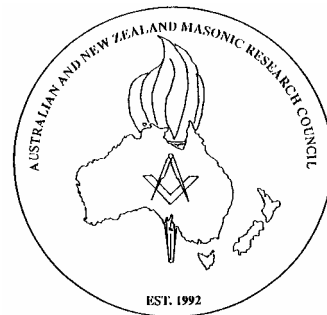


Harashim

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

ISSN 1328-2735 Issue 5 January 1998



About Harashim

Harashim is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016) and two copies are issued free to each of its Affiliate and Associate members in January, April, July and October each year.

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- A copy of the publication containing the reprint is sent to the editor.

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Contents

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

- Their lecture programmes 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 will also include news and reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column.

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 clearly typed or printed (in black, not grey!) or on a computer disk (3.5 inch, IBM-formatted) and posted to the editor, Tony Pope, PO Box 124, Murrayville, Victoria 3512.

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic (IBM) formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful.

Clan MacLeod— the Australian connection

by Tony Pope

As an author, Wallace McLeod is an editor's delight, providing manuscripts promptly, on computer disk and hard copy, and responding quickly and good-humouredly to editorial queries. Thus I was able to do some further research on a minor point that arose from the paper on Robert Burns, which eventually became chapter 13 of *The Quest for Light*.

In the manuscript, Bro McLeod wrote:

In a sense we are all exiles from our fathers' land. My people came from another shore beyond the Atlantic to the New World in 1839, without a word of English—banished, it seems, by their own chief, who hoped to find fewer cares and greater profit in raising sheep. Four years later, by a sort of tragic retribution, this same chief had to sell his patrimony to a wealthy stranger; and then in 1846 he exiled himself to Nalang, South Australia.

Where, and what, is *Nalang*, I wondered: a town, past or present, or a sheep or cattle station? With a little help from my friends, I found out and gradually pieced together a fascinating story, the Australian connection.

Clan MacLeod

In the 13th century, Leod, son of King Olaf the Black, acquired the islands of Harris, Lewis, and part of Skye, off the bleak west coast of Scotland. His sons Tormod and Torquil were the founders of the two main branches of the clan, Tormod inheriting Harris and Skye, and Torquil gaining Lewis. Later, a cadet branch of the MacLeods of Lewis acquired the island of Raasay, between Skye and the mainland. The chiefly family of the MacLeods of Lewis was wiped out in the early 1600s, and the chieftain of the cadet branch at Raasay inherited the title of Chief of Clan Torquil.

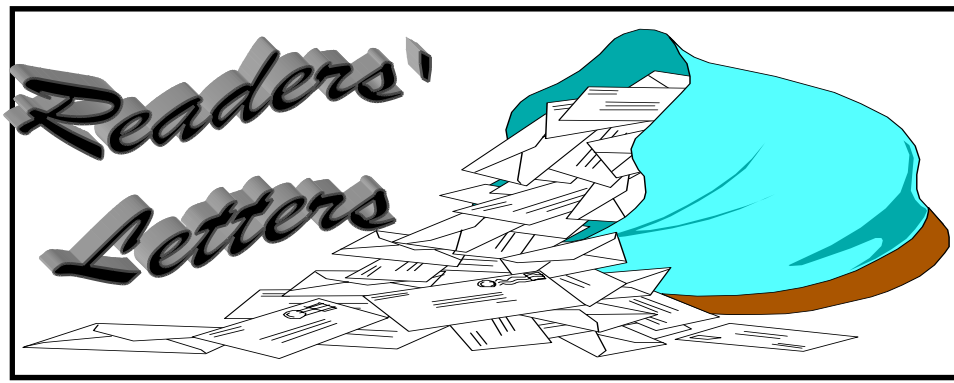
The Chief who banished Wallace McLeod's ancestors in 1839 was John

MacLeod (c 1806–1860), 13th of Raasay. John had three younger brothers: James (1813–1844), Loudoun Hastings (1820–1868), and Francis Hector George (1824–after 1867). Instead of going to Canada, these three migrated to South Australia in 1839–1840 and took up land in the infant colony. James settled in what was to become McLaren Vale, on property he called 'Rona', after a small island off Raasay. Loudoun took up land near Wellington, on Lake Alexandrina, and Francis (generally known as Frank) chose property at McLaren Flat.

Nalang

In August 1845, after the death of James, Loudoun and several other Scottish migrants explored south and southeast of Wellington, crossing what is now known as the Ninety Mile Desert, and located a strip of good land just west of the Victorian border, around what is now Bordertown. They divided the land between them, into three properties, for

(Continued on page 6)



Dear Brother Editor,

When Bro Mel Moyle says, in effect, that there were masons' marks on the pyramids of Egypt and the temples of Mexico and Peru *circa* 2500 BC (*Harashim*, October 1997) he is wrong on two counts:

- First, there were no temples in Mexico or Peru *c* 2500 BC—or, if there were, no one but Mel has ever found them.
- Second, the marks *in* the Great Pyramid were painted, not incised—as were some of the stones at the base of the SE corner of the Haram wall in Jerusalem when excavated by Bro Charles Warren—and there is no clear evidence as to their purpose.

As I said in my paper, 'The mason mark' (*AMRC Proceedings* 1992, p 32; *Masonic Research in South Australia*, vol I, p 29), 'As historical researchers, we would be unwise to read too much into this particular link across the miles and the millenia'.

Sorry, Bro Moyle. Bro McLeod is right. You are not breaking icons, just tilting at windmills.

Fraternal regards,
Kennion Brindal

E E E E E

Dear Brother Editor,

I am grateful to Brother Mel Moyle for attempting to set me straight in two matters. Actually, with regard to one of them, twenty-four years ago I would have agreed with him, and in fact I had written that the Laird of Auchinleck in 1600 was 'the earliest certain example of a non-operative mason'. But Harry Carr finally taught me the truth, in his commentary on *The Minutes of the Lodge of Edinburgh, Mary's Chapel, No 1, 1598–1738* (QCA 13, 1962, pp 50–51).

The meeting of 8 June 1600 was held in the palace of Holyroodhouse, probably under the presidency of William Schaw, Warden-General and Master of Works to the King—the only time he attended a

lodge meeting. These features mark it as extraordinary: it was not a regular meeting. It was in fact a masonic trial of the lodge's presiding officer—who was absent. Auchinleck may have been there 'at Schaw's invitation, or as counsel for prosecution or defence'. There is 'no real justification for claiming him as a member of the Lodge'. David Stevenson, *The First Freemasons* (Aberdeen, 1988, pp 24–25) disagrees, but I still find Harry Carr's arguments persuasive.

But I thank Bro Mel Moyle for persisting in the quest for light.

Sincerely,
Wallace McLeod

E E E E E

Dear Bro Editor,

I received a copy of *HARASHIM* from the Secretary of the local Lodge of Education and Research and was interested in the name of the publication and your invitation to speculate on its origin.

I am led to think that the language is Hebrew, because the *ha* in Hebrew stands for *the* and *im* at the end is the suffix to indicate the plural case. This leaves for solution the word *rash*, the meaning of which is *poor man*.

On the face of it this cannot be the correct answer to the problem as it would appear meaningless, UNLESS there is some other word associated with *rash* which is subject to translation in another, possibly masonic, sense as for example *apprentice*, or *humble servant* or some such. In either case, its employment as the title of a newsletter of the type you are publishing still does not make sense. I thought, however, that I would submit my finding anyway, and hope that you will continue to send the publication to our secretary so that we can follow up on your news which, as always in these cases, is an interesting reflection on life in a far off land, and at the same time will provide the solution

to the riddle, which I am eager to know.

If, however, the word were to be *rosh*, it would have a meaning because *rosh* in Hebrew is head or principal and so the meaning could be *the masters* or *the master masons*. Assuming this speculation is somewhere on the right lines!

Sincerely and fraternally
Manfred Hermer
Victoria, BC, Canada

[Bro Hermer was born in South Africa. He was foundation Master of Lyceum Lodge of Research 8682 EC, our South African associate member of ANZMRC, and was in partnership with Bro Rodney Grosskopff, Secretary of Lyceum.]

Dear Tony,

You question my interpretation of the Hebrew word 'Harashim'.

The Hebrew dictionary defines it as 'a warrior skillful to destroy'. Surely this is not the intention of your publication.

Perhaps you are using the plural form 'Charashiym', defined as:

a valley of craftsmen (graver, artificer, carver), relating to a valley near Lydda, a few miles east of Joppa (the Palestine Joppa) founded by Joab of Othniel's family.

Sincerely,

Mel Moyle

E E E E E

Dear Brother Pope,

... first of all let me address your concern about the name of your publication. You can put your mind at rest. The name 'Harashim' is perfectly suited for your publication. I hope I shall provide sufficient proof to satisfy any doubting Thomas among your readers.

The word *Harashim* is the plural of *Harash*, which means Craftsman, Artisan. For example, in Jeremiah 10:3 - 'they cut a tree out of the forest and a craftsman shapes it with his chisel.' The word 'craftsman' in this verse is *Harash* in the Hebrew original.

Harash meaning craftsman in general, it is often used in combination with other words, to specify which kind of craftsman is intended.

For instance, *Harash-Even-Kir* is a craftsman specialized in stone building (Stonemason). This expression appears in 2 Samuel 5:11 and has particular relevance to our case: 'Now Hiram king of Tyre sent messengers to David, along

with cedar logs and carpenters and stonemasons (*Harashei-Even-Kir*). The carpenters in the same verse are *Harashei-Etz* (Craftsmen in wood).

In modern Hebrew, from the name *Harash* were derived the words *Haroshet* (Manufacture), *Beit-Haroshet* (Factory), etc.

Generally speaking, many problems of misinterpretation of Hebrew words are due to the different transliterations used. Unfortunately, the 'scientific' transliteration used by linguists is so complicated and ugly that nobody uses it in daily life. This leads to many difficulties, because the letter 'H', for example, can be used to represent either 'Heh' (as in *Ha-Boneh*) or 'Het' (as in *Hanuka*, or – in our case – *Harash*).

Finally, among the many combinations in which the word *Harash* is used, only one has a negative meaning: *Harash-Mashhit*, which means 'craftsman in destruction and demolition'. This, of course, in no way detracts from the many other uses of the word Craftsman (*Harash*).

To conclude, the name *Harashim* (Craftsmen) is perfectly suitable for a Masonic publication. If I may make a suggestion, I would perhaps include in your logo the original Hebrew word. I am enclosing on a separate sheet of paper the word *Harashim* printed in several fonts, so you can scan it and insert it in your logo, if you agree to my suggestion.

...

With warm fraternal greetings,

Leon Zeldis

Editor *Haboneh Hahofshi*

Response:

Our thanks to Bro Zeldis for providing the definitive interpretation of Harashim, to Bro Moyle for breathing life into this column, and to the other brethren for their contributions.

There were technical problems in using the samples of Harashim in Hebrew script supplied by Bro Zeldis, but the idea is good and we'll keep trying.

Incoming mail is the only way the editor can be certain that a publication is being read, and that continued effort is worthwhile. So keep the letters coming. Let's have some more lively discussion. Even brickbats are better than silence.

Editor

This 'n' that ...

by Tony Pope

As Bro Norman Leeper, Master of Southern California Research Lodge, remarked in a recent newsletter, ***'The biggest problem with a newsletter is that the printer's deadline is usually before the event giving rise to the news'***. How true! So here are some of the Masonic news items of recent months—on their way to becoming history—and a few comments and talking points.

New Grand Lodges

Latest in the series of Grand Lodges sponsored by the National Grand Lodge of France (GLNF) is that of the Malagasay Republic, better known to old Africa-hands as the island of Madagascar.

And on 1 November 1997 the Grand Lodges of Scotland and England were midwives at the birth of a new Canadian Grand Lodge, that of Newfoundland and Labrador. The new Grand Lodge has moved swiftly towards the 21st century, with an email address (dglfld@nf.sympatico.ca) and an Internet Home Page (<http://www.newcomm.net/masonic/>). For an explanation of this esoterica, see the article 'The Internet for the Un-Initiated' in this issue.

Prince Hall recognition

Alaska and Oregon have recognised the Prince Hall Grand Lodges with which they share territory. This is a welcome surprise in both cases. Some years ago, the GM of Alaska polled his members to gain their opinions on recognition; so few answered that the GM came to the conclusion recognition was not an issue and not worth bothering about. In the case of Oregon, the GM made two points: first, his Grand Lodge had no colour-bar and did have African-American members; and second, recognition of the Prince Hall Grand Lodge of Oregon by his neighbour, Idaho (because a Prince Hall lodge in Idaho was chartered from Oregon) was an invasion of sovereignty. Oregon withdrew recognition from Idaho. That, too, has been restored.

England has now recognised five Prince Hall Grand Lodges: Connecticut, Massachusetts, Pennsylvania, Ohio, and California & Hawaii.

(No, that doesn't make six! California & Hawaii is one Grand Lodge).

The Prince Hall Grand Lodge of Massachusetts has responded to an overture by Tasmania, by petitioning for recognition. A copy of the letter is reproduced on page 5. Victoria has received a petition from the Prince Hall Grand Lodge of Connecticut, and it is highly likely that all Australian Grand Lodges have received, or will shortly receive, similar letters from Connecticut and Massachusetts. Things are beginning to move.

In the meantime, Victoria has joined the majority, in determining to admit all Prince Hall visitors (subject to the usual tests), even though formal recognition has not been exchanged. This leaves South Australia as the odd man out, the only Australian Grand Lodge that refuses to waive protocol on this issue.

The Internet

Illinois Lodge of Research has appointed an Internet Information Officer, Bro Martin Smith, (at 10mas1@wpo.cso.niv.edu). Now that's an idea worth considering by Australian and New Zealand research groups. The SA Lodge of research has appointed its SW, Dr Richard Num, to a similar position—Internet coordinator (SAResearch216@rocketmail.com). Which other members have Internet connections?

Bro Ken Brindal has a few comments on the Internet, in his guest column on page 11. What do readers think of the idea of putting our publications 'on the net'?

The so-called 'Information super-highway' has brought a change in the dissemination of information as radical as the introduction of moveable type. It seems to be posing censorship problems, reflected in the concerns of some Grand Lodges, as expressed, for example, in a short article in the November 1996 issue of the *Pennsylvania Freemason*, reprinted on page 12.



New research centre in Italy

letter to ANZMRC

Centro di Ricerche Storiche sulla Libera-Muratoria

Presidente

Comba Augusto

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Scientifico**

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Roberts Allen †
Reinalter Helmut
Walkes Joseph A.

**The Australian Masonic Research
Council
P.O. Box 301
Belmont
3216 Victoria
Australia**

Torino, 16/09/1997

Ns.rif. **The Australian Masonic Research Council**

Dear Brethren,

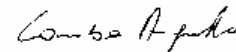
we have started forming an association, directed by brethren belonging to Italian Obediencies, to be named **Centro di Ricerche Storiche sulla Libera- Muratoria**, to the purpose of the mutual information of researchers who in different countries are interested in the History of Freemasonry, through the pointing out and description of archives, libraries, collections of newspapers, and the scholarly production concerning the History of Freemasonry.

Our aim is of publishing an international bulletin of information about books, articles and thesis on this sujet, issued as well by masonic as by other journals. This is why we would like to receive regularly your Transactions, in change of our bulletin, and to be authorized to quote the articles concerning History of Freemasonry. In order to make the collection of 1997 as complete as possible we would like to receive too the issues from the beginning of this year.

We would like to receive regularly your interesting review in order to create a review magazine as complete as possible, but in the case that you would not agree to this proposal, please give us written information.

Already thanking you for the kind attention, we are yours faithfully

Comba Prof. Augusto 33 .



Former Senior Grand Warden of Grande Oriente d'Italia

**Centro di Ricerche Storiche
sulla Libera-Muratoria
C.P. 629
10100 TORINO (Italia)**

fax: (11) 54 70 19

Prince Hall Grand Lodge of Massachusetts

letter seeking recognition in Australia



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A.J. Sangwell
Grand Secretary
Masonic Temple
3 Sandy Bay Road
Hobart, Tasmania 7005

June 16, 1997

Fraternal Greetings Wherever Dispersed:

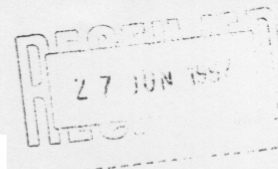
As the result of a landmark decision reached by The United Grand Lodge of England recognizing Prince Hall Grand Lodge of Massachusetts as "regular" and should be now recognized. This action has been communicated to its subordinate Grand Lodges world wide. As a result of this action by The United Grand Lodge of England, The Most Worshipful Prince Hall Grand Lodge of Massachusetts, respectfully request the right of recognition and visitation with The Grand Lodge of Tasmania.

Should we receive a favorable response from your Grand Lodge, the Prince Hall Grand Lodge of Massachusetts would reciprocate with a favorable vote and extend recognition to The Grand Lodge of Tasmania.

In closing, let me say that Masonry has taken a major step forward in fulfilling the goal of extending the hand of brotherly love to all those who embrace and follow the tenets of our profession

Sincerely and fraternally,

Edgar R. McLean, P.M.W.G.M.
Chairman, Fraternal Recognition Committee



Community — Communion — Communication
(TOGETHERNESS) (SHARING) (OUT-REACH)

Clan MacLeod

(Continued from page 1)

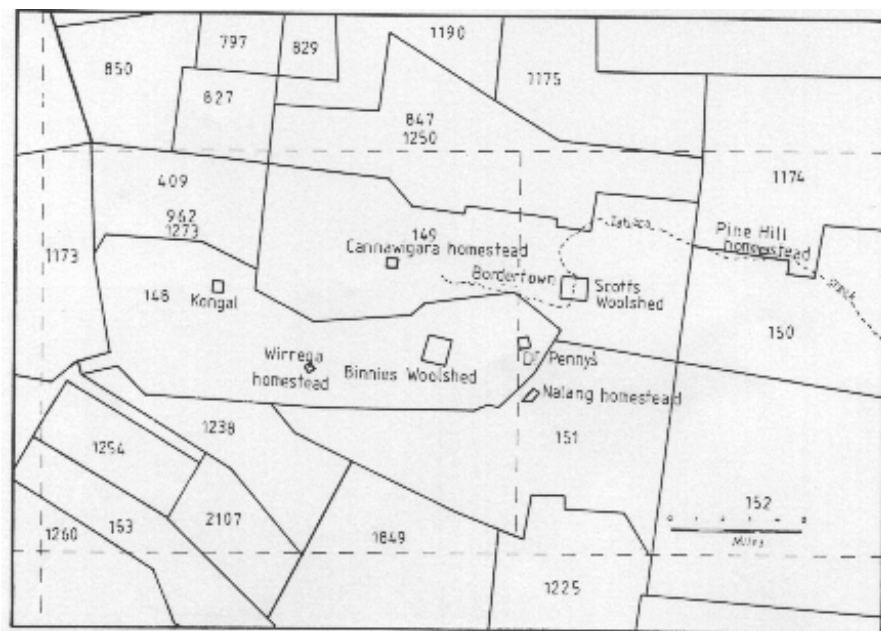
which they obtained 'occupation licences' in 1846. Loudoun MacLeod secured 117 square miles of sheep-grazing land, and called the property Nalang. Later, he developed a taste for city life, and moved his brother Frank in as manager.

