of industry or workman, he enters a Temple of Brotherhood where he may cultivate charity, benevolence, goodwill and rectitude of conduct which are the distinguishing marks of a true Mason. May this building be erected for the transmission of the great principles of the Craft, from generation to generation - a school where you and those who come after you may study to show themselves approved of God and workmen, who, because of the excellence of their work and the nobility of their lives and service, need never be ashamed".

Exeter was the venue of the Grand Installation of 25th February 1978. The Grand Master, Most Worshipful Bro. C.H. Harnett was re-elected for the ensuing year. The Installing Master was Most Worshipful Bro. E.C. Gifford.

Grand Lodge was opened at 1.00 p.m. by the Grand Master and among the visitors welcomed was Very Worshipful Bro. D.N. Hodgson, Grand Director of Ceremonies of the Grand Lodge of Western Australia, who was also a member of the Grand Lodge of Tasmania.

It was reported that West Coast Lodges had always been up against the problem of the high turnover of man-power in the mining industry. However, the Grand Inspector of Lodges for the West Coast reported that the uncertain position of Rosebery Lodge, despite the dubious position

twelve months earlier, had shown a great improvement, with the dedicated hard work of the Worshipful Master and by Past Masters and brethren.

The President also said they hoped that in the following few months a decision would be made concerning the future of Queenstown and consequently the effect on the life of Mount Lyell Lodge. They hoped that a favourable decision would ensure the life of the Lodge for many years to come.

The Grand Master, in reporting on his stewardship for the past year, said it had been one of considerable activity during which he had experienced the priceless attributes of the Order - true brotherhood, courtesy and kindness. He had received great assistance from present and past Grand Officers in conducting Installations and other official functions.

It was sad to report that the passage of time had removed from their midst a number of their esteemed brethren (28 in all). Their sense of loss was alleviated somewhat by the memory of lives well spent, leaving indelible marks of service.

In answer to messages of loyalty which had been sent to the Queen on the occasion of the Silver Jubilee of her reign, Her Majesty thanked the members of the Ancient Order of Free and Accepted Freemasons of Tasmania for their expressions of good wishes and congratulations.

The Grand Master enumerated several social occasions enjoyed by him during the year. He was guest of the College of Wardens at the Hobart Masonic Club where he learned of the aims and aspirations of the potential masters of their Lodges. He was encouraged to hear of the readiness of Grand Lodge Officers to respond to requests from the College for lectures and advice.

With his daughter he attended a Masonic Ball at the Tamar Valley Masonic Hall where they received a number of debutantes.

He also attended an installation banquet of the Tasman Chapter of the Eastern Star, where, along with many other visitors, they experienced a warmth of hospitality and fellowship reminiscent of their own Craft.

During November he was privileged to represent Grand Lodge at Church services at Bothwell, Launceston and Cooe.

The Grand Master quoted some words of a Past Grand Master of California - "Does an average citizen in your community know that there is a Masonic Lodge there and when and where it meets? Do you have an effective public relations working because every member of your Lodge is living the precepts of Freemasonry? A man may have a great truth, he may make a great discovery, he may produce a great product and yet die without anybody benefiting by it if he doesn't share it - if he doesn't find a way to tell it. That is the way with Masonry. "Obviously we do not solicit

membership, but when Lodges have an open meeting or dinner, should not each of us make a point to invite a non-Mason as our guest?

In August 1978 it was reported that Right Worshipful Bro. T.C. Button had, for some time, been researching the Minutes of the Board, covering the period 1890 - 1978. He had assembled a comprehensive collection of all important rulings made by the Board since its inauguration.

The President of the Board Right Worshipful Bro. Shepherd, referred to an important document received from the Quatuor Coronati Lodge setting out recommendations for changes in the wording of the penalties in the various degree obligations and the consequential amendments resulting therefrom. The matter had been the subject of lengthy consideration by the Tasmanian Grand Lodge Ritual Committee and their advice was awaited.

In his address to the Brethren the Grand Master mentioned he had been privileged to lead a delegation to the Grand Installation of Victoria. Advantage was taken of the occasion for a brief conference and informal talks on various aspects of the Craft.

Full television coverage was permitted of the Installation of the Grand Master and his chief officers. The telecast was released for public viewing the following evening. It appeared that many responsible Masons had come to recognise the advisability of a policy which would encourage the public to view Freemasonry with respect rather than suspicion.

The Grand Master said that in April he attended a Church Service in the Uniting Church at Longford when an inspiring and thought-provoking address was delivered by Most Worshipful Bro. Lawrie Abra. A social gathering followed the service. The Grand Master said the occasion emphasised the need for Masons to gather locally at worship whenever possible, for it was necessary that they should be known and seen to be men of religion.

He attended the Smithton Lodge to discuss with Brethren and their wives the nature of the Craft, its origin and basic principles. On such occasions it was important to point out that ladies were no longer shut out of the Masonic activities of their menfolk. It was pleasing to note that a number of Lodges were extending to their ladies the courtesy of inviting them to join the brethren at Installation banquets and other occasions of a social nature.

The Grand Master attended the Launceston Masonic Ball and the Debutante Ball at Latrobe, both of which functions were highly successful and contributed financially to worthy causes. The Grand Master said he would like to have seen more prominence given to this aspect in the press.

A steering committee was convened by Most Worshipful Bro. Abra with the view to contacting, with the full co-operation of Worshipful Masters in the area, all elderly and disabled Masons, who, for several reasons, were precluded from attending their Lodges.

A plan was envisaged to make facilities available for day-time meetings in a ground floor room. A brief outline of the proposal would be presented in detail at the next Annual Communication.

Mention was made of the fact that Worshipful Bro. Malcolm Sparks of Rosebery Lodge had been awarded the Bronze Medal of the Royal Humane Society for his rescue and resuscitation of a lad in rough seas near Ulverstone.

Finally, the Grand Master reminded the brethren of the oft-heard words - "May Freemasonry flourish in every part of the globe and be influential in diffusing the light of wisdom, aiding the strength of reason, dispensing the beauties of virtue and lessening the aggregate of human misery and vice. May it remain until time shall be no more, a perfect monument of Wisdom, Strength and Beauty, which ages cannot obliterate nor time destroy."

The 88th Annual Communication of Grand Lodge was held at the Memorial Hall, Latrobe, on Saturday, 24th February 1979, with the Grand Master, Most Worshipful Bro. Charles H. Harnett in the Chair. Most Worshipful Bro. F. Gamblen, Past Grand Master of Western Australia was welcomed as a visitor.

The President of the Board of General Purposes, Right Worshipful Bro. F.G.J. Shepherd referred in his report to several matters of general interest. Fifty-year Long Service Jewels were presented to 10 brethren and Sixty-Year Bars were presented to two brethren, namely Worshipful Bro. J.S. Game of Poulett Lodge, who was initiated on 21st November 1918 and Worshipful Bro. H. Joseph of St Andrew Lodge, who was initiated on 8th April 1915.

The Masonic Conference was held at Launceston on 7th and 8th October. Although a number of Lodges were not represented, about 100 brethren attended and useful discussions took place. A sub-committee was formed to fully analyse the various subjects. A permanent sub-committee was formed to deal with the subject of "publicity". It consisted of the Grand Master, Deputy Grand Master and Grand Secretary.

Among matters included in his address to the brethren, the Grand Master referred to a reply from the Archbishop of Hobart in response to a message sent on behalf of the Grand Lodge of Tasmania expressing sympathy at the passing of Pope Paul VI.

The Grand Master attended Past Masters Associations' Christmas Dinners at the Masonic Clubs at Hobart and Launceston. The guests included ladies at both functions.

In company with visitors from the North West the Grand Master paid a visit to the Fred French Nursing Home, where he met the Chairman, Worshipful Bro. Lyn Joscelyne and committee members. He spent some time in conversation with residents, listening to anecdotes of times long past. In the south he attended a Christmas Party at the Masonic Homes of Southern Tasmania. He

said one could not help but be moved by the appreciative response of the residents to the kindness and care of the staffs and committees. The heavy burden of increasing costs served to emphasise the continuous need for financial support of their institutions.

Meetings with brethren and their ladies were held at two centres on the North West Coast where valuable discussions with members of Grand Lodge took place with newly-made Masons.

In October the Grand Master led a delegation to the Grand Installation at Perth, Western Australia. Following the practice of other States, television coverage of proceedings was permitted and released for public viewing the following evening. At the Grand Banquet, ladies were seated with their menfolk.

At the previous Communication a proposal was put forward to institute a daytime Lodge in the North, for brethren who, for various reasons, were unable to attend evening meetings. Replies had been received from Lodge Secretaries indicating that some 135 brethren were interested in the idea.

Recognition of diligent service to the Craft was acknowledged by the conferring of Grand Rank and other honours on a number of Brethren, including the Grand Registrar, Right Worshipful Bro. Max Forbes Sorell, who was made Past Deputy Grand Master.

The Grand Master suggested that brethren put more realism into their Masonry and to create and maintain a new image in the minds of the public - that Freemasonry is a great institution, a most valuable asset for the community, a tremendous influence for public good, an institute for dignity, quality and substance.

The Grand Master, in his address to the Brethren in August 1979, paid tribute to the memory of 16 of their brethren who had died during the half year.

He thanked the Deputy Grand Master, Right Worshipful Bro. D.H. Johnstone and his delegation for representing the Grand Lodge of Tasmania at the Grand Installation in Adelaide in April.

The Grand Master received a letter from the Commanding Officer of the Salvation Army in Launceston which read -

"I write on behalf of the Salvation Army to express our sincere appreciation of the tremendous support to our recently concluded Red Shield Appeal by members of your various Lodges, particularly in the North of Tasmania where Mr. Norm Doddridge is the Chairman of the Appeals Committee."

In March, the Grand Master attended the International Masonic Festival held in Sydney to commemorate the opening of the Masonic Centre. Some 2600 people were registered for the various functions, including brethren and their ladies from countries throughout the world. The Grand Master spent most of his time at the Conferences where he heard addresses delivered by distinguished speakers.

In July he attended the Northern Masters' Association Dinner, the Debutante Ball at Launceston and a combined Debutante Ball at Latrobe. The functions were highly successful, both socially and financially. The proceeds from the Launceston Ball went to the Peace Haven Homes and those from the Latrobe function went towards the cost of a hydro-therapy pool at the Mount St Vincent Home at Ulverstone, which was favourably mentioned in the press.

A simulated ceremony of consecration was held at the Beltana Temple on 7th July and a re-consecration ceremony of Army and Navy Lodge, on the occasion of the Golden Jubilee of that Lodge, was also enacted. Attendances at both functions reflected the interest shown by Brethren. The Grand Master said that since a consecration is normally seen only at the dedication of a new Lodge, he felt it would be of great advantage if such simulated ceremonies of that nature could be repeated throughout the State from time to time.

The organisation of the Launceston Daytime Lodge was proceeding smoothly.

For outstanding service to Freemasonry and to Community Welfare, the Grand Master conferred the rank of Past Grand Warden on Very Worshipful K.G. Haines of University, Tarooma and Mersey Lodges. A number of other brethren also received past Grand Rank for long and devoted service to the Craft.

The President of the Board of Benevolence remarked on the generous contributions by brethren throughout the State at Installations, enabling relief to be extended to Masons and to widows and dependents of deceased Masons. Some special contributions for immediate relief had been extended in some cases to assist in defraying financial distress of beneficiaries.

The Grand Master referred to an earlier address by him in which he mentioned the desirability of attracting good men to their Craft. It was very desirable that they should do this without in any way discarding care in the selection of candidates. He thought they were now hopeful that a changed outlook was having some effect in turning eyes towards the fraternity with interest and respect rather than with suspicion and distrust. It was up to them to keep this movement going. While Masonry itself cannot change, its outlook certainly must. New attitudes arise with each generation. Many disillusioned men were searching for true basic values. Masonry can help to supply these so long as it does not remain hidden in mysterious seclusion. Change is inevitable. To quote Tennyson a century ago -

"The old order changeth, yielding place to new, and God fulfills himself in many ways, Lest one good custom should corrupt the World."

The half-yearly Communication of 30th August 1980 was held at the Masonic Temple, Hobart.

It was reported that the Launceston Daytime Lodge was exempted from payment of Grand Lodge dues, conditional on no degree work being performed in the Lodge.

In March 1980, the Grand Master and some representatives of Grand Lodge attended the Australian Masonic Conference in Melbourne. It was expected that recommendations of the Conference would be available shortly. A simplified form of music for various ritual purposes was being prepared.

The Chairman of the Temples Fund Board reported that the Capital of the Fund stood at \$21,571 and further loans totalling \$6,000 had been approved and were waiting to be drawn. With the increase in capital it was hoped to start lending for the purpose of enabling Lodges to clear existing debts currently requiring high interest payments.

