

About Harashim חרשים

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

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

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Contents

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

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

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

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

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

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

General correspondence

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

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The paper below was written by Robert Cooper and attached to the letter shown on the next page. ED

The Essence of Scottish Freemasonry

Recently there has been some discussion as the 'meaning' of Scottish Masonic Ritual, Regalia and Symbolism. On reading the Constitution and Laws of the Grand Lodge of Scotland (GLoS) one could be forgiven in thinking that there were no opinions on these subjects. The silence on the meaning of all aspects of Scottish Freemasonry not only in the Constitution and Laws but also in other official publications does not mean such opinions do not exist, quite the contrary. Why then are there no official explanations of *any* of the elements of Scottish Freemasonry? This question goes to the crux of what is Scottish Freemasonry.

The GLoS believes that Scottish Freemasonry is a framework in and around which individuals undertake their Masonic journey. This view is created partly by the history and origins of Scottish Freemasonry as well as the psyche of Scots in general. Without going into too much detail it is sufficient to explain that before the GLoS came into being in 1736 there existed a national network of Lodges, from at least 1598 if not earlier, the membership of which was comprised of stonemasons and non-stonemasons. There were Lodges the membership of which was entirely made up of stonemasons (for example, the Lodge of Journeymen Masons, No.8), Lodges which had no stonemasons as members (e.g. the Haughfoot Lodge) and Lodges that had both stonemasons and non-stonemasons as members (e.g. the Lodge of Aberdeen 1ter). These Lodges existed independently of each other and without any 'head-office' to direct them from a central point. This system was, and to some extent still is, well suited to the psyche of Scottish Freemasons (if not the population at large). The independence of Lodges before 1736 also translated into a significant degree of independence for Lodges



The Grand Lodge of Antient Free and Accepted Masons of Scotland

Charles Iain R. Wolrige Gordon of Esslemont Grand Master Mason

David M Begg CA Grand Secretary

Dear Sir and Brother,

TO BE READ IN OPEN LODGE

30 September 2014

Grand Lodge regularly receives requests for information regarding various aspects of Scottish Freemasonry in particular the "meaning" to be ascribed to various Masonic symbols. Many of you will be aware that the Grand Lodge of Scotland declines to do so and this is demonstrated by the absence of any opinion regarding Masonic landmarks, rituals, symbols, words, signs etc. within the Constitution and Laws of the Grand Lodge of Scotland.

The reason for this is that the Grand Lodge of Scotland has always held the view that Scottish Freemasonry provides a 'framework' through which an individual undertakes a personal journey and therefore no group of Freemasons, including Grand Lodge, has the power to impose a rigid view of the meaning of the various elements of Scottish Freemasonry.

However, Grand Lodge has not in the past ever explained why it, as a body, does not provide members with such explanations and therefore the attached paper '*The Essence of Scottish Freemasonry*' has been prepared with the explicit intention of detailing why a Scottish Freemason (or group of Freemasons) cannot, and should not, provide unequivocal interpretations of any aspect of Scottish Freemasonry. Brethren may hold their own opinions regarding the meaning of various symbols used or attached to Scottish Freemasonry, and there are various interpretations found throughout Masonic literature, however it must be emphasised that they are only that – an opinion by the author. Brethren are of course perfectly entitled to articulate their opinions however, Brethren should also exercise a good deal of caution and should not assume that any opinion, regardless of the source, has the authority or approval of the Grand Lodge of Scotland.

Attached is a copy of a paper entitled '*The Essence of Scottish Freemasonry*', by Brother Robert L. D. Cooper, which I would be obliged if you could draw to the attention of the Brethren of the Lodge. Copies may also be downloaded from the Grand Lodge of Scotland web site under the News Section headed '*Essence of Scottish Freemasonry*'.

Should you have any queries regarding the contents of this email or the '*The Essence of Scottish Freemasonry*' please do not hesitate to contact, in the first instance, Brother Robert L. D. Cooper, Curator, at: curator@grandlodgescotland.org Brother Cooper will also be able to provide copies of the paper on request.

Yours sincerely and fraternally

David M. Begg, CA
Grand Secretary



3/14

founded after 1736.

Unlike other Grand Lodges, which have, and use, a great deal more power and authority than the GLoS, it functions more as a facilitator and advisory body. This non-authoritarian method of governance is not known to exist elsewhere in the Masonic world and it has a direct impact on the nature of Scottish Freemasonry. First and foremost because participation in Freemasonry is a personal experience which differs from person to person the meaning of different aspects of Freemasonry can also differ from person to person. Although there may be a consensus among *some* Scottish Freemasons as to what any particular word or symbol *might* mean there can be other alternative explanations. The letter 'G' will suffice to illustrate this point. A Freemason who is a Christian by faith will usually interpret the letter 'G' as G_D but a Freemason who is a Muslim might well reject that idea because he cannot accept that G_D can be reduced to a mere letter of a human alphabet.¹ He will, quite often argue that the letter 'G' stands for geometric or perhaps geometry. For similar reasons a Freemason who is Jewish *might* argue that 'G' stands for goodness – the innate goodness within every human being. There are several other possible interpretations. Once the GLoS expressed an opinion as to the meaning of the letter 'G' it would become the *de facto* interpretation and therefore widely accepted by most Scottish Freemasons. If GLoS provided such interpretations it would, in effect, create a Scottish Masonic Dogma and which could be used to define Freemasonry as a religion – something that Freemasons have always rejected.

Scottish Freemasonry is therefore considered to be an individual experience, or journey, albeit one taken with the help, assistance and guidance of other Freemasons. The meaning and interpretation of Scottish Masonic Ritual, Regalia and Symbolism, for good reason, is not fixed and is left to the interpretation of the individual Freemason. This is one reason why Scottish Freemasonry remains unique in the world and long may it remain so.

Robert L D Cooper Sept 2014

G_D is used here in deference to our Jewish and Muslim Brethren who do not render G_D in the Christian manner.

Who is the better Mason?

October 2, 2014 by Tim Bryce

BRYCE ON FREEMASONRY

- The individual or a Lodge officer?

I have been wrestling with a conundrum lately regarding Freemasonry: Who is the better Mason, the person who is properly initiated, passed and raised a Master Mason and disappears shortly thereafter, or the Mason who becomes an officer of the Lodge? Let me give you my spin on it.

There may be many reasons why a Mason drops out of sight; first, his occupation may require him to work difficult hours or to cause him to move to another locale. As Americans, it is not uncommon for workers to move throughout the country. In my case, I have lived in eight different locations throughout the United States. I suspect I am not alone. The "Traveling Mason," as I call him, still respects the tenets of Freemasonry, but is not actively involved with the workings of the Lodge, either his Mother Lodge or as guest of another Lodge. Yet, he dutifully pays his dues as is required of him.

Another reason for not attending Lodge is perhaps he devotes more time to family activities or another Masonic body, such as the Shrine, Grotto, Scottish Rite, or York Rite. The culture of the Craft Lodge may be such, the Master Mason prefers attending these other bodies instead. In other words, he finds it more rewarding to attend these other bodies than a Craft Lodge. And if the Craft Lodge is mired in politics or incompetence, the Master Mason will likely look elsewhere to invest his time.

There is also the possibility a member may have joined, become disenchanted with all of Freemasonry and dropped out of sight. This is likely the cause for the members dropped from the rolls each year

under the category of "Suspended; Non-Payment of Dues." Even under this scenario, it is unlikely the person will totally dismiss the obligations he took and the Masonic lessons he learned.

Regardless of the reason for dropping out, if the Master Mason learns the lessons of Freemasonry, takes them to heart, and uses them in his walk through life, be it at home or in business, than he is a True Mason, regardless if he has paid his dues or not.

As to the Masons who are officers, let us first consider the purpose of the Craft Lodge, which is to initiate new members, and to provide a venue to discuss Masonic related topics for the betterment of the Craft (aka, "Masonic Education"). There is also the matter of managing Lodge finances and assets, such as the Lodge building. This means, Lodge officers have three primary responsibilities:

Proficient in Masonic ritual (the three degrees), as well as addressing the topic of membership. Of course, people join of their own free will and accord, but the officers should consider alternatives for communicating the virtues of Freemasonry to the public; e.g., an open house, recognizing a person or organization for their work, assisting a school or charity, etc. If the officers are not proficient in ritual, or in addressing membership, they are not doing their job competently.

Providing Masonic Education, including such things as history, morality, charity, or contemporary subjects, such as how to use the Internet, computers, financial planning, etc. If the officers are not doing this, they are not doing their jobs competently.

Managing finances and assets. Maintaining the Lodge building and furniture is one thing, managing the finances is another, and something commonly overlooked in many Lodges. There is no excuse for not preparing an annual audit of finances, and a budget for the new year, not unless they do not know how to perform such tasks. Lodge officers have a fiduciary responsibility to do such things as financial planning and prepar-

ing feasibility studies. If a Lodge appears to be in financial decline, it is up to the officers (and hopefully a finance committee), to determine how to raise income (such as an increase in membership dues) or lower expenses. If the officers are not doing this, they are certainly not doing their jobs competently.

Then again, I have seen far too many Lodges where a person becomes an officer for the wrong reason, such as to simply earn a Past Master's apron and to be called "Worshipful." Such people are in it to win accolades as opposed to truly serving the operations of the Lodge (something they are not qualified to do). Progression through the line is not a right, it has to be earned. If the person is not qualified to assume the office, he could cause considerable problems and, as such, he needs to be properly trained to assume the position, just like any other job.