The township of Bordertown (which is actually 20 kilometres inside the border) was surveyed in 1852, when a half-way stop was established by Inspector Alexander Tolmer for the escorts conveying gold from the Victorian goldfields to Adelaide. The Nalang homestead is located about 5 km south of the town.

As Wallace mentions in his paper, in 1846 the chief, John MacLeod, also

migrated to Australia. It is not clear when he came to Nalang, but he died and was buried there in 1860. I would suggest that it was after mid-1852 that John, and Frank, came to live at Nalang, because of an event at that time which is recounted without mention of any Macleod but Loudoun. This is an anecdote from the *Adelaide Stock and Station Journal* of 22 December 1926, by Rodney Cockburn:

On the night of July 9, 1852,



Sheep-runs in Hundreds of Wirrega and Tatiara, showing location of Nalang homestead



John MacLeod's grave, 1997, with Nalang homestead in the background

Loudoun Macleod was aroused from his sleep by cries of distress from the wurley of his native servant Jenny [sic], who had served him faithfully for six years. He found that the occupants of the wurley had been assailed by ten Glenelg River blacks, who had murdered Jemmy and a 10-year old boy, and had endeavoured to carry off the former's lubra. There were ten spears in Jemmy's body. MacLeod immediately dispatched a messenger to the Scotts' station, and got into touch with the gold escort. Next morning MacLeod, John and Charles Scott, John Binnie, a police corporal and two native trackers set out after the offenders, and after 35 miles on horseback, came up with five of them on Henry Jones's Binnum run. The blacks tauntingly challenged the whites to fight, and a spirited encounter with guns and spears ensued. One spear passed through Macleod's hat, and another denuded the bark of a tree where the Scotts were posted. Later three of the natives stood their trial in the Supreme Court, and were sentenced to death – Pot Pouch, alias Teapot, Ballycrack, and Crackingyounger.

John MacLeod was buried at Nalang, not

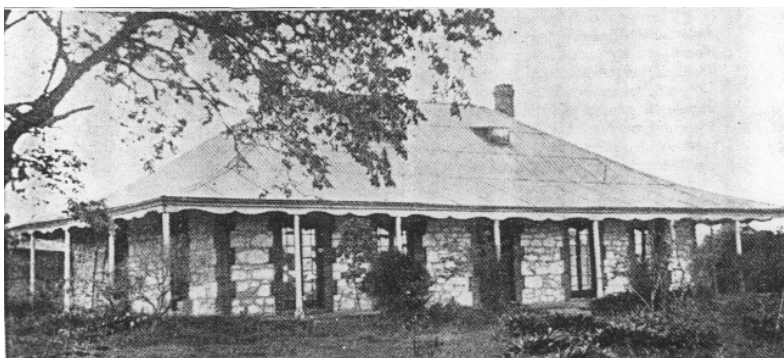
far from the homestead. His grave is still there; the tombstone has fallen and broken, but has been reconstructed in a horizontal position over the grave and set in concrete. It reads:

IN MEMORY OF
JOHN MACLEOD Esq
OF RASAY AND
CHIEF OF THE CLAN TORQUILE
WHO DIED JUNE 6 1860
AGED 55 YEARS.

The property had passed out of the possession of the MacLeods by 1870. After the death of his wife in 1867, Frank MacLeod took his children to Tasmania,

where the hereditary chiefs of Raasay still reside. Loudoun died in 1868, in a city—but I was unable to determine for certain whether in Melbourne or Adelaide.

Nalang passed through several hands, with much of the lands being resumed by the government, but in the early 1900s it was purchased by the ancestors of the present owners, Bill and Jenny Hunt, who have recovered most of the original land, and who live in and care for the heritage-listed homestead, built by the MacLeods in 1857. Bill and Jenny were gracious hosts to my wife and I when we called there to check out the Australian connection.



homestead

The Internet for the Un-Initiated

by Barry Minster

What does all this computer jargon mean?

Why do we need to know that there are over 50,000 references to Freemasonry available to the Internet enquirer? Where do you go to find out without being confused by technical terms and gobbledygook?

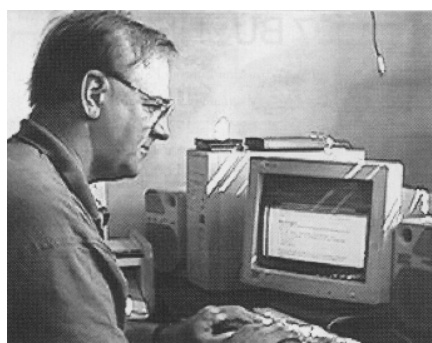
WWW has become a familiar acronym in today's language but the mere mention of the World Wide Web can cause eyes to glaze over and grown men and women to run for cover.

What is the Web?

Once the province of the academic and the military establishment, the ability to communicate via telephone lines and computer modems has moved into our schools, offices and homes. The extraordinary growth of the Internet—an internationally available public information network—is largely due to the development of the World Wide Web (www) in the 1990s. No longer pages of boring text and complex instructions, the web enables the computer novice to access quickly and retrieve information as well as send typewritten messages to other users through the intuitive point and click user interface, the browser. Moreover, if you are particularly knowledgeable you

can create a video and audio link, which will allow you to see and talk with friends across the world.

As its name implies, the Internet links individuals and organisations through a series of connections or links. Just as you need a phone to make a phone call, to connect to the Internet you need some



VWBro Barry Minster, UGLVic

basics: an Internet-accessible computer, a modem, a phone line and an Internet Service Provider (ISP)—a sort of telephone company for the Internet.

Once having chosen your service provider—and there are many of them—you will then be able to access publicly available information and your personal electronic mail. This is all channelled through the Web Server, housed on the Internet Service Provider's computer. However, this mailman requires a mailbox, your computer. For the Web, the mailbox is called a web client or browser. This software is housed and runs on your desktop or laptop computer. The most common browsers are Netscape and Microsoft Explorer. However, these browsers also link into many specialised browsers and extend your ability to explore the net.

Despite the differences in computer systems and manufacturers, it is heartening to note that this is not a problem. In fact, a Web server created by one company can serve documents to an opposition's browser. Thankfully, this is because the Internet is based on an internationally agreed set of open standards.

By using a modem in conjunction with a personal computer, an individual can, for

the price of a local telephone call, dial up and connect via a service provider to a distant computer.

As with all businesses or services, it is a good policy to shop around for the best price and service.

Internet Service Providers range from fully commercial services like Ozemail, BigPond and CompuServe with average costs of \$6 per hour through to cheaper commercial Internet Service Providers and community-minded User Groups.

Internet /Intranet

In addition to the Internet, you may have heard the term *Intranet*. Essentially the major difference is that it enables medium and large corporations to send documents, pictures and messages internally within their organisation. It is like an internal intercom for computers. However, these same organisations can, if they wish, link into the Internet.

What are some of the Internet's benefits?

- Open twenty four hours a day
- Relatively inexpensive as a research tool
- Offers an extremely wide variety of subjects and interest groups catering to everyone's taste
- Is instantaneous with access and response

Searching the Net

The World Wide Web consists of a large numbers of computers located across the globe offering generally free and unlimited access to the data or information contained within, to any individual or organisation. However, any library or resource is only as useful as its index. For the Internet—this almost limitless library—the index is made of numerous search engines.

These search programs quiz databases to provide you with an index of available web sites containing data closely associated to your inquiry. For example, you may decide to type in the word 'Freemasons'. In response, you will receive a list of possible sites and a summary of their contents. Once you have chosen a site to visit, you merely use the left button on your mouse to connect with

(Continued on page 10)

Clan MacLeod

(Continued from page 6)

Acknowledgments

I am indebted to Wallace McLeod, George Woolmer, an unnamed member of the SA Lands Dept, the librarian at Bordertown public library, and Bill & Jenny Hunt, for information supplied, as well as the authors of numerous books and other publications, including: Alick Morrison, *The MacLeods: The Genealogy of a Clan* (1990); Neil Grant, *Scottish clans & tartans* (1987); and Alan Jones, *Tatiara: the first 140 years, 1845–1985*.

Information on Judaism for Masonic writers

by Bro Roger M Firestone

I have found that many Masonic writers, whether for the print media or for online comments to mailing lists or Usenet newsgroups are not always aware of aspects of Jewish practice and custom that might impact Freemasonry.

This document is an attempt to provide a small amount of enlightenment about such matters, information that is not readily available from the usual online sources. I will be writing from the perspective of a Reform Jew, raised in the 'classical' tradition; this means that there are other customs, some of which I know and will mention, and others of which may be overlooked.

What name do Jews use to refer to God?

'God.' Surprised? We also say 'Lord.' (Very observant Jews, who are quite concerned about the possibility of taking the Name in vain, will write 'G-d' or 'L-rd' in all but explicitly religious volumes.) Those terms are used when praying or speaking in English; the equivalent usage in Hebrew is 'El/Elohehu/Elohim' (depending on context) and 'Adonai.'

Isn't there another name (beginning with 'Y')?

Yes, there is the Ineffable Name. It is spelled with the four Hebrew letters yodh, he, vov, he. In English these letters are YHVH. This name is never pronounced by Jews in worship nor for any other purpose except etymological inquiry into the origin of the Name.

Christians have often been taught that Jews worship God by a name related to this which has a 'w' in it, rather than a 'v.' This is a consequence of the domination of the field of theological inquiry by Germans for most of the last two hundred years. The 'w' in German is pronounced like a 'v' in English (or a vov in Hebrew). The Germans also would write a 'j' where the Hebrew yodh (or English 'y') occurs, leading to the representation 'JHWH' at times, and other variations. But no version of these Names with vowels are ever used by Jews in worship, either.

It is a Jewish tradition that the actual pronunciation of the Name is a secret forever lost with the destruction of the Temple, and it is considered most improper

to attempt to pronounce the Name. Where the Name occurs in printed Hebrew, a substitute word is used. That word is 'Adonai,' as mentioned above. To remind the reader that YHVH is to be pronounced 'Adonai,' the vowels for 'Adonai' are written below the letters YHVH. It is this that has led to the rendering of the Name as 'Jehovah,' through other vowel shifts (note the 'J' replacing the 'Y' as discussed).

What is the Jewish holy book called?

We call it the Bible. Another surprise! That, of course, is the English term. The Hebrew word is Tanach (sometimes also rendered Tanakh). 'Tanach' is an acronym, constructed from the three sections of the Bible, Torah (the Law), Nevi'im (the Prophets), and Kesuvim [Ketuvim] (the Writings or Hagiographa). In the modern rendering, these constitute 39 books, although the division into two books of Samuel, Kings, etc. is an artifact which postdates the construction of the Jewish scriptural canon.

Is the Jewish holy book different from the Old Testament?

Yes and no. Yes, it uses a different ordering of the books from that common in Christian versions of the Bible. No, the content is not significantly different, except for certain particular passages that were given a Christian interpretation in translation. Jews prefer not to use the term 'Old Testament,' though. We think that our Scriptures are as current as when they were written (or given to Moses on Mt. Sinai, if one is a traditionalist). In writing about Jewish practice and Scripture, we prefer to use the terms 'Hebrew Scriptures' (or 'Jewish Scriptures') and 'Christian Scriptures.'

Should the Torah be placed on the altar for a Jewish candidate?

The Torah is only one part of the Jewish Bible. Placing just the Torah on the altar would be the equivalent for Christians of placing only the Four Gospels on the altar, without the epistles, Revelation, etc. The books of the Prophets and the Writings play an important role in Jewish worship and in the understanding of the Jewish law. The Torah is the most important section of the Bible, and is particularly venerated, but it is not the whole of Scripture.

Should the Talmud be placed on the altar for Jewish candidates?

The Talmud is a book of legal interpretation. It also teaches a great deal about Jewish thinking and religious belief. But it is not Holy Scripture. The works of St. Augustine and St. Thomas Aquinas bear a similar relationship to the Bible for Christians, but those works are not Scripture, either.

Do Jews wear a head covering in Lodge?

This issue has been taken up by a number of Grand Lodges. Masonic practice is not uniform. Judaism adopted the eastern practice of covering the head during prayer as a sign of respect, while in western countries the head is bared for exactly the same reason. In lodge, there is a particular restriction on head covering, of course; some Grand Lodges have decided that a kipah (yarmulke, skull cap) is not a hat in the Masonic sense, but an element of wearing apparel. (The Ancient and Accepted Scottish Rite adopts this opinion of the Scottish Rite caps, and they are not removed during, e.g., a salute to the flag.) But this matter is still in flux around the US and the world.

Why do Jews use funny dates?

The expressions AD and BC have a specifically Christian meaning. Jews use CE and BCE respectively, as their synonyms, meaning Common Era and Before Common Era. Jews also have their own calendar, reckoning from the supposed date of the Creation of the World. In that calendar, 1996 is split between 5756 and 5757. The year number changes in the fall, and is a holy day known as Rosh Ha-Shanah (or the Head of the Year). The Ancient and Accepted Scottish Rite uses the Jewish calendar for its reckoning.

The standard Masonic calendar (Anno Lucis, or AL) also reckons from the Creation, but it assumes a slightly different date, 240 years earlier than the Jewish calendar.

Do Jews have a different idea about the Pharisees from Christians?

Yes. Modern Judaism is Pharisaic in character, but Jews do not use the word as a synonym for 'hypocrite.' It is probable

(Continued on page 9)

Harashim

(Continued from page 8)

that this latter meaning arose in the conflict between those who chose to follow Jesus and Paul and those who remained in the mainstream of the Jewish faith; by that time, the Pharisees dominated Jewish thinking and practice, and it seemed better to denounce Pharisaism as a deviation from Jewish thought, rather than to denounce the Jews themselves, since the early Christians sought to convert the Jews. The message was, 'You are being misled by the Pharisees, who are no good anyway; we want you Jews to join us.'

The Pharisees and the Saducees were the primary competitors for primacy in Jewish thought and religious practice, although there were other groups, such as the Essenes, also offering different ideas. The Saducees were the party of the priestly class and held the position that only the written Law was binding in force. The Pharisees were more broadly based and held to the validity of the oral Law, as well as the written Law. A more important distinction was that the Pharisees held that one did not have to belong to the priestly class in order to fulfil the commandments and worship God properly. It is this latter difference that is of the most importance in the development of Judaism in its form for the last couple of millennia. (There is a notable similarity between this conflict and that of the Reformation, fifteen centuries later.)

The Pharisees were also organized as a fraternity; they greeted one another as 'Chaver' ('comrade' or 'brother' as Masons might render it) and required a new recruit to be vouched for by three other members. There is no record of rites of initiation, however.

Masons who write of the Pharisees should be careful in their use of the term, since it has such a different connotation to individuals in the Fraternity.

Can a Jewish Mason join the Knights Templar (Commandery)?

In most cases, probably not in good conscience. The Commandery petition in most jurisdictions requires a declaration of belief in the Christian religion. However, in some jurisdictions, the petition requires that the signer declare that he will 'defend the Christian religion.' As this is not quite the same as being a Christian, some non-Christians have been able to take the Commandery orders in those jurisdictions. Another point, of course, is whether non-Christians would be entirely comfortable in participating in an organization, such as the Commandery, that was dedicated to a religion different from theirs. Even under the conditions mentioned, there are very few Jewish Knights Templar.

What is the Order of the Maccabees?

The Order of the Maccabees was created as an alternative for non-Christians in the York Rite to the Commandery of Knights Templar. It was founded in New York State and still exists there, but attempts to spread it more widely have yet to succeed. It is open to Royal Arch Masons of all faiths.

Isn't the Knight Rose Croix in the Scottish Rite a Christian Degree?

It is proper to say that the 17th, 18th, 26th, and 27th degrees are inspired by Christian history and thought, just as others are based on Jewish history and thought, or on other times and places. To call them Christian Degrees, though is to violate an obligation that used to be required of candidates at that point in their progress through the Scottish Rite, in which it is imposed on the candidates not to declare that any degree belongs to Masons of a particular religion. I assented to that; I don't know what became of that obligation in more recent years.

I think it is inconsistent with Masonic religious toleration to insist on a particular religious interpretation of any part of Masonry. The 18th Degree, Knight Rose Croix or Knight of the Pelican, teaches us the Scottish Rite lesson that tyrants (e.g., Rome) are always ready to extinguish the Masonic light that teaches morality and good deeds (as represented in that degree by Jesus of Nazareth). The 18th Degree does not teach the divinity of Jesus. (Nor does it deny that divinity; no part of Masonry either promulgates or denies the Christian religion—or any religion.) It teaches the divine nature of his message, which differs hardly at all from that of the

Hebrew Scriptures—little can be found in the words of Jesus that were not already taught by Moses and the Prophets, after all. And it teaches that evil and tyranny are always lurking in the world, as symbolized by the crucifixion, ready to seize an opportunity to snuff out the light of freedom and morality.

The pagan Romans murdered many great teachers of morality, only one of whom became the center of a new religion. The 18th degree could as easily have taught its lessons with the story of Rabbi Akiba, who was flayed alive by the Romans for the crime of teaching the Torah to his students and who continued to pray until the breath left his body. The story of Jesus was used because it continued the history of the degrees within the Scriptures familiar to most of the Masons who would be taking the Scottish Rite degrees. The stories of Akiba and the rest of the ten Rabbis who were martyred by the Romans would be less familiar to most Christian Masons and post-date the Bible for Jewish Masons, but would be entirely consonant with the objectives of the Rose Croix Degrees.