16. Completing a Century.

The 1980's reflect a transition from age-old practice into the computer world, and the streamlining of administration.

These changes were initiated by the resolution of the half-yearly communication of August, 1980

- (1) "that the Board of General Purposes should appoint sub-committees to determine whether the present constitutional, organisational and administrative structure of the Craft is adequate to serve the needs of the Order to the end of the Century. To examine such aspects of the general welfare of the Craft as this Grand Lodge may deem expedient and to make the necessary recommendations.

and

- (2) This Grand Lodge requires the Board of General Purposes to provide its full report with recommendations not later than the August 1982 Communication."

In conformity with this directive three sub-committees were formed -

The Finance and Administrative Committee-convener Rt. W. Bro. C.B. Ward.

The Election and Appointments Committee-convener Rt W. Bro. F.G.J. Shepherd.

The Promotions and Public Relations Committee-convener Rt. W. Bro. F.G. Stebbings

The Finance and Administrative Committee made 29 recommendations. An early recommendation "that an accomplished typist be employed at the Grand Secretary's office for at least 10 hours per week and paid at least the appropriate industrial rate." was accepted at the February 1982 Communication, and the position advertised as Office Assistant to the Grand Secretary.

The Elections and Appointments Committee submitted a report supported by a comparison of the composition of the Board of General Purposes in each Australian State, revealing that while the Australian average was 30 members on each Board, Tasmania at present had 54. The detailed recommendation that the Board be reconstituted to consist of 29 members, together with other recommendations, were largely implemented by decisions made at the half yearly Communication in August 1983.

The recommendations submitted by the Promotions and Public Relations Committee were detailed on five pages of the Proceedings of the August, 1982 Communications, and were favourably received by the assembly.

A foundation for these deliberations and radical changes may have been laid in the Grand Master's final Address of February 1980, when the G.M. M.W. Bro. C.H. Harnett stated "that he had responded to requests to address non-masonic gatherings on the origins, teachings and symbolisms of our Order. "A Lions Club function to which I was invited as guest speaker provided an interested audience, and a visit made by Knights of the Southern Cross to the Peace Lodge Temple was very effective as an exercise in good public relations.

Meetings of this nature are indispensable in replacing with interest and respect, the doubt and suspicions which still remain in the minds of many with regard to our so called "mysteries and privileges". Only by developing and maintaining a truly effective public image can we hope to augment our flagging numbers with the type of men we need. I am very pleased to note our ladies are now being accorded a much greater share in Masonic activities. They, too, can thus become good ambassadors for the Craft.

As Grand Master of Craft Masonry, I accepted an invitation to visit the Installation banquet of the Tamar Chapter of the Eastern Star whose teachings and principles are of a praiseworthy nature akin to our own. On your behalf I expressed appreciation of the courtesy extended by the Order and passed on to the Worthy Matron and her officers our felicitations and good wishes.

Among the thirteen recipients of conferred Masonic honours for service rendered the craft were Rt.W. Bro. R.C. Hays of Hope Lodge No. 4 TC., V.W. Bro. N.E. Doddridge of Merton Lodge No. 39TC., V.W. Bro. F.J. Johnson of Hutchins Old Boys Lodge No.48 TC., and W.Bro. R.F. Laffer of Rosebery Lodge No. 52 TC., typifying the wide distribution of such honours.

Then, after reading the 22 names of departed brethren, including six brethren who had held dual membership of lodges, the Grand Master quoted:-

"There are stars that go out in the darkness
But whose silvery light shineth on.
There are roses whose perfume still linger
When the blossoms are faded and gone.
There are hearts full of light and sweetness
When no longer the life current flows
And their goodness lives on in the living
Like the soul of the star and the rose."

Referring to the Installation of the incoming Grand Master - "I pray that the Great Architect may give to each of us, the foresight, wisdom, strength and will-to-do which will enable us to hand down to our successors and the generations to follow a Freemasonry that will fully measure up to the Freemasonry we have inherited from our forebears; and yet a Freemasonry that has been enriched by the larger opportunities afforded us for service, adjusted to this modern world, enabling us to serve the needs of mankind in a greater capacity.

Finally brethren,

I do not wish you joy without a sorrow.
 No endless day without the healing dark,
 Nor brilliant sun without the restful shadow,
 Nor tides that never turn against your barque.
 I wish you strength and love and faith and wisdom,
 And goods and gold enough to help some needy one.
 I wish you songs-but also blessed silence,
 And God's sweet peace when everyday is done.

S.M.I.B."

Following his installation as Grand Master, M.W. Bro; David Hume Johnstone quoted His Late Majesty King George VI, saying to his Grand Lodge "that what the world undoubtedly needed was a moral and spiritual regeneration."

M.W. Bro. Johnstone went on to say in part "Brethren, I believe that Freemasonry next to our individual churches, can still be the greater force for good in all the world, but if Freemasonry is to be strong and effective in this moral and spiritual regeneration every member, irrespective of rank, must do his part - may we all therefore be inspired by this Grand Installation to renew our dedication, our vigour and our enthusiasm in constantly practising our principles of brotherly love, relief and truth. May God grant that we shall all be found ready and willing to meet these high causes to which we are pledged.:

The Grand Master then announced he had appointed V.W. Bro. the Venerable Archdeacon Mervyn R. Stanton as Deputy Grand Master for the ensuing year.

The sermon preached by the Ven. Archdeacon at the Masonic Service on the next day was taken from 1 Corinthians 13. "the greatest of these is love." (and is printed on pages 35-36 of the Proceedings of the Grand Lodge:- 91st Annual Communication.) Reference was made in these Proceedings to the generous gesture of the U.G.L. of Victoria making available to this Grand Lodge, the trowel used by the late M.W. Bro. Sir Ernest Clark to lay the Foundation Stone of the Masonic Temple, 3 Sandy Bay Road, on 5th March, 1938. It is now mounted, with a suitably inscribed plaque, in the main entrance hall of this building.

In December 1980, the Grand Master was pleased to deliver the inaugural Harry Mulvaney Memorial Lecture in Lodge Beltana. The late W.Bro. Mulvaney was remembered for the fine lectures he prepared and delivered on more than 250 occasions-made even more memorable by his gift of a photographic memory. His slight-of-hand demonstrations delighted the children at Masonic Christmas parties. His service to the craft was recognised by Grand Lodge in 1973, when he received the Grand Lodge Order of Merit.

In 1981, the Grand Master reported the final plans for the publication of a half-yearly newsletter "The Tasmanian Mason" edited by W. Bro. Harold Williams, S.C. Warden elect, and the adoption of an Australasian theme "Freemasonry is good-Lets talk about it". The appointment of the first female assistant to the Grand Secretary at this time was reported. The appointment proved so successful that Mrs. Sangwell was later to receive the Grand Masters' Certificate of Service when she resigned from the position in 1987.

These Communications heard a letter of appreciation from the State Campaign Director of the Salvation Army Red Shield Appeal, drawing attention to those members of Grand Lodge who actively assisted that organisation in 1981.

On May 9th, 1981, the Grand Master, M.W. Bro. D.H. Johnstone carried out the Consecration of Lodge Meridian No. 86 TC. at Lindisfarne, the second Daylight Lodge in the jurisdiction, and the first degree-working daytime Lodge in this State. It promises to have a happy and successful future meeting in close proximity to the Masonic Homes. The Grand Chaplain, V.W. Bro. S. Harris delivered the Oration:-

"In participating in this beautiful consecration ceremony of constituting Lodge Meridian let us pause for a few moments and give thanks to those dedicated and wise Masons who were instrumental in the formation of the Grand Lodge of Tasmania in 1890. It is doubtful whether they would have envisaged the progress that Masonry would make, in membership, the building of Temples, Homes for the elderly, the incorporation and creation of 80 Lodges under its Charter during the past 90 years, as well as its impact on the community.

The formation of any Lodge requires great dedication not only by its principal officers but by all the Brethren. This is particularly so with this Lodge as it will be breaking new ground in regard to Freemasonry in this State, being the first lodge in the jurisdiction which will hold its meeting during the day and undertake degree work. We pay tribute to those Brethren who were involved in its initial concept, feeling fully assured that they will guide and nurture it during its formative years.

The consecration of a Lodge is somewhat of a rare event and maybe today's ceremony could be the last we shall have the opportunity of witnessing in this century. Look you well, therefore, to the foundation upon which you propose to erect a superstructure of Masonic Brotherhood, the principles, tenets and immortal truths of our Craft. No two lodges are alike, each lodge grows, develops and has traditions. This lodge has no traditions, other than those which belong to the Order generally, its traditions therefore, will be in the making, be especially careful therefore that they are not too watertight, consider the effect on your brethren of the future and on a continuing changing world of ideals and attitudes.

The opportunity is now available for those good men and true, who due to their avocations have previously been unable to seek membership into our fraternity. The doors of Freemasonry are open to all men of strict morals, sound judgment, and mature years but be especially careful to see that those whom you intend to admit will be worthy of your confidence. Poor seed begets a poor harvest.

What does the symbolism of scattering corn really mean? Is it the sowing of good seed on well cultivated ground, the reaping and the final gathering of a good harvest, or is it the sowing on poor or stony ground and for the seed to gradually die. This of course happens in families and organisations where over the centuries some flourish whilst others fade away.

What of Freemasonry? This Grand Lodge has multiplied and flourished for many years, but in recent times it has stagnated and is like the corn sown on poor ground, it is having problems in even maintaining its growth. Many hours have been spent in discussions on the reasons for our diminishing membership and lack of interest in our lodges but whatever the reasons or excuses we care to make, the responsibility is ours to be shared fairly and squarely by each and every Mason in the Jurisdiction. Masonry cannot retain its prestige and well being in the community unless we maintain and practice its tenets in our daily living.

How often have we likened great men as sowers of seed, surely there is no better time than the present for Brethren to accept their obligation by sowing fraternal friendship in the community and thus germinate pure seed to produce a golden harvest for generations to come.

Our institution must be more than a degree factory; much more than a social club, it must be an ideal for which we constantly strive to keep the teachings of the Craft before our Lodges and their individual Brethren, to contribute to the development of character and service and to the furtherance of peace and goodwill throughout the world.

Freemasonry teaches us to continue our search for its precepts, for those moral and spiritual values and for the development of our own qualities. It being a progressive science, its members must search for the light and truth by which to live wisely and harmoniously with their fellowmen in their daily lives.

However the making of Freemasons is not our only duty. The primary function of the Craft is to develop our members as benevolent men and to cultivate the social virtues. We should never forget that the obligations we have taken are more than pledges to an organisation.

What motives are more alluring than the practice of justice? What end can be more noble than the pursuit of virtue and what instructions more beneficial than an understanding of the symbols which tend to improve and embellish the mind. We should study the symbols, rites and the ceremonies, their hidden meanings, so that we see them as glowing lights brilliant with the Eternal Truth to let us build Temples in our hearts, and in the hearts of other men.

May Brotherly Love, Relief and Truth ever be the landmarks of our Order.

It is our earnest wish that prosperity and happy friendship may always prevail herein and that Lodge Meridian may be a shining Light and living force in the chain of Freemasonry in this State.

You can build a temple of the finest hewn stone,
And line it with the best timber ever grown,
But it will remain an edifice of wood and stone,
If the hearts of men, it has not known.
So mote it be!"

The Grand Master reported to the August Communications that the theme of the Masonic Conference to be held in Launceston in November would be "The Challenge of the Eighties", also that he was pleased to meet with members of Davies and Peace Lodges at Burnie in a return visit to meet with members of Knights of the Southern Cross, following the inaugural meeting organised by the Immediate Past Grand Master.

During the last six months of 1981, among those to receive Grand Lodge honours were W. Brother Stuart Rees, a dedicated mason who is totally blind, and W. Bro. the Reverend Nat Sonners, an organist for several widely dispersed lodges and also a competent braille reader and lecturer, each received the honorary rank of Past Grand Director of Ceremonies. The representative of the Grand Lodge of Japan since 1972, Rt. W. Bro. T.C. Button agreed to represent this Grand Lodge at the dedication ceremony of the new Masonic Centre in Tokyo, Japan on 7th November, 1982. This centre is incorporated in the Tokyo Tower.

M.W. Bro. D.H. Johnstone was proclaimed re-elected Grand Master at the Communications of February, 1982.

During this year all lodges received a circular from the Centenary Committee requesting them to establish committees to prepare individual histories to be completed by 1990. These 1982 Communications also carried a motion dealing with the deletion of the Ancient Penalties from the obligations following lengthy debate. The G.M. presented a sixty-year bar to M.W. Bro. F.J. Carter in recognition of his sixty years service to the craft, M.W. Bro. Carter took the opportunity of handing a jewel which was struck to commemorate the 250th Anniversary of St John Lodge No.11, Ayrshire Scotland, to the Grand Master for the museum.