In theory, the Craft Lodge is supported by the Grand Lodge who provides assistance in teaching the three primary responsibilities. However, if the Grand Lodge becomes overbearing, then the Craft Lodge will likely be encumbered by bureaucracy which is essentially no different than big government becoming intrusive in the lives of business and the individual. The Grand Lodge should serve the Blue Lodge, not the other way around.

So, who is the better Mason; the individual or the Lodge officer? Although I have known a handful of good Lodge officers over the years, professional people who know what they are doing, I have seen far too many not take their responsibilities seriously, are unqualified, thereby becoming detrimental to their Lodge and Freemasonry overall. In my mind, the True Mason is the person who has learned his Masonic obligations, implemented them in his walk through life, and respects the precepts of the fraternity. It is certainly not the person who dresses up in a tux, marches around the Lodge room, and practices politics for personal glory.

Freemasonry is a fraternity, not a club. It is a beautiful logical concept that is often physically implemented poorly.

Keep the Faith!

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Tim Bryce is a writer and the Managing Director of M&JB Investment Company(M&JB) of Palm Harbor, Florida and has over 30 years of experience in the management consulting field.

He can be reached at timb001@pmainstreet.com

Michel Jaccard is the 2015 eminent Lecturer for the ANZMRC 2015 tour. The ANZMRC sponsor an eminent Masonic researcher and lecturer once every two years. Below for your information is a Bio of Michel. ED

Curriculum vitae of Michel Jaccard



General information:

Michel Jaccard, Physicist
EPFL, Ph.D., born
1.05.1950 Married .

Professional Career

MJ graduated in physics at the Swiss Federal Institute of Technology in Lausanne (www.epfl.ch) in 1973 and was awarded a doctorate in biophysics in 1978; this was supplemented by a master's degree in the biology of human nutrition from the Faculty of Medicine in Nancy (F) and by a postgraduate executive management course (Change Management, PED from the IMD). After completing postdoctoral research at the Research Center of Nestlé, he was employed as R&D Senior

Project Leader at Nestec and was responsible for Nestlé's foreign markets – as an expatriate – and in Switzerland. In 1985 he joined the Senior Management Team at a large food production center and occupied the post of R&D and Quality Manager, implementing QA (ISO 9001) in 1994.

In 1995 he was appointed Director of Academic Affairs (EPFL Senior Management team) and in 1996, also French administrator of the EURECOM Institute of Telecommunication (<http://www.eurecom.fr/en>). In 2000, he joined the staff of the ETH-Board in Zurich. Head of communication, he developed the concept of Technical competence centers to promote the economic benefits of the Swiss metropolitan regions.

As Director of International Affairs and Accreditation, he came back to EPFL at the end of 2005, and implemented its Quality Management System. Lecturer at the EPFL College of Management and Technology, he has been teaching *Quality Management, performance and social responsibility* since 2007 and published at the request of the ISO Grand Secretary in Geneva (CH; <http://www.iso.org/iso/home/about.htm>) *The Objective is Quality*, CRC Press (2013). He will be fully pensioned on April 1st, 2015.

Michel Jaccard is an international expert of the French Commission of Engineering degrees (<http://www.cti-commission.fr/spip.php?page=sommaire-en>), respectively of the French Evaluation Agency for Research and Education (<http://www.aeres-evaluation.com/>), and was member of the committee of the Swiss Society of Evaluation until 2014 (<http://www.seval.ch/en/index.cfm>)

Although a successful scientist and engineer, Michel Jaccard has a unorthodox hobby, closely related to Néoplatonic applied philosophy and symbolism: the traditional art of Astrology, since 1969...

Masonic Path

As a child, Michel Jaccard was already fascinated by the realms of legends, tales, myths and symbols. This explains why he joined early the Craft in 1971, barely 21 years old; he obtained the degree of Master Mason in 1975. His Mother Lodge is Liberté (in Lausanne, no 21, 1871) of the Grand Lodge Alpina of Switzerland. He became Worshipful Master of his lodge in 1985 and integrated the Higher Degrees of the AASR in 1986. He has presently reached its last degree of Inspector General (33°). As a member of academic circles, Michel was interested in masonic research and joined the Research Group of the Grand Loge Alpina of Switzerland soon after its creation. He took successively the posts of President, Redactor in Chief of the magazine *Masonica* and is presently its webmaster. He also led the publication project of the "*Guide of the Freemason*", a textbook aimed to give a comprehensive information to Craft members on Freemasonry, first in French, then translated in German and Italian. Michel Jaccard published numerous research articles in *Masonica*, in the *Alpina Magazine*, but also in the *Journals of the Research lodges of the Grande Loge de France (Jean Scot Erigène)* and of the *Grande Loge Nationale Française (Villard de Honnecourt)*, as well as the corresponding lectures.

The following from Phil Ivamay in NZ. Does this deserve some sort of discussion? ED

The Elephant in the Room (or Lodge)

Lets talk about the elephant in the room...

We are shrinking and shrinking fast – that's not the worst of it – we are going to shrink faster yet...

The definition of stupidity is doing the same thing and expecting different results.

Just over 100 years ago there were 7000 freemasons in New Zealand (7221 in 1905) – today there are once again 7000 freemasons (7400 in 2014 down from 13000 nine years earlier in 2005).

The difference being in 1905 there were 146 lodges today we have 243 – the same number of members but a 100 or 66% lodges more...

The simple fact is that we have far too many lodges for the number of shrinking (and I don't mean waist lines) brethren.

The answer is not to come up with strategic plans etc. – which has all the hall marks of shifting deck chairs on the Titanic - but to go further & radically alter what we do.

We current masons are the caretakers of the craft, we do not 'own' the craft and it 'owes' us nothing.

Is our lasting gift to the new mason to be one of getting them to call in the auctioneers to stave off the debt collectors?

In the last 4 years insurance costs have increased over 400 percent and rates continue to rise; couple this with the ever decreasing number of members and it is no wonder that dues and capitation are increasing alarmingly.

IMHO (and for those that do not know what that means – then this letter is for you!) the

way forward is to get out of owning buildings and to cut the number of lodges by **at least** half...

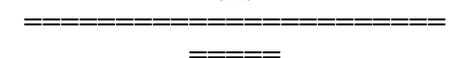
I would suggest that lodges merge rather than members joining an existing seemingly strong lodge. I say this because it is a fresh start where the old 'We've always done it that way' does not apply, that dissenting members have their vote (one) as does every other member (one) regardless of rank, and it gives the new entity a new name, a new number and a new direction where if you want to replace emulations with meals, or guest speakers, or cinema visits, or re-enactments, or lodge meetings in the open air then you can.

The lodge is **not** the building – the lodge is the **temple of man**, it's the inner temple that we are growing as the outer shell ages. Let's concentrate on building a superstructure alright, but one not made with hands...

Would it not be far more attractive a proposition for a new prospect to join a large group of men enjoying each other's company and philosophising on the meaning of life than for that same man being shunted straight into office to make up the quorum so that a meeting can be held.

To me the answer is obvious; we can either make the changes while we are in control of the situation or have the changes thrust upon those of us unlucky enough to be left to tidy up the mess left behind...

The Order of the Free Gardeners



As most TFTEM readers would know over the last 350 years there have existed many fraternal organisations that appear to be similar to Freemasonry in their forms and functions. Fraternal organisations such as the Inde-

pendent Order of Odd Fellows, The Forester's and the Druids have existed for hundreds of years and the extent these fraternal organisations were influenced by Freemasonry, and vice versa, is still a contentious area of debate.

One fraternal organisation that has possibly been in existence for over 400 years, and which displays marked similarities to Freemasonry, is that of the Order of the Free Gardeners. The Free Gardeners are Scottish in origin and may have been meeting as early as 1602, although the earliest conclusive record, a minute book from Haddington, East Lothian, dates from 1676.

In Scotland during the 1600's the formal palace gardens of the Royalty and nobility began to be copied by the landowning classes, often to the disadvantage of the local villagers. Renaissance architecture, formal gardens, sun dials and garden follies became respectable pursuits for the country gentleman. This increased interest in classical landscape gardening and formal garden design necessitated a skilled labour force that was able to construct, maintain and upkeep the ever growing number of horticultural wonders. Bro Bob Cooper suggests that, "...the formation of the Order of Free Gardeners roughly coincides with wealthy landowner's new found interest in landscape design and their employment of a large number of working gardeners..." (Cracking The Freemasons Code, p. 162)

Lodges of Free Gardeners admitted gentlemen "speculative" gardeners into their assemblies but for a higher fee than that paid by the gardeners. The gentleman members gave the Lodges an air of respectability whilst the lodges assisted the gentlemen gardeners with practical skills, advice and seedling stocks. Another crucial aspect of the Free Gardeners ac-

tivities was the collection of funds for the support of distressed members and their dependants.

The ritual of the Free Gardeners appears to have evolved in a similar fashion to Freemasonry with a new member being initiated with a fairly basic ceremony, but over time this developed into an elaborate three-degree system with peculiar words and secrets restricted to each. Free "Gardenery" begins at the Garden of Eden, with Adam as the head Gardener, then follows the 4 rivers that flowed from Eden; the Pison, Gihon, Hiddekel (Tigris) and Euphrates and concludes with King Solomon as the Master Gardener. (Free Gardeners have a wonderful gibe at Masons – only they have the true secrets of KST because they stayed behind to tend the Gardens of Solomon after the Masons had left).