If you can think of questions to be added, email me at rfire@cacr.caltech.edu and I will do my best to see that more is included here.

Two items from the Grand Lodge of Ireland Newsletter, Spring 1993

MASONIC EXAMPLE TO THE CHURCH

Sir, — Freemasonry is not a religion and in no way interferes with the beliefs, or moral or social duties of its members.

That said, the craft does challenge the Church in one important respect, for it engenders a spirit of brotherhood that is sadly lacking in so many congregations and assemblies of churchmen, both lay and ordained.

The General Synod, as a legislative assembly of the Church of England, would do well to remind itself that the established Church has a special role in this country to minister to all men.

Freemasonry, true to its spirit of brotherhood, has always been generous to the Church. It is a pity that its generosity is no longer matched by the

leadership of the Church of England. The Church has much to learn from Freemasonry.

ANTHONY HAMMOND CHRISTIAN,
The Vicarage, Pevensey BN24 5LD.

From the *Church Times*, February 1992

TORQUEMADA'S LAW

more recently promulgated as
THE FUNDAMENTALIST'S PHILOSOPHY
OR
THE EVANGELICAL'S JUSTIFICATION

"When you are right, you have a moral duty to impose your will on anybody who disagrees with you."

From *The Book of Laws*

The Internet for the Un-Initiated

(Continued from page 7)

the remote computer. A few moments later and you will be at the home page of an organisation with a range of menu options allowing you to select further areas to interrogate.

A typical example of this is our own Freemasons Hospital web site home page.

Freemasons Hospital
located at two sites
166 Clarendon St
East Melbourne
&
320 Victoria Parade
East Melbourne

We aspire to the highest quality patient care through the team effort of our dedicated and friendly staff.

We proudly meet the health care needs of the community and we strive to remain . . .

'The More Caring Alternative'

For further information

Info@freemasonshospital.com.au

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[Site Index](#)

You will notice that there are phrases which are underlined. These allow you to enter the additional pages of the site by merely selecting or clicking on them, without typing out the list.

There will also be words, which are underlined and contain the symbol @, for example as in the following: bminster@melbpc.org.au. These are direct links to an email address and allow you to send a written message to the email addressee, in this case myself. Simply use the left button on your mouse and an email form will appear, allowing you to type text in and send a message to the recipient. The message will arrive at the receiver's computer almost instantly; however the receiver will only receive the email when he or she logs on to their server the next time.

One on the many marketing mysteries of the Internet is to work out a way to make money from it. So far, the only people really making money are the

software (program) makers and the Internet service providers who charge fees to their members.

Chatting and emailing local, interstate and overseas brothers is part of the fun. These days it is not unusual for me to receive five emails from around the world each day. The ease of communicating in this manner and the speed of the technology certainly beats snail mail (surface or airmail). Documents created in usual word processors can be attached to these emails along with pictures and even sound files. In addition, the email is a secure path for communicating sensitive documents. This is really the communication path of the future, except it's here now!

What will you need?

To gain access to the Internet, you will need access to the following pieces of equipment:

- Personal Computer—486 or Pentium, (check with Mac user)
- Modem—14.4 k/bytes per second minimum. (26.6 or 33.3 k/bytes preferable to speed up download time)
- Service provider
- Telephone line (not dedicated to computer)
- Printer (optional)

If you do not own any or all of the above or do not know anyone who has a computer and modem, contact your local library as most are linked to the Internet.

We're Online!

Surf the Net and find the Masonic Centre Administration Home Page on <http://www.freemasonsvic.net.au>
Magazine submissions can be mailed to magazine@freemasonsvic.net.au

Forthcoming articles:

- ◆ *Situational Masonry*, by Jim Tresner
- ◆ *The letter 'G'*, by Brent Morris
- ◆ *The Silent Service*, by A K Fuss
- ◆ *Preparing a Masonic research paper*, by George Woolmer
- ◆ *Review of Is it true what they say about Freemasonry*, 2nd edn, and *Prince Hall Masonic Directory*, 5th edn.

More needed, including 'Thumbnail sketches' of our affiliate and

vice ▲

NO, THERE HASN'T BEEN A PALACE REVOLUTION, and Murray Yaxley has not been deposed. I'm just standing in for him again. Don't worry; this is probably the last chance I'll get to bend your ear before the conference in October, and I'm going to raise a few more talking points for *Harashim*, our own lodges, and ultimately the conference.

I've been picking up the occasional whisper here and rumour there that we are not all happy little vegemites, as far as ANZMRC and its activities are concerned. So let's have it out in the open.

The aims of the Council, as amended at the Perth conference, are:

- To promote Masonic research and education within Freemasonry on an inter-jurisdictional basis.
- To act as a liaison body between its affiliated Masonic research lodges and chapters.
- To organise any research lodge conference which its affiliates may sanction.
- To organise and coordinate any national tour by a Masonic speaker as its affiliates may require.
- To publish the proceedings of its conferences, and any Masonic research publication its committee may approve.

The first question to be determined is whether we agree with the aims. If we don't agree, then let's discuss what changes should be made in the framework. If we agree with the aims, the next question is whether we are implementing them in the best possible way. Again, discussion is essential. And if you have some other problem with the Council, don't keep it to yourself, share it with the rest of us.

Let's review our achievements through the Council. Since its formation in 1992, we've held conferences in Melbourne, Sydney and Perth, providing an opportunity for researchers in all jurisdictions to meet and exchange ideas; inaugurating and presenting the Kellerman Lectures at those three venues, and publishing those 17 lectures—some of them world class—in our biennial *Transactions*. We have sponsored and organised lecture tours by world-renowned scholars: Cyril Batham, Neville Cryer and Wallace McLeod, and published collections of their papers in book form, in addition to the book derived from John Hamill's tour which was organised by Kent Henderson prior to the formation of the Council. And a year ago we began our quarterly newsletter, *Harashim*.

I would suggest that all of these activities provide benefits to the member groups and to individual Masons, on several levels, and in proportion to what we choose to contribute. In other words, we reap what we sow. Attending a conference gives us the chance to broaden our horizons, gain fresh insights and make new friends. The Kellerman Lectures not only provide recognition of excellence (if deserved),

President's Corner

beyond one's own small circle, but also encourage researchers to provide a paper longer and deeper than those usually presented in our lodges. The lecture tours extend the benefits beyond the individual member groups to the whole of the Craft in our jurisdictions—if we do it right, and if our brethren choose to accept what is offered. And all our activities, but particularly our publications, tell Masonic researchers beyond our shores that we exist and that some of our work is worthy of their attention. Ego-tripping? Not entirely. It pays to advertise. If you don't believe me, ask your Grand Lodge. The better a research group's reputation, the easier it is to get worthwhile new recruits. Believe me; I've been on the other end of the stick. Whatever the merit of its output, and its reputation interstate and overseas, the South Australian Lodge of Research has been virtually unknown and ignored in its own jurisdiction for many years, with consequent low membership and iffy finances. And, of course, if we are known and respected overseas, we increase the potential market for our product, and reduce our per-unit costs.

OK. So where are we doing it wrong? Where, and how, can we improve? Well, I have one suggestion. It is unfair to leave the Council to guess how many copies of a book will be needed by the member groups. That requires one person (presumably our Secretary) to make around 20 guesses—one per member group as a likely retailer—before the order is given to the printer. It would be fairer for each member group to make one guess and place its order in advance, and less costly for the rest of us if a particular member guesses wrong. Then no one gets more copies than they ordered, and the Council is not left with a large number of unsold books. What do you reckon?

And while we're on the subject of printing, we could all have been a bit better off if the Council had been able to pay in advance for the printing of *The Quest for Light*—up to \$3.50 per copy better off. That is the difference in quotes between the printer who wanted cash up front and the one who was prepared to be paid in instalments after publication. If only we had the cash! Or, if only we could have got a bank loan, we could have saved part of the difference between the quotes. It is worth considering ways and means for next time.

Are we making best use of *Harashim*? Two copies of each issue go to the secretary of each of our member groups—one copy for filing, and one for distribution where, when and how the affiliate or associate chooses. Ideally, we hope that each recipient will photocopy the issue and send entire copies to all its members (including cc members, if any) and to other useful places and people, such as editors of Masonic publications, Masonic and public libraries, and whoever might be interested in it at Grand

Lodge. My guess is that *Harashim* is receiving very little onward circulation in Australia, or we would have been getting bouquets and brickbats by now, whereas all we get is silence. It is too early to tell if it is circulating in New Zealand, and it seems that our South African associate missed out on the early issues. However, we also send a copy to the National Library (as we must), copies to our past international speakers, to ANZMRC representatives, and to anyone whose work has been published or reprinted in *Harashim*. Those few copies that go overseas do seem to be getting passed around, and requests are coming in for a regular supply. We need to decide a policy on outside subscription and exchange agreements.

Walter F Meier Lodge of Research (Seattle, Washington), through its Secretary, Bob J Jensen, is interested in a subscription, as is Manfred Hermer, formerly of South Africa and now living on the Pacific side of Canada. Fitzgerald Ramsay, editor of the *Sentinel*, official publication of the Prince Hall Grand Lodge of New York, would like to exchange publications. The Rev Dr Forrest D Haggard, DD, 33°, PGM (Kansas), past president of the Philalethes Society and President of the Scottish Rite Research Society (the fastest-growing research body in the world), is interested in an exchange of all publications between ANZMRC and SRRS. And now we have a request from a newly-formed Italian academic group, *Centro di Ricerche Storiche sulla Libera-Muratoria*, under the presidency of Prof Augusto Comba, 'former' SGW of the Grand Orient of Italy, with distinguished Masons (of various jurisdictions that do not recognise each other) on the committee, together with 'friendly' non-Masons such as Fr José Ferrer Benimeli, SJ. These deserve thought between now and October, then a clear direction to our Secretary and Editor.

Another aspect of publication also calls for discussion. As everyone knows, I can get into enough strife without trying to understand computers. But there are plenty of clever people who do understand, even some Masons, and there's a lot of Masonic stuff out there 'on the net', some of it good, some bad and some of it a disaster. And I'm told there are quite a few anti-Masons chipping in, too. Whether we consent to it or not, some of our stuff will appear there sooner or later, and we won't be able to stop it. The question is, do we want to put it there ourselves, properly proof-read, under our own banner? If so, when? For example, we could make *Harashim* available as soon as we publish it in hard copy, but delay release of our books for, say, two years, so as not to



interfere with sales. We could still sell them by advertising on Internet. We have sold around 150 copies of *The Quest for Light* this way. But before we put anything on Internet, we ought to have the consent of the authors. So for future publications, perhaps we should make it clear that material is accepted for publication on the basis that it may also be published on Internet *unless the author specifies otherwise*. And for past issues, we'll just have to ask authors individually. A motion on this for the conference agenda would be helpful.

It could be a bonus for us that Robert Gilbert, editor of *Ars Quatuor Coronatorum*, may be coming to Australia under his own steam in 1998. We could save a few dollars, compared with our usual outlay, if we arrange a tour of Oz and NZ for him. But we should not let it interfere with our regular schedule of conferences in the even years and tours in the odd, because once we lose the sequence, we may never recover. And there would be no time to prepare a book for publication to coincide with the tour. I suggest that if he comes, we treat it simply as a bonus, like Neville Cryer's self-funded visit in 1990. So we should still be giving thought to selecting visiting lecturers for 1999 and 2001.

Finally, a comment on tradition, the constitution and common sense. Nowhere in the constitution does it say that the President of the Council must be from the jurisdiction which is hosting the next conference. Nor does it say that the President cannot be elected for a second term. And we have not been going long enough to claim that either requirement is 'traditional'. So what I am suggesting, as a matter of common sense, is that if we have a good one, we do our best to keep him for more than two years. If a certain person wants me to change my mind, it will cost him—shall we say a couple of well-aged bottles of Holmoak cabernet sauvignon, to share with my brother-Muscateles at morning smoko, at the conference. See you there!

Kennion Brindal

The Ahiman Rezon Addresses Information on the Internet

Surfing the Internet is a technological pastime toward the twenty-first century. Today, it is the place where one can learn more about almost anything.

There are Grand Lodges that have home pages and have placed information about the fraternity on the 'Web'. There also are lodges and individual Masons placing and exchanging information about the Fraternity; but those who do so in Pennsylvania need to abide by recognized rules and regulations.

In Article 17.5 of the *Ahiman Rezon* it is stated:

No Lodge or Brother is permitted to print or publish or cause to be printed or published, the whole or any part of the proceedings of any Lodge or the Grand Lodge, nor shall any Brother publish any work, or discourse, relative to Freemasonry, without previously obtaining the consent of the Grand Master ...'

The Grand Master recognizes that there are many fine pieces of information being developed for use on the Internet. He said, 'We should take advantage of the modern medium, but we must remember there are those who publish incorrect information and we do not want that to happen. I also must remind the brethren that any thing that is to be published, whether in print or electronically, requires the approval of the Grand Master. If rules and regulations are not followed, the offender is subject to the laws of the Grand Lodge.'

Grand Master Weisser has discussed the interest of Grand Lodge in facilitating Freemasons' ability to communicate and be informed through the benefits of modern technology. He indicated that Grand Lodge is considering the formation of a square club for those Freemasons interested in using a web site.



From ... the word, newsletter of the Society of
Editors (SA), June 1993

ANZMRC Directory changes

Hawkes Bay Research Lodge 305 NZC

Brian Paget, Secretary: phone/fax 06 843 1995
email paget@clear.net.nz

Newcastle Masonic Study Circle, NSW

Philip Carter, Secretary: change of address to 42 Waratah St, Kahibah, NSW 2290
(phone not changed).

South Australian Lodge of Research 216 SAC

Change of Secretary: WBro Graham Murray, JP, PGSwdB, Kellerman Lecturer
PO Box 3, Marden, SA 5070
phone 08 8289 2487

Internet coordinator: Bro Dr Richard Num, SW: SAResearch216@rocketmail.com

Toowoomba Lodge of Instruction, Qld

Change of Secretary: WBro Robert Murphy, PSGD
15 Skoien St, Toowoomba, Qld 4350
phone 076 355119 (H)

It is with deep regret that we note the death of the previous Secretary of this Affiliate, RWBro Ken Zimmerle.

Victorian Lodge of Research 218 VC

Graeme Love, CC Secretary: change of address to PO Box 2380,
Ringwood North, Vic 3134
new phone 03 9282 7575 (W)

Waikato Lodge of Research 445 NZC

Warwick Roberts, Secretary: email wroberts@clear.net.nz

Western Australian Lodge of Research 277 WAC

David Wray, Secretary: new phone 08 9401 6017

- **For the information of members**, the Secretary of the Research Lodge of Taranaki 323 NZC is: R A Young, PO Box 8135, New Plymouth, New Zealand.

An enquiry and response, on the Internet, picked up by Kent Henderson:

Question:

Attending rehearsal tonight for our Thursday meeting when we will initiate a candidate of the Muslim Faith, the question arose of where we should place the newly acquired copy of the Koran in relation to our normal VSL. The proposal at present is to put it on top with the S&C still on the larger original underneath. Is this normal practice and are there any other points to watch out for?

I believe this is the first time in our 227-year history that this question has arisen. Our chaplain has donated the copy of the Koran for future use. This is in Arabic; should we open it in any particular place?

Frank Jessopp

Answer:

It is our custom in Malaysia that the Holy Koran be wrapped in cloth and not opened during the obligation. The Koran is definitely not placed on the VSL/S&C.

Many years ago we had an opinion from an Ustaz, that the Koran cannot be handled until the candidate has performed

his ablutions (cleansing himself), which he would do by going to the mosque, on the way to the lodge. To circumnavigate that requirement the Koran nowadays is held over the candidates head by another Muslim brother who has cleansed himself.

Now this raises the problem as to where the candidate places his right hand! Here the lodges differ. My personal opinion is that his right hand should be on a students' Koran, which can be handled by anyone.

I have spoken to a Muslim recently on the matter and I now have an opinion that the Koran can be handled as long as a person is 'clean', meaning that he is cleanly dressed and has washed his hands.

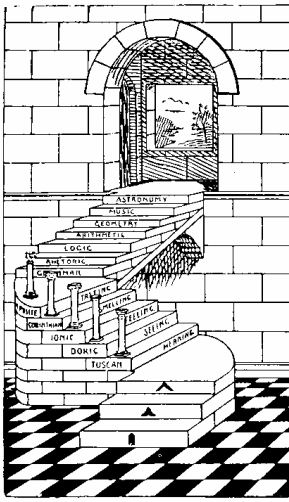
In my Lodge we hold the Koran over the candidate's head and obviously the words of the obligation will change to 'hereby and hereunder'.

Faternally,

M Vijendran

Worshipful Master, Klang Lodge 3369 EC
(working in Kuala Lumpur, Malaysia)

Harashim



Harashim

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

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Issue 6

April 1998



TWO DOWN, 313 TO GO!

Prince Hall barriers falling in Australasia

South Australia has joined Tasmania in recognising the Prince Hall Grand Lodge of Connecticut. As before, it was Connecticut, the older Grand Lodge, which took the initiative. Formal recognition was confirmed by South Australia by letter dated 9 July 1997, signed by Grand Secretary Noel Fairweather, extending fraternal good wishes from Grand Master John Stone. Surprisingly, no announcement was made in South Australia. Recognition was revealed by chance, in the course of email correspondence between a Past Grand Master of the Prince Hall Grand Lodge and the editor of *Harashim*. Confirmation was obtained from Acting Grand Secretary Harry Nagle in March 1998, some nine months after the

Victoria is still considering a similar initiative from Connecticut, and Queensland is contemplating an exchange of recognition with five Prince Hall Grand Lodges, those recognised by the United Grand Lodge of England: Massachusetts, Connecticut, Pennsylvania, Ohio, and California & Hawaii. So far, 17 Prince Hall Grand Lodges have been recognised by at least one 'mainstream' Grand Lodge. Some have achieved multiple recognitions, with Connecticut easily holding the record.

The Prince Hall Grand Lodge of Connecticut is recognised by the following 'mainstream' Grand Lodges (in order of occurrence, between 1989 and 1997):

Connecticut, Nebraska, Minnesota, New Brunswick, Quebec, Washington, Idaho, Manitoba, Vermont, Saskatchewan, Maine, Nova Scotia, British Columbia, England, Ireland, Germany, Tasmania, New Hampshire, Massachusetts, Netherlands, South

Australia and Venezuela.