The Grand Master installed his successor, R.W. Bro. the Venerable Archdeacon M.R. Stanton as Grand Master on February 25th, 1983.

The Grand Master's introductory theme in his Installation Address was a silver chain which "is to me symbolic of many of the things which I would like to share with you tonight as we enter this new term in the life of the Craft in Tasmania." At the close of his address the G.M. announced he had appointed V.W. Bro. H.L. Williams as Deputy Grand Master for the ensuing year.

The Grand Secretary, V.W. Bro. M.P.R. Rex announced his desire to retire from office later in the year, and applications from Masters or Past-Masters to fill that Office were promulgated. On Saturday 27th August 1983, Rt. W. Bro. Rex invested V.W. Bro. K.W.H. Wood with the Badge and Collar of Grand Secretary. Rt. W. Bro. Rex officially retired from Office on 31st August 1983, having served in the capacity of Grand Secretary from 4th May, 1976. The esteem in which Rt. W. Bro. Rex is held may be gauged from the fact that at the February Communications the then Grand Master, M.W. Bro. D.H. Johnstone conferred on him the rank of Past Grand Warden.

In his address to the August Communications, the Grand Master said:- in part,

"Apart from the Grand Installation and its associated functions here in Hobart in February, the most memorable occasion of the year so far has been leading the team which represented Tasmania at the Installation of Most Worshipful Brother "Wally" Burnett, Grand Master of the Grand Lodge of Queensland. One learns a lot from being able to share in such occasions, not only from the ceremonies and social activities, but also from rubbing shoulders and exchanging ideas with representatives from every State and New Zealand. Not the least among these exchanges were the meetings of Grand Masters and their Deputies, putting Masonry in a far wider context than any one State, and allowing this small State to see much of what can be achieved. I hope to share with you soon many of the ideas which I feel are worthy of consideration in this jurisdiction.

Brethren, we live in an age of paradoxes - an age that binds men together in causes, some great, some seemingly insignificant, some adventurous, some dull and monotonous, some....!

We live in an age that someday surely must be a historian's nightmare as he pieces together and evaluates the loves and hates, hopes and aspirations, successes and failures, discoveries and apparent ignorances, generousities and greeds, ambitions and indolences that have motivated twentieth century mankind.

We puzzle as to the "why" when we see on the one hand depicted for us in the one night and in the one session of the news screen the fly-blown, parchmentskinned, emaciated children's bodies accompanied by parents whose faces and stance show the utter hopelessness of their situation-and on the other the prognostications of a possible rise in excise on our wine and increase in our beer and cigarette price, each symbols of our ease, comfort, and fortune. We live in a world where untold fortunes are spent to save a life-and yet where life apparently is of such little value that it is dangerous to walk the streets, where hundreds have their bodies destroyed at the whim of a new government or the stirrings of a selfish dictator, or where hundreds of dollars are spent in having gross and flabby bodies built into a new sleekness or hundreds made out of exploiting the body.

We live in a world where millions are spent on finding out what makes other worlds, while by comparison little is spent on recreating the chaos in this one.

What contrasts - and how many more you could add!

Once, brethren, we smugly thought we were far removed from the arena of much that was violent and horrific. No longer can we luxuriate in our isolation - either as a nation or yet even as members of the society of which we are part. While we have around us the growing disillusionment of so many who have given their lives, mostly young, to studies that seem to be leading to a greater redundancy and growing unemployment, there will undoubtedly flourish more of the signs of frustration, more agitation for a fair deal, and when these are felt not to be noticed or heard, then comes the seed-bed for even greater unrest.

While we have a society which seems to dehumanise until a person is a minuscule dot in a huge percentage, there will inevitably and understandably be those who will feel the whole system is wrong and history has shown all too clearly the violent reaction that can develop if that situation is not remedied. It is in that situation that our Order repeats again and again within the sacred precincts of its Temples the words "Brotherly Love, Relief and Truth", where charity is enjoined and acting with equity and treating men on the level is taught.

What must it mean to the outside world-empty words! I can understand those who see them as such unless they see that in the Mason there does beat a heart that will motivate the hands and the feet-the mind and the will-to live out first in himself the precepts he professes. Our society undoubtedly needs changing-needs all the marks and evidence of compassion, care and love that Masonry can offer.

Let us first of all see that our attitudes towards each other within the Lodge is such that we are conciliators, we are brothers in the fullest sense of the word, and then let that relationship flow in and through our lives and Lodges that men may see that here we have something, here we have the potential for a battle that does not destroy but rather builds lives."

At the 93rd Annual Communication held at the Masonic Temple, Exeter, in February 1984, where all but three lodges were represented, on this occasion the Grand Masters' Address highlighted the importance of "Communication".

Lodges were advised that in response to the desire of some lodges to favour the singing of "Advance Australia Fair" in preference to "God Save the Queen" the Board recommended for the guidance of lodges as follows:-

1. In the Temple - "God Save the Queen" to be sung after the admission of visitors.
2. In the South - The Loyal Toast to be honoured by singing either "God Save the Queen" or "Advance Australia Fair", followed by the proposition of a Toast to "the Queen and the Craft" after which the brethren may be seated.

Also in February, 1984, a Morrow Micro Decision MD 11 Computer was purchased and installed in the Grand Secretary's office. It was announced that W. Bro. C.J. Scott assumed the office of Editor of the publication "The Tasmanian Mason", resulting from the desire by the D.G.M. R.W. Bro. H.L. Williams to be relieved from the position he had occupied since its inception.

At the Communication held at Latrobe in February 1985, the G.M. M.W. Bro. the Ven. Archdeacon, M.R. Stanton was again proclaimed Grand Master. He announced he had appointed R.W. Bro. H.L. Williams D.G.M., for the ensuing year.

The specifications for Grand Lodge regalia and that of the subordinate lodges were amended to conform to the metric system.

In his Address to this communication the G.M. referred to new awards which he had asked the Board of General Purposes to approve and

"which are on the way to being implemented. In the past we have used the system of Grand Lodge Rank or the Order of Merit. The first has not always been appropriate and never easy to decide, while the second has been restricted to Master Masons for the most part. But surely recognition of Merit is something that should be open to all brethren as well as sometimes to those who are outside the Order but who serve our Order with Merit.

I am therefore commencing three new grades of Merit.

The Certificate of Service which will be open to a brother who has served his Lodge with distinction. It will also be open for those who are not members of the Craft, but who have served the Craft with distinction. This will include ladies as well as men.

The second is the Grand Lodge Order of Merit which will be open to brethren who have served the Craft and/or the Community with considerable distinction. This will not be restricted only to Master Masons but will be open to all brethren of whatever rank.

The third is the Grand Master's Order of Honour which will rank as the highest award possible and will take the form of a collarette to be worn with a suitable jewel around the neck. It will be awarded to a brother who has served the Craft and the Community with outstanding and singular merit. The jewel will remain the property of the Grand Lodge of Tasmania and will be returnable to the Grand Lodge on the death of the recipient. The Grand Master will institute an investigating committee to assist him in preparing an appropriate citation for the person receiving the award. It will obviously be one which will be much restricted in number and available to all ranks within the jurisdiction."

The Grand Master made reference to his recent appointment as Assistant Bishop at the Half-Yearly Communication of the Grand Lodge in August, 1985, and announced that M.W. Bro. Johnstone had graciously consented "to be my delegate and will be caring for many of the activities I would otherwise have done."

M.W. Bro. D.H. Johnstone moved a motion of congratulations, seconded by R.W. Bro. H.L. Williams, to the Grand Master on his promotion to the office and conveyed the loyalty of the Grand Lodge of Tasmania wishing that the G.A.O.T.U. grant him strength to perform his future duties wisely and well - this was carried with a standing ovation.

In his farewell address as Grand Master in February, 1986, Most Worshipful Brother the Right Reverend Bishop M.R. Stanton said, in part:-

"Brethren, Six years ago when I was here just before being installed as Deputy Grand Master it seemed a long way down the track, as they say, before I would be at this day when I give my last address and make my last appearance as your Grand Master. Those years have been happy, eventful, challenging and rewarding in many more ways than I am able to express here. But I felt I would like to leave with you one illustration before I go on to the usual topics that of necessity must be dealt with at a communication.

So many of you over the years in so many places and circumstances have held out your hand in greeting which makes me think of what a lot of expression there is in hands! What gesture could be simpler or more meaningful than the outstretched hand open and ready to clasp yours. Hands say far more than often our lips can convey.

Let's look at a few of these unspoken speeches made by the hands. There is the open hand of friendship and fellowship - where it all began who knows - but I guess it was in the days of the sword and the rapier when your hand was opened in order to show you came in friendship. And how we warm to that firm grip that says, "You are my brother and my friend". May our hands ever be open to receive our brethren to bring them into that sense of fellowship and to say that we have reached the happiest of relationships expressed by our Lord, "I have called you friends".

There's the hand on the plough, our Lord talks of the necessity of pressing on once we have made a decision or a promise. Our world needs working, persevering hands of men whose word is their bond-who never look back but press on totally and utterly reliably forging a straight and undeviating line in their lives. A hand on the plough says that I am prepared to work with dedication and perseverance.

Then there are clean hands the sort that are best described by the Psalmist when he says "Who shall ascend the hill of the Lord? And who shall stand in His Holy Place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully." (Ps. 24). These hands represent honesty in everything we do, an unblemished integrity, a total and dependable truthfulness in all our dealings with our fellowmen. Making the quick dollar, turning out the shoddy goods, indulging in the shady deal, luring others into questionable pursuits-and so on-all of these style of things will render us unworthy of ever being in the presence of God-only those things which are represented by clean hands will get us there.

Then there are those hands of which yesterday might have been a reminder for some interlaced hands clasped in love and affection. What a lot of that warmth of affection we feel when someone for whom we care joins their hands to ours. A gentle pressure of the hands can often say more than any Valentine Card and is remembered long after the wording is forgotten. Our world is a place where more warmth and affection and sincere and pure love need to be experienced and cherished. All too easily the grasp we have on the security of our love can be lost if we lose that sense of excitement that an interlaced hand means to us. An interlaced hand reminds me that someone cares, someone loves, and whether it is the love that is between a girl and a boy or the love that is expressed in the warmth of caring for the oppressed or the distressed our world needs to know it so much in a society which increasingly tends to depersonalise, to leave the caring to welfare agencies to degrade and decry pure relationships.

Then there are praying hands - Albert Durer has forever immortalised those hands that clasped together acknowledge the divinity of God and the dependency of man, hands that thank him for his mercies received, that beseech him for mercies required, that intercede to him for the needs of our world - hands that worship him - that holds each one up to God to bless and strengthen.

Then there are helping hands - the hand that is stretched out ready and willing to lift the load that weighs our brother down - hands that say so expressively that we really share each others trials.

Finally there are compassionate hands - that soothe and heal, that bring relief, that in their tenderness remove the bitterness of sorrow or the harshness of grief, distress and pain.

So many hands - so many unspoken speeches - when you put your hand out as a mason let it be because you want to say these things - that just as you are sustained in the Hands of God - so in turn you wish to show in a tangible way that you are worthy to be called a child of him who "has the whole world in his hands".

One of the charges made to a Grand Master at his installation is to reward merit - it is a task that is not easy for how can one know sufficiently well enough to reward all the merit represented in this Lodge. I believe that often a reward must be seen to be representative of a whole group just as often as the military decoration is for the company or battalion though worn by the commander.

I have asked two guests to be present today to witness these awards. I refer firstly to Mrs. Pam Sangwell who has for some years served Grand Lodge as a typist and secretary and whose service has been one which has been made the more valuable by the great personal interest and involvement she has had in so many ways with the work of the Craft. I am delighted to be able to offer her, here in this Temple, the Certificate of Service to the Grand Lodge.

My second guest is Mrs. Gifford - wife of one of our former Grand Masters and while the award I have is not for her personally this award could never have been offered to her husband if he had not had such a devoted and co-operative wife whose personal industriousness has helped her husband to the high standard of excellence which he has attained.

It is my privilege and honour to confer the first of the Grand Master's Order of Honour upon M.W. Bro. Edwin Chester Gifford. I would therefore thank him to come forward to receive this Order. The collarette and jewel will mark you out for as long as you live as one who has deserved and been awarded what I consider to be the highest honour I can bestow upon you. As a jewel it must remain the property of the Grand Lodge of Tasmania for all time but that you and your family might know why you received this to wear for as long as you live I present you with this citation.