The Free Gardeners were dedicated to mutual support, horticultural practice and knowledge, and rites imbued with moral lessons and esoteric knowledge contained in gardening metaphors. But by the mid 1900's the Order struggled to maintain these tradition activities in part due to various Friendly Society Acts and the development of State welfare. Left with just their ceremonies the Order began to fade so that by the end of the Twentieth Century the Lodge of Free Gardeners that met here in Melbourne was one of the last Free Gardeners' Lodges in the world.

Portrait of an Unknown Freemason – William Farquharson Lamonby

The portrait below is from the BBC Website; section called "Your Paintings", and is entitled "William Farquharson Lamonby" (1839–1926) painted by



James Clarke Waite. The description accompanying the painting states; "This unknown Freemason is wearing two Masonic medals, or jewels. The one on the left indicates that he has served as master, or ruler, of a lodge, and the one on the right shows that he served as First Principal, or Ruler, in the Royal Arch, another Masonic order."

However, for Victorian Freemasons this portrait is not of an unknown Freemason for during the 1880's William Lamonby became very influential in Victorian Masonic affairs. Lamonby was born in England in 1839 and became an active Freemason and journalist, publishing in 1881 his first book, "Craft Masonry in Cumberland and Westmorland 1740-1879". He rose to the rank of a PPSGW – EC.

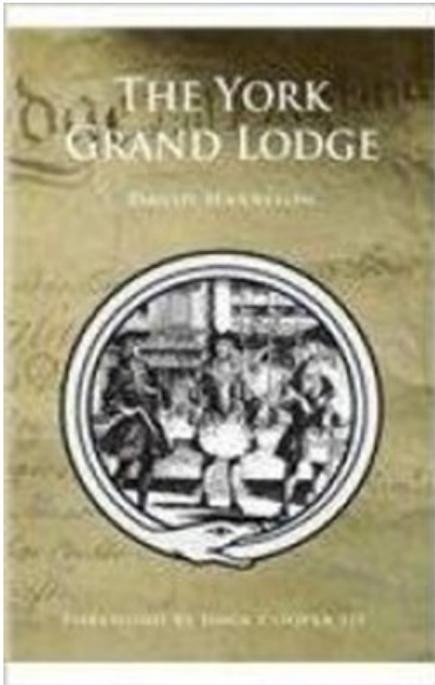
Lamonby arrived in Victoria in early 1882 to take up a position with Argus newspaper and stayed in Victoria for 10 years and played a large part in the Masonic affairs of the State. During his time in Victoria Lamonby became a member of the Combermere Lodge (E.C.) and was the driving force, founder and first Master of Gordon Lodge 99 (2112 EC).

I suggest to you that this portrait of Lamonby was painted here in Melbourne in 1880's, and that this is what the first WM of Gordon Lodge looked like at the time of (Continued on page 12)



Book Reviews

Wednesday, October 1, 2014 - 11:15 [Reviewed by David M. Kinchen](#)



If you visit the United Kingdom, be sure to include the northern city of York on your itinerary. I visited the ancient Roman city in 1979 and was enthralled by its setting at the confluence of the Ouse and Foss rivers and its architecture, including the York Minster and the remnants of the walls and gates like Micklegate.

I think only Chester, which I also visited, rivals York for its Roman heritage. And, while you're in York, don't forget to visit the Shambles, a picturesque street of overhanging buildings, that was once an open-air slaughterhouse! en.wikipedia.org/wiki/The_Shambles. Every tourist in York has to be photographed in the Shambles!

For more about York: en.wikipedia.org/wiki/York Smallish (about 130,000 people) York has never been intimidated by the giant city in the south of England, London, and this pride extends to its role in the history of British Freemasonry. Historian David Harrison, whose books on Freemasonry I've regularly reviewed, tells this story in a new quality paperback, "The York Grand Lodge" (Arima

Publishing, Bury St. Edmunds, Suffolk, England, 144 pages, illustrations, appendixes, index, \$16.00, available from Amazon.com).

Like all of Harrison's books, the story of the staunchly independent Grand Lodge of All England at York, is both scholarly and readable. Harrison is a Mason; I'm not, but I'm fascinated by secret societies and alternative styles of living like the Amish, Quakers, Shakers, Mennonites, Mormons, etc. and by "Utopian" communities like Brook Farm, Amana, and New Harmony. "The York Grand Lodge" also appealed to my interest in historical disputes.

The London-based United Grand Lodge of England (UGLE) prevailed, but, as Harrison points out, the York Grand Lodge may have survived longer than originally thought and it also influenced that other northern lodge of rebellious Freemasons, The Wigan Grand Lodge. (for my Nov. 21, 2012 review of Harrison's book "The Liverpool Rebellion and the Wigan Grand Lodge": <http://www.huntingtonnews.net/49829>)

Remnants of the Yorkists and their approach to Freemasonry have surfaced in the 21st Century, as Harrison points out on pages 120-122 in the conclusion of his entertaining book.

To clarify the differences in the U.S. between the York Rite and the Scottish Rite, I emailed Harrison. Here's his reply:

" Scottish Rite is divided into the northern and southern jurisdictions in the US, they have 33 degrees.

The York Rite is more of a collection of Masonic approved rites and orders such as the Royal Arch, Knights Templar and Mark degree. Again it's a US body.

Some Masons are so keen they do both 'pathways': they progress from the normal blue or craft lodges (the three main degrees) to enter other orders or grades. Albert Pike was a member if the Scottish Rite Southern jurisdiction - a 33rd degree Mason."

* * *

Who is Albert Pike, you ask: According to Wikipedia, "Pike published a book called [Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry](#) in 1871, of which there were several subsequent editions. Pike is still regarded in America as an eminent and influential Freemason, primarily only in the Scottish Rite Southern Jurisdiction."

Pike (1809-1891) was a native of Boston, MA who joined the Confederate Army in the Civil War after long service in the U.S. Army. He reached the rank of brigadier general (one star) in the Confederate Army.

Here's what Harrison has to say about his new book:

"The York Grand Lodge book was a pleasure to research; I visited the ancient city of York in northern England a number of times and I wanted to visit the places that the York Masons of the eighteenth century visited, places like the Punch Bowl tavern and the Merchant Adventurers' Hall. It was an honour to research the York Grand Lodge manuscripts, examine the Jacobite links of some of the Grand Masters and look at the Knights Templar ciphers. I thoroughly enjoyed writing the book, and I hope you enjoy reading it."

I certainly enjoyed reading Dr. Harrison's latest book and I think many readers will find it informative and enjoyable. This applies to Masons and non-Masons alike.

David Harrison

About the Author

David Harrison successfully defended his Ph.D. on the history and development of English Freemasonry at the University of Liverpool in March 2008. The Ph.D. dissertation became his first book, "The Genesis of Freemasonry," which was published by Lewis Masonic in 2009. Since then Harrison has written and published numerous works on the history of Freemasonry, his latest being "The York Grand Lodge."

Paperback: 144 pages

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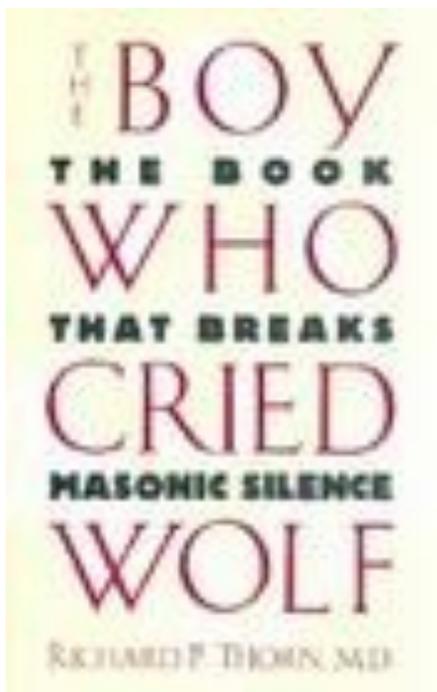
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Price around \$16

The Boy Who Cried Wolf.

By Richard P Thorn MD



While history reveals numerous attacks against Freemasonry since its founding, some of the most potentially damning assaults in this century have been launched in the last two or three years. Religious leaders, such as Ron Carlson and Pat Robertson, have singled out the Order for attack. Basing his premise on a misrepresentation of Masonic texts, Carlson has convinced many of his followers that Freemasonry is rooted in heresy. Masons, who have traditionally chosen to remain silent in the face of criticism - no matter who the detractors were, what their motives were, or the stakes involved - have generally proved to be an easy target. In *The Boy Who Cried Wolf* Richard P. Thorn, M.D., shows that the current charges against Masonry come not from ignorance but deliberate misrepresentation. And he is convinced that it is the duty of Freemasons not to turn the other cheek this time but to set the record straight. Using the same texts on which Carlson bases his accusations, Dr. Thorn demonstrates, point by point, how the material has been deliberately manipulated and misquoted to denounce the Order. Thorn proves that conflicts between Freemasonry and religious beliefs are pure fabrication. He unequivocally refutes such nonsensical and fraudulent charges (which have unjustly garnered attention in recent times) as Freemasonry was instituted as a religion; it has its origin in the Mystery cults, and its

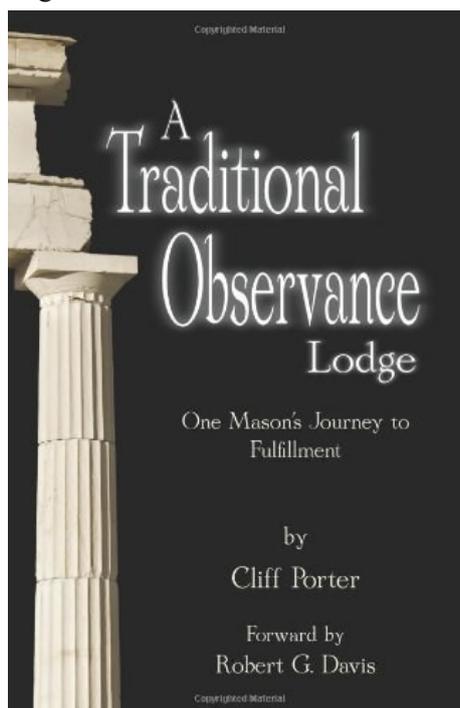
members are taught to practice sun worship, nature worship, and astrology; it is a secret society; and Freemasons believe that good works are a substitute for faith in a Supreme Deity. Dr. Thorn ably demonstrates through his compassionate defense that Freemasons are commanded to act in a spirit of reconciliation rather than division, following the Masonic principles of Brotherhood, Relief, and Truth.