Most Australasian Grand Lodges are prepared to waive protocol to the extent that Prince Hall Masons are permitted as visitors to our lodges, regardless of whether recognition has been formalised with Prince Hall Grand Lodges. However, this takes no account of whether Prince Hall Masons are permitted by their *own* Grand Lodges to visit under these circumstances (informal enquiries by the editor of *Harashim* reveal that some Prince Hall Grand Lodges would permit this, and others would not). Nor does it extend the other benefits of formal recognition.

There are 45 Grand Lodges of Prince Hall Affiliation and seven Grand Lodges in Australasia. Thus 315 exchanges of recognition are necessary to formalise fraternal relations between the Australasian Grand Lodges and our segregated brethren of the Prince Hall Fraternity.

Two down, 313 to go!

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Book & Periodical Reviews:

*Is it true what they say about
Freemasonry?*

*Prince Hall Masonic Directory
The Ashlar magazine*

*Transactions, Masters' & Past
Masters' Lodge #130 NZC, vol 21
Transactions, Lyceum Lodge of
Research #8682 EC, vol 13.*



The Letter 'G'

by S Brent Morris

Anti-Masons often distort the meaning of Masonic symbols, in particular the letter 'G'.

This past week I went to a book store in a nearby shopping center to pick up a copy of the *New Oxford Annotated Bible* I had ordered for a Bible class. The shop was a 'Christian bookstore', and I browsed a bit to see what books they might have on Freemasonry. I didn't expect much positive, but I was dismayed at the viciously deceitful material that was being purveyed in the name of Truth.

I have no problem with someone who honestly disagrees with me. There is a wide diversity of opinion among Christians on many topics, including divorce, baptism, gambling, and the nature of the sacraments, to name just a few. The debates on these subjects have been heated and may never be settled on this earth.

If someone says his understanding of Christian duty prevents him from unconditionally rejoicing when his neighbor worships God, then I can understand why he would not want to be a Mason. When someone states, however, that he cannot be a Mason because we are phallic worshipers and the letter G stands for 'generative force', I become angry. Such an allegation is a lie and a deliberate distortion of Masonic symbols.

The symbolism of the letter G is as simple as it is straightforward—it is an elementary play on words and has the dual meanings of geometry and God. Prichard's 1730 *Masonry Dissected*, one of the exposures of early Masonic ritual, captures the symbolism perfectly in two questions from the Fellowcraft Degree:

- Q. What doth G denote?
A. One that's greater than you.
Q. Who is greater than I, that am a Free and Accepted Mason, the Master of a Lodge?
A. The Grand Architect and Contriver of the Universe or He that was taken up to the top of the Pinnacle of the Holy Temple.

Prichard certainly had no intent of helping the Fraternity with his exposé, but even he didn't stoop to the disgusting perversions spread by our modern

detractors.

The record shows that otherwise respected Masonic scholars of the middle to late 1800s, such as Albert Mackey, Albert Pike, and their followers, had ideas about the origins of Masonry that are discredited today. No one, in fact, knows where our gentle Craft began, but Pike and Mackey were strong proponents of the theory Masonry was descended from the Ancient Mysteries and various forms of pagan worship. While their ideas were fashionable in Masonic circles a century ago, no serious Masonic student takes seriously these parts of their writings.

Henry W Coil, 33°, is often quoted by anti-Masons as an expert, but only when they think his ideas support their preconceived notions about Masonry. They conveniently overlook Coil's *Masonic Encyclopedia* when it contradicts their twisted fancies, as it does in the case of the Ancient Mysteries:

From about 1779, [the Ancient Mysteries] came more and more into prominence. It was a fertile field and there was scarcely the possibility of disputing anything at all that was said within its limits . . . [T]he theme spread like wildfire . . . Mackey and Pike embraced it avidly, and the latter's *Morals and Dogma* is largely given over to Ancient Paganism. Mackey, in *Masonic Ritualist* (1867) and *Symbolism of Freemasonry* (1869) carried it not only to an absurd degree, but to an extent which can hardly be less than revolting to a Christian . . .

In order properly to interpret Mackey and Pike on Paganism, one must understand that both of them entered the Fraternity in the 1840s, when the fabulous type of Masonic literature was at its height and both walked unsuspectingly into the circle of magism, paganism, and occultism before they were properly seasoned in the history or doctrine of the Craft. Those things that were indisputably Masonic, such

Dr S Brent Morris is a mathematician with the US federal government and has taught at Duke and Johns Hopkins Universities. He is a Fellow of the Philalethes Society; editor of *Heredom*, the annual transactions of the Scottish Rite Research Society; former book review editor of the *Scottish Rite Journal*; currently the only American full member of Quatuor Coronati Lodge; and has written many scholarly articles on the Craft, as well as the intriguing cryptanalysis *The Folger Manuscript*. He is the author of *Masonic Philanthropies, A Tradition of Caring*, and *Cornerstones of Freedom: A Masonic Tradition*, and co-author of *Is It True What They Say About Freemasonry*, to be reviewed in the next issue of *Harashim*.

as the *Gothic Constitutions*, the minutes of lodges in the pre-Grand Lodge era, and the *Constitutions* of the premier Grand Lodge, they ignored, but followed irresponsible writers who were teaching doctrines neither then nor since approved or adopted by any Grand Lodge of symbolic Freemasonry. (pp 460–461)

Albert Mackey, quoted so religiously by our foes, repudiated the idea of Masonic descent from the Ancient Mysteries in his *History of Freemasonry* (1906). His last writings can hardly be called support for his earlier theories, and hence are ignored by those looking for lurid accusations:

It has been a favorite theory with several German, French, and British scholars to trace the origin of Freemasonry to the Mysteries of Pagans, while others, repudiating the idea that the modern association should have sprung from them, still find analogies so remarkable between

the two systems as to lead them to suppose that the Mysteries were an offshoot from the pure Masonry of the Patriarchs.

In my opinion there is not the slightest foundation in historical evidence to support either theory, although I admit the existence of many analogies between the two systems, which can, however, be easily explained without admitting any connection in the way of origin and descent between them. (p 185)

Is modern Freemasonry a lineal and uninterrupted successor of the ancient Mysteries, the succession being transmitted through the Mithraic initiation which existed in the 5th and 6th centuries; or is the fact of the analogies between the two systems to be attributed to the coincidence of a natural process of human thought, common to all minds and showing its development in symbolic forms?

For myself, I can only arrive at what I think is a logical conclusion; that if both the Mysteries and Freemasonry have taught the same lessons by the same method of instruction, this has arisen not from a succession of organizations, each one a link of a long chain of historical sequences leading directly to another, until Hiram is simply substituted for Osiris, but rather from those usual and natural coincidences of human thought which are to be found in every age and among all peoples. (p. 197)

The real test of Masonic acceptance of the Ancient Mystery theories of Mackey and Pike is to study the writings of serious Masonic historians from the authentic school, not those from the romantic period. The publications of Quatuor Coronati Lodge No 2076, the American Lodge of Research, the Texas Lodge of Research, the Ohio Chapter of Research, and others, show that these absurd theories have been politely ignored. They have died the quiet death they deserved.

The pathetic irony is that only one

President's Corner

As I take up my pen to contribute to *Harashim*, I am conscious of the thought-provoking contributions of vice-president Ken Brindal during my absence. I thank him for his efforts.

I can only speculate on what criteria he has in mind for the identification of a 'good president'. (I am writing this in the second week of the Constitutional Convention!) Should we have one who:

- is popularly elected
- has the gift of eloquence
- provides good contributions to *Harashim*
- presides over a successful conference
- sets goals that everyone understands
- minds his own business and lets the Secretary run the organisation.

I am sure that you will be able to add to my list of possible criteria!

I am concerned that many brethren in the lodges know little about lodges of research. It is not sufficient for members of research lodges to engage in esoteric investigations and produce learned papers. We must contribute to the Masonic education of our brethren. That will have the added benefit of providing opportunities to secure new members for the research lodges.

Having some expertise in the methods of research, we ought to hold ourselves ready to assist those lodges that genuinely wish to review their own health and plan for the future. We should be able to help them separate fact from fiction, to distinguish between verifiable observations and blind prejudice, to help them find a way forward.

If members of research lodges have 'a way with words', they ought to be able to assist lodges to produce viable plans for the future. In recent years we have learned of



the advantages of constructing strategic plans in all manner of business and community organisations.

The strategic plan usually has two elements: a vision of the future, and a mission statement that expresses what should be done to secure what is in the vision. These statements vary a lot in their quality and in their realism. There is always a good chance of them leading to progress and real achievement if they are followed up with sound action plans and thoughtful marketing plans.

If you believe that Freemasonry has a future, then you will give these matters some thought. The Masonic magazines *The Square* and *Freemasonry Today* both provide examples of Masonic research, by our English brethren, presented in an interesting form. Both magazines are worth reading.

Come to Launceston in October and talk of these and other matters of

Murray Vaxley

group today believes the tall tales of Mackey and Pike—not the Grand Lodges, not the Scottish Rite, but the anti-Masons. Our enemies are so anxious to believe the worst about us, they rush to embrace hypotheses long since abandoned, if ever widely accepted. Whether they are incompetent as historians or simply facile liars is for others to decide.

Since the significance of the letter G

remains a focus of criticism of the Craft among anti-Masons, the article remains relevant today and worthy of reprinting.

Situational Masonry

by Jim Tresner

The term *situational Masonry* was used by my Brother, Jack Tresner, 32°, KCCH, the other day, and the words have remained with me.

He was speaking of a Mason we both know, a Brother who seems to be able to put on and take off his Masonry at will. It's not that I expect a Mason to manage to live consistently by the precepts of the Scottish Rite (I fail at least 10 times a day myself), but I do expect a Mason to be bothered by his own failures.

It isn't a new problem. Albert Pike wrote in *Morals and Dogma*:

A man may be a good sort of man in general, and yet a very bad man in particular; good in the Lodge and bad in the world; good in public, and bad in his family; good at home, and bad on a journey to a strange city. Many a man earnestly desires to be a good Mason. He says so, and is sincere. But if you require him to resist a certain passion, to sacrifice a certain indulgence, to control his appetite at a particular feast, or to keep his temper in a dispute, you will find that he does not wish to be a good Mason, in that particular case; or, wishing, is not able to resist his worse impulses. (p 151)

Pike would not have claimed perfection for himself—he fought a duel, after all, and fully understood the temptations to anger, to passion, and to doing the easy thing. Perfection is a goal, not a reality.

The issue is whether or not we strive for the goal.

I've recently been heavily involved in Masonic education, teaching courses in Masonry to new and some long-time Master Masons. It is a deeply rewarding experience, and I have been strongly impressed with two things.

First, there is, in many new as well as experienced Masons, a strong desire amounting to a passion to know more about Masonry, this in spite of the 'conventional wisdom' that 'Masons aren't interested in learning about the Fraternity and its teachings'.

My second impression is that a very large percent do not understand even their obligations, in spite of the fact that they

memorized them and can repeat them back to me. The conversations tend to crash when I say, 'Now, what does that really mean, how do you apply that in daily life?'

There are important exceptions, of course. One of my good friends, a knowledgeable Mason and a Past Grand Master, tells of the day, early in his Masonic career, when he took the 14°. Up until that time, he had taken the name of God in vain frequently, sometimes several times in a single sentence. He determined to change that so that he could sit through the 14° without a feeling of shame. It took him a year and a half of hard work, but he made it.

Perhaps the greatest challenge to situational Masonry comes in the 31°. There Pike, wily old fox that he could be, sneaks in some questions for the candidate in the guise of a play set in ancient Egypt. Only gradually do you realize that the warm feeling you're experiencing is your own heart's blood flowing from the wounds Pike is opening and salting. Rephrased into modern vernacular, some of the questions would read:

Have you felt smug and superior when some famous person was caught doing something wrong?

Have you bought something and paid far less than the fair price for it because you knew the person was strapped for cash and had to sell?

- ◆ Have you talked about people behind their backs?
- ◆ Have you treated someone or thought about someone with contempt because he had less money than you, or because his clothes were torn and dirty, or because you didn't like the way he looked, or because he 'talked funny'?
- ◆ Have you sneered at people for their actions or habits, while having a different bad habit or doing other bad things yourself?
- ◆ Have you given to charity when you can do so 'at a distance', but crossed a street to avoid a bag lady?
- ◆ Have you helped someone get elected to an office whether in Lodge or in government, not because he was the best person for the job but because you thought you could get a political



James T. Tresner II is Director of the Masonic Leadership Institute and Editor of the *Oklahoma Mason*. He is book review editor and a frequent contributor to the *Scottish Rite Journal*, a writer for the *Oklahoma Scottish Rite Mason* and a video script consultant for the National Masonic Renewal Committee.

He is also a member of the Scottish Rite Research Society, a contributor to *Is It True What They Say About Freemasonry*, for review in the next issue, author of *Albert Pike, The Man Beyond the Monument*, reviewed in issue 3 of *Harashim*, and a member of the steering committee of the Masonic Information Center, which was founded by the late John

advantage for yourself?

- ◆ Have you stirred up trouble between two people?
- ◆ Have you 'put down' another person's race, or religion, or family?
- ◆ Have you treated someone with special respect, or wanted others to think of you as his friend, just because he had money?
- ◆ Have you bought things (clothing, for example) because they were less expensive than others, even if you had reason to suspect that the low price was because they were made by

exploited workers?

- ◆ Have you refused to help a Brother Mason when you could help him?

My hats, Masonic and otherwise, are off to you if you can honestly answer 'no' to all those questions.

I can't. The only credit I can claim is that when I do those things, a little Masonic voice whispers in my ear (actually, more often, a little Masonic boot kicks me in the seat of the trousers) and says, 'Now what did you promise?'

Pike makes the point continually in *Morals and Dogma* that Masonry is worthless unless it makes a real change in men and unless that change is manifested in their actions in the world. But we have the responsibility for making that change in ourselves. Masonry helps. It points out the path. It shows us, through ritual and drama, the results of thoughtfulness and thoughtlessness. It allows us to group with men who are also trying to make right choices and live by a higher standard. Freemasonry may well be the only men's 'support group' for ethics in the world. But still, the change is up to us. It is a series of choices. If the famous dictum of Captain Kirk from *Star Trek* is correct and civilization begins when a man says 'I will not kill today', Freemasonry begins when a man says 'I will not hate today' or 'I will not tell any racial jokes today' or 'I will not pass on a rumor today'.

As long as men are imperfect, Masonry will be situational to some degree. But, situation by situation, we can decide to act and think like Masons; and situation by situation, we can become better. That is the most—and the least—we can do. ☒

Canadian Letters

Here are two letters from Canada, published in the December 1997 issue of the *Tasmanian Mason*.

From Ontario:

My seven-week lecture tour, sponsored by the Australian and New Zealand Masonic Research Council, is now history.

It was followed by a very pleasant interlude when my wife Elizabeth was able to come south and join me for a ten-day bus tour of New Zealand.

There are many happy memories of my time in the Antipodes and many debts that I owe to those who were so kind to me. Among the foremost of those benefactors

This 'n' that . . .

by Tony Pope

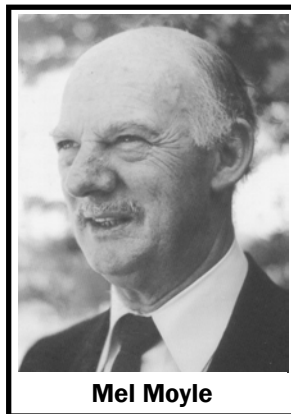
The South Australian and Victorian Lodges of Research have each recently lost a valued researcher.

It is with deep regret that we report the death from cancer on 6 March of Roy Thompson, who was Master of the South Australian Lodge of Research in 1986, and its assistant editor for the past ten years. Roy was an experienced indexer, a consultant to the *Macquarie Dictionary*, and a thoughtful contributor to debate in lodge and in print.

Readers will be saddened also to learn of the death from cancer in February of Mel Moyle, who played an important part in the production of John Hamill's book, *Masonic Perspectives*, and enlivened the Readers' Letters column of *Harashim*. Mel was Master of the Victorian Lodge of Research in 1991 and participated in the formation of the Australian Masonic Research Council. He was also a member of Holden Research Circle.

Kellerman Lecturers

By the time this issue is off the press,



Mel Moyle

the full list of Kellerman Lecturers for the Launceston conference may be generally available, but at the moment I know of only three:

Harvey Love, Secretary of WHJ Meyers Memorial Lodge of Research (Cairns), will complete the set from Queensland; each of the four research bodies in that jurisdiction will have provided a lecturer in turn. His subject is 'Bronze Castings of King Solomon'.

Ron Cook is the Victorian choice; the title of his paper has yet to be announced. On past form we can expect something erudite on Australian Masonic history.

George Woolmer, research co-ordinator for the South Australian Lodge of Research (and Grand Librarian), is about to reveal what has only been hinted in past papers, the Woolmer theory of the origins of Freemasonry.

Gnosis

The summer 1997 edition of the California-based magazine *Gnosis*, a 'journal of the western inner traditions', was devoted entirely to Freemasonry, no less than seven meaty articles. It is still available as a back issue (#44) for US\$7 plus postage, from PO Box 14217, San Francisco, CA 94114-0217. If you can't afford a personal copy, persuade your librarian that it would be a valuable addition.

are those who provided interesting background material that was relevant to my papers. there is no way I can hope to repay you, but it seems appropriate to express my gratitude.

Wallace McLeod, Grand Historian,
Grand Lodge of Canada.

From Prince Edward Island:

In Prince Edward Island, Canada's smallest Province and one of the smaller Masonic jurisdictions (16 lodges), I read in the *Tasmanian Mason* of the conferral of your Grand Master's Order of Honour on RWBro Murray Yaxley, PGDM.

In the same issue I read Bro Yaxley's collection of reviews of the controversial

book, *The Hiram Key*. On the other side of the same page was an educational article by him on 'The sprig of acacia'. Obviously he is as active a teacher and beneficial influence as ever.