Brethren, so ends my time as Grand Master. I give profound thanks to M.W. Bro. David Johnstone, M.W. Bro. Charles Harnett and all who have nurtured me as Grand Master. I thank most sincerely Very Wor. Bro. Kyle Wood for his efficiency and understanding during these last few years and wish my successor every joy, blessing, health and prosperity as he assumes the new charge that will be his from next week. It is unfortunately not possible for me to attend that Installation or its associated functions due to a commitment I have as a Bishop which will take up all of that time.

May the Great Architect bless you all and make of you and the Craft in General that body of men of which not only the Lodge itself but the whole community might be proud.

So mote it be.

The Ladies were escorted from the Lodge-Room by the Grand Secretary. Then Grand Lodge called off at 2.00 p.m. until 7.30 p.m. on Saturday 22nd February 1986, at the Albert Hall, Launceston, for the purpose of conducting the Grand Installation.

Following the Installation, M.W. Bro. H.L. Williams said:-

"Brethren, It is with a very full heart and a great feeling of both humility and inadequacy that I address you for the first time as Grand Master of this Grand Lodge.

I am sure you share my disappointment that M.W. Bro. Stanton was unable to be with us this evening. However, we understand the reason for his absence and rejoice in his recent consecration and appointment as Assistant Bishop of Tasmania. Let me hasten to add that under the circumstances, I personally was delighted that M.W. Bro. David Johnstone agreed to act as Installing Grand Master, for it was he who installed me as W.M. of Army & Navy Lodge in 1977. I was moved on that occasion to especially thank him for the warm and friendly manner in which he conducted the ceremony. His contribution this evening merits yet another expression of gratitude.

The Grand Master and the delegations from our Sister Grand Lodges have already been formally welcomed and I can only express my personal appreciation of their presence which does so much to enhance the dignity of this beautiful ceremony. The attendance of so many of our own brethren from all parts of the State conveys a warm feeling of friendship and support that I find particularly comforting.

It is not possible for me to mention individually the many brethren who have given so generously of their time and talents in the planning, organisation and conduct of this ceremony and its associated functions. I felt confident of their co-operation but I have been overwhelmed by the tireless enthusiasm they have exhibited. I extend sincere thanks to each and every one of them.

A novelist once wrote that "at any celebration of continuity, at each avowal of the future, there must be in attendance an acknowledgement of the past, an homage to those who have made the present possible." In acceptance of that injunction I invite you to reflect briefly with me, firstly on the recent, and then on the more distant past.

For the last three years we have had as our Grand Master a man whose vocation involves great pressures of time, of travel and of responsibility. Many of you would be aware that he has also been subjected to other pressures that have made his term of leadership particularly onerous. That he has now completed his task with honour to himself and advantage to the Craft is a tribute to his energy, his enthusiasm, his dedication and his integrity. In his absence let me say on your behalf and mine. "M.W. Bro. Stanton, we place on record our warmest affection and our sincere appreciation of a job well done".

In turning to the more distant past, let us look for a moment at the history of the beautiful old building in which we meet this evening. The foundation stone was laid in 1890 - the very year in which the Grand Lodge of Tasmania was formed. This was a time of severe depression. Trade was slack, work was scarce and it took great vision and courage for the city fathers to spend \$12,000 in a small town like Launceston, to erect what was then the world's eleventh largest building. The first major event here was the Tasmanian International Exhibition which opened in 1891, lasted four months and saw more than 270,000 people pass through the doors.

For the next sixty or seventy years, the Albert Hall filled a great need in the area. It became the hub around which much of the life of the city revolved. It was the venue for functions as diverse as Sunday School Concerts and poultry exhibitions, gala balls and wool auctions, Church services and boxing tournaments. It was the disaster centre and relief depot in times of emergency. It would be difficult to imagine life in Launceston without the Albert Hall.

But times changed. Attendances at gala balls fell away and many were discontinued or moved to smaller halls. Charity concerts and musical evenings no longer attracted patronage. More appropriate and less costly venues for sporting activities became available. Gradually this grand old building was falling into disuse and disrepair. It may well have become little more than a monument to the past - relic of the city's history.

Then, in the 1970's, the decision was taken to upgrade the building. Over \$1 million was spent to create the Albert Hall Convention Centre. The facilities are now of such a standard that thousands of interstate and overseas visitors are attracted every year and bookings must be made many months in advance. The basic function of the hall has not changed. It is still a meeting place for people, a centre of community life - but it has recognised that changes have taken place in society. Without departing from its essential purpose it has adapted to the needs of today.

The history of Freemasonry in this State, and indeed throughout Australasia, has much in common with the history of this building. As I mentioned earlier, the Grand Lodge of Tasmania was established in 1890 - the year in which the Albert Hall was built. It too was founded by men of great wisdom, vision and courage. Their efforts were rewarded as Lodge after Lodge was consecrated in every part of the State. Membership grew rapidly as men of good character were attracted by the principles and precepts of the Craft. Those same men could be found amongst the leaders of almost every organisation dedicated to

the service of others. Freemasonry was a vital force for good in the community.

Then, those same changes in society that affected the use of the Albert Hall began to have an impact on Freemasonry. The great flood of candidates who joined in the post-World War Two period gradually abated until it became little more than a trickle and eventually total membership declined dramatically. The challenge facing us today is the same challenge that faced this city and this hall just a few years ago. We can allow the Craft to become an interesting relic in history or, without departing from the genuine tenets and principles of our Order, we can take the initiatives necessary to become once again that vital force for good in the community.

I am reminded of the old story of a group of people discussing the art of public speaking. A great actor of the day was persuaded to recite the 23rd Psalm those truly inspiring verses of King David that we heard our choir sing so beautifully a few minutes ago. The actor made full use of his striking voice, his professional skills and his many years of theatrical experience to deliver such a dramatic reading of the Psalm that the small group applauded enthusiastically. Then another member of the group, an elderly clergyman who had not achieved any position of eminence, was asked to deliver his version of the same Psalm. The old man began in a soft and gentle voice - "The Lord is my Shepherd, I shall not want.....". He employed no artistic guile, no drama, no theatrics. But the room as suddenly hushed as the gentle warmth and genuine sincerity of the old man gave the well-known words new life and new meaning. When he finished there was no applause - just a reverent stillness. Then the great actor took the old man's hand and said, in a quiet voice, "I know the Psalm, but you know the Shepherd."

Brethren, never let it be said that we know the Ritual but we don't know Freemasonry! For Freemasonry is not merely a polished recital of the words of a ceremony. It is a formula for living. It calls upon us to exercise those talents wherewith God has blessed us, as well to His glory as to the welfare of our fellow creatures.

As we approach the Centenary of this Grand Lodge we are facing challenges that threaten our very existence. But we have it in our power as individuals, as Lodges and as a Grand Lodge, to create opportunities to meet and overcome those challenges and ensure that we continue to build on the foundations that were laid for us almost a century ago.

One such opportunity is the Masonic Centenary Medical Research Foundation which has been established to fund research into the degenerative diseases and disorders of the aged. This is Freemasonry in action and every one of us can now share in that opportunity. Indeed I would go further and say that each one of us has an obligation to participate to the extent that our personal circumstances allow. In the process of working together to ensure the success of the Foundation, we can instill new vigour into our lodges, re-enthuse those members whose interest has waned, involve our families and friends and demonstrate that Freemasonry is far more than beautiful language and well-conducted ceremonies.

Let us then acknowledge and honour those who laid the firm foundations of this Grand Lodge and made the present possible. Let us resolve to meet the challenges of today and bequeath to our successors an organisation that is actively committed to those basic principles of brotherly love, relief and truth.

May we all unite in this grand design of being happy and communicating happiness to others.

So mote it be*.

The Grand Master, Most Worshipful Bro. Harold L. Williams announced he had appointed R.W. Brother Chester Bryce Ward as Deputy Grand Master for the ensuing year.

The first Annual Report of the Masonic Centenary Medical Research Foundation was presented at the August, 1986 Communication by the chairman of the Establishment Committee of the Foundation, V.W. Bro. M.L. Yaxley, wherein he announced that to date, the sum pledged to the Foundation was \$308,027, showing that the target of \$650,000 was feasible in this State.

Also the report of the Chairman of the Centenary Committee, W. Bro. E.C. Searle stressed the little time remaining for the planning and accumulation of funds to celebrate the Grand Lodge Centennial Year to open concurrently with the Grand Installation on 17th February 1990., and he announced the invitation to all brethren to enter into a competition for the design of a suitable jewel to mark the centenary of Grand Lodge.

Addressing the February, 1987 Communication, the Grand Master, M.W. Bro.H.L. Williams said, in part:-

This past six months has been a very busy but very rewarding time for me personally, and I would like to share with you just a few of the highlights.

On the evening of our last communications in August my wife and I were guests at the Dinner and Debutante Ball organised by the Southern Ball Committee. This was a most successful function both socially and financially, resulting in a handsome contribution to the Southern Homes. All concerned are deserving of hearty congratulations.

In September we were present at a very well attended Church Service at St. Mark's Deloraine and afterwards shared a happy hour of fellowship with brethren and their families from various lodges in the North and North-West Coast areas.

We also accepted invitations to Order of the Eastern Star banquets in Launceston and Hobart and were made more than welcome on both occasions.

The 25th Anniversary of Lawrie Abra Memorial Lodge was another special night which attracted an excellent attendance including a goodly number of ladies who enjoyed the social time which followed the formal proceedings.

The first Annual General Meeting of the Masonic Centenary Medical Research Foundation at the end of October was an historic occasion and it was good to see so many of our brethren and their wives showing a lively interest. I trust that that interest will become even more widespread and be translated into enthusiastic and tangible support in the coming year.

History was made yet again when, just two weeks later, the Past Masters of Tamar Valley Lodge carried out the installation of Wor. Bro. Kulwant Singh Dhillon in this temple. To the best of our knowledge this was the first occasion on which a Sikh was installed as Master in the Tasmanian jurisdiction - if not in Australia. It was probably also the first occasion on which a Grand Master and several members of the Grand Lodge team entered a Banquet Hall wearing turbans!

I must mention history for the third time by referring to the Official Opening in November of the Masonic Garden Village at Norwood, by His Excellency the Governor of Tasmania, Sir James Plimsoll. This well organised and well attended event was the culmination of years of planning and hard work by a dedicated band of masons. Their efforts have produced a complex which has set new standards in care of the aged and brought great credit to the fraternity. It has been my privilege and pleasure to acknowledge that work by conferring on the chairman and Deputy Chairman the rank of Past Grand Inspector of Lodges. V. Wor. Bro. Henry Harris and V. Wor. Bro. Stuart Harley would be the first to agree that they led a team in which every member has contributed - and indeed is still contributing - above and beyond the normal call of duty.

At the end of November a small Tasmanian delegation attended the Grand Installation in Auckland of Most Wor. Bro. Joe McManenin as Grand Master of the United Grand Lodge of New Zealand. Every Australian State was represented and it was a delight to meet again so many of our interstate and New Zealand brethren, renew friendships, make new acquaintances and re-affirm the fraternal ties that bind us into a world-wide fellowship. Any brother who has not experienced the pleasure of attending a Grand Installation outside of Tasmania might care to consider joining our delegations to Perth in October of this year.

In December my wife and I accepted an invitation to attend a Christmas Party for the Residents arranged by the Board of the Southern Homes. This was our first visit to the Lindisfarne complex and what a joyful occasion it was! It really is a wonderful experience to see the depth of care provided for our elderly citizens and their unaffected and happy response to their pleasant environment.

A Church Service arranged by Bothwell Lodge at the historic St. James Church at Montacute and another on the same day, at the Salvation Army Citadel in Launceston, enabled us to share in that very special fellowship that becomes evident over the Christmas period. On both occasions the attendance was such that additional seating had to be found and placed on the aisles - a happy end to a happy year!

1987 got away to a good start when, earlier this month, Leven Lodge hosted a visit by members of the Ulverstone Rotary Club. This provided us with an opportunity to tell our friends in the community something of the aims and ideals of Freemasonry and counteract some of the misinformation that circulates from time to time.

And now brethren, I offer you a brief final message. Some years ago I heard a statement that at first I found a little disturbing and then, on reflection extremely challenging. It was simply this - "Today is the first day of the rest of your life!"

Few of us could plead "not guilty" to the charge of putting off until tomorrow things that we ought to have done today - or even yesterday! This in spite of the fact that our Ritual reminds us that a time will come, and the wisest of us knows not how soon, when all distinctions save those of goodness and virtue shall cease.