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A Traditional Observance Lodge

By
Cliff Porter

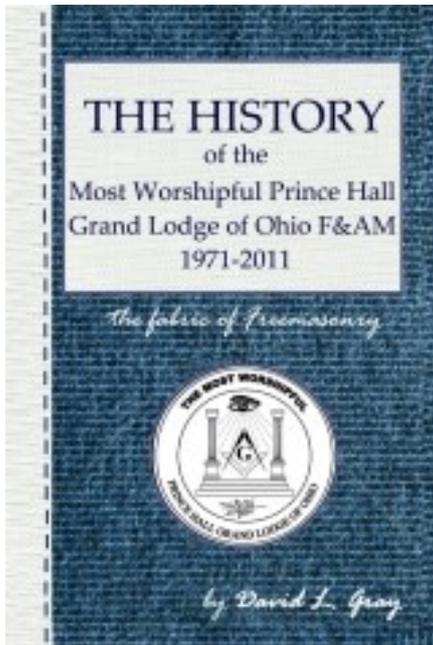
The author's home lodge is different. They suffer from higher than 100% attendance, men wait periods of longer than a year to get initiated, they have never lost a single Entered Apprentice, they have nobody on the roles who is NPD or has been dropped for NPD. Men arrive on lodge days at 8:00 a.m. and are often reluctantly leaving for home near midnight or 2:00 a.m. Their dues are high by American standards, the background check is rigorous, and the initiations are solemn and serious. Every lodge meeting is treated as an event and cele-



brated as such. Dinner is treated as a feast with all its positive connotations. Freemasonry is celebrated in every aspect of the lodge. From the artwork, the furnishings, the set up and the atmosphere; all aspects of the lodge meeting are intentional and meant to create an experience.

The Lodge is a Traditional Observance Lodge or T.O. Lodge as it is called by some. Like all labels, the Traditional Observance label has caused fear and fright, anger and frustration, confusion, and edicts. It has also helped to define the practices that make the author's lodge one of the most successful lodges in the United States by any standard one might choose to measure it. This book does not claim to provide a Masonic magic pill for the ailing lodges of the world. Nor does it claim in any fashion or form that the way this author's lodge operates is the only way or the best way to operate. What this book does is explain the the Traditional Observance model and encourages ideas in the area of increasing the lodge experience and allowing quality to become the watchword over every aspect of Freemasonry. The writings contains a mixture of personal experiences, practical advice, and real life examples for creating a Traditional Observance lodge or increasing your lodges fulfilment
 Around \$16 Amazon.

[Quatuor Coronati Lodge No. 2076](#) has announced that it will host a Masonic conference at Queens' College in Cambridge to celebrate the 300th anniversary of the founding of the first Grand Lodge. The conference will be held from September 9 to 11, 2016. The members of QC2076 are seeking out papers on the subject on the history and development of Freemasonry, in particular, of Freemasonry in England. It looks to be a real interesting conference from the premier research lodge in the world. 2017 is going to be a very busy year.



History of the Most Worshipful Prince Hall Grand Lodge of Ohio F&AM 1971-2011
The Fabric of Freemasonry
 Authored by Mr. David LaMonte Gray.

The History of the Prince Hall Grand Lodge of Ohio F&AM (1971-2011):

The Fabric of Freemasonry is the fifth official instalment on the history of this Grand Lodge.

Although title denotes a specific scope of 1971 to 2011', the author David L. Gray begins this work as he began his last in 'Inside Prince Hall', by examining the early history of Prince Hall Freemasonry and Prince Hall the man before he enters into giving a historical sketch of the Prince Hall Grand Lodge of Ohio from 1849 to 1970.

Unique historical insights in this book include a long needed correction of Harold Van Buren Voorhis' assertion that in 1813 members of Hiram Lodge No. 3 of Rhode Island set sail for

Liberia. In addition this book includes new information on the likely birth place of Prince Hall.

Writing during a post-Civil Rights and post-Segregation period, the author gradually moves away from the racial tension that Charles H. Wesley found, in the last history book of this Grand Lodge, was most on the minds of Blacks. Gray finds that other social ills weighed heavier (as demonstrated in the allocutions of the Grand Masters) on the minds of the craft. Another theme new to this history is the emphasis on financial progress in the Grand Lodge, which was not a central focus of pre-Integration administrations.

Concerning the title, a 'fabric' is the material that a seamstress makes things out of. In the instant case, Prince Hall Freemasonry in Ohio is what Freemasonry is made of - what it's all about. That is to say that, she is the Mother, Grandmother and Great Grandmother of nearly every Prince Hall Grand Lodge to the north, west, and south of it, and she is a bright example of Masonic leadership and conservatism throughout the world. She is the Fabric of Freemasonry. Every stitch in a garment may not be flawless, but when it all comes together it works perfectly and serves its created purpose. That's the story and the history of Prince Hall Freemasonry in Ohio.

Inclusive, Well-documented, Well-written, and full of interesting intersects that the Prince Hall Grand Lodge of Ohio had with society and other Grand Lodges; this book is must have for all students of Black American history, Masonic history, Ohio history, and fraternal history.

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Binding Type: US Trade Paper
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Color: Black and White.

Ed Note. Further to this review a section of a previous work edited by Tony Pope can be found here: <http://www.phaohio.org/mwphgloh/histfile.html>

A burglar broke into an old past-masters house one night. He shined his flashlight around looking for valuables, and when he picked up a VCR to place in his sack, a strange, disembodied voice echoed from the dark saying,

"Jesus is watching you." He nearly jumped out of his pants !! , clicked his flashlight out and froze. When he heard nothing more after a bit, he shook his head, promised himself a long vacation after his next big score, then clicked the light back on and began searching for more valuables.

Just as he pulled the stereo out so he could disconnect the wires, clear as a bell he heard, "Jesus is watching you." He freaked out, he shined his light around frantically, looking for the source of the voice. Finally, in the corner of the room, his flashlight beam came to rest on a parrot...

"Did you say that?" he hissed at the parrot.

"Yep," the parrot confessed, then squawked, "I'm just trying to warn you."

The burglar relaxed. "Warn me, huh? Who the heck are you?" "Moses," replied the bird. "Moses?" the burglar laughed. "What kind of people would name a parrot Moses?."

The bird promptly answered, "Probably the same kind of people that would name a 160lb Rottweiler Jesus."

Presidents Corner



PRESIDENT'S COLUMN

Greetings to all readers of Hara-shim

Time does march on and we are now well into the 2015 year enjoying, I trust, our freemasonry. This year, being the off-year between ANZMRC Conferences, we have our Travelling Lecturer coming to address most of our Affiliate Lodges and Study Groups, plus some of our Associate member groups, to educate us with his presentations on Freemasonry as experienced in Continental Europe.

Issue 66

The planning is well in hand to bring WBro Michel Jaccard from Switzerland to Australia and New Zealand, via South Africa and returning via Singapore and Hong Kong. Our Editor has an excellent profile article about this eminent research Freemason in this issue, (see page 5) so I shall say no more here, except to urge our Australasian, Johannesburg, Singapore and Hong Kong readers make the effort to listen to his presentation when hosted by your local Research Lodge.

It is with much pleasure that we welcome two new Associates into our world-wide family – the Southern California Research Lodge (USA) and the Quatuor Coronati Research Lodge Bayreuth (Germany). We look forward to fostering fraternal contacts to a mutual advantage to both them and us.

Colin Heyward, President
ANZMRC

2 March 2015

(from page 7)

the founding of the Lodge in 1886. Also, that the past master's jewel he is wearing is that of the Gordon Lodge. Why do I say that?

Well the artist, James Clarke Waite (1832-1920) was born at Whitehaven, Cumberland, England, became well known in the north of England before he settled in London during 1869, exhibiting many works over the period. He was eventually elected a member of the Royal Society of British Artists in 1873.

In 1886 Waite arrived in Melbourne, held his first exhibition of thirty works in November of that year and became the leading portrait painter in the State. His paintings commanded high prices in the 1880s and 1890s when he was noted for his "conscientious work and quiet style". He appears to have stayed in Australia, and died at Woollahra, Sydney, of bronchitis on 8 August 1920, aged 88.

Among Waite's early commissions here in Victoria were portraits of the architect Joseph Reed and Sir William Clarke. Yes Waite was the artist who painted the famous portrait of the first Grand Master of the UGLV, which still hangs inside the front doors of the Dallas Brooks Centre.

Given that Lamonby was a figure of influence in the Provincial GL of Victoria (EC), the fact Waite painted the portrait of Clarke suggests he came into contact with Lamonby at this time, and that this portrait of Lamonby was painted here in Melbourne sometime between 1886 and 1891.