The Grand Master's Order of Honour doubtless recognises Bro Yaxley's qualities as exemplary and worthy of emulation. But neither Tasmania nor the jurisdictions of Australasia for which he is Co-ordinator of Fraternal relations, are alone in receiving the benefits of his Masonic labour. Around the Masonic world, we are all the better for having him as a brother.

Thank you Tasmania. Thank you Brother Yaxley.

George I H Mason,
GDOC, GLPIE, MQCCC, MPS.

This paper was first published in *Masonic Research in South Australia*, volume 2 (1996), and is copyright by the author; reproduced here by kind permission of the author and publisher. It should be pointed out that some things advocated by the author in relation to academic publications will not necessarily meet with the approval of editors of Masonic publications; nevertheless, because of the subject matter and the significance of the article, the format advocated by the author is largely followed here, even though it may conflict with the 'house' stylesheet.

PREPARING A MASONIC RESEARCH PAPER

by George Woolmer

Introduction

A structured approach in the preparation of a Masonic research paper—is it worth the effort?

Yes. Almost every Mason who is deciding if this paper is worth reading has, regarding Freemasonry, probably one thought to the fore. Its good.

What is it, anyway, that makes Freemasonry worth worrying about?

I think that Freemasonry was established in an age of appalling darkness as a force to help liberate humankind. *To help bring about a decent life for all.* To help improve society.

Independently minded thinkers in those brutal times must have concluded that the only way to overcome ignorance and totalitarianism was to hand to the masses the light of knowledge. To hand it to each individual, to shift him or her from dependence to independence. And not just literacy and 'scientific facts', but a code to live by; one intrinsically of the highest ethic. The brotherhood of man.

The only way to gain new knowledge is by research. In those times, when almost everyone was illiterate, the Church and its vassal kings banned research, often under the pain of death. But nevertheless the Enlightenment, aided by Freemasons—as individuals, not lodges—dawned.

The 'abiding characteristics of the Craft', wrote the Masonic researcher Daynes (16), are 'knowledge, truth and light'.

Today the Masonic researcher almost always looks inward. Here, perhaps, is a clue as to why present Masonic organisations are faltering. Self inspection, of course, can bring benefits. A better understanding of the movement must be one factor in its resurgence. Masonic decisions based on anything but authentic knowledge are always disastrous. But that decision-making must include the wider world.

For the humanist there is a much more forceful, more pressing reason: the majority of the world's people still live in ignorance, poverty and fear. They live under dictators. A liberal education,

liberty, equality and fraternity, and hence democracy, the innate messages of the Masonic movement, have been and are being denied them.

Freemasonry is still the only worldwide voluntary organisation concerned with the overall improvement of the individual. That's its value. That's its mission. It is a task far from finished.

That, I think, is the fundamental reason for a person to deliver good Masonic research papers. In the immediate sense, Masonic research will help overcome in-house blind spots, misapprehension and uncertain policy. Never underestimate the power of the pen. But, overall, they will help strengthen the movement.

An enlightened Freemasonry will, in turn, be better placed to reach into those places still dark.

The individual researcher, of course, in return for his work receives basic rewards. The personal ones include the thrill of exploring the unknown and the mastering of topics by synthesising various elements. But the major benefit comes from knowing that he is helping to advance the great Masonic movement.

Reality

The researcher enters the realm of the unknown and therefore the realm of potential change, conflict and controversy. He enters the 'real' world. The real world includes that of the turmoils of religion, politics and in-house conflict.

The movement, wisely, forbids the discussion of religion and politics in the Masonic scene. In-house conflict, also, is thought by some to be 'unmasonic'. Many Masonic writers, however, think that they may not enter into these regions at all. But if they are not examined—in the historical perspective, for example—then the movement ends up with flawed information. What will have been learned? Mistaken routes will again be charted. The result is predictable.

Progress always springs from the few. As for in-house conflict, it is not uncommon for members of the majority to accuse the critics of disloyalty. Critics,

therefore, need to work from evidence. They need a case. They need to research.

It must always be borne in mind that, in this context, what one writes becomes public property. Therefore it must not only be clear and understandable, it must also be as truthful as one can achieve.

This raises the point that when dealing with any multifaceted subject or issue there will not be one 'correct' answer. There will be one for each facet, with overall 'correctness' decreasing as the number of facets increases.

What the seeker-after-truth needs to do is easily said but hard to achieve: to study detail but to see the whole. And vice versa. Then he must fathom the reality.

Of pivotal import to the sincere researcher/distributor of knowledge are many taken-for-granted statements given out by generations of conventional 'experts'. It is almost always conveniently forgotten that breakthroughs are often made at the expense of orthodoxy. The orthodox almost always bitterly resist the new; it challenges the very roots of their ownership of authority. The challenger is often a single person, and has to be enormously resourceful even to get his material heard, especially in the in-house situation.

Here are two examples of questionable statements with which everybody is deluded:

- Freemasonry is a child of the English, and certainly not the Scots.
- Freemasonry has no connection with, and certainly does not unfold from, Knight Templary.

I think that the researcher has to read widely, particularly of new works, and *certainly* outside of the Masonic club of writers. Of course one cannot challenge all, but at the same time one does not have to be a slave to, dare I say, political/historical 'correctness'.

The careful researcher enters at this point. As he is producing a factual and—within the bounds he has set—a truthful document, he must approach it in the same manner. A quality product stems from a

quality effort. If he is concerned about his paper and its effects, particularly in the wider view, he will treat it with attention and care. The results will be worth the effort.

Beginnings

I concluded that the problem faced in preparing this paper could be formulated by the question: '*How best could the features of a strong Masonic research paper be presented?*' The problem so encapsulated provided the aim: *to explain the features of a strong Masonic research paper.*

This decided, the paper's sub-aims could then be established: to explore in turn types of papers, the research paper's framework and the Masonic research paper. Foci here would include components, topics, content, sources of information and methodology. Further, under method or practicalities, an examination would be made of timing, note-making and note-organising. Writing would include English, composition and drafts. A production section would complete the work.

To gain the information needed to prepare the paper I did several things. As a former teacher in an area that included social research, together with its recording by both report and paper, I reviewed some of my notes and thoughts. I also drew on experience gained from undertaking nine tertiary awards. I then returned to university manuals on how to prepare papers at that level. I drew upon my experience as a published compiler and writer of text books and histories and, finally, my Masonic reading and writing experience.

Research papers

All writing can be classified to be of four types (McCall: 6): exposition or explanation, argument, description, and narrative or story telling. The academic writer's approach (Clanchy & Ballard: 70) differs from all others in that it is analytical, objective, intellectual and rational. This is in contrast to approaches that are impressionistic, subjective, emotional or polemical. The academic tone, also, is serious, impersonal and formal, rather than conversational, personal or colloquial.

The Masonic academic author can produce three core types of paper or discourse: the essay, the research paper and the thesis. The *essay* reworks old material. The *research paper* presents the results of original research. The *thesis* puts forward an exceptionally sound case for a particular proposition or theory.

WBro George Woolmer, OAM, is a Past Master of the South Australian Lodge of Research, currently its research co-ordinator, and Grand Librarian. He has a few other postnominals, academic and Masonic. Try these for size: FNHSSA, RDA, DipT(Sec), BA, BEd, GradDipEd, StudAbEd, GradDip(DistEd), GradDip(EdAdmin), GradDip(CurricDev), MEd, DipMED.

The essay is by far the commonest form of Masonic academic writing, and can be routinely seen in the form of papers produced by Grand Lodge lecturers. The result is generally used for mass teaching. But the essay may be given a more immediately vital focus, for example to supply information for the upgrading of the organisation.

Research papers are scarce. Something that should be produced by all Masonic thinkers, they are often mainly associated with research lodges; but even here the essay vies with the research paper.

The Masonic thesis is rare. Anyone with the ability, means, academic qualifications and motive can attempt one, but such people appear to be exceptionally thin—if not entirely absent—on the Masonic ground.

All Masonic research writers need to produce their papers at the academic level. The research lodge's singular responsibility lays with the production of research papers. It is with these that this paper is concerned.

Research papers fall into two main groups: book research or the *armchair research paper*, and the practical or non-book or *fieldwork research paper*. These inquiry papers seek to produce sufficient evidence to prove the researcher's argument, or point, to his peers. From them might flow anything from the rewriting of an historical benchmark to the remodelling of Masonic government.

Of Masonic research papers, the armchair type is the one almost always produced. The material or evidence is drawn from the books and papers of others, but the pieces are linked in a new way to produce an original result. The work throws new light on an old subject, or leads to a new conclusion, perhaps overthrowing a point or position previously regarded as fact.

The Masonic fieldwork research paper, infrequently encountered, sees its author venturing into the world. He makes notes, asks questions, surveys, samples, talks to people, takes photographs, makes measurements and burrows into

unpublished records. Like the academic researcher he is looking for material to fulfil his aim, or evidence to test his theory—or just rabbiting away—but in a manner which may also see him tearing his raincoat or receiving the odd nasty look. The field researcher, of course, often uses already published material, but as a secondary source only.

The research paper framework

The layout or framework of an effective research paper has, over generations of trial and error, been evolved into a useful and tight form. There are many variations, of course, but given here (*Appendix A*) is the core of a common and straightforward approach.

The layout of a research paper in outline consists, for the first part, of preliminaries and introduction. Then follows the main body, composed of findings, analysis, conclusions and recommendations. Lastly come the bibliography and appendix.

To expand: the paper begins with a *title*, which grows out of the paper's aim. The *preliminaries* follow, including a statement of the *problem* or question to be answered. The reason for this problem needing attention may be given—this is the work's *rationale*. Then follows the paper's *aim*—the question put in positive form. *Sub-aims*, which sort the aim into workable parts, follow.

An *introduction* (not a preface, or blurb, which may or may not be used; if so, right at the beginning) comes next. Here are placed *definitions*, any *background information* the author might feel compelled to give, and the research *method* used.

The paper early supplies *definitions* so that there is a better chance of agreement on the meanings of various key terms used. Definitions applying to the present paper include:

- A *Masonic paper* is any paper or dissertation dealing with a Masonic subject.
- A *Masonic academic paper* is a paper that presents some matter, such as a point of view or conclusion, in a manner which makes it potentially acceptable to the scholar or scientist.
- A *Masonic essay* is an academic paper that does not present new information but reworks old. It can serve all the usual functions of writing: for example, explaining, teaching or arguing.
- A *Masonic research paper* is an academic paper that presents new information, together with the methods and evidence used.

Preparing a Masonic research paper

(Continued from page 7)

Necessary in any serious paper, all the above parts are but preparatory matters leading to the primary or basic information, or *main body*. The first part of this, called the *findings*, relate what the research found. This is followed by an *analysis*, where the findings are examined. Flowing logically from the analysis are the *conclusions*. The main body's end may find *recommendations*. Whether or not they are included depends on the audience for which the paper is designed; a committee, for example, may wish to cast its own. A short *summary* may follow, together with a suitable *ending* for the work. No matter at which point a paper finishes, an ending paragraph must be used.

After its ending, the research paper has a *bibliography* and *appendix*.

The substance of the Masonic research paper

Experience strongly shows that a paper's *title* should be to the point. It needs succinctly to describe what the paper is about, rather than being 'smart' in some way. It may, also, have a more detailed or explanatory *subtitle*.

The subject matter, issue or *topic* addressed by a Masonic research paper can arise from the whole range of humankind's inquiry. It will, of course, be from—or reflect—a Masonic perspective. It may range from the purely theoretical to the totally practical; for example, from the number of symbols in the second degree to whether the moving of lodges into a few centralised complexes would bring an overall, long term, good or bad result. The paper can indulge a personal curiosity or it can be a response to an urgent call for down-to-earth help. It answers a problem.

No matter what the *problem* may be, however, it must be clearly stated, defined and limited as an *aim*. The aim, it has been found from centuries of scientific writing, is best evolved by first precisely stating what the problem is. What is the researcher setting out to solve? This is the foundation upon which the whole inquiry is built: all inquiries can and should be reduced to what is called a 'problem'. It is no use if someone produces a paper only to find that it wanders, and that its conclusion does not match the problem, the lack of knowledge, that triggered it.

So: a problem should be articulated. It always takes the form of a one-sentence,

precise and limited question, complete with question mark. For a South Australian example consider: *'Did the types of regalia worn by Grand Lodge officers in the South Australian Craft from 1884 to 1994 remain the same?'*

This enunciation excludes all other crafts found in Australia in general, and South Australia in particular, with its Irish, Women's and Co-Masonic crafts, all with headquarters overseas. It looks at a certain time period. It is an answerable question.

From this problem statement the researcher's *aim* is derived automatically. In this case it is: *'To find if the types of regalia worn by Grand Lodge officers in the South Australian Craft from 1884 to 1994 remained the same.'* The aim expresses a single idea. It takes the form of a single sentence, with no 'ands', and it begins with the word 'To'.

Having nailed down the aim, *sub-aims* are established. Some will be obvious and others may emerge during the investigation. Some may drop out. Each, as usual, takes the form of a single sentence, and begins *'To find ...'*

A set of sub-aims for the above, for example, might be:

- (1) *'To find the types of regalia worn by serving Grand Lodge officers from 1884 to 1994.'*
- (2) *'To find the types of regalia worn by past serving Grand Lodge officers from 1884 to 1994.'*
- (3) *'To find the types of regalia worn by past conferred rank Grand Lodge officers from 1884 to 1994.'*

and perhaps—

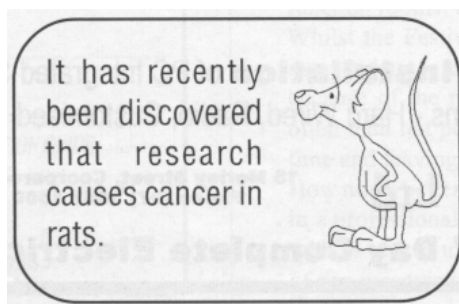
- (4) *'To find the limit of Grand Lodge tolerance of Grand Lodge to regalia differences from 1884 to 1994.'*

By this stage a number of key words have been invoked. Unfortunately, what each means to one person may be different to what it means to another. *Definitions*, therefore, are vital. Here, for example, consider the terms 'type', 'regalia', 'South Australian Craft', 'Grand Lodge officer', 'Past Grand Lodge officer', and 'conferred rank Grand Lodge officer'.

The author may now wish to supply some general or *background information*. This is anything that does not fit anywhere else. He may wish, for example, to discuss, after noting that this is a diversion from the aim, the history of regalia in general in South Australia. Or he may wish to become more theoretical, and mention hypotheses, or guesses, at the major conclusion, or why he chose the topic, or problems which arose in its research—anything. Whatever may be brought in here, however, has to be in extremely brief form.

The *methodology* or method, or methods, used in the research should now be touched upon. With non-earth-shaking Masonic academic book research, little if any mention is usually needed. This scene changes, however, if the author wishes to produce a high level paper, particularly if it is going to be controversial. A practical research project needs to note the various approaches used: questionnaires, interviews, on-the-spot observations, examination of letter files, and so on. There is always a major method, and there are often two or more minor ones. All must be mentioned. They explain how the findings were gained, casting the conclusions in a more positive light and giving the paper more authority.

The *findings* merely set out the primary results of research, the raw data. They are divided into natural sections, one for each sub-aim. If there are, for example, four sub-aims, then there will be a four-section finding. These sections are placed in the order of the sub-aims. Upon the experience and evidence gained in the investigation, a sub-aim or two might now be added or deleted. Any raw statistics, depictions, and



so on, are placed in the findings.

Having assembled the results, *analysis* can now take place. If, however, the work stops here, the paper is an account or short report. Such reports are handed on for others to analyse. The author of a Masonic research paper, however, usually analyses—and feels mightily compelled to.

The analysis is that component of the paper where findings are worked on. The assembled information is broken down. The order of analysis follows the order of findings. Each finding must receive attention. Numbers are usually converted to percentages. Tables, graphs and the like may be needed. No matter what else, this is where the discussion takes place. Critical examination occurs. Pros and cons are weighed. Evaluations are made. Trends are noted.

And so the ability to draw *conclusions* is attained. The writing from now on includes no new information, no new workings, and no new discussion and no new points—it is entirely focussed on

answering the aim and sub-aims. As with the foregoing sections, the conclusions follow the sub-aims, one by one. The aim's determination is at hand. Each sub-aim is answered with one conclusion. Each conclusion is rendered by one sentence.

The basic conclusion, the answer to the main aim, is now apparent. Written in one sentence, it answers the work's problem.

Triumph marks its writing.

The researcher may or may not go on to make *recommendations*. If he does, then they must relate directly to the problem which generated the paper. More particularly, they must relate to the problem's context and to the particular audience at which the paper is aimed. If there is a tight problem statement—and hence aim—then the context will need little attention. The audience, however, is another matter. Differing audiences require differing recommendations. The author may wish to produce varieties of his paper for various audiences (Teitelbaum: 5). Planners, for example, will need relatively little in the way of recommendations regarding ceremony.

Each conclusion must produce at least one recommendation; it will probably produce several. Each recommendation is rendered in a single sentence.

No matter at which point the author stops, he may wish to include a *summary*. An *ending* paragraph of some description must be present. This will be in an upbeat tone.

The writing is now finished, but the paper is not. A *bibliography* is essential. All the documents, texts, people and other materials consulted are listed. The researcher will prepare two lists: firstly, the *primary sources* inquired into, then the *secondary sources*. The primary sources are the original, unpublished ones: documents, people, etc, consulted. The secondary lists names of all the published works referred to. With the field work paper, the primary bibliography will exceed the secondary. Each is listed in alphabetical order, with the usual sequence of notation being: surname, initial, title, publisher, city and date.

Last comes the *appendix*. Placed here are all relevant documents, materials, names of people consulted, clippings and so on, referred to in the text, the detail of which is thought to be important. Anything not referred to is omitted—unless it is now seen to be a valuable addition, in which case insert a reference to it in the text. The appended material is labelled, top right,* by capital letters:

(Continued on page 10)

Thumbnail Sketches

3—

LYCEUM LODGE OF RESEARCH

BY ROD GROSSKOPFF

Lyceum Lodge of Research #8628 EC, in the District of Transvaal, was consecrated in November 1975. About a year previously some brethren from three lodges in the District got together to produce a play—a period Masonic working, in costume, the first staged in South Africa. The cast had so much fun that they decided to form a lodge which would devote its activities to matters other than normal Masonic ritual. At about the same time, the District instituted 'An enquiry into Masonry in the Transvaal', its practices, its short comings, its strengths and its failings, which revealed the necessity for a research lodge and a need for a greater educational input.