I think it behoves all of us from time to time to do a little stocktaking and resolve to act now to remedy those sins of omission that we have conveniently forgotten. Quite often they are things requiring little effort on our part but of some importance to others. When did you last acknowledge your wife's efforts in ensuring that you get to lodge on time? What about that minor repair around the house that you have been reminded about? Have you done anything about making that new member feel really welcome - or contacting that brother who hasn't been to lodge for a while? Have you just been thinking about how you can support the Medical Research Foundation? Each of us has his own private list of shortcomings and planning to do something about it some time.

We all have cherished memories of the past and hopes and plans for the future, but there is always the danger that if we neglect the present all of those aspirations may go awry - for today is the first day of the rest of our lives"

"Yesterday is already a dream,
 Tomorrow is only a vision;
 But today - well-lived,
 Makes every yesterday a dream of happiness
 And every tomorrow a vision of hope."

So mote it be.

The Half Yearly Communication of August 1987 held in Hobart was advised that "an adopt a Grand parent" scheme has been successfully instigated by the 1985/86 Masters Association, for the purpose of providing visits to residents in the Freemasons Homes who have no family contacts - the arrangement is doing much to alleviate the loneliness of these people.

The winner of the Centenary Jewel competition, Bro. David Loone of Formby Lodge, was presented with the first jewel struck by the manufacturers by the Grand Master. These jewels and other articles crafted from Tasmanian woods by brethren, are made available by sale to raise funds for the Centenary Committee.

The President of the Masonic Centenary Medical Research Foundation reported the progress made toward the target minimum sum of \$650,000 for funding medical research into Alzheimers Disease and associated neurological disorders of the aged. It was learned that two Rotary Clubs, Glenorchy in the South and Kings Meadows in the North, have joined the Foundation.

The Board of General Purposes accepted a suggestion from W. Bro. S.G. Taylor, that a "Tall Ships" meeting be arranged during the presence of many international visitors during their stay in Hobart in January, 1988. It was considered such action could result in the return of some

members who had not been active for some time, and publicise Freemasonry. The meeting, organised by several lodges, was attended by 210 members, and during the days of the display of Masonic memorabilia in the Masonic Temple, interest was displayed by overseas visitors as well as local people.

The Grand Master presented a challenging address at meetings of the Research Lodges in Launceston and Hobart, entitled "Beyond 2000" in which he outlined some of the problems presented by social conditions facing the world today, and the necessity for each member of our fraternity to conscientiously practice and apply the tenets of Freemasonry in his social and public life. He considers that more lodges should energetically pursue the aim to encourage members to be active in community pursuits.

M.W. Bro. Harold Williams was re-elected to the office of Grand Master in both 1988 and 1989 thus completing a four year term. R.W. Bro. F.G.J. Shepherd completed 10 years of service as President of the Board of General Purposes in 1986. The new President was V. Wor. Bro. M.L. Yaxley.

In 1989 "The Tasmanian Mason" was published in newspaper format and received wide approval.

17. Masonic Benevolence

It was at the first quarterly communication held after the inauguration of the Grand Lodge of Tasmania that the President of the Board of General Purposes expressed the hope that the nucleus of a fund for benevolent purposes would be established at an early stage. It was suggested that the District and Provincial Grand Lodges, formerly working in the colony, make arrangements with their respective heads, for the handing over to Grand Lodge of any such funds remaining to them after discharging liabilities to their respective Grand Lodges. This had been the course adopted in most of the other Colonies.

The proceedings of the communication of 27th July 1893 state:

"A notice has been printed and distributed to all lodges setting out the steps that have been taken to establish a Board of Benevolence. The earnest attention of all members is invited to the matter."

In his address to the brethren, the Grand Master M.Wor. Bro. Dr. E.O. Giblin further recommended the favourable consideration of the brethren throughout the jurisdiction to the establishment of a Board of Benevolence. He mentioned the active interest and work performed towards this goal by the Past Deputy Grand Master Bro. Leo Susman.

Progress was reported at the Third Annual Communication in January 1894 and Grand Lodge was urged to adopt the scheme for a Board of Benevolence as early as possible.

The matter dragged on and the President of the Board of General Purposes again reported on progress at the Sixth Annual Communication in January 1897. A sub-committee had been appointed and presided over by R.W. Bro. Leo Susman. Benevolent Fund Regulations from other Grand Lodges had been examined. A final draft scheme had been adopted for submission to Grand Lodge. A Savings Account had been opened with several donations for the fund.

A brief summary of the Benevolent Fund proposed in 1897 was that it should consist of:

Contributions from Lodges
 Donations
 Legacies
 Fees of Worshipful Masters and Wardens on their first Installations.

Such proportion of the fees of initiate and joining members and fees of office payable by Grand Lodge officers as may be determined from time to time.

Those eligible for assistance from the Fund would be masons and their wives and families and the widow or children of deceased masons who would themselves have been qualified to receive assistance. The Fund would be administered by a Board consisting of all members of the Board of General Purposes and all Worshipful Masters of Lodges, ex officio.

After his installation on 28th January 1897 the Grand Master M.W. Bro. C.E. Davies referred to the adoption of the scheme for the establishment of a Board of Benevolence. He went on to discuss charity in its widest sense.

"The missing link in the Masonic chain has now been forged and will bind us closer together. Charity, of which the Order boasts, is not alone the commiseration which leads us to assist the poor with pecuniary donations; its application is more noble and more extensive.'...it suffereth long and is kind....'
The true mason will be slow to anger and easy to forgive, he will not open his ear to slanderers and will close his lips against reproach. Faults and follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for a brother's sons. Nor will those sentiments of benevolence be confined to those who are bound to him by ties of fraternity, but he will love and cherish all those who sit beneath the broad canopy of the universal lodge.

Brethren should remember that they have sown the seed of their charitable work which will require fostering care until the tender plant grows and becomes a vigorous tree, scattering its fruits of brotherly love, relief and truth in all directions. May many worthy ones find rest and shelter under its shade and with hearts gladdened by peace and happiness enjoy in comfort the fruits of their Masonic forethought."

Thus the Board of Benevolence was established and the principles espoused at that time continue to the present day. At a Special Communication of Grand Lodge held on 31st March 1897, it was resolved that the adoption of the scheme for the establishment of a Board and Fund of Benevolence be confirmed and that the operation of it commence from 1st July next.

The Proceedings of the half-yearly communication held on Thursday 29th July, 1897 refer to special donations to the Board of Benevolence. The first was organised by the Lodge of Hope and the second was the outcome of a successful Masonic Ball at Launceston.

By January 1898 the President of the Board of Benevolence was able to report that the Fund was healthy and that "several interesting cases of relief had been possible." In January 1899 he appealed to lodges for voluntary subscriptions to augment the Fund. He hoped that the brethren would become infused with zeal and enthusiasm for the noble cause of charity so that a Fund worthy of the order and of Tasmanian masons could be built up and thus vie in fraternal rivalry with their brethren throughout the world, who had erected noble monuments of Masonic benevolence. These

had exerted a beneficial influence in alleviating distress and administering to the wants of so many of their fellow creatures.

In July 1899 it was reported that the Benevolent Fund continued to benefit from contributions of residual sums of money held by some of the defunct lodges under the former jurisdictions.

For the next several years there are reports of the growth of the fund and summaries of relief of cases of distress, allowances and education and book expenses for children of widows. For example, in February 1902 V.W. Bro. D'Emden reported that the Board was making periodical payments to two invalid masons, two widows of masons and was assisting in the education of five children of deceased masons. They had also assisted in providing homes for two widows and families and relieved the necessities of five brethren. The relatives of a now deceased widow of a Past Master wrote thanking the Board for the great help it had rendered.

Over the years there have been many occasions when the Board has made donations to worthy causes. The following is necessarily an incomplete, but representative listing.

The Imperial Patriotic Fund (1899).
 Relief following a cyclone in Townsville (Q'land) (1903).
 Red Cross Society (1917) and (1941-1945).
 Belgium Order of St John of Jerusalem (1918).
 "Peace Cot" for the Hobart Children's Hospital (1921).
 Flood Relief Fund (Northern Tasmania) (1929).
 Food Parcels for Britain (1946).
 Tasmanian Society for the Care of Crippled Children (1937).
 Grand Lodge of Greece (Earthquake) 1953.
 Lord Mayor's Flood Relief Fund (1960)
 Grand Lodge of Peru (Flood Relief) (1970).
 Grand Lodge of Iceland (Volcanic Disaster) (1973).
 Queensland Flood Relief Appeal (1973).
 Grand Lodge of Chile (Earthquake Relief).

Over many years donations have been made to agencies that help the needy in our community. For instance in 1937, the proceeds of the Hobart Masonic Ball were distributed to:

Hobart City Mission,
 Bush Nursing Association,
 Child Welfare Association,
 Clarendon Home,
 Free Kindergarten Association,
 Home of Mercy,
 Prisoner's Aid Society,

Salvation Army,
 St Joseph's Orphanage,
 St Vincent De Paul Society,
 Tas. Institute for Blind and Deaf,
 Tasmanian Wattle League,
 R.S.S.I.L.A. Immediate Relief Fund.

There was one noteworthy occasion when Tasmanian masons were recipients of aid from brethren in other jurisdictions. At the half yearly Communication of 26th August 1967 details of support for Bush Fire Relief were given. The Board of Benevolence had donated \$500 to the Governor's Fund and a sub committee was in control of a fund established for the relief of Masonic brethren. Unsolicited donations had been magnificent, coming from Sister Grand Lodges, the Grand Lodge of England, the Napier District Masonic Trust and subordinate lodges in Tasmania and interstate. \$22,342 had been received. It was disbursed to 86 brethren and a substantial amount was allocated to assist in the rebuilding of the Kingston Temple which had been completely destroyed.

The first mention of a bequest to the Board of Benevolence appears in 1930. R.W. Bro. R.G. Meek PDGM left 500 to the Board. He also asked that his regalia be sold and the proceeds disposed of similarly.

The Board also benefited to the extent of 5460.16.2. from the Tasmanian Freemason's Centenary Fund which was built up in the period 1934-35.

In August 1906 the Grand Master introduced the subject of the necessity, when recommending new members, that it should be borne in mind that the lodge was not a Benefit Society - though it had a reputation of being the greatest philanthropic institution the world had known. In the past too many members had been admitted to the Order, who, while reputable citizens, were not financially in a position to meet the responsibilities which also devolved upon them, in connection with fees and other matters and consequently they had fallen out of the ranks. Finances were beginning to feel the strain from the many calls on the Fund from those who would have been better advantaged had they, in the first place, joined a Benefit Society. He did not for one moment wish to discourage Brethren from carrying out the principles of philanthropy or to lessen their desire to assist anyone in distress. As Masons, however, they must remember that they were in the position of trustees of the Fund which was provided to assist those of their Brethren, who, from unavoidable circumstances, were subject to misfortune. He said he recognised a difference of opinion existed as to the application of their Benefit Fund, but he considered that it had not been established for permanently taking care of all those who were in a state of helpless indigence prior to its establishment.

He earnestly impressed on those Brethren, who, by their goodness of heart, were desirous of assisting the cause of charity, to see that they did not go beyond the scope and the means of the Fund. They should exercise the greatest care and discretion in recommending acceptance by the

Board of cases for permanent assistance, which should not in all fairness, be the responsibility of the Board of Benevolence.

Most Worshipful Bro. R.J. Sadler, Pro. Grand Master, said he agreed with the views expressed by the Grand Master. Something should be done about appeals to the Benefit Fund by those who had taken no interest in Masonry, or had not been subscribing members of a Lodge for many years. He even had an instance of an application from persons who thought they had a claim simply because they were descendants of Masons. They should discourage all applications of such kind, otherwise they would soon find, to their sorrow, that their Benevolent Fund had been seriously depleted.

It was in 1954 that funds of the Board of Benevolence were first made available to the Masonic Homes. The sum of 206 was shared by the Masonic Homes of Southern Tasmania and the Peace Memorial Haven of Northern Tasmania. Since that time there have been annual disbursements to the homes.

The reports of the Board of Benevolence indicate that the number of beneficiaries has varied quite a lot, and so has the level of assistance. When Commonwealth pensions were perceived to be insufficient to meet the necessities for living the Board endeavoured to relieve the strains and stress of aged and invalid brethren and widows. On the other hand as the scale of payments made to pensioners improved and other benefits were provided by agencies of the Federal Government there were less calls to the Board. For many years beneficiaries have been given some extra assistance at Christmas time.

Early in 1985 a questionnaire seeking information about the welfare work of subordinate lodges was distributed. Responses were received from 58 of the 79 lodges. It was found that only 19 lodges included an almoner among their officers and that very few brethren had any professional training related to social welfare work.

In November of 1985 a Welfare Awareness Seminar was convened at Launceston by V.W. Bro. Murray Yaxley. It was attended by 42 brethren from 29 different lodges.