Lamonby returned to London in 1891 and continued his Masonic activities until his death in 1926 at the age of 87 years. Upon his return to England MWBro Lamonby was conferred the rank of Past Deputy Grand Master of the UGLV by Grand Master Sir William Clarke.

Portrait of an unknown Freemason indeed! Brendan Kyne Gordon Lodge (99) The Victorian Lodge of Research (218)

How do we look at time?

By Harvey Lovewell

In 2008 I wrote and presented a paper as a Kellerman Lecture on Freemasonry and the Calendar. I have been fascinated of the use by man and Freemasonry, of the word TIME and Masonry's varying measurements of it.

There are, within Freemasonry, a number of references to 'Time' and paramount amongst these is the phrase "Time Immemorial". There is also a phrase which comes from the address to the Master on his installation and refers to 'when time, with you, shall be no more'.

But first, Time 'Immemorial'; everyone knows what it means, don't we? But few are able to define it. It could mean 'within living memory'-'since time began' or even 'before time began'. It could mean within some legally stipulated period or the beginning of some particular era, organization or philosophy. Any of these answers could be right.

According to Webster's Dictionary Time immemorial is defined at law as a time beyond legal memory formerly fixed by English Law as the beginning of the reign of Richard the 1st in 1189 so legally, time immemorial is, in 20 15: 826 years old. .

But to have a clearer understanding of time we must first look at the nature of time. Firstly it is the only resource used by man which, at any given moment we can have too much of and not enough of. It is the only resource used by man which

can, at any given moment be both used and abused.

It is the one thing which utterly and totally pervades everything we do and say and everything we are. It has more effect on our everyday lives than anything else.

When we consider the phrase 'before time began' the human has some difficulty, for we all like to have all things within certain limits. In other words, all things, to maintain balance and normality, must have a beginning and an ending.

Try to imagine that if we wound the clock back to where time began we would never get there nor could we imagine that time would or could end but we can define those limits. Science has, but in years measured in the Billions. The solution lies within our conception and measurement of time.

Many thousands of years ago our ancestors had only one reckoning of time; it was either day or it was night and they probably didn't have the words to describe it for all that they could do was grunt at each other in what would be termed the language of the day. Their main occupation in life would have been in the killing of each other for food and the hunting and killing of beasts for food and clothing.

But as he progressed towards civilization he began to measure the time by the passage of the sun, moon, stars and seasons. He learnt to cultivate and harvest crops and he started to migrate across the surface of the Earth in search of better areas where he could both hunt and farm. He probably was not greatly concerned with the passage of time. He certainly had no means of measuring it.

After many years civilization had progressed to that stage humans could comprehend that there was a definite pattern to the move-

ment of the sun, stars, moon and planets and the early astronomers were not only able to measure these patterns but also predict their movement. They began to set certain standards to the measurement of time.

The earliest system devised for measuring time was called a gnomon. It consisted of a stick which was stuck in the ground to measure the shadow cast

The Egyptians invented the water clock. This device measured the flow of water through a constricted pipe within a certain period. It was known as a clepsydra .

The Chinese around the Shang Dynasty, 1600 BCE divided the day into two 'Ch'u' which started just before dawn and went to Midday and Cheng which went from midday to just after Dusk. At this time they used a water clock or Clepsydra. The measurement of time was a problem faced by all humankind.

In early Chinese history different calendars were used and as you would be aware the years were and are still represented by animals. The study of Chinese calendars is a subject complex and far to much for this short paper.

The latter hour glasses were based on the same principle but used fine sand. The Egyptians were the first to have sundials and they were the first to develop a calendar and the 24 hour day.

They were, of course, not the only ones to invent calendars. –The Roman Republican calendar was developed under the 2nd King of Rome, Numa Pompilius about 700 BC. This calendar had been changed from a lunar calendar of thirteen months to a solar calendar of twelve months. It was this king who gave the months their names after a variety of Roman and Pagan Gods. Two of these names were later changed.

There were great difficulties with

the early calendars because the earth revolves around the sun every 365.25 days or thereabouts. It was Julius Caesar who decreed that an extra day be added every four years and this has come down to us as a leap year. This calendar was known as the Julian calendar and the month of Quintilus was renamed July as a memorial to these reforms in 44 BC.

In 7 BC the emperor Augustus made some adjustments by changing the length of some of the months and renamed the months of Sextillus to August in his memory. Two other Emperors, Caligula and Domitian changed the names of September and October but after their deaths they reverted to their original names. The months of September, October, -November and December indicate that a ten month year was once in vogue.

For the next 1600 years there was even greater confusion regarding calendars because it was all getting out of kilter. Enter Pope Gregory the 13th and the Gregorian calendar.

The root of the problem was this; the year began, or it was supposed to, at the time of the Spring Equinox, March 21st.

The earth does not travel around the sun every 365.25 days. It's actually 11 minutes short of that period so by 1582 the year began 11 days ahead of the equinox. To solve the problem they simply removed 11 days and changed the beginning of the year to the 1st of January. Not everybody liked it, especially the English but eventually all the European States and Kingdoms adopted it.

It took another 150 years before England adopted the Gregorian calendar in 1752 and it was in that year the system of changing

the date was altered from midday to midnight. Astronomers however, maintained this midday change of date until 1925.

But they still hadn't got their sums right and further adjustments were needed. Leap year was the problem. Every 400 years they had to drop one out so it was decided that any century which could not be divided by four should not be a leap year. Hence the years 1700, 1800 and 1900 were not leap years but the year 2000 was. Even this needs to be adjusted every 4000 years.

The development of the measurement of time, however, was progressing. No one knows when the first clock appeared but the oldest clock in existence is in Salisbury Cathedral and dates from 1385 although there may have been others as early as 1290.

In 1582 Galileo noted the characteristic timekeeping properties of the pendulum and attempted to apply it to clock mechanism. It was, however, Dutch astronomer Christiaan Huygens who was responsible for its application as a time controller in 1656.

Time was, in those days, really not of the essence except to astronomers and navigators. For many years prior to this navigators could easily determine their latitude but longitude was a major problem because the measurement of time was not accurate enough.

In 1704 the English Admiral Sir *Cloudesley Shovell* was heading home with a fleet of five ships from Gibraltar after having given the ships of the French fleet a bit of stick. The autumn overcast made the determination of the fleet's position very difficult. One sailor carried out his own brand of navigation and for the sake of saving the fleet told the Admiral where he was. He knew that this

was a capital offence and the sailor was hanged from the yard-arm that same day. During the night the fleet ran aground on the Scilly Islands and four of the five ships sank.

No one was able to say to the admiral 'I told you so' for there were only two survivors from the admiral's ship. Altogether 1647 sailors and troops drowned. One of those who survived was the admiral who was washed up on a beach in southern England. A woman scavenger admired the emerald ring on the admiral's finger. She couldn't get it off so she cut off his finger and he bled to death right there on the beach. So the story goes.

To find his position by celestial observation the navigator used certain formulae as they apply to spherical trigonometry. It involved the solving of problems of the PZX triangle which was a triangle with curved sides. To do this the navigator required a nautical almanac, a sextant and the exact time.

Many types of clock were tried, even pendulums, but they all proved to be worthless. In 1714 a clockmaker by the name of John Harrison was awarded £20,000 for his invention of the chronometer even though it took nearly his whole life to get the money. He made four chronometers, one of which still works, and they are all in the Greenwich Observatory in London. They were all about the size of a small refrigerator. Later early chronometers were much smaller and were the wind-up variety. Occasionally these early chronometers would stop and the navigator, to reset the time required an almanac, a number of days and nights with clear skies and his exact geographical position. By observing the transits of selected stars as well as the sun

and moon he could then determine the time.

In port this was not too much of a problem because a cannon was usually fired from the local garrison at noon. In some places a time-ball or flag was used. A time ball exists on Observatory Hill in Sydney and ceased operations in 1984. It was reactivated in the Bi-Centenary Year, 1988 when the observatory became an astronomical museum. This time-ball was raised to the top of a pole at five minutes to one each day and is dropped at exactly 1:00 PM every day.

To appreciate further the nature of time we can look at some parts of the VSL and in particular Ecclesiastes.

This is probably one of the most difficult books to read. Whilst the language is dramatic it's somewhat cynical, depressing and fatalistic. It starts off with the words 'Vanity, Vanity, all is Vanity. A little further on we read that there is nothing new under the sun and the author states that everything, but everything is pre-ordained and there is nothing that anyone can do about it. From Ecclesiastes comes part of the Masonic funeral service and that passage which implores us to remember our creator in the days of our youth. But through this book of gloom and doom there are some rather beautiful passages and one of them refers to time. It is in Chapter 3.

For everything there is a season, and a time for every matter under heaven;

A time to be born, and a time to die;

A time to plant, and a time to pluck up what is planted;

A time to kill, and a time to heal;

A time to break down, and a time to build up;

A time to weep, and a time to laugh;

A time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together;

A time to embrace, and a time to refrain from embracing;

A time to seek, and a time to lose;

A time to keep, and a time to cast away;

A time to rend, and a time to sew;

A time to keep silence, and a time to speak;

A time to love, and a time to hate;

A time for war, and a time for peace.

The word 'time' is mentioned in the VSL about 320 times.

Many different organizations and philosophies have their own reckoning of time. None more so than Freemasons.