With these two factors, hard on the heels of one another, Lyceum became that Lodge of Research, to focus on research, entertainment, Masonic education and as a service to the District.

Research

Our research is very much in line with other research lodges. We present original papers of research, which we publish in transactions. We meet 6 times a year, one meeting of which is our annual installation meeting. Almost all our meetings are in the first degree; on one or two occasions we restrict attendance, for the whole or part of the meeting, to Master Masons. Our papers vary on all sorts of topics, ranging from esoteric (which I don't always understand), historical and the other orders in Masonry.

Entertainment

In line with our beginnings, we present a play or costume working at least once in every two years. Most of these are presentations of period Masonic workings; we have done a number of first degrees, some we have written ourselves, some quite unusual—we did a Russian working, most of which we took from War and Peace—and we've done a period Royal Arch. We have also produced a play on the forming of our District. We have even produced two musical evenings for ladies nights.

Our festive boards are quite special; we have developed a number of traditions, we sing grace and the loyal toast, and a song to Entered Apprentices. We present each Entered Apprentice who visits our lodge with a firing glass with the lodge's crest. We have a fairly slap-up meal by South African standards, usually three course for which we charge about A\$10, which is more than most other South African Lodges; I would guess at least half of them do not charge at all. We go through the whole gambit of taking wine, etc. We have only one visitor respond to the visitors' toast.

Education

We have taken it upon ourselves to run regular workshops. The one which has taken off incredibly well is 'Master in the making'. Once a month we hold a workshop for those brethren who are wardens and masters-elect; we meet in our library, an extremely comfortable room with some 4500 books, and we teach them how to build a better lodge. We have found that when the Master is good, the lodge is good. We give a small introductory talk, hand out some literature and then basically debate how to build a better lodge, which as anyone who has been in Freemasonry for some time will know, is just common sense. Not only do these brethren learn from one another, but they start to form associations and visit one another, and thereby build up their lodges jointly. One of these masters was so enthusiastic, he produced 12 candidates in his year and allowed some of the other Masters who are not fairing so well, to do the various workings in their lodges on behalf of his lodge.

Service to the District

We produce a quarterly newsletter for the District. We also provide lecturers at lodge meetings, and hold open days at lodges where wives and friends are welcome; we show the enjoyment that can be derived from Freemasonry, and hopefully we dispel those stupid myths about goats and black magic etc.

Profile of the Lodge

Our Lodge is comparatively small, with a maximum of 50 members. Only Master Masons are invited to join and then only after they have presented a paper in the lodge. At our October meeting we have 3 mini-lectures, which gives a brother the opportunity of getting into research by presenting a 10-minute paper. We have approximately 100 brethren in our correspondence circle, this entitles them to receive a copy of the transactions as well as a summons to the meetings. They are in fact members of the lodge, but cannot take office or vote. We keep a beady eye on the cc members and the regularity of their attendance, and invite them to present a mini-lecture in the October meeting, if they look likely customers.

Although small, we get more than 70% of the members at each meeting. They are drawn from all walks of life. We have two Supreme Court judges (both Past Masters), two architects and soon there will be a third, three or four accountants, a couple of computer technologists, some bankers and a spread of business men. And we have a full member of Quatuor Coronati Lodge, Douglas Vieler.

Preparing a Masonic research paper

(Continued from page 9)

Appendix A, Appendix B, etc. Each must be noted in the text: for example, see Appendix C.

The presentation or final appearance of the paper will include in-text *references* to sources. These are placed within the text (insert references), at the foot of the page (foot references), or at the end (end references). The latter two are referred to by placing small numbers in the text. Insert references usually give the author and page number, while the end reference is extended to name of book and date of publication. The insert reference is the modern way, as it is both direct and easy. *Footnotes* can also be used, which expand on some detail or point; these succinct pieces can also be placed at the end, becoming *endnotes*.

The paper's length, also, is a crucial factor. There can be the complete, all-encompassing paper, a condensed version for limited-time reading, or an outline-only precis.

Manuals on the preparation of cogent scholarly texts can be found in educational or university bookshops. No serious Masonic writer should be without one next to his dictionary and thesaurus.

The Masonic topic

A research topic may be obtained by commission or choice. Avoid the mistake of choosing something 'hard' because it might make a big impression. It is better to stay, at least at first, within special interest and knowledge fields.

Topics can range from the purely academic, no apparent practical application, to the totally pragmatic.

It is here argued that, although perhaps rewarding to the self, a humdrum topic such as 'Masonic Aprons' (or 'The Senior Deacon', or 'The Ashlars') should not be at the limit of a Masonic paper writer's, and particularly a researcher's, ambition. Such pieces, of course, might well add something to Masonic knowledge—but in well known and possibly low-priority areas. Rather, it is argued that if someone is going to spend considerable time on research, it should be at the cutting edge. Look at the—why not the local?—movement's needs. Start at the real boundaries of published knowledge. Plan to move firmly into the unknown—the infinite, exciting unknown. Compare a space walk to adding another stitch to the well known quilt.

The topic once chosen, list the reasons for doing so and the purpose to which the results will be directed. This will help clarify and sharpen thinking on the topic.

It can be argued that, because the Craft is experiencing a time of great need, a large proportion of research time should be put to pragmatic purpose. How can the movement be helped?

Ten examples:

- Ways in which the local constitution Freemasonry could be improved.
- The reasons why organisations like Freemasonry wither or flourish.
- The proportion of 'upper class' men/leaders in local state Freemasonry, per decade, from the local 'beginning' to the present (and lessons to be drawn).
- The division of local state Freemasonry into 'successful' and 'non-successful' periods (and lessons to be drawn).
- The *real* aims or functions which have been adopted by, or thrust upon, local state Freemasonry since 'the beginning' to the present.
- Should the organisation be mainly giving to, or rewarding, its members, or should it be mainly taking or pressuring, for example for money for charity (to improve 'community image')?
- Why do men join (and leave) Freemasonry?
- In Victoria—the effect of selling local halls, coupled with the introduction of 'centres'.
- In SA—the effects of the Masonic Foundation upon SA Freemasonry.
- In NSW—the effect of Chapter taking over Orders such as the Mark.

But behind this practical search lies a deeper one, a theoretical one. The quest for the reason for Freemasonry's existence. The quest for Freemasonry's soul. What is its Aim? What *are* its Landmarks? The true Masonic researcher must always be exploring both theory and practice. Both need to be grappled with. We need to know who we are before we can know what to do.

Content

Having decided upon the topic of the research essay, the *content* of such papers may be looked at. First, the researcher must, as noted, develop his aim exactly. He must know what he wants to say. If he does not clarify these for himself his paper will be a mess. Then he begins to work out the topic's main parts and features, to ensure that each is covered.

An author must always work from the

familiar to the unfamiliar (Westland: 97). He has to determine what is generally known, and go from there to the unknown. Clear steps along the way should be mapped for the reader. Concrete—real—examples should be used, rather than abstractions.

In almost all cases, the research paper should not be written in the first person (I, myself). In particular, personal emotion should be excluded. An impersonal text is not only the academic way, it is the most effective. It needs to be worded for publication; if it is also to be read, then the author can, with ease, ad lib the text to the personal mode.

The paper needs to be exact and precise in both main points and detail. All the key ideas and key terms (Turabian: 5) must be covered. Pretentiousness cannot be present. All that is commonly known (Gondin & Mammen: 61) should be eliminated. Anything which is not to the point must be removed ruthlessly. Alternative points of view which may be encountered have to be taken seriously. If they stand under test, then the researcher must adjust his thinking and modify his work accordingly. No exaggerated claims or sweeping assertions should be made. All unusual statements must be qualified. Caution must accompany the drawing of any conclusion.

The paper is referenced throughout; it is a rare non-referenced paper that can be taken seriously.

Getting information

It is possible to produce even a seminal paper using no *sources*; it might, for example, stem from a sudden flash of insight. Almost all research papers, however, draw upon sources. Researchers need to read widely, and not only in their immediate field; the greater their sweep, the greater their insight. Skim reading (O'Mara, et al: 24) can be an aid. Material which appears to be of interest can be noted, articles photocopied and clippings collected. An ideas file can be established.

It is to the Masonic researcher's advantage to have some knowledge of what is in the libraries, including those of the universities. He should, of course, have a good working knowledge of the contents of the local Grand Lodge's library. In particular some familiarity with the transactions or proceedings of research lodges and study groups seems a must; see *Appendix B*.

Texts parading disputable statements which are poorly substantiated need to be treated with great caution. The researcher needs to scrutinise all texts as best he can; here, prior involvement in the field is an advantage; but should never stand in the

way of opening new gates.

But the researcher goes beyond the realm of the published. He enters the realm of interviewing, surveying, document-searching and all the rest. He will find out what non-library records and materials reside at the state Masonic Centre.

It is of fundamental importance that records are kept of *all* investigations, dealings and findings. These should be filed or shelved in some manner, not shoved in a box that is relegated to the shed. These files enable a relevant paper's authenticity to stand against criticism. In the wider sense, the researcher is building his own, specialist or otherwise, reference bank.

When someone else's work is quarried, this must be made clearly known, both in the text and in the bibliography. If this is not done, then stealing has occurred. At the same time, deception is being practiced—the writer is allowing others to think that the unreferenced material is his own work. The complete paper of another person must never be taken and passed off as one's own; this is plagiarism at its worst and is, of course, despicable.

Methods

The *method* by which research plans are turned into reality is the researcher's decision, but it will include several basic elements.

Timing, perhaps, is the chief. Generally the time spent in preparation of a paper (Anderson: 10) on defining the problem and collecting information is 60%, getting out the first draft 20%, and revising and refining 20%.

Above all, the paper's deadline must be confirmed. Then, even if it is a year or two away, how can the time from the decision to research to the deadline best be used? A written task schedule, check list and timetable should be made immediately.

The availability of sources must be established as soon as is possible. It is no good lamenting, for example, that letters have not been answered or that a prime informant is away on holiday. All major calls upon the researcher's time should be accounted for in the timetable. Times when work can be done should be identified. As a result, the researcher's mind can be put at rest by the setting of project stages and their due dates.

Note making is critical; it is from notes that the paper will proceed. The methods of noting include writing, audio-taping and visual recording. Note making should begin from the instant the paper is decided upon. Thoughts should be jotted down at once. When information is obtained it should be noted at once, together—and this

is important—with its source and date.

The physical aspect of noting is also important. Notes can be made on notepaper in the order in which the information is secured, or sectioning can occur; say one page for detail A, another for detail B, and so on. Another sectioning method is to make each note on a separate note card.

When noting both primary documents and published texts there are a number of steps which, if taken, will make life easier later. In the case of texts *always* record the author's name, the publisher, the city and the date; and directly onto each notation. *Separate* each note which somehow varies from the rest, either by using cards or leaving blank lines on the notepaper.

Always write in the margin the page number from which the note was obtained, next to *every* note—even if the same number is repeatedly used on the same note page. If this is not done, then should the note be later used the writer has to, frustratingly, return to the source.

When interviewing, phoning included, *always* record the interviewee's name, address and the date.

Getting the notation correct is of prime importance. It should be a condensation, paraphrase or quotation. If a quotation is made, *always* add quotation marks—otherwise later it will not be certain if the piece is a quotation or not. It must also be *certain* that all within the quotation marks is an exact copy.

The *bibliography*—in full—should be made as notating proceeds; this will save

much chagrin later. Material which might be appended—the *appendix*—should be collected or compiled as it is met.

The investigation is over. The paper can be produced.

Getting it all together

Note organisation is the first step. There are ways of notemaking which allow their easy separation in due course. The familiar one is to use small cards, each for a different detail. When the paper is being composed, the cards can be shuffled about in any way desired.

The present writer's method, which seems to be straightforward but unique, is to make notes on ordinary pad paper, leaving a line between each set. When the paper is ready to be assembled (written), slips of paper bearing all the headings and subheadings are arranged in gapped order on a table. A sheet of notes—author colour coded down the margin—is then cut up. Each now separated note slip is placed in its appropriate position. If the original notes are wanted intact then photocopies are dissected.

After note slip distribution has proceeded for some time, new subheadings may be seen to be needed, or some different sequential order seem better. Such improvements to the paper come easily because the whole of its content is being worked on at the one time and the whole layout can be seen at a glance.

When the assembling is done, a sheet of A4 paper is slipped beneath each set and

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Any item over 500 words must be on disk and accompanied by printout. Contributors who

Preparing a Masonic research paper

(Continued from page 11)

the slips stapled to it. The sheets numbered, writing can commence with confidence.

Writing

Writing is a breeze. All the thought and effort put in now pays off. The writing is but a formality. It will be an enjoyment. The framework is in place. The card shuffling/note placing has been done. The whole thing is spelt out to go. The paper is there. The author, *with complete confidence*, can now translate his record into written English.

For flexibility it is recommended that the initial setting down be in longhand.

The *English* used, of course, must fit the need. The past tense is used in research papers (Anderson: 6), particularly for the methodology and findings, which deal with things past; the rest is in the tense appropriate. In writing, the passive voice, where the subject is being acted upon rather than acting, is often viewed as feeble. Scholarly writing, however, uses it to record the past, for economy in wordage and to help establish an impersonal tone. Nevertheless the paper should enjoy an overall positive frame. Its composer should strive for 'vigour of thought and expression' (McCall: 129). It should glow with originality, strength and character; and why not elegance?

English is a marvellous language. Arrayed in enumerable modes, from colloquial to received, from the Queen's to the gutter, from the popular to the academic, its richness in words and styles enables the easy conveyance of any idea. While the research paper needs a scholarly tone, this is no more than standard English, adjusted as suggested. Technical or in-

house language (jargon) is used as little as possible. If necessary, supply definitions. Plain words—but also the most apt (Westland: 116)—are the best. Words chosen can range from the simple to the novel; but be careful with the latter. Where possible, expressions should be concrete and visual.

Spelling, finally, should be current. English offers a range of varieties. The American, simpler than the old English, will no doubt be ever increasingly favoured; for example *color* instead of *colour*, *program* instead of *programme* and *catalog* instead of *catalogue*. Australian English is now faltering towards a toehold. We prefer '-ise' to '-ize'. The word processor, of course, offers the advantage of spelling checks, often in variants.

Production

Keyboarding now occurs. Revision and improvement accompany it. If the advantage of a word processor is being taken, read and re-read the text on the screen, improving all the while.

Drafts are essential. The first enables the whole to be examined at one time. Adjustments and corrections will certainly follow. The style will be evaluated. An independent reader can supply unthought-of input.

The author, at a deeper level, will now determine if the paper works. Has it his intended, clear and strong running thread? Are all points connected? Is any section under- or over-worked? Is it (Clanchy: 74) sufficiently convincing?

It will be. These are questions a non-set-up writer has to approach. The prepared—and that's as above—writer has already seen to it all.

You've done it. It cannot fail.

Refinements can now be brought in. Ensure that the opening grabs. Ensure that the closing will be remembered—and bring action.

The process is complete.

The paper will be superb.

Now is an excellent time to start.

Bibliography and Appendixes have been held over to next issue, for lack of space.

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STOP PRESS

England recognises more Grand Lodges

The United Grand Lodge of England has extended recognition to eight more Prince Hall Grand Lodges (Colorado, Illinois, Minnesota, Nebraska, New Mexico, Oregon, Washington and Wisconsin) and to the Grand Lodge of Russia and the National Grand Lodge of Madagascar.

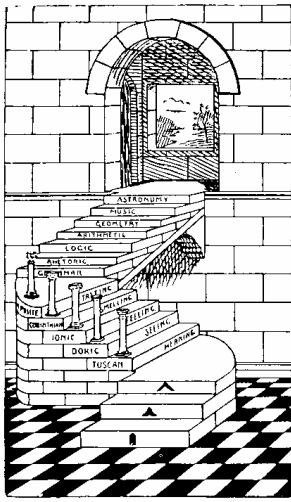
Lecture Programmes, 1998

Barron Barnett Lodge of Installed Masters #146 UGLQ

21 Jan	'It's all their fault'	D J Jones & Ken Wells
18 Mar	'Freemasonry in Malaysia'	Sam Ponnampalam
20 May	'If you're pulling on the oars, you're not rocking the boat'	W Hardgrave
15 July	'Who has the key . . . ?'	J Hughes
16 Sep	<i>title unknown</i>	Peter Kemp
18 Nov	<i>Installation</i>	

South Australian Lodge of Research #216

20 Feb	'Working Tools of the First Degree'	Jack Kelly
17 Apr	'Geometrical Alphabets' Illustrated	John Priede
19 June	'Freemasonry —Are We Losing the Plot?'	Alan Hills
	'Who Was He?'	John Balikoff
21 Aug	'Silent Fire and the Fellow Craft's Clap'	Tony Pope
16 Oct	Inaugural address	WM
18 Dec	Short Talk Competition lectures	winners



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QC TO MEET IN US

Plans for International Masonic Research Association

The Master, Wardens, Secretary and other officers and members of Quatuor Coronati Lodge 2076 EC will travel to the United States this month (July) as guests of the Civil War Lodge of Research 1865 GLVa, for a meeting at the George Washington Masonic National Memorial in Alexandria, Virginia, on Saturday

This will provide a unique opportunity for American and Canadian researchers to experience a QC-style meeting. It has been widely advertised in North America and over the Internet, causing considerable interest; advance bookings have been taken over the past three months, with priority being given to members of the Quatuor Coronati Correspondence Circle and of the Civil War Lodge of Research. The George Washington Masonic National Memorial Association and the Masonic Leadership Center have cooperated in providing suitable accommodation.

The meeting will be opened at 10 am by the Civil War Lodge of Research, using Virginia ritual, and the Master (WBro Paul M Bessel) will present a paper, 'Civil War political and philosophical issues from a Masonic perspective'.

After discussion, and lunch, the lodge will re-open, using English ritual worked by the Master (WBro Yasha Beresiner) and officers of Quatuor Coronati Lodge, for the presentation of a paper, 'Anglo-American Masonic relations' by WBro John Hamill (to be read by another

member of QC, because Bro Hamill has 'other Masonic duties'). This will be followed by the traditional 'no holds barred' QC-style comments, and an English-style festive board.