Bro.Rev. Ken Skegg gave a clear and helpful outline of the problems associated with bereavement and provided the discussion groups with challenging case studies. The convener presented a paper "Masonic Benevolence and Welfare Awareness". In three groups the brethren shared their experiences in lodge welfare work.

The Masonic fraternity has not advertised its philanthropic work. Consequently it is underestimated even within our own ranks. Back in 1935 M.W. Bro. H.E. Sir Ernest Clark asked that those brethren who attended the Australasian Masonic Conference consider "the wisdom of confining all benevolent activities within the Craft and purely Masonic purposes." Sir Ernest would have applauded the objectives of the Masonic Centenary Medical Research Foundation which was set up in 1985.

18. Masonic Homes

The idea of building a Home for needy Freemasons and their dependents was first suggested in 1945 by M. Wor. Bro. H.U. Wilkinson, on the completion of his term of office as Grand Master. He expressed the hope that Tasmanian Freemasons would build such a Home as a fitting Peace Memorial at the conclusion of the war.

After the War, the Grand Master, M. Wor. Bro. H.V. Biggins, announced the movement in favour of establishing Masonic Peace Memorials in the north and south of the State.

The Grand Master, M.Wor. Bro. A.C. Lowe accepted the invitation of the Southern Tasmanian Masonic Homes Association to lay the Foundation Stone of the first pair of cottages to be built on the five acre block of land at Lindisfarne scheduled for 29th June 1952. Adverse weather, however, forced the postponement of the ceremony to 6th July, when there was an excellent attendance for the occasion. He congratulated the brethren of Tasmanian Operative Lodge, who were responsible for actually carrying out the building operations. The first pair of cottages were known as "Operative Cottage". A sealed bottle containing relevant documents and a copy of the Book of Constitutions of the Grand Lodge of Tasmania was placed under the foundation stone.

Most Worshipful Bro. H.V. Biggins, on behalf of the Association, welcomed the Grand Master, and at the same time, gave a short history of the inauguration of the Homes Association.

The Grand Master said that the laying of the Foundation Stone marked an important milestone in the history of Freemasonry in the Southern part of the jurisdiction. In the long history of Operative Lodge, spanning 118 years, there had been several references to the desire to build Masonic Homes. But it was not until 1924 that a fund was actually established. He had been Worshipful Master of the Lodge at the time when all their members had agreed to make a quarterly contribution for a number of years and in that way eventually raised the sum of 1,000. It became known as the Centenary Fund, to mark the Centenary of the Lodge in 1934-35.

For several years the interest from the Fund was distributed annually to various charities, but later, with the object of establishing cottages the interest was added to the capital, which, together with many donations, they hoped to completely cover the cost.

The spirit evinced by the brethren was typified by the hard physical labour. It represented not only the money given, but the sacrifice of time, energy and talent of members in their desire to be of real service for the welfare of others. And so, by Plumb, Rule and Level, he declared the stone well and truly laid. He then quoted the familiar lines of Helen Taylor.

"Bless this House O Lord we pray,
 Make it safe by night and day,
 Bless the people who may dwell herein,
 Keep them pure and free from sin,
 Bless us all that we may be,
 Fit, O Lord, to dwell with Thee."

The Southern Homes Committee made good progress and "Operative Cottage" was completed and officially handed over on 6 December 1953.

On 15th May 1955 the Grand Master attended the opening of the second pair of cottages at Lindisfarne for the Southern Tasmanian Freemasons' Homes Association. At that function the Grand Master was associated with Most Worshipful Bro. H.V. Biggins, Chairman of the Committee, and Bro. Sir Ronald Cross, who performed the actual opening ceremony. Mr. A.W. Falkinder, on behalf of the Commonwealth Government, handed over a cheque for 2,000 pounds, being a subsidy to the Homes Association funds.

On 22nd July 1956 the Grand Master, Most Worshipful Bro. F.J. Carter, laid the foundation stone of the third cottage at Lindisfarne.

The Grand Master suggested that Lodges supporting Freemasons' Homes might consider establishing Homes Ladies' Auxiliaries to assist in raising funds for the Homes. Should such auxiliaries be formed, they could form a Council of Auxiliaries, with a Chairman and Secretary and adopt a suitable constitution.

On 3rd March, 1957, he performed the opening ceremony of the third Cottage at Lindisfarne. The Southern Masonic Homes Association was proceeding with the proposal to erect the first section of a Hostel which would provide single accommodation as distinct from the Cottages which housed married couples.

On Sunday, 1st June, 1957, the Grand Master, laid the foundation stone of the first wing of the Hostel at Lindisfarne which formed part of the major undertaking under the Association's Homes scheme.

An appeal was made to Lodges and Brethren to support the project and with a Federal Government subsidy of 2 pounds for 1 pound the first section of the Hostel with accommodation for 18 persons was erected at a cost of 45,283 pounds and was officially opened on 1st February 1959.

On 25th July 1962, the Grand Master, Most Worshipful Bro. Right Rev. W.R. Barrett, paid an official visit to the Freemasons' Homes of Southern Tasmania at Lindisfarne and was agreeably surprised and delighted at what he saw. Plans had been prepared by the Board of Management to provide additional accommodation with communal meal service and nursing care. These plans complied with the Health Dept.'s regulations for recognition as a Nursing Home. He

congratulated the Committee on the marked development over the years and the extensive new buildings in progress and contemplated. An offer by Mrs. M. Fabian to erect a cottage as a memorial to her husband Dr. E. Fabian had been accepted. Both the Hostel and Fabian Cottage were completed and officially opened on 14 February 1965 by His Excellency the Governor, Lt. Gen., Sir Charles Gairdner P.G.M. of the G.L. of West Australia. The M.W. Grand Master Bishop W.R. Barrett dedicated the building.

Further extensions to the nursing section of the Freemasons Homes at Lindisfarne were completed in 1968. These included 26 bedrooms, Matron's flat, additional sick bay, store rooms and toilets bringing total accommodation to 88 residents. They were officially opened by the Grand Master, M.Wor. Bro. Dr. W.H. Hill on Sunday 10th November, 1968.

In 1975 the Geriatric Wing was added at a cost of \$410,000 and was a significant contribution to the nursing accommodation provided. The extensions also included lift, dining room and kitchen annexe. They were officially opened by the Grand Master M.Wor. Bro. L.P. Abra on 19th October 1975. At this stage total accommodation for the Homes was 126 Residents comprising cottages, Hostel and Nursing Home with sick bays and respite beds.

For some time the Board of the Freemasons' Homes of Southern Tasmania had contemplated a project away from Lindisfarne as a stimulant to Craft interest and in 1978 purchased land from Kingston Lodge and adjoining their Masonic Temple. The project envisaged 16 self-contained units and with Government funding approved for 8 units the first stage was completed in 1983. The official opening was performed by the Grand Master M. Wor. Bro. the Ven. Archdeacon M.R. Stanton, in September 1984. Cost of the project including extensive landscaping of the site plus the purchase of adjoining land approximated \$350,000.00.

1987/1988 was a period of major development in the main complex at Lindisfarne, with expenditure in excess of one million dollars in extensions and upgrading.

Capital works included extensions to the four cottages, and the improved facilities added greatly to the comfort of the residents. Construction of an additional sixteen Hostel Bed extension to the Griffiths and Voss Wings was completed on schedule at the end of June and officially opened by the Grand Master, M.Wor. Bro. H.L. Williams in the presence of over one hundred Masons and official guests. Total outlay for the project was \$585,000 including Commonwealth Govt. contribution of \$345,000. Furniture and equipment costing a further \$31,000, which the Directors gratefully acknowledged, was fully subscribed by donations from within and without the Craft.

A cheque for \$5,700 was presented to the Homes on 1st November 1987 by the Southern Masonic Ball Committee, bringing their total contributions since the inception of the Homes to \$100,000. In recognition of this milestone a room was endowed in the new extensions as a token of appreciation for the work of the Committees past and present.

In September 1984 the Ladies Auxiliary celebrated their Silver Anniversary and, to mark their twenty five years of unstinted support of the Homes, were entertained at an afternoon tea function by the Board of Directors. A plaque has been placed in the Main Lounge to commemorate the Auxiliaries' twenty five years service.

In March 1988 refurbishment of the R.L. Mason Hostel Wing was completed at a cost approximating \$440,000.00 of which \$224,000.00 was contributed from Commonwealth funding.

The Board is currently negotiating with the Commonwealth Government to develop the site in Ford Parade, Lindisfarne bequeathed to the Homes by the late Mr. and Mrs. L. Bowditch.

Funds are also held in the Waring and Quigley Bequest with which to develop an annexe to the Home. Both these projects should be self-funding and supporting and should not diminish our endeavours to provide the best quality of nursing and hostel care at our main centre.

The following account of masonic involvement in aged care in Northern Tasmania has been supplied by Rt. Wor. Bro. L. Knowles.

In the first instance, V. Wor. Bro. Fred French, foundation Master of Empire Lodge and a Past Grand Inspector of Lodges in the Grand Lodge of Tasmania had bequeathed a substantial part of his Estate for the purpose of providing a Nursing Home for aged Masons and their wives.

Secondly, on 10th April, 1946, a meeting of representatives of Northern District Lodges was convened by the Deputy Grand Master, Rt. Wor. Bro. Fletcher B. Barber, when the first steps were taken in forming the Masonic Peace Memorial Haven in Northern Tasmania. Among the 34 brethren present was Bro. Charles S. Staubi, the first Honorary Secretary from 1946-57. He died in 1963.

Upon the death of V. Wor. Brother French on 25th September 1946, the Trustees of the Estate, Mrs. French (who died in 1953), Mr. R.M. Green (Solicitor of the Estate), Rt. Wor. Bro. F. Rowland Tyson, and Bro. Staubi, transferred the land in 78 Penquite Road, to the Haven Committee for the building of cottages for the aged. The first 2 cottages, completed in 1948 were named "Wilkinson" and "Abra". In 1950, the property was named "Docking Court" in honour of the Deputy chairman and Chairman of the very active Masonic Social Committee Wor. Bro. S.C. Docking.

The Trustees of the Fred French Estate negotiated the purchase of the Hickson family property in Amy Road, and the Fred French Masonic Nursing Home (16 beds) was opened in 1962. The Home is vested in the Fred French Estate and is operated by a Board of Management, which is the Peace Haven Committee together with Trustees representatives.

Extensions in the West Wing, East Wing, conversion of the original staff Wing and building of the Robinson and South East Wings have increased bed numbers to 48. Planned extensions of 33 beds will increase capacity to 81.

The Peace Haven Committee purchased an area of land in Flowers Street, adjacent to the Nursing Home property, on which Ashlar Court was developed in the 1970's. It provides single person self-care for 36 persons. Development of Docking Court was completed and houses 41 persons in 23 cottages.

In 1977 the Haven Committee purchased the 12 acre, virtually level, site of the Norwood House property for \$220,000. On the 25th December 1977, Captain Dirk Kuipers, a resident of the Fred French Home died. He left the major part of his Estate to Peace Haven. As a result the Committee of Management was able to proceed to fully develop the site to provide the 90 bed special Nursing Home and Hostel together with the Daycare Centre and Chapel complex which was completed and opened on 14th September 1986. Construction cost was \$3.1 million, which attracted a Commonwealth Government grant.

The remaining 6 acres have been developed as a Garden Village of 69 town houses for independent living, together with the conversion of the original House into a Community and Recreation Centre for the Village residents. The cost of this project was \$4.2 million, and the town houses are purchased on a unique system of 49 year leasehold agreements.

With support from the Peace Haven Committee, brethren on the North West Coast purchased an area of land at Sulphur Creek and plan to construct a Retirement Village on the North West Coast. An active Committee has already built two units, and plans are in hand for further development.

It can be truly said that Masonic Care of the Aged in Northern Tasmania has grown as an oak tree from the tiny acorn that was a vision in 1946.

In the past public opinion of Freemasons was of a group who only looked after their own. This concept has changed radically as in practice the Craft is now perceived as being a major provider of Aged Care for everyone, irrespective of race or creed. Our philosophy of the Brotherhood of Man is personified in our Aged Care Programmes.

The dedication of the Peace Haven Chapel at the Norwood Masonic Garden Village was referred to by M. Wor. Bro. Williams (August 1986).

"A highlight of the year to date was the dedication, earlier this month, of the Peace Haven Chapel at the Norwood Masonic Garden Village. The Leaders participating in the Service included the Bishop of Tasmania (Bishop Newell), Archbishop Sir Guilford Young and representatives of the Uniting Church, the Baptist Union, the Church of Christ, the Presbyterian Church and the Salvation Army. This was a great ecumenical occasion, demonstrating that Freemasonry espouses no one system of dogma. Rather does it encourage each man to be steadfast in his own faith and to allow all his brethren that same right. This

beautiful Chapel, funded entirely by donations with no Government contribution, has now been dedicated and set apart for worship, fellowship and service."