The year 2014, Masonically speaking, is:

A.L. The Year of Light 6014 (Anno Lucis)

A.I. The Year of the discovery 2544 (Anno Inventionis - Royal Arch)

A.O. The Year of the Order 896 (Anno Ordinis - Knights Templar)

A.D. The Year of the Dposit 3014 (Anno Depositinis - Royal and Select Masters.)

A.E. The Egyptian Year 7058 (Anno Egyptaico - Hermetics)

A.H. The Hebrew Year 5774 (Anno Hebraico) or

A.M. The Year of the World. (Anno Mundi)

A.B. The Year of the Blessing 3927 (Anno Benedictus)

5774 is the date used by the Ancient and Accepted Rite.

The year 1701 according to the Order of the Red cross of Constantine.

The year 700 according to the Royal Order of Scotland.

The year 4362 according to the Royal Ark Mariners.

The year in the Hebrew calendar begins in September and not January.

The year in the French Rite begins on the 1st of March and the months are numbered, never named.

The year 2014 is;
2010 according to Christ's actual
birth (4 BC)
2767 according to the old Roman
Calendar
2763 according to the ancient
Babylonian calendar
6250 according to the first Egyptian
calendar
5774 according to the Jewish calendar.

Around the traps I have heard discussion on Masonic Education and what and how it should be done. I found the following which appears to have been written as a comment on what one Grand Lodge would do in its quest to achieve Masonic Education ED

October, 1988.

"There is no Royal Road to Geometry" Euclid

by Bro. Garth Cochran, Calgary
Lodge No. 23.

Whereas a sound education has become essential to success in all areas of modern society and techniques of education have become increasingly sophisticated.

And Whereas the aids to instruction, such as the many visual and sound equipments now available, require some experience for their proper use;

Whereas Also, the Craft has so many skilled educators and communicators within its ranks.

Therefore Be It Resolved That all Masonic education should be directed by professionally-trained specialists in the Grand Lodge Research and Education Committee.

Gentlemen, this was to be the topic for debate today. It sounds like it should have been a hot

one. But, despite the fact that this is a busy time of year, especially for educators, few Masons desired to take on the challenge. Not that I couldn't find masons with opinions. Almost everyone had an opinion, some very passionate, but none were willing to speak for the affirmative. Yet this resolution is worthy of consideration, if only for the process of clarifying one's own thought and creating a rational basis for what, at once, was an emotional response to the question.

This resolution is one that at first blush sounds worthy of debate. The premise would appear sound. More than ever before in history, an uneducated person is at a great disadvantage. Human progress has assured that. About half of human knowledge has been gained in the Twentieth Century. Simply making a living does not equip one to comprehend or use the knowledge that is now available.

A Newfoundland fisherman once became very successful by dint of hard work and a willingness to try new things to catch fish. No one on the coast knew as much about where, how or when to catch fish, or how to dry and treat them so as to get the greatest return from the market. The result was that he soon acquired the means by which to ensure his son would never have to gut and dry fish to feed his family. He could be sent to University, be educated and become a man of consequence.

The arrangements were made, the son was sent to St. "F X" as St. Francis Xavier was known, the grandest college in the Atlantic region. The father was so proud that he bragged to all and sundry about his son and the education he was getting.

Then the son returned home for Christmas after the first semester. After the greetings and tears subsided and the rum was poured, the father and son sat in the kitchen to talk.

"So, me son, tell me what you've been learning at school."

"Well father, one of the things I've studying is geometry."

"Tell me all about it." was the command, for the father wanted to share in the glory of his son's new found knowledge.

But the son knew dad would never understand the complex concepts he was studying at the time so he decided to start with one of the basics.

"Well, one of the most basic of all things I've learned is (pie)(r) 2."

His father reached over and fetched him a severe clout on the side of the head. "Pie are square! Pie are square! You dolt. I send you to university and you learn pie are square. Everybody knows pie are round. Cake are square!"

The point is: much of the knowledge so accreted over the past century has been technical in nature and as such is available to specialists more than to the public in general. But we must have the various avenues opened unto us at an early age in order to determine the direction we wish to follow for the rest of our lives. Some of us will be fishers while others will pursue the ultimate geometry. So it would seem that there must be some knowledgeable and accredited person to direct our first steps.

If we accept that premise and apply it to Masonry as in this resolution, then we must consider how this would be done and whether that would be appropri-

ate.

First, the resolution would require that professionally trained specialists are required. Are we talking of educators? Or communicators? or, perhaps, professionally-trained Masons?.

There is no profession of Speculative Mason and therefore no professionally-trained ones who could train the rest of us. But, truly, that argument is absurd. The point here is to ask what kind of training would be required? What curriculum vitae would be required of candidates for the post of Masonic educator. How do you decide what a man's qualifications are?

For example, in 1969, the federal Department of Forestry fired all its tree physiologists. Those at the top decided that they didn't have to know how a tree grew because they knew that they did, in fact, grow. But instead of putting the physiologists to work on silvicultural projects, they let them go, including some of the top experts in the world. Because these men had spent their careers to this point studying which foods a tree utilized in order to grow, they weren't allowed to sprinkle different fertilizer formulations on the forest floor to see which promoted tree growth faster. A very good friend of mine, a PhD in tree physiology, ended up teaching high school in B.C. as a result. He wasn't even allowed to do that without going back to University to get another degree.

What can, and likely will happen, is that we will lose sight of a man's masonry in the quest for technical expertise that isn't truly required. There is hardly a man in this room who couldn't with a few moments instruction operate any of the audio-visual equipment or teaching aids referred to in the resolution. Besides, being a professionally trained educator

(which is how I take the sense of the resolution) would not guarantee they know how to use such equipment, especially the latest class, computers.

But that's not to say that the skills an educator has in communicating and in teaching are not required. It is simply to point out that professionally trained ones are not the only ones with such skills. Nor are they the only ones who can pass such skills on to others. There are many in the craft who are not professional who do this already. The Masonic Spring Workshop is proof of this as is the work of Fiat Lux Lodge itself.

More important, requiring professionally trained educators or communicators would remove the right of a Mason to serve his Craft as best he can. I am neither a professionally trained educator, nor a professionally trained communicator. I am a scientist who became a writer/broadcaster because that's what I was interested in. I'm good at my job, and I teach people every day. Yet I would not qualify for any position on such a Grand Lodge Committee as would be required by this resolution.

Second, the resolution would require that all Masonic education be directed by such professionals in the Grand Lodge Research & Education Committee. This carries two implications: that the Grand Lodge Committee must develop suitable programs for use within the Lodges and that it would not only have the power to direct that such programs be used, but that only such programs be used. This would be essential if the committee were to maintain direction of all Masonic education.

But this would also create Masonry by rote. Sir Josiah Stamp called this process "The inculca-

tion of the incomprehensible into the ignorant by the incompetent."

Most important, however, directing education from the Grand Lodge Committee would remove individual responsibility for the construction of the Moral and Masonic edifice we are all enjoined to build. For many, if not all, of us, the fun would be taken out of the Craft.

This brings up the third point: that the resolution calls upon all education to be thus directed. That, clearly, is impossible. As Dr. Galen Starr Ross points out:

"Anyone who can read and who owns a dictionary can become an educated person. Hungry minds always become educated and sharpen their mental and emotional tools as they grow in life through experience."

Education is a self-directed process, and if we are to build a useful edifice, we must have the "architectural" freedom to pursue our own designs. If it is not on the prescribed curriculum, who is to deny me the freedom to pursue the wisdom of the ancients, the antecedents of our craft and the philosophical truths upon which Masonry and other great systems of belief are based" Who is to deny me the right to pursue the Masonry in Mozart's Magic Flute? Who is to censor my Masonic discussions with my friends?

Gentlemen, I believe, and the sentiment I found concerning this resolution affirms, that it is not that professionally trained people directing all Masonic education ought not to be considered, but that upon consideration, it should be soundly rejected. Each of us, including myself, can come up with a thousand good reasons why, and in doing so we help clarify a policy direction for our Craft.

I wish to pass on to you with the thoughts of Ralph Waldo Emerson on education.

"There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn comes to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature, and none but he knows what it is which he can do, nor does he know until he has tried.

Finally, I gave this talk a title based on what Euclid said because I thought it was appropriate for Masons and for Masonry.

"There is no royal road to Geometry." If we are taught anything as Masons, it is that our labour on our edifice is honourable. But it must be our labour, chosen of our own free will. The building and even its direction cannot be done for us.

There is no "royal road" but at the end we become kings!

What happened to David Gray?

by Tony Pope

What *did* happen to David Gray? Many readers of *Harashim* will recall the events of 2002–2004, when this young Prince Hall Mason's lecture tour of Australia and New Zealand was postponed, then commenced but cut short, followed by the stunning news of his imprisonment in America. But how did the story start, and how does it end? Well, here is a brief account of the rise and fall, and resurrection, of David Gray.



The Rise

David Lamonte Gray was born in eastern Ohio in 1972 but moved westwards in 1991 to attend Central State University, an historically black university at Wilberforce, near Dayton, where he obtained a Bachelor of Science degree in Business Administration with a focus in Accounting and Management. In 2000 he was appointed Senior Accountant at the university.

As an undergraduate, he became a Freemason and a member of Wilberforce Lodge #21 under the Prince Hall Grand Lodge of Ohio, then joined the York Rite, Scottish Rite, and Order of the Eastern Star. He was active on the Internet, participating in the early Masonic discussion groups, where he 'met' ANZMRC webmaster Richard Num, among others, and contributed information for the compilation of *Freemasonry Universal* (2 vols, 1998 & 2000).