In addition to the advertised program, plans will be revealed for the formation of an International Masonic Research Association. A full report of this will be provided by Bro Bessel, via the editor of *Harashim*, for transmission to the Australian and New Zealand Masonic Research Council at the Conference at Launceston in October.

In this issue . . .

- * *US recognition of French Grand Lodges in the 1900s*,
by Paul M Bessel
- * *Preparing a Masonic research paper* (conclusion),
by George Woolmer
- * *This 'n' that*,
by Tony Pope

Death of a Kellerman Lecturer

It is with profound regret that we record the death of WBro Lt Col (R) Brian W Palmer, ED, RFD, BEcon, AFAIM, JP, 1994 Kellerman Lecturer for Queensland.

Brian was a soldier who became a farmer, then returned to the army to serve in the Australian Army Training Team in Viet Nam and subsequently retired with the rank of Lieutenant Colonel. Then he obtained a degree in economics and set up in business in Townsville, but was obliged to retire owing to ill health. However, he remained active in veteran affairs and as a swimming coach.

Bro Palmer was a Past Master of Alma Mater Lodge #193 QC and President of the W H Green Memorial Masonic Study Circle. He was active in the Royal Arch, Secret Monitor, Knights Templar and A&AR (Rose Croix), and until recently was editor of the *NQ Newsletter*. At the 1994 Conference of AMRC (as it then was), in addition to presenting the Kellerman Lecture for Queensland, 'Our Purpose', Bro Palmer videotaped all the lectures and subsequently made them available on video cassettes.

His most significant and enduring contribution to Masonic research and education was the brilliant 'supermarket' concept of an education course tailored to individual requirements. He pioneered a correspondence course in three main sections corresponding to the three degrees, with separate modules in each, whereby the student could select which subjects to study in each degree. The system was first tried in the North Queensland District, and then adopted by the United Grand Lodge of Queensland. Bro Palmer gave publication rights within Queensland to his Grand Lodge, but retained world copyright. The promotion of this system will be a fitting memorial to him.

New Prince Hall Grand Lodge

Until recently, the Prince Hall Grand Lodge of Minnesota had three lodges in the Canadian Province of Alberta. In June last year, these lodges formed the Prince Hall Grand Lodge of Alberta, with the blessing of the parent Grand Lodge. Confirmation of this event has been difficult to achieve, until the Conference of Prince Hall Grand Masters in May this year, when Minnesota made the announcement and 42 Prince Hall Grand Lodges extended recognition. The

new Grand Master of Alberta is a Past Grand Master of Minnesota.

Prince Hall recognition update

Confirmation has been obtained also that in 1997 the Prince Hall Grand Lodge of Connecticut exchanged recognition with three, not two, Australian Grand Lodges, namely Victoria as well as Tasmania and South Australia. As far as can be ascertained, recognition has not yet been finalised between the Prince Hall Grand Lodge of Massachusetts and any Australian Grand Lodge.

Two more acts of recognition in the US have been confirmed since the last issue of *Harashim*, between the mainstream and Prince Hall Grand Lodges of Illinois and Indiana. Thus 27 of the 51 mainstream US Grand Lodges have recognised one or more of the 46 Prince Hall Grand Lodges, a clear majority.

With a change of Grand Masters in New York last May, there is a possibility of favourable moves in that jurisdiction. But even without official recognition, visitors to the Finger Lakes Chapter of the Philalethes Society are likely to encounter Prince Hall visitors from Eureka Lodge #36, which meets at Rochester and has a standing invitation to visit the Chapter.

African Lodge revived

Historically, the following note is 'old hat', but the information has only become generally available with the creation of an Internet website by the Prince Hall Grand Lodge of Massachusetts. Readers will recall that African Lodge #459 was warranted by the Grand Lodge of England in 1784, renumbered #370 in 1792, and dropped from the list of lodges in 1814; that it continued to work alone, then formed Grand African Lodge in 1827 and remained at work until the formation of the National Compact Grand Lodge, which warranted the Prince Hall Grand Lodge of Massachusetts in 1847. African Lodge then ceased to exist, its members being divided between three new lodges, *Union #1*, *Celestial #2* and *Rising Sun #3*, all of which are still active today.

Well, African Lodge #459 was revived by proclamation in 1984, as a commemorative lodge. The reigning Grand Master is automatically Master of the

lodge, and the Treasurer and Secretary are also from the Massachusetts jurisdiction, but the Senior Warden is always the current Grand Master of Pennsylvania and the Junior Warden is the Grand Master of New York. Membership of the lodge is open to all Prince Hall Masons, and the latest information is at least one overseas Mason (from France) has been made an honorary member.

Prince Hall Lodge of Research

In 1943 the Prince Hall Lodge of Research of New York began work under dispensation. Sadly, it was never granted a charter, and expired within two years. It produced a single booklet of annual transactions, called PHLORONY, an acronym of the lodge's name, and copies are rare in Australia. Now, more than 50 years on, moves are afoot to resurrect the lodge, probably under the same name. There are no other research lodges extant in the Prince Hall fraternity, the void being filled by the Phylaxis Society.

Internet round-up

The Internet is a marvellous research tool and a place to pick up a great deal of useful information. Two valuable aids to research are CD-ROMs of 50 years of issues of the *Philalethes* magazine, and the major works of Bernard Jones (*Freemasons' Guide and Compendium*, and *Freemasons' Guide to the Royal Arch*). The *Philalethes* CD is available now from the *Philalethes* Society for US\$100, including postage and packaging; <nking@freemasonry.org>, <http://www.freemasonry.org/psoc>. The Bernard Jones CD can be ordered now, and should be available in August, from the Lintel Trust <lintel@earthcorp.com> for US\$29.95 plus postage and packaging; further information from Barry Mason <flagship@euronet.nl>.

★•★•★

Three of our brethren have enquiries on the Internet, for which readers of *Harashim* may have an answer.

- Bro Dr Richard Num <frankisl@hotmail.com>, of the South Australian Lodge of Research, writes: Last November I visited England. During my travels I visited Stow-on-the-Wold near Gloucester, in the Cotswolds, arriving at night. In an antique dealer's on the ancient Fosseyway I discovered a large chair, splendidly re-upholstered in scarlet, with a tall back over 6 feet high. Clearly visible on the back were a mason's square, a plumb, a mallet and a trowel. A pillar was on either side of the back, that on the sitter's right being surmounted by a gilded sun (in his

splendour—showing a face, and irradiated), while that on the left side was surmounted by a gilded crescent moon. I could hardly wait until the shop opened the following morning. The dealer had no details of the origin of the chair which she thought dated from around 1740. I was most disappointed to learn that the price of this most desirable item was 28,000 Pounds Sterling (about A\$70,000) and my visions of taking it back to Australia collapsed!

I later discovered an illustration on page 67 of Bro Colin Dyer's history of the English Grand Stewards' Lodge (*The Grand Stewards and their Lodge*, London, 1985), showing a portrait of Anthony Ten Broeke as Master of Caledonian Lodge (1770–71) sitting in a tall-backed chair with pillars either side similarly surmounted by sun and moon (an interesting conjunction of lights!). This was not, however, the same chair as that I discovered in the dealer's shop. Other illustrations of portraits in this book show pillars surmounted by globes. I wonder whether anyone else has seen a Masonic chair having pillars with sun and moon?

- Bro Neil Wynnes Morse
<latomia@OZEMAIL.COM.AU> of Canberra Lodge of Research and Instruction asks:

I notice in the Lodge Manual for South Australia that the QCCC jewel is 'unapproved'. Can you tell me why? (4.5.6 refers)

- Bro Steve Burgoyne
<psburgoyne@lia.co.za>, Junior Warden of Lyceum Lodge of Research, reports:

I have received a request from WBro Jean de Ryckman de Betz of Gabarone Lodge #8781 EC (District of Transvaal) which is located in Gabarone, the capital of Botswana. He is looking for information about a jewel and I can do no better than paste his description of it.

I've come across a jewel, hallmarked plain silver, very heavy (probably half a pound or more) seven-pointed star, two concentric circles touching the base of the fingers of the star, in between these two circles the words in French '*Vaincre ou mourir*', meaning 'to vanquish or to die'. Within the smaller circle a skull and crossbones. The jewel is very simple yet extremely beautiful,

Allegedly it is late seventeenth century, Masonic, the only piece of silver Masonic jewellery known in Southern Africa for that period, and even one of the twelve founder jewels of Lodge *Goede Hoop* (Cape Town).

I am sceptical, certainly cautious and want to cross-check (I intend to purchase it if it is genuine) Probably Templar, but I'm not one of them, so I don't know.

Any Ideas ??

Goose & Gridiron Society

Those who subscribe to the UKMASON-LIST of the Internet will have already seen the following report from Bro David Jones <Dojones@BTINTERNET.COM>:

Brethren All,

Saturday 23 May saw the third AGM of the Goose & Gridiron Society. It was held in Ye Old London Pub in Ludgate Hill under the Chairmanship of David Peabody (who has written an article on it, including photography, in the current issue of *Freemasonry Today*). We are now 133 strong.

The G&G is dedicated to researching the historic links between freemasonry and pubs/ale houses/coffee shops. The original G&G was the ale house where the UGLoE came into being in 1717. The City of London has a Blue Plaque ready to go in place on Juxton House, right by the front of St Paul's Cathedral, once various local building works are completed.

Can I urge brethren to take photographs NOW of any local pubs which might once have been home to lodges before they are either demolished or refurbished out of all recognition.

To join the G&G costs just £12 and for that you also receive an elegant necktie bearing the G&G motif. Our Secretary is Peter Locke, 19 Oakfield Avenue, Kenton, Harrow, Middlesex HA3 8TH.

David Jones, P.Pr.G.Supt.Wks,
Downshire Lodge No 594, UGLoE

Master's Piece at Duluth

Duluth Lodge #480 is simply a degree-working lodge in Georgia but, with the appointment of a member of the Philalethes Society as its 'lodge director of education' a year ago, it is no longer an ordinary lodge. The director, Bro Joe Keyes, tells the story:

From: Joe Keyes <Joe.Keyes@digital.com>

To: Philalethes List <philalethes@pyx.net>

Date: Wed, 3 Jun 1998 16:49:09

Subject: PSOC: Master's Piece at Duluth 480 F&AM GA USA

Hello Brethren!

A few months ago I made mention that we were hoping to set up Duluth 480 with a completely NEW educational program. Or maybe a completely OLD educational program. Well, the process is pretty well started, and I wanted to share it with you all.

While the "educational" part of our Lodge meetings had been about the same since I was raised in '84. There was an occasional talk by a Grand Guy or District Grand Guy, the occasional open meeting to have the local town historian lady talk to us, city council got invited to dinner sometimes, etc, etc, etc. (And yes, I admit, this continued to occur during the beginning of my watch as Lodge director of education).

At least last year the WM had regularly scheduled Masonic educational programs. Unfortunately, all but one consisted of me talking. That was good for me, because I learned ten times more about whatever topic than I had time to present. But then you guys in this audience know how that works — this is

preaching to the choir.

During our first meeting this year, the Members present made a group decision: our Educational Program will now consist of OUR MEMBERS doing the RESEARCHING, PREPARING, and PRESENTING on a topic of MASONIC interest.

And who are the Members who are going to do so? ALL OF THE MEMBERS PRESENT AT THAT MEETING agreed that THEY would do a presentation. And we also agreed that each of our candidates would understand that they are expected to do the same for each Degree. (We had about 20% turn-out that night—a good turn out for us.

After discussing for a while, we held two votes.

One was: do we want to Lodge to go with this program. The second was a show of hands for who wants to present a Topic of their own. The Brother who counted the votes later told me that both

votes were unanimous!

We are modeling our system after something old. We are, each of us, considering that we are going to work in the Masonic quarry. That we will each shape and fashion with our skills and talents a Piece to present for inspection. That each of our Apprentices and our Fellows will present a Piece to show their progress. That each of us Master Masons will present our own . . . Master's Piece.

And that's what we're calling our program, our Master's Piece!

So, see what I meant? That's actually a pretty OLD educational system, isn't it? But it's new to us!

Now, we're not a group of historians or scholars or philosophers. We're just regular guys. We're not going to end up being inaugurated as a group into the Blue Friars. We're not going to write the works of Masonic import that are studied for the next hundred years. We might not be doing exotic subjects. You distinguished members of the Philalethes may find our topics uninteresting. But we, each of us, will find them interesting. We, each of us, will be trying to make ourselves and our Brothers into better-informed Masons.

You'll be hearing more about this process as it goes on, (like it or not). In fact, I've got another post coming that asks for some research advice. But I just wanted you Members of the Philalethes Society to know what one little Lodge is doing.

I'm just so proud of those Brothers at Duluth 480!!

Faternally and Sincerely,

Joe Keyes

PM Duluth 480 F&AM Duluth GA USA

Director of Masonic Education-1998

Masonic World Guide

Most readers will be aware that a new book is in the pipeline, to replace the magnificent but ageing *Masonic World Guide*, and that yours truly has teamed up with author Kent Henderson to do the job. The new book will be quite a bit larger than the old one, with new or resuscitated Grand Lodges in Europe and Africa, and with a change of criterion for inclusion, which gives equal treatment (where the information is obtainable) for all the Grand Lodges of the Inter-American Masonic Confederation (CMI) and all the Grand

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US RECOGNITION OF FRENCH GRAND LODGES IN THE 1900s

Introduction

Nothing seems to cause as much dispute among American Freemasons as the subject of recognition and regularity (with the possible exception of race and Freemasonry).¹ Yet Masons need more facts to understand this subject. The purpose of this article is to attempt to provide some of these facts about the recognition of French grand lodges by the United States grand lodges in the 1900s, and to suggest questions for further thought and research.

There are many Grand Lodges in France.² According to the 1996 edition of *Coil's Masonic Encyclopedia*, the largest is the Grand Orient of France (GOF) with about 27,000 members. The second largest, with about 22,000 members, is the Grand Lodge of France (GLF), which Coil's says is the 'fastest growing grand lodge in France . . . its membership has doubled in size over the last ten years and the rate of growth itself is rapidly increasing.'³ The third largest is the National Grand Lodge of France (GLNF), which has about 13,000 members, and is the only French body currently recognized by American grand lodges.⁴ All three claim an honorable Masonic history and say they are active and important in today's Masonic world.⁵

Some claim that the GLF and the GOF are irregular and clandestine,⁶ alleging they do not have the Bible on lodge altars; do not require candidates to express a belief in God; have women members or visitors; engage in political activities; and do not use Masonic ritual. Some say that even if the GLF and GOF may claim these things are not true, they are not being truthful,⁷ and if they have rules such as requiring lodges to have the Bible on lodge altars, they do not enforce them adequately.⁸ It is widely believed by American Masons that in 1877 the GOF abandoned the 'regular' Masonic requirements concerning the Great Architect of the Universe and Bibles on altars, that American grand lodges withdrew their recognition of the GOF, and that in 1913 some French Masons saw the error of the ways of the GOF, and of the GLF, and, in a 'miracle', they broke away to form the GLNF, which today is the only acceptable grand lodge in France.⁹

The facts show that this description is

misleading at best, and in some respects completely inaccurate. The major issue to be explored in this article is recognition of the GLF and the GOF by U.S. grand lodges in the 1900s, long after the GOF changed its rules about religious requirements. How did United States grand lodges justify these actions, in view of the comments made by some about the lack of 'regularity' of the GOF and GLF, both in the past and today?

U.S. recognition of the GLF and the GOF in the 1900s

It will probably surprise most American Masons to find out that during the 1900s the GLF was recognized, or mutual visitations by members were approved, by twenty-three—almost half—of all United States grand lodges.¹⁰ Since the GOF is said to be totally outside the pale of Freemasonry and 'flagrantly irregular',¹¹ since the 1870s, it is even more surprising to find that twelve—more than a quarter—of United States grand lodges recognized or approved mutual visitations by members with the GOF during the twentieth century. Tables showing which United States grand lodges were in each of these categories are included at the end of this paper.

Recognition of both the GLF and GOF

Both the GLF and the GOF were fully recognized by eight grand lodges, starting at the time of World War I. This could have been the result of the War and the desire to support our French allies, as that is mentioned in a July 20, 1917, letter from four GLF officials to United States grand lodges which was written 'to extend to your Grand Lodge an invitation to enter into official relations with us and to cement those relations by an exchange of representatives.'¹² However, many American grand lodges considered and rejected recognition, and many that granted recognition did so only after detailed study and careful consideration. It is clear that grand lodge in the United States made thoughtful and serious decisions on this subject.

Appropriately, Louisiana led American grand lodges in recognizing the GLF and re-recognizing the GOF. Louisiana had caused the other American grand lodges to

break their ties with the GOF fifty years earlier.