19. Australasian Masonic Conferences

In 1907, the Grand Lodge of New Zealand proposed a conference of all Australasian Grand Lodges to consider matters of mutual interest. When this matter was brought to the Annual Communications of Grand Lodge at Launceston in February 1907, the Board's recommendation "that the time was not opportune for holding such a Conference" was adopted. This negative decision may have been made because at that time there was not a single controlling body in each State.

Soon after the establishment of the United Grand Lodge of Queensland in April, 1920, the United Grand Lodge of Victoria invited the Grand Lodges of each Australian State and New Zealand to meet in conference at Melbourne in November, 1921.

Grand Lodge considered this proposal at the August half-yearly Communications, 1921, and adopted the Board's recommendation that this Grand Lodge should participate. The Board also recommended that in addition to the Grand Master or his deputy there should be delegates representing Northern Tasmania, Southern Tasmania and the Country Districts.

The First Australasian Conference was held in the Freemasons Hall, Collins Street, Melbourne on 9th and 10th November, 1921. The Tasmanian delegation was led by R.W. Bro. F.P. Bowden Pro Grand Master, accompanied by R.W. Bro. Stanley Dryden, P.G.W., R.W. Bro. Chas. Ramsey, P.G.W., and R.W. Bro. J.F. Stump, President of the Board of General Purposes, who joined with delegates from all Australian States in electing M.W. Bro. F.T. Hickford, Grand Master of the U.G.L., of Victoria to be Chairman for the Conference. An apology, explaining the reason for inability to be present, was received from the G.L. of New Zealand.

The Report of Proceedings of the Conference listed 19 items of the Agenda, and contained a summary of the recommendations and a group photograph of delegates. A subject which drew comment from all delegates related to the admission of "maimed" or "blind" candidates. The recommendation of the conference was against the admission of men in this category, whether the disability was war-caused or by other causes. Tasmania did not adopt this recommendation, and it is noteworthy that the U.G.L. of Victoria subsequently repealed its decision in June 1938.

In the Annual Report of the Board of General Purposes for 1921:- "Matters of great interest and importance to the Craft were fully discussed, and G.L. will be asked to give full consideration to the recommendations of the Conference."

The Second Conference held in Adelaide, was opened in the new Grand Lodge building by M.W. Bro. The Hon. Mr. Justice Poole, Grand Master of the G.L. of South Australia, on 16th April, 1925. All States and New Zealand were represented. The Tasmanian delegates were:-

M.W. Bros. H.L. D'Emden, Grand Master,
 R.W. Bro.F.P. Bowden, P.D.G.M., Pres. of B. of G.P.
 R.W. Bro. Stanley Dryden, P.S.G.W.
 V.W. Bro. W.H. Strutt, Grand Secretary.

There were 10 items on the Agenda which were discussed, a subject of general interest was "Uniformity of Ritual" (in Australia).

The Third A.M.C., held in Sydney, was opened by M.W. Bro. John Goulston Grand Master of the U.G.L. of N.S.W. who was elected to Chair the Conference. All states and N.Z. were represented and Tasmanian delegates were:

M.W. Bros. F.P. Bowden, Pro G.M.
 R.W. Bro. Stanley Dryden P.S.G.W.
 V.W. Bro. W.J. Bailey, Pres. of B.G.P.
 R.W. Bro. W.H. Strutt, P.G.W., Grand Secretary.

There were 14 items on the agenda. This conference re-affirmed that it is desirable that the Grand Lodges of Australasia should adopt uniform S., T., & W's. in the several degrees.

The Fourth A.M.C., held in Hobart from 25th - 27th February, 1935, was opened by M.W. Bro. Sir Ernest Clark KCB., CBE., Grand Master, who was elected Chairman for this conference. The Tasmanian delegates were:

M.W. Bro. Claude James, M.H.A., P.G.M.
 R.W. Bro. W.A. Downie, P.D.G.M., Pres. of B.G.P.,
 R.W. Bro. W.H. Strutt, P.G.W., Grand Secretary.

The Grand Master for Tasmania, in his opening address, said (in part) - "I hold it a great privilege to be able to welcome the delegates to this, the Fourth Australasian Masonic Conference, not only as Grand Master of the Grand Lodge of Tasmania but also as Governor of the State. During my term of office as Governor, I have had the opportunity to welcome many eminent bodies - medical, educational, religious and social; but I need scarcely say that I have a peculiar pleasure in welcoming the Australasian representatives of Freemasonry. Apart from my affection for the Craft of which you are the heads, as Governor of the State, I must give a very special welcome to the representatives of a law-abiding, social, charitable and religious institution, whose beneficial effects on the State at large, I believe to be very great indeed.

As Grand Master I wish to emphasise the gratitude of the Freemasons of Tasmania to you the visiting delegates, for the honour you have done us by so cordially responding to the invitation to be present at our Centenary, and I trust that you will not measure the sincerity and heartiness of my welcome by its length - for that would be a false measure.

The Agenda paper, which is before us, indicates a very considerable amount of work has to be done by the Conference and unfortunately, the time at our disposal is strictly limited. It is true that some of the questions for consideration have been debated on previous occasions, and therefore, may not entail prolonged discussion at the present time, but there are others, such as Item No. 25 (on the wisdom of confining all benevolent activities within the Craft and purely Masonic purposes), which deals with important principles on which many brethren may have something to say; so that the sooner we get to work the better.

Perhaps I may mention one thought that occurred to me as I read the Agenda, and that is how well the existing Constitutions, Rules and Regulations of the Order provide for its general government and how many of the questions to be discussed are therefore interesting rather than vital...."

The subjects discussed and voted on at the Conference were many and varied. Some would appear to us today advisable measures and many may be recognised as having been incorporated in our current edition of the Constitution. Some of the difficulties experienced during the Conference were overcome by using the English Constitution as a yardstick.

The trend and purpose of the Conference - to arrive at uniformity, as far as possible, throughout Australasia, in Ritual, in S., T and W's and in Masonic Honours, was very evident throughout the Conference discussions and much was achieved in this area.

The recommendations, as summarised hereunder, were subsequently adopted by the Grand Lodge of Tasmania, at the Communication of August 1935.

- (a) Uniformity of S.T. & W. and Masonic Honours - that this Conference affirms the desirability of Grand Lodges of Australasia adopting uniform S.T. & W., in the several degrees. Also salutations to Grand Masters and Pro. Grand Masters be nine times, Deputy Grand Masters, Assistant Grand Masters and District Grand Masters, seven times; Grand Wardens five times; Very Worshipful Brethren, three times.
- (b) Unaffiliated Brethren -

That unaffiliated brethren visiting Lodges in any Jurisdiction should indicate in the attendance register that they are unaffiliated.
- (c) Inter Grand Lodge recognition -

That when the question of recognising or withdrawing recognition from any Grand Lodge is raised, the attitude of the United Grand Lodge of England should be taken into consideration by the Grand Lodges of Australasia.

The Fifth A.M.C., held in Melbourne 13th - 14th March, 1939, was opened by M.W. Bro. W. Kerr CMG., C.B.E., Pro G.M. of U.G.L. of Victoria.

The Tasmanian delegates were:

M.W. Bro. Stanley Dryden, G.M.

R.W. Bro. W.A. Downie, Pro G.M.

M.W. Bro. Sir Ernest Clark KCB., KCMG., CBE., P.G.M.

There were 18 items on the agenda. A change of opinion was expressed on the subject of blind candidates and the Conference accepted a motion that Dispensation shall not be granted to a candidate who is:-

- (a) totally deaf
- (b) dumb

The Sixth Australasian Masonic Conference was held at the Freemasons' Hall, Melbourne, on 18th March 1947 -

Delegates attended from all States and New Zealand Those representing Tasmania were Most Worshipful Bro. H.V. Biggins, Right Worshipful Bro. G.E. Wall, Right Worshipful Bro. G.T. Simpson and Right Worshipful Bro. H.A. Wilkinson.

Among questions submitted for consideration by Tasmania, the most important were:

1. Adoption of uniform S.T. & W. & K., by the Grand Lodges of Australasia.
2. Relationships between Grand Lodges - to strengthen the bonds which unite Freemasons throughout the world.
3. That Grand Lodges consider the desirability of forming a United Grand Lodge of Australasia.

New Zealand submitted the following questions -

1. The advisability of more frequent visits of representatives of Australasian Grand Lodges.
2. That the next Conference be held in New Zealand.

Queensland submitted a question of a sovereign body for Australasia and also a question on the adoption of a Universal Constitution.

Other Grand Lodges' questions dealt with such matters as uniformity of modes of recognition, masonic education, candidates' qualifications, expelled masons, Freemasonry and world affairs, migrant Freemasons and other questions on uniformity generally.

On the question of uniformity of modes of recognition, a South Australian delegate brought to attention the confusion caused when a brother visiting another State, demonstrates his method of recognition which differ in some respects from those recognised by the host State. Although a great deal had already been done to secure uniformity by the Grand Lodges throughout Australia, there still remained something to be done to obtain complete uniformity. He suggested that demonstrations should be given to the Conference by representatives of the Grand Lodges of the various modes, so that they could decide the question of uniformity.

The Chairman reminded the Conference that a sub-committee of Grand Secretaries had been formed at a previous Conference to deal with matters of uniformity of modes of recognition. The sub-committee had met and submitted its report and recommendations.

The Grand Secretary of New South Wales advised that the outcome of their deliberations was that good progress had been made in such matters, particularly in regard to N.S.W. and Victoria.

It was agreed that further discussion on the matter be postponed and included in the question on the formation of a United Grand Lodge of Australasia.

Suspension of Standing Orders was agreed to, in order that the item dealing with a United Grand Lodge of Australasia, could be brought forward on the Agenda.

Right Worshipful Bro. G.T. Simpson (Grand Registrar, Tasmania) said that the Board of General Purposes of his State had given consideration to the question and it was felt that the time had arrived when something should be done towards establishing a supreme body to govern such matters as those suggested on the Notice Paper of the Conference. He said he remembered when the Australian Constitution was formally proclaimed in Melbourne by the late King George forty-six years ago. The various States of Australia were enabled to act as a nation and not as individual States.

They had seen the ups and downs the Grand Lodges have had to go through in connection with the various jurisdictions. It was felt that with a Supreme body as suggested, the Craft generally would benefit. It was not suggested that any detail should be considered at this stage - this could not be rushed and would be gone into by a sub-committee or a special conference on the subject. It was recognised that certain matters in Freemasonry had come down to the Jurisdictions from time immemorial, based largely on the rituals and constitutions of England, Scotland and Ireland and it was not suggested that there be any conflict with the established tenets of any Grand Lodge. The object would be to bring a much closer feeling of harmony between all the Grand Lodges - namely in the role of Freemasonry in International Affairs. He could not see how such a

question could be dealt with by individual Grand Lodges. In all jurisdictions there had been a record development in membership with consequent increased responsibility. If every Grand Lodge was formed into one body for the purpose of working out a Constitution, any difficulties which may be foreshadowed at the present time would soon be resolved.

If the resolution, agreeing with the principle, is carried, the appointment of a strong committee of Grand Masters of each State Grand Lodge, and such other representatives as may be determined, he thought it could be achieved in a very short time, judging by the experience he had in helping to draft the Federal Constitution.

Most Worshipful Bro. H.V. Biggins (Tasmania) moved that Clause 15 be approved by the Conference.

The Grand Master of Queensland (Most Worshipful Bro. Eustace A. Jones) supported the idea in principle, but pointed out that the establishment of a United Grand Lodge of Australasia would involve the setting up of a great deal of organisation machinery and would cost a lot of money. He thought that the establishment of a Supreme Commonwealth Masonic Council, to which the various Grand Lodges would be prepared to give authority was a good one. The Council would be able to deal with matters affecting the jurisdictions of Australasia.

The Chairman considered the question of setting up such a Supreme Body was beyond the scope of the Conference and felt the matter should be submitted to the various Grand Lodges for consideration.

Many opinions on the subject were expressed by speakers and it was generally agreed that to resubmit the question to the Grand Lodges, was the wisest course.

Most Worshipful Bro. Frank Whiddow (New South Wales) moved that Grand Lodges be asked to consider the advisability of forming a United Grand Lodge of Australasia or a Council with power to determine for Australasia, matters of importance submitted to it. The motion was seconded and carried.