Bro Gray was appointed webmaster for his Grand Lodge, Grand Chapter, and Order of the Eastern Star.

He was elected Master of Wilberforce Lodge in 1998 and the same year he founded the 'PHA Research' e-List, which was open to all Masons and Eastern Stars. He even found time to get married, and his wife, Brandi, gave him three daughters, Daeleon, Daeja and Daerielle. In 1999 he was host to Richard Num for a few days, while the later was travelling in the USA, and they sat in lodge together for the installation of David's successor. Richard described this event in *Harashim* #16, and commented:



Having since spent more than three days together in Ohio I regard David Gray as a good mate (in the Aussie sense) as well as a valued Brother in Freemasonry.

By the turn of the century, Bro Gray had joined both the Phylaxis and Philalthes Societies, and contributed to both their eponymous magazines, as well as becoming a corresponding member of the South Australian Lodge of Research and contributing to their publications, *Gleanings* and *Masonic Research in South Australia* (vol 4).

In 2000, after three years of discussion, he and a group of like-minded brethren formed the Dr Charles H Wesley Ma-

sonic Research Society, of which he was the foundation secretary, and editor of its quarterly magazine, the *Masonic Voice*. Full membership was restricted to Ohio Prince Hall Masons, with associate membership open to mainstream Masons and Prince Hall Masons worldwide. In addition to the officers of the society, drawn from the full members, there was a four-man board of directors which included Richard Num (South Australia) and Nelson King (editor of the *Philalethes*). Associate foundation members included Nelson King and Richard Num, Tony Pope (SA), Michael Segall (Grand Lodge of France) and Mark Furber (New Hampshire).

Earlier that year, Richard Num had been appointed sole administrator of the PHA Research e-List during the temporary absence of the List owner and administrator, David Gray—a unique honour for a mainstream Mason. Then, towards the end of 2000, David Gray was appointed contributing editor of a new magazine to be published in the eastern states, the *Masonic Globe*, and early in 2001 he was selected as the next ANZMRC touring lecturer. That year he was elected to the Brotherhood of the Blue Forget Me Not, a mainstream US based organisation, for his contribution to Masonic education.

The Tour and the book

An unexpected hiccup in the organisation of the lecture tour of Australia and New Zealand occurred early in the preparation for the tour, when ANZMRC was informed that Grand Masters of the various jurisdictions would not permit Bro Gray to address meetings in lodge premises unless recognition had been exchanged between the Prince Hall Grand Lodge of Ohio and the respective Grand Lodges of the host lodges. This despite the fact that between 1994 and 2000

the Grand Lodges concerned had all instructed their brethren that they could admit Prince Hall Masons to their lodges without a prior exchange of recognition! Apparently, there was a grave distinction between *attending* a lodge and *addressing* the lodge.

That problem was solved by formal exchanges of recognition, facilitated by the good offices of Murray Yaxley (president of ANZMRC and chairman of the joint fraternal relations committee), and the appointment of Bro Gray as the Grand Representative of the Prince Hall Grand Lodge of Ohio ‘near’ the Grand Lodge of New Zealand and each of the Grand Lodges in Australia. So, the tour was set to begin on 26 July 2002 in New Zealand, and to include attendance at the ANZMRC biennial conference in Adelaide at the end of August. But other problems lay ahead.

One week before he was due to leave America for New Zealand, David Gray advised that his wife had undergone tests for cancer, and the results would not be known for a month; he wanted to stay with her, but she urged him to go on the tour—so he would leave the decision to ANZMRC. Well, that was a no-brainer and the tour was postponed until 2003. The test results came back, no cancer; the delay of the tour brought back the sequence of tour and conference in separate years (which had been changed in 1999–2000 and proved an administrative nightmare); and the editor of the tour book, which could not have been printed in time for a 2002 tour, was given a year’s grace in which to complete his task.

Author and editor worked well together to complete the book, *Inside Prince Hall*; it was agreed to permit a separate edition for sale in North America, and ANZMRC supplied the edited and formatted text to Anchor

Communications LLC of Virginia for that purpose. The original cover for the ANZMRC (world) edition, with a magnificent background photograph of a Prince Hall marching band in full regalia, followed by a group of Eastern Stars in white dresses, parading in the tropical Bahamas, was rejected by the printer because the photo was not of high enough resolution at A4 size. Consequently, the editor was obliged to design a new cover at short notice. He chose to symbolise the segregation of Prince Hall Masons with an iron-bar fence, a design approved by the printer and the author, which was to prove prophetic, rather than symbolic.

The 2003 tour began well, covering the North and South Islands of New Zealand in 13 days in May/June, with eight lectures, a visit to an Eastern Stars meeting, and a TV interview with the Grand Master. Bro Gray delighted audiences everywhere, and received numerous gifts and mementos. He purchased a new phone, to keep in touch with his family, and a portable TV to fill his spare moments, if any. Then he crossed the Tasman on 6 June for the Australian leg of the tour, commencing at Cairns and working his way down the east coast. After lectures in Cairns, Townsville, Brisbane and Toowoomba, and a Royal Arch meeting in Brisbane, he arrived in Sydney on 16 June. The following evening he addressed a surprisingly small audience at the Research Lodge of New South Wales, and next morning received a phone call from his wife, reporting that their eldest daughter, Daeleon, had been knocked off her bicycle by a car and was in intensive care. After phone calls to ANZMRC President Richard Num and Secretary Kent Henderson, the tour was cut short, and Bro Gray headed for home instead of Canberra.

Prospective hosts in the remaining four States and two Territories were advised, and everyone waited anxiously for news. When it came, it was good. Daeleon was released from hospital with a slight limp and one arm in a cast, which was removed a month later, and she rejoined her gym class with no permanent ill effects. Bro Gray reported on his tour, for *Harrashim*, and wrote articles about his trip for the *Masonic Globe* and other magazines. At work he was promoted to (internal) auditor, in the Phylaxis Society he was elected a Fellow, and at Grand Lodge he was promoted to District Deputy Grand Master. Bro Gray offered to return to Australia in 2004, to complete his tour at his own expense, but ANZMRC declined.

The Fall

The news of his arrest in May 2004 on multiple charges of dishonesty sent a shock throughout the Masonic world. He was accused of transferring \$313,976.91 of federal grant money and university funds from the accounts of Central State University, his employer, to his own account in the same bank, over 41 separate occasions between June 2001 and October 2003, and was remanded in custody with bail set at \$750,000 because he was considered a flight risk. His bank account was frozen, but the missing money was not located there. Police, acting under warrant, seized the defendant's 2003-model Jaguar car, a snow-blower, computers, cameras, video-tapes, papers and files—but apparently not his tank of piranhas—from his home, and on 3 June the court ordered that ING Financial Advisers be restrained from 'releasing monies which constitute David L. Gray's alternative retirement plan'.

The immediate response was support from his brethren in Ohio and ANZMRC. The Ohio brethren started a defence fund, and made themselves responsible for

the wellbeing of Mrs Gray and the children. Richard Num kept in touch with Mrs Gray and, through her, with her husband. The PHA Research discussion group was maintained, and continues to this day, although Richard reports that in the last three years much of the activity has been transferred to Facebook. The Dr Charles H Wesley Masonic Research Society tried to keep going, but faded away and the *Masonic Voice* was silenced. Articles published in the *Masonic Voice* have been preserved on the 'Hariam's World' website of Bro Byron E Hams, a Prince Hall Mason in Missouri, at <http://hariam.org/CHWR/>.



David Gray was indicted by a Grand Jury on one count of engaging in a pattern of corrupt activity, 41 counts of money laundering, 41 counts of theft in office, 41 counts of tampering with records, and one count of possession of criminal tools—a total of 125 charges, with a possible maximum sentence of more than 156 years. In September 2004 he pleaded guilty to 42 charges, namely one of money laundering, 40 of theft in office, and one of tampering with records. He was convicted of these charges and sentenced to a total of nine years imprisonment and the court ordered restitution in the amount of \$313,976.91, to which he agreed.

To this end, 25 items of personal property, including the Jaguar, were ordered to be sold; there was no real estate in the name of David Gray (presumably their house was in his wife's name); the University received an insurance payment of \$214,000 in 2005; it is not clear (to this writer) what happened to the retirement plan money, or how much still had to be paid in restitution when he was released from custody in 2010, after serving two-thirds of his sentence. His wife was not waiting for him when he was released, having divorced him in January that year.

The Resurrection

'Finding Jesus' is not a rare event in prison; it has advantages in the daily routine and when appearing before a parole board. For David Gray (according to his various blogs) it required three steps, and his first step on 'the road to Damascus' was taken before his arrest. He tells us (in 2010):

Contrary to what you have probably heard, there are only two reasons why people embezzle money; those being 'need' and 'pride'. My core motive was driven by the latter. I always believed that I was the smartest person wherever I was, but it was something that I needed to prove to everyone. I believed that I could get away with stealing that money, but I wanted to prove to myself that I really could. I never used drugs, but I would match any high that comes from any illegal substance against the emotional rush that I received from fooling everyone during those three years of my crime. However, what began as fun, soon turned into a deep addiction. By 2003, I had tried everything on my own to stop. I

had even left the country for five weeks to go on a lecture tour for my latest book, so that I could break the addiction, but I wasn't back for two weeks before I was back up to my same ole tricks.

October 31, 2003 – I didn't believe in a knowable God back then, and I was quick to tell anyone who would listen that 'Jesus isn't real', and I even used my office as District Deputy for the Prince Hall Grand Lodge of Freemasons to go into all of the Lodges in my district and tell those men that they could [no] longer pray in the name of Jesus during open Lodge, lest they offend the non-Christians. Yet, that day in October, I got on my knees and said, "God, if you are real, please take this desire to steal away from me." Would you believe that I woke up that next morning with a complete aversion to stealing anything that didn't belong to me?

And in 2013 he elaborates:

I woke up on the morning of October 31, 2003 as the same agnostic/deist that I had been for most of my adult life, but by the end of that day I would actually end up praying to the God who I was unsure even existed.

... Over the course of my employment as a senior accountant at a public university, I had developed a three year addiction to embezzling money from my employer. It is true that I had tried everything on my own to stop stealing their money. Even earlier in 2003 I had gone on a book tour out of the country, hoping that the hiatus from my job would break my addiction to theft and, also, from a certain woman who I had fallen in an adulterous relationship with. After being gone for a little over four weeks, I was back home for less than three weeks before I was back to doing all my old tricks again.

... I got on my knees there at

my desk and asked God to help me stop stealing my employer's money. The next morning when I awoke I not only had no desire to steal, but God had actually given me an aversion to theft altogether. Soon thereafter, I had even gotten a promotion at the same job, which paid me more money and got me completely away from the temptation of wiring money into my bank account. God had heard my prayer and healed my conscience – to a degree. I say only to a degree, because my adulterous behaviour actually got worse, and neither did I turn my will completely over to God, but I did acknowledge His help and existence. I was no longer juggling between agnosticism and deism. I now had a sufficient amount of evidence to become a committed Deist.

The second step was taken in jail on 22 October 2004:

On May 13, 2004, I was arrested, and later on October 22, I was in the county jail in the process of committing suicide. Why not? I was on my way to prison for nine years, all of my money, degrees, associations, women, Masonic fame, and possessions meant nothing. I was being taken away from my wife and children forever (so it felt). Right before the third turn of my body (to tighten the rope), I heard His voice! He said, "I Love You. I Am Here." I opened my eyes, wondering who said that – and immediately upon asking, I just knew! The same one, who I had hated and told people didn't exist, just told me that He loves me and that He is here for me. Christ Jesus had just saved me from myself!

On 31 August 2005 David Gray was baptised and contemplated joining the African Methodist Episcopal Church upon his eventual release from prison, but soon was beset by doubt. Which was the true church? He describes his

quest for answers at some length, and on 8 August 2006 he took his third step when he was confirmed and received into the Catholic Church, taking St Joseph as his patron saint.

It troubled me greatly back in January of 2006, after I started the process to find the Church of the Apostles, when I immediately had to dismiss every Protestant church on the grounds that not a single one of them is older than five hundred years. That meant that none of them could be the actual Church that the Apostles started.

On top of that, each of them was started by some man: the Lutherans by Martin Luther; the Presbyterians by John Calvin; the Anglicans/Episcopalians by King Henry VIII, the Baptist by John Smyth; the Methodist by John Wesley, and etc. In addition, the motives of these men starting these Churches seemed to be scurrilous and suspect – clearly not of God. I began to be scared of what I was about to find.

... I saw that the Catholic Church was actually Christian, and I understood that because it was the Church that the Protestants were protesting against meant that it was older than them. . . I figured that I would eventually discover that the Catholic Church was started some time in the middle ages . . . Having heard so many strange things about Catholics and what they believe, I had no reason to believe that it was the Church that Jesus Christ started through His Apostles.

By March of 2006 I had done a lot of research. God has blessed me with signs that I was on the right path. Yet, a part of me still did not want to be Catholic, but I could not deny where the Spirit was leading me. . . My next task was to go in undercover and investigate. I had to figure out what the Catholic Church and that

Mass thing was about.

The first Mass that I attended changed my life forever. It was everything that I ever dreamed of in a Church. Don't get me wrong – there is a Catholic Church in every country in the world and they all celebrate the Mass slightly different. Even in this country where some Catholic Churches that are predominately Black, Hispanic, or Charismatic, they worship with more culturally specific music, dancing, and tongues and you name it, but the first Mass that I attended was perfect for me.

God has been so merciful and gracious with me and has never led me wrong. I am so happy that He brought me to His Church kicking and screaming all along the way, because I appreciate the struggle and the journey. Even today, as I kneel down at Mass, I have to shake my head with a grin that I am actually a Roman Catholic and the happiest I have ever been in my life.

The new David Gray

Mr Gray tells us that:

In 2007 he was moved by the Spirit of God to take the new spiritual name 'Yoseph Miryam Daviyd' (meaning: God will add to or increase His beloved/prince) and has called himself by that name ever since.

David L. Gray is a Catholic Dad to three beautiful daughters, and now lives in Warren, Ohio. He is a parishioner of St. Dominic's Catholic Church in Youngstown, Ohio. In 2010 David founded DavidLGray.INFO, which was then incorporated in 2012. DavidLGray.INFO Inc. owns the Trade Names to Key Relevant Business Solutions (a website design and fraud prevention group), and Erehmai Uoyevoli (a book publishing division). In addition to regularly writing at DavidLGray.INFO, David is also a Columnist at Catholic Stand. Solely as a means to sup-

port his ministry and to pay the bills, he finds time to be an above average Sales and Leasing Consultant at a local Ford dealership.

The *Catholic Stand* magazine and website were established two years ago. Curiously, in 2015, neither David L Gray nor Yoseph Miryam Daviyd is listed among their 64 columnists.

DavidLGray.INFO Inc. is defined as:

[A] lay apostolate consecrated to the Sacred Heart of Jesus and to the Immaculate Heart of Mary and is operated by me (David L. Gray). Our mission is to positively contribute to the New Evangelization that Pope John Paul II often spoke, wrote, and prayed for. Accordingly, our goal is "to proclaim Christ to all peoples" by using the gifts that God has given us. This effort is accomplished by writing articles, books, producing videos, speaking and special projects.

The website contains numerous articles by him, explaining various points of Catholic theology, doctrine and practice, as well as separate articles on each of his three steps to becoming a Catholic, and one 'to highlight and elucidate upon the irreconcilable differences that the Roman Catholic Church has with Freemasonry'. It also provides videos and audio of his television and radio guest appearances, links to his internet radio show (A Conversation on the Spiritual Life), and portals to his social media outlets (Facebook, Twitter, and LinkedIn).

Erehmai Uoyevoli does not appear to have a website (2015); it seems to be merely a publishing name for religious books written by David Gray, of which three have appeared, to date:

Dead on Arrival: the seven fatal errors of Sola Scriptura (2010, pb, 138pp, Amazon \$9.95, Kindle

\$5.99).

Cooperating with God: Life with the Cross (2012, pb, 340pp, used \$25).

Cooperating with God: The Bridegroom's Prayer (2012, pb, 254pp, Amazon \$19.99).

(Amazon also offers the Anchor edition of *Inside Prince Hall* for \$17.48, reduced from \$24.95)

Key Relevant Business Solutions—'a website design and fraud prevention group' (Gray, 2012), 'a hospital management, website design, fraud prevention group' (Amazon, 2012), 'a consolidated business group, which came together in 2012 to better provide relevant solutions for our clients by offering a broader range of uniquely integrated services. . . We provide relevant solutions to relevant businesses. Our clientele is specifically targeted and specifically selected so that both parties will achieve the best results possible' (website, accessed 10 March 2015). Key Relevant Business Solutions offers to create a website that will 'give your website audience a clean, fresh, effective, and enjoyable experience that will boost your credibility and influence their attention and interest in your business' and provide 'Search Engine Optimization, Social Media Integration, Business Integration Consulting, and Web Analytics that will drive traffic to your new website'. In 2015, it does not offer 'fraud prevention' or 'hospital management'. It does contain the curious statements: 'Our team has have been designing websites since 1995', 'Our technique of improving the visibility of your website is done very organically (free), but can be supplemented by other methods that my clients may be willing to pay for' and

‘SEO is included in *my* website design service and it is also offered separately for new clients’. [*emphasis added*]

St. Dominic’s Catholic Church (Youngstown, Ohio)—in Amazon’s biographical note on David L Gray (2012), he is said to be a parishioner in St Elizabeth Ann Seton Parish (Warren, Ohio). It is not clear which came first, or why he changed from one to the other.

Sales and Leasing Consultant—this seems to be a euphemism for ‘car salesman’. His ‘Wikibin’ biography (2015) states: ‘He now works as an accounting fraud consultant, while continuing to write and speak about Catholicism, and doing stand-up comedy.’

Despite everything, the Prince Hall Grand Lodge of Ohio commissioned Mr Gray to write an update to the history of that Grand Lodge, which they published in 2012 as *The History of the Most Worshipful Prince Hall Grand Lodge of Ohio F&AM 1971–2011* (paperback, 400 pages, Amazon US\$22.34).

Amazon informs us that ‘Today he is pursuing a Master of Arts in Theology and Christian Ministry from Franciscan University of Steubenville (Ohio) while he continues to discern and embrace his call to the ministry of John the Waymaker (the Baptist) by pointing people to Jesus the Lord through the lenses of the Catholic Church.’ LinkedIn provides an update on changes in his studies, employment and other activities.

Sources

Harashim issues 15, 16, 18, 22, 23, 26, 27, 28, 31, 33.

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personal correspondence Gray—Pope

personal correspondence Num—Pope



Acknowledgement

Richard Num (Photo above) provided considerable assistance in compiling this article, but opinions expressed or implied are mine, not his (unless clearly attributed to him).

Tony Pope



The new David Gray from one of his many websites. ED