Most Worshipful Bro. H.V. Biggins then proposed that the Grand Registrars of Queensland (Very Worshipful Bro. H.H. Stone) and Tasmania (Right Worshipful Bro. G.T. Simpson) be asked to submit definite proposals to be circulated to Grand Lodges, when the matter was being submitted to the various Grand Lodges. This was seconded and carried.

A summary of recommendations agreed to by the Conference, excluding those which had been deferred or withdrawn is as follows:-

Uniformity of the period of acquaintanceship in nomination of candidates

Recommended that the period of acquaintanceship of candidates be materially increased in all jurisdictions in Australasia, and that all possible precautions be taken in regard to the nomination of candidates.

Candidates prohibited from entering a Lodge in any Jurisdiction and expulsions by Grand Lodge

Recommended that in addition to names of brethren expelled by Grand Lodge, that names of prohibited candidates be reported to respective Grand Secretaries.

Number of Delegates to Conferences

Recommended that the number of delegates from each Grand Lodge be increased to five, including Grand Secretaries.

Limitation of Membership

Recommended that the Resolution of 1925 be reaffirmed - namely - that it is not desirable that Lodges become so large in number as to imperil fraternal friendships.

Freemasonry and World Affairs, and Aims and Relationships of the Craft

Recommended that a copy of a circular containing the declaration of the United Grand Lodge of England of 1939, be distributed to every member of the Craft in each Jurisdiction.

Masonic Education

Recommended that Grand Lodges consider the advisability of forming a United Grand Lodge of Australasia or Council, with power to determine for Australasia, such matters of importance submitted to it by Grand Lodges.

Interchange visits by Grand Lodges

The Conference reaffirmed the principle of more frequent interchange visits by representatives of Australasian Grand Lodges.

The Seventh A.M.C. was opened in Perth on 29th May, 1950, by the Grand Master, M.W. Bro. Dr. J.S. Battye. The delegates from all States and New Zealand attended, and the elected Chairman, M.W. Bro. Dr. Battye, welcomed the presence of R.W. Bro. S.A. White M.V.O., P.G.W., Grand Secretary of the U.G.L. of England.

Tasmanian delegates were:

M.W. Bro. G.E. Wall, G.M.
 R.W. Bro. R.P. Furnage, D.G.M., and
 R.W. Bro. H.A. Wilkinson, P.G.W., G.Sec.

This Seventh Conference listed 16 items which were discussed. One item was "The propriety of smoking while wearing G.L. regalia". The Conference recommendation was "That smoking in the Lodge Room should be absolutely prohibited, but that smoking outside the Lodge Room should be left to the discretion of the brethren."

The Eighth A.M.C. in Christchurch, New Zealand was opened on 15th November, 1954, and this Grand Lodge was represented by the Grand Master, M.W. Bro. R.P. Furnage, and R.W. Bro. H.A. Wilkinson, P.G.W., Grand Secretary. The Agenda contained 14 items. Life Membership cards issued by the G.L. of Scotland were considered, and the Conference determined to recommend to its various lodges that after five years from the date of its issue, a Life Membership Certificate issued by a Lodge holding under the Grand Lodge of Scotland be not accepted as entitling the holder to Masonic privileges other than as an unattached brother in the Australasian jurisdictions represented at this Conference.

The Ninth A.M.C., held in Brisbane on 12th July 1965, was opened by the Grand Master of the U.G.L. of Queensland, M.W. Bro. John Patterson, who was elected Chairman of the Conference. The Tasmanian delegation was:

M.W. Bro. T.E. Doe, G.M.,
 M.W. Bro. Dr. W.H. Hill, Pro Grand Master and
 R.W. Bro. H.A. Wilkinson, P.D.G.M., Grand Secretary

The first item on a long agenda was in relation to the Ancient Penalties and the desirability of eliminating them from the obligations. The discussion took up eleven printed pages in the report of the Conference, and the recommendation in favour to delete the ancient penalties, as such, and substitute a reference to them, as had been resolved by the U.G.L. of England in December 1964, was carried 17 to 8 in favour.

The Tenth A.M.C. was opened in Hobart on 22nd February 1974, by the Grand Master, M.W. Bro. E. Chester Gifford, who was nominated and elected by the assembled delegates from all States and N.Z. to act as Chairman.

Accompanying M.W. Bro. E.C. Gifford were:

R.W. Bro. L.P. Abra, D.G.M.,
 R.W. Bro. D.H. Johnstone, D.G.M.
 and V.W. Bro. Harold Edwards, Grand Secretary.

There were 27 items on the agenda. In answer to a question "What are the various Grand Lodges doing about the Ancient Penalties?", the N.Z. delegate reported that the views of the last A.M.C. have been readily accepted in New Zealand. Victoria reported consideration but no action. Queensland acknowledged that the matter was discussed at the Brisbane Conference in 1965, but that Queensland had not adopted the recommendation yet. W.A. reported they had adopted the recommendation without opposition. N.S.W. acknowledged the importance of the matter, but as yet "haven't done anything about it". Tasmania still has the matter "under consideration"

The Conference considered that 4 or 5 years would be a suitable period between conferences.

The Eleventh A.M.C., was opened on 21st March, 1980 at the Masonic Centre, Melbourne, by M.W. Bro. Neville L. Colbran, Grand Master, U.G.L., of Victoria who extended a warm welcome to the delegations from all States and New Zealand. Tasmania was represented by M.W. Bro. D.H. Johnstone, G.M., Rt. Wor. Bro. M.V. Stanton, D.G.M., Rt. Wor. Bro. F.G.J. Shepherd, P.G.W., P.B.G.P., Rt. Wor. Bro. R.B. Walters, P.G.W., and V. Wor. Bro. M.P.R. Rex, Grand Secretary. There were 11 delegates from Victoria and 8 from South Australia, 5 from New Zealand, New South Wales and West Australia and 4 from Queensland.

The Chairman invited this large assembly to separate into four groups and for each group to make its way to the rooms allocated and deal with the items listed as per agenda, which had been arranged under four headings.

1. Finance
2. Ritual, Ceremonial and Legal
3. Jurisdiction and Fraternal Relations.
4. The Welfare of Freemasonry and Public Relations.

The Twelfth A.M.C. was held at the Masonic Centre of Victoria on 19th March, 1982 and was opened by M.W. Bro. H.J. Nathan, Grand Master who welcomed the delegations from all States and New Zealand on behalf of the U.G. Lodge of Victoria. The Tasmanian delegates were led by M.W. Bro. D.H. Johnstone, G.M.

The Chairman invited six speakers to present papers to the Conference:- Firstly - R.W. Bro. Laurie Enting, J.G.W., of the G.L. of New Zealand gave a talk entitled "Attitudinal Research as an Aid for Forward Planning and Remedial Action."

Next he introduced M.W. Bro. K. Simpson, Grand Lodge of Western Australia who addressed the subject "Care of the Aged in the 1980's."

The Chairman then introduced M.W. Bro. D.H. Johnstone, G.M. of Tasmania to present a paper on "Masonic Education".

After the luncheon adjournment, R.W. Bro. K.B. Gall, P.D.G.M., P.B.G.P., of United Grand Lodge of Queensland presented guidelines under the title "Masonic Constitutions - Living Documents".

He was followed by M.W. Bro. The Hon. Mr. Justice Jacobs, G.M. of South Australia who addressed as a subject "Is Freemasonry in danger of becoming an anachronism in our rapidly changing society?".

V.W. Bro. A. Humphries, P.G.I. Wkgs, U.G.L. of Victoria presented a paper under "Wardens' Leadership Courses."

A closing address was delivered by M.W. Bro. H.G. Coates, G.M. United Grand Lodge of New South Wales in which he summarised the subjects dealt with in an admirable manner. On Masonic Education he said "I cannot over emphasise the tremendous need, if not the predominating need of educating our brethren generally in what Freemasonry really means."

In March, 1989 there was an International Masonic Conference in Melbourne. The Grand Master, M. Wor. Bro. Harold Williams delivered a paper on the topic "Masonry as an Organised Group to provide assistance to the Community". This paper was later repeated at both the Launceston Lodge of Research and at Kingston Lodge.

20. Fraternal Relations With Other Jurisdictions

It is a valued feature of freemasonry that it is spread all over the globe. But many brethren do not realise that recognition is not given lightly to other Masonic bodies. The landmarks of the order are carefully guarded. A system of exchange of Grand Representatives has been in operation for many years.

Standards adopted for recognition hinge on:

1. Legitimacy of Origin (formed by three other Grand Lodges).
2. Territorial Sovereignty (independent and self governing).
3. Monotheism (unalterable belief in one God).
4. The Volume of the Sacred Law (essential part of the Lodge).
5. Prohibition of discussion of Religion and Politics.

Recognition by the Grand Lodges of South Australia, New South Wales, and England are the first recorded for Tasmania. Relations with New Zealand were promptly formalised. The first foreign Grand Lodges to extend recognition were Italy and New York. Others listed by the end of the first year were Ireland, Wyoming, Utah, District of Columbia and the Grand Lodge Union of Germany.

There was some delay in having recognition formalised with Scotland. It came in 1893 along with Cuba, Spain and Oregon.

The establishment of a Grand Lodge in Queensland posed a number of problems and Tasmania did not grant recognition for quite some time.

There are records of fraternal relations with several Grand Lodges which no longer exist - Hungary and Lusitania. (The Grand Lodge of Hungary was formed again in December 1989).

Canadian Grand Lodges were prompt in establishing correspondence, British Columbia and Nova Scotia were listed in 1892 and New Brunswick, Prince Edward Island, Ontario, Alberta and Manitoba followed. For no obvious reason, relationships with Saskatchewan were not regularised until 1985.

The Grand Lodge of Tasmania currently has reciprocal relations with 105 other jurisdictions. In 1983 the Grand Master, M. Wor. Bro. Stanton appointed V. Wor. Bro. M.L. Yaxley as Fraternal Relations Officer. A set of guidelines has been prepared and issued to each Grand

Representative near this Grand Lodge. Grand Representatives are nominated by their own Grand Master but are actually appointed by the Grand Master of the Sister Grand Lodge.

An excerpt from the 1914 proceedings may give some insight into this aspect of the work of Grand Lodge.

"The Grand Master (M.W. Bro. Sir W.G.Ellison-Macartney) reported that a communication had come to hand from the Grand Lodge of England advising that representations had been made to the Mother Grand Lodge, by a new body of Freemasons in France, asking that their new body be recognised. The body was separate entirely from the Grand Orient of France and was pledged to adhere to those principles in Freemasonry which were regarded as fundamental and essential. The Mother Grand Lodge had assented to the establishment of fraternal relations and to the exchange of representatives. It had long been the desire of Masons in the "Old Country" to get into closer touch with their Brethren on the Continent. The Bible, which did not find a place in the Grand Orient, would henceforth be found on the altar and in the ceremonies of the new body. The Lodges would be opened and closed with an invocation in the name of the Great Architect of the Universe. Political and religious discussions would not be permitted and no attempt would be made to prevent any individual Brother from preserving his liberty of action and opinion. Only those Brethren who would be recognised as true Brethren by the Grand Lodge of England would be received in the Lodge. No doubt applications would be made to other Grand Lodges of good standing, to accord similar recognition of the new body".

On occasions our Grand Representatives near other Grand Lodges have visited Tasmania. These visits have given considerable pleasure to all concerned. Those clearly documented are:

1922 Ireland (R.W. Bro. Blair-White)
 1973 Mexico (York) (Wor. Bro. R.E. Dobson)
 1985 Colorado (Wor. Bro. R. Culver)

Tasmanian brethren have sometimes had the opportunity to visit the Grand Lodges that they have represented. e.g. R.W. Bro. Tas. Button (Japan).

The fact that a number of American brethren have contributed to our Masonic Centenary Medical Research Foundation is another illustration that freemasonry is a worldwide brotherhood.

Our Grand Representative near the Grand Lodge of Victoria, M.Wor. Bro. John Connell was the lead speaker at the Masonic Conference held in October 1989.

Two Grand Lodges were added to our list of recognised Grand Lodges in 1989. They were Hawaii which was established in 1989 and Uruguay.

CONCLUSION

It seems that we will always have arguments about when one decade ends and the next one commences. No doubt the same problem will occur at the end of the twentieth century and the beginning of the twenty first.

For our purposes a century of Masonic activity has been closed off at the end of 1989. Future historians can begin their studies of the second century of freemasonry by looking at the ceremonies of February, 1990 when M.Wor. Bro. Harold L. Williams handed over to the Grand Master Elect R.Wor. Bro. C. Bryce Ward. The details of the celebrations have been recorded in "The Tasmanian Mason". Historians will also find detailed records of the very colourful Special Communication which was held on June 30th, 1990 being the nearest available date to June 26th, on which day in 1890 the Grand Lodge of Tasmania was formed.