Grand Lodges in the United States withdrew their recognitions of the GOF after 1868, when the GOF recognized a Masonic group called the 'Supreme Council of the A. and A.S. Rite of the State of Louisiana', which was not recognized by the Grand Lodge of Louisiana. The Louisiana Grand Master called this a 'strange perversion' by the GOF. The Grand Lodge of Louisiana considered this an invasion of its territory, withdrew its recognition of the GOF, and called on other grand lodges to do the same.¹³ It is very significant, when we remember the time period of this action, that the GOF decree and report, as printed in the *Louisiana Proceedings*, states that one of the reasons the GOF recognized this 'Supreme Council . . . of Louisiana' is because that group allowed the initiation of men 'without regard to nationality, race or color'. The GOF report mentioned 'civil and political equality . . . between the white and colored races', opposition to slavery, and the necessity of its abolition.¹⁴ 'The split of French Masonry with that of America actually came in 1869 when the Grand Orient [GOF] passed a resolution that neither color, race, nor religion should disqualify a man for initiation.'¹⁵

Since Louisiana had caused other United States grand lodges to sever their relations with the GOF in 1868, it was especially significant that the Grand Lodge of Louisiana enthusiastically recognized the GLF and re-recognized the GOF on February 5, 1918.¹⁶

The adoption of the resolutions restoring fraternal relations with the Grand Orient of France and recognizing the Grand Lodge of France was followed by an outburst of applause, the national colors of the United States and France being displayed, one on each side of the station of the Grand Master, and national airs of each of the countries pealed forth from the Cathedral organ.¹⁷

Other grand lodges that followed the Grand Lodge of Louisiana in recognizing the GLF and re-recognizing the GOF were New Jersey (April 17, 1918),¹⁸ Rhode Island (May 20, 1918), and said the United Grand Lodge of England and other grand

lodes also recognized the GLF,¹⁹ and Iowa (June 12, 1918), which said the Masonry of the GLF is 'legitimate and regular. Iowa's Grand Master's address in 1918 contains detailed information about French Masonry, well worth reading to understand this subject better.²⁰ The Grand Lodges of Nevada (June 12, 1918),²¹ Alabama,²² Arkansas,²³ and North Dakota (June 17, 1919)²⁴ also recognized both the GLF and the GOF. The Grand Lodge of Alabama specifically found that the GLF is a 'regular, legitimate and independent governing body of symbolic masonry',²⁵ and the Grand Lodge of North Dakota recognized the GLF and GOF 'by a large majority' after a discussion that was described as 'interesting and spirited'.²⁶

Intervisitations with both the GLF and GOF

Grand Lodges from four states approved intervisitations between their jurisdictions and both the GLF and the GOF: New York (September 10, 1917),²⁷ Kentucky (October 16, 1917),²⁸ Colorado (May 1, 1918), which printed a very good report about this subject,²⁹ and Wyoming (September 11, 1918).³⁰

Recognition of the GLF but not the GOF

The GLF, but not the GOF, was additionally recognized by eight United States grand lodges, starting with the Grand Lodge of Texas (December 4, 1917),³¹ and the Grand Lodge of the District of Columbia. The District recognized the GLF on December 19, 1917, without a single dissenting vote, saying it is sovereign and no more connected with the GOF (which the District of Columbia and some other Grand Lodges felt should not be recognized) than Grand Lodges in the United States are with each other.³²

In 1918 the GLF was recognized by the Grand Lodges of South Dakota (June 11, 1918),³³ Oregon (June 14, 1918),³⁴ and California (October 9, 1918). The Grand Lodge of California said the GLF 'recognizes the existence of God, requires the "Book of the Law" upon its altars, prohibits religious and political discussions, and exercises jurisdiction over only the three degrees of Symbolic Masonry'.³⁵ California also pointed out that in Latin countries each Grand Body is sovereign and supreme not throughout the territory it occupies, but over its subordinate lodges and their members; American grand lodges have no more right to demand that they use exclusive territoriality than they can demand we accept concurrent jurisdiction.³⁶

Other states that followed in

recognizing the GLF, but not the GOF, were Minnesota (January 21–22, 1919), and Utah (January 22, 1919). Utah first considered, and then printed, an extensive survey of what other American grand lodges had done, and why.³⁷

While all the recognitions mentioned so far took place in the World War I era, the Grand Lodge of Wisconsin recognized the GLF on June 9, 1958.³⁸

Intervisitations with the GLF but not the GOF

Another group of United States grand lodges approved intervisitations of members with the GLF, but not the GOF: Florida (January 15, 1918),³⁹ Georgia (May 1, 1918),⁴⁰ and Indiana (May 28, 1918).⁴¹

Some of the grand lodges that eventually recognized the GLF and GOF, or just the GLF, initially approved intervisitations with one or both of them. For example, the Grand Lodge of Utah approved intervisitations January 15, 1918, and then recognized the GLF and GOF a year later, and Rhode Island's grand lodge allowed visitations with both French grand bodies November 19, 1917, and recognized them May 20, 1918.⁴²

Other Grand Lodge positions on the GLF and GOF

Some other American grand lodges took positions that are of interest. The Grand Lodge of Connecticut considered the issue of recognition of the GLF and the GOF and adopted a motion on February 6, 1918, saying that if those two bodies would require the Bible on the altars of their lodges and their candidates to believe in God, a special meeting would be held of the Connecticut grand lodge to consider, and likely grant, recognition.⁴³ The Grand Lodges of Maine⁴⁴ and Montana⁴⁵ looked into this subject carefully, producing reports, often with majority and minority views, indicating that these issues received careful attention but did not result in changes in their policies.

Other grand lodges that considered their relationships with the GLF and GOF, without changing them were Arizona,⁴⁶ Massachusetts,⁴⁷ North Carolina,⁴⁸ Tennessee,⁴⁹ Washington,⁵⁰ Nebraska,⁵¹ Oklahoma,⁵² and Vermont.⁵³ The Grand Lodge of Virginia rejected recognition or intervisitation of members with the GLF on February 12, 1918, based on an obvious mistake. Their *Proceedings* contain a letter which the Virginia Committee on Foreign Correspondence said showed that the GLF claimed to be an integral part of the GOF, but the letter clearly did not include any such claim.⁵⁴

As this review shows, there were many U.S. grand lodges that recognized or allowed intervisitations with the GLF and the GOF, or with just the GLF, long after the GOF eliminated required references to God in its ritual and to the use of the Bible by all its lodges. Some of these recognitions, of the GLF in particular, lasted for many decades. This raises some questions.

Regular, Irregular, Clandestine, and Recognized

First, there are questions about definitions. What is *regular* versus *irregular*? What does *clandestine* mean, and who does the *recognizing*?

Coil's Masonic Encyclopedia defines a regular lodge as one that has been legally constituted and conforms to the laws of a 'recognized' grand lodge. Every grand lodge is recognized by some grand lodges, so does this mean every lodge that complies with the rules of any grand lodge is 'regular'? Almost every attempt to find a clear definition of a 'regular' lodge or grand lodge leads to such complexity that the word confuses rather than clarifies discussions.

'Regular' might mean a grand lodge follows the ancient landmarks of Freemasonry, the ones said to be unchangeable. But what are those ancient landmarks? Every grand lodge has a different answer. Some list dozens of landmarks (Kentucky has 54, Nevada 39, Minnesota 26, Connecticut 19), some list just a few (Vermont has seven), and some do not have any list but say that Masons should observe the landmarks without saying what they are (sometimes adding that they are unchangeable, while at the same time considering and sometimes adopting changes in them).⁵⁵ In some grand lodges it is simply unclear, even to Grand Secretaries, what the policy of that grand lodge is concerning the ancient landmarks.⁵⁶ If there is no agreement on what are the ancient landmarks of Freemasonry, and if 'regular' means grand lodges that follow the landmarks, there cannot be universal, or even close to universal, agreement on what constitutes regular Masonry. It is up to each Grand Lodge, or each Freemason individually.

Coil's Masonic Encyclopedia defines 'clandestine' as a body that does not hold a charter from a superior body having power to grant it, but makes it clear that this word is often misleading and certainly unclear.⁵⁷ *The Freemasons' Guide and Compendium* says a clandestine lodge is one that has not been properly warranted or chartered by any grand lodge.⁵⁸ Thus, a lodge could be

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US RECOGNITION OF FRENCH GRAND LODGES IN THE 1900S

continued from page 5

regular in its workings, but clandestine because it was not chartered properly. Or, it could be irregular because in someone's eyes it does not follow 'proper' Masonic practices, although it is not clandestine because it was properly chartered by a grand lodge, even if it is a grand lodge that a particular other grand lodge does not recognize.

There are no clear rules that allow anyone to decide which grand lodges are regular or irregular, or clandestine, and use of these words simply confuses reasonable discussions. Each grand lodge makes its own decisions about which grand lodges it will recognize, based on various considerations. The only useful terms are 'grand lodges that are recognized by a particular grand lodge at a particular time' and those which are not.

GLF and GOF Rules about the Bible and Belief in God

The GLF says it has a strict requirement that the Bible must be open at all its lodge meetings, that all candidates must express a belief in God, and that they adhere to the other landmarks generally recognized by American grand lodges.⁵⁹ Their Constitutions begin with a Declaration of Principles which states in its first Articles, '(1) The Grand Lodge of France works to the Glory of the Grand Architect of the Universe; (2) In conformity with the tradition of the Craft, Three Great Lights are placed on the Altar of the Lodges: The Square, the Compass and the Volume of the Sacred Law.' This Declaration of Principles also appears on the standard application form, so all petitioners are aware of it. The GLF requires that each of its lodge meetings begin with the reading of a verse from the Bible. The 'Declaration of Lausanne' of the GLF says, 'The Freemason reveres God under the name of the Grand Architect of the Universe. Whatever religion he may profess, the Freemason practices the most complete tolerance towards others who have other convictions.'⁶⁰

The GOF is different. They say they have a different view of the power of a grand lodge than United States grand lodges do, and some grand lodges agree with the GOF on this point. The GOF view is that each lodge should make its own decisions and not have their grand lodge set all policies. If a GOF lodge wants to have the Bible on its altar and require

candidates to express a belief in God, they can do that, just as other GOF lodges can have different policies. Americans are not used to this, as our grand lodges make almost all the important rules for each lodge, but this is not the universal Masonic practice. In England, for example, each lodge decides what ritual to use, while American lodges must strictly follow every word in the ritual set forth by their grand lodge.

The GOF and some other grand lodges say its attitude toward the Bible and religion is more in keeping with Anderson's 1723 *Constitutions of the Free-Masons* than that of grand lodges in England and the United States today. The great principle of Freemasonry in the 1700s was that it allowed men much greater freedom of conscience than most institutions had until that time, and this included tolerance of all religious attitudes within Masonry.⁶¹ It was not until 1760 (forty-three years after the premier grand lodge was formed) that the Grand Lodge of England changed its rules to require the Bible on lodge altars (until then Anderson's *Constitutions* was acceptable), and originally candidates were not asked to express a belief in God ('the laws and ritual of the original grand lodge in 1723 required no more of its initiates on the subject of religion than that they should be good men and true, men of honor and honesty, obeying the moral law').⁶² A California grand lodge committee said the inclusion of the Bible in Masonry, 'as dear as this alleged landmark is to the hearts of American Masons', was an 'innovation in the body of Masonry'.⁶³ The GOF went along with this 'innovation' in 1849, but changed back to the original language in 1877, after France had undergone several savage foreign and civil wars, with French religious leaders often siding with the oppressors.⁶⁴

Grand Lodges in England and America were upset by the GOF action in 1877, but the post-1877 GOF rules were the same as the pre-1849 rules, and English and American grand lodges had recognized the GOF in the earlier period.⁶⁵ The GOF was surprised that the English and American grand lodges were so very upset with them for merely returning to their earlier language, which had been acceptable to the English and Americans. The Grand Secretary of the GOF wrote to an English brother:⁶⁶

The Grand Orient of France has not abolished the masonic formula, 'To the glory of the Great Architect of the Universe', as you appear to believe, still less have they made profession of atheism. In their general assembly of September, 1877, they purely and simply proclaimed absolute liberty of conscience as a right belonging to every man, and out of respect for this liberty they expunged from their Constitution a dogmatic formula, which seemed to a great majority of the members to be in contradiction with liberty of conscience.

In modifying an article of its statutes the Grand Orient of France by no means intended to make profession of either atheism or materialism, as would seem to be understood. No alteration has been made either in the principles or the practice of Masonry; French Masonry remains what it has always been—a fraternal and tolerant brotherhood.

According to the Grand Lodge of Alabama Committee on Foreign Correspondence, the inclusion of the Bible in Masonic lodges was an innovation in the body of Freemasonry, and we are often told that no such innovations are permissible. Moreover, in Masonic lodges the Bible is used as a symbol, Masons are not required to believe its teachings, and some other book may be substituted for it. Therefore, 'the removal of the Bible and replacing it with some other symbol of Truth may surely be done without altering the essential character of the Fraternity. The Grand Orient did not, therefore, place itself outside the Masonic pale by substituting for it the Book of Masonic Law.'⁶⁷

In any event, no matter what one feels about the GOF's position on this, the GLF's policy is different from the GOF's. The GLF follows the same rules as American grand lodges concerning the Bible and candidates' required statement of belief in God.

Female Members and Visitors

GLF Constitution, Article 1, says, 'Freemasonry is an initiatic order consisting of men . . .' The GLF does not permit women to become members of their lodges, or to visit. In France, and in many other countries (including the United States), there are some lodges performing Masonic ritual and promoting Masonic philosophy that are exclusively for men, some exclusively for women, and some that have both men and women as members.⁶⁸ The GLF and GOF do not have women as members or visitors in their lodges, because women in France can find other grand lodges that will accept them.

Some also point out that in the United States it is acceptable, even encouraged, for men and women to meet together in the

Order of the Eastern Star, and ask how this is different from men and women meeting together in Masonic lodges. Even Albert Pike attempted to create a female branch of Freemasonry in the United States.⁶⁹ Also, if some American Masons are fearful that women might attempt to bring pressure or start lawsuits to force Masonic lodges to accept women (and this is a reasonable fear in view of court decisions)⁷⁰ one way to deflect this pressure is to have recognized branches of Masonry for men only, for women only, and for men and women jointly, so everyone would have a choice and none could be said to be left out.

The Doctrine of Exclusive Territorial Jurisdiction

The doctrine of exclusive territorial jurisdiction is often misunderstood. First, only in the United States is it mentioned as a rule. Other grand lodges take it for granted that there are places where they will recognize more than one, sometimes many grand lodges in a territory.⁷¹ Even in the United States, grand lodges today and in the past recognized more than one grand lodge having jurisdiction in a geographic area, such as in Alaska, where the Grand Lodges of Alaska and Washington both have lodges, and in the twenty-five states (as of July 1997) where grand lodges today recognize Prince Hall grand lodges that have their own lodges in the same states.⁷² Stewart W. Miner, Past Grand Master of Virginia and currently Grand Secretary of the Grand Lodge of the District of Columbia and Secretary of the Conference of Grand Secretaries of North America, made the following observations about the doctrine of exclusive territorial jurisdiction:⁷³

- (a) that the Doctrine, as originally conceived, no longer exists;
- (b) that the historic application of the Doctrine, especially in the 19th century, has been selective;
- (c) that inconsistent applications of the Doctrine have encouraged challenge; and
- (d) that when it has seemed prudent, American grand lodges modified their interpretations of the Doctrine to satisfy challenges at hand.

This process, I believe, is irreversible, and despite the attempts by a few grand lodges to stem the tide by punitive action, their efforts will fail, in the long run, and change will unquestionably prevail.

What does this doctrine really say? The most influential American group dealing with this subject is the Commission on Information for Recognition of the Conference of Grand Masters of Masons in North America. The Commission has existed since 1952, making recommendations on standards for

recognition as well as specific suggestions about whether grand lodges in North America should or should not recognize each foreign grand lodge.⁷⁴ The Commission's definition of the doctrine of exclusive territorial jurisdiction is different from what most Masons think it is:⁷⁵

There can be no question about Exclusive Jurisdiction. It is a basic principle that a Grand Lodge must be autonomous and have sole and undisputed authority over its constituent Lodges. This cannot be shared with any other Masonic council or power. But the question of exclusive *territorial* jurisdiction is not so clear cut. In some European and Latin American countries, a geographical or politically self-contained unit may be served by two or more Grand Lodges. If these Grand Lodges and hence their constituent Lodges are working in amity, and both are worthy of recognition in all other respects, this joint occupation of a country, state or political subdivision should not bar them from recognition. *[Author's emphasis added]*

In other words, exclusive territorial jurisdiction means that all the lodges under a grand lodge give their loyalty only to that grand lodge. There can be several grand lodges in a single country, all with many lodges under them, each giving its loyalty to only one of the grand lodges, and the doctrine of exclusive territorial jurisdiction is not violated, according to the Commission. The Commission did add, 'If these Grand Lodges and hence their constituent Lodges are working in amity . . .' and neither the GLF nor the GOF and the GLNF are in amity. Still, that did not stop many United States grand lodges from recognizing both the GLF and the GLNF at the same time for several decades. In 1960, the Grand Lodges of Alabama, California, District of Columbia, Kentucky, Louisiana, Michigan, Missouri, Vermont, and Wisconsin still recognized both the GLF and the GLNF.⁷⁶ Many of these grand lodges recognized the GLNF after they had already recognized the GLF, yet today some claim it is not possible to recognize the GLF since the GLNF is already recognized. Why was this permissible one way a short time ago, but not the other way now? 'It is evident . . . that "exclusive jurisdiction" no longer means that all lodges within a defined territory must belong to the same grand lodge.'⁷⁷

Past Grand Master N. Dean Rowe of Vermont said:⁷⁸

We should yield to many of the customs and usages of the country where each [Grand Lodge] is located. We base our decisions on legitimacy rather than injecting our own theories of 'exclusive jurisdiction' into the picture, which we

feel is of minor importance. Finally, our belief is that the main object of recognition is to extend the right hand of fellowship to ALL legitimate Masons without being hidebound by technicalities. *[original emphasis]*

The doctrine of exclusive territorial jurisdiction does not prevent any grand lodge from recognizing more than one grand lodge in any state or country. Any grand lodge that wants to recognize both the GLF and the GLNF could rely on a good deal of Masonic precedent for its actions.

Conclusion

The subject of recognition of foreign grand lodges is much more complicated than most Masons think at first. There is no clear definition of which ones are regular, irregular, or clandestine, and the use of these terms can lead to personal vituperation and useless fighting among Freemasons. Rather than claiming that some grand lodges are irregular or clandestine, which only raises questions and arguments about what those terms mean to different people, and whether they are insulting, the only thing that can or should be said about the relation between grand lodges is that certain ones are recognized, as of now, by my grand lodge (or yours, or someone else's).

Every grand lodge in the United States has its own standards for recognition (written or unwritten, strictly followed or not so strictly, unchangeable or often changed), and each has its own list of which grand lodges it recognizes, and these lists change every year.⁷⁹ Some American grand lodges have withdrawn recognition of other United States grand lodges, for various reasons. Louisiana withdrew recognition from Connecticut in 1989,⁸⁰ and Oregon in 1991 took away its recognition of Idaho in a bitter dispute.⁸¹

The GLF and the GOF should be dealt with separately. The GOF does not require (but allows) use of the Bible in its lodges, and does not require its candidates to say they believe in God. They, and some Masonic writers and American grand lodges in the past, have said this is in conformity with original Masonic *Constitutions* and with the original fundamental Masonic principles before innovations were introduced, and some U.S. grand lodges in the past have recognized the GOF.

The GLF requires the Bible on its lodges' altars, requires candidates to express a belief in God, and has males only in its lodge meetings. The Commission on Information for Recognition said: 'There

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can be no question as to the regularity of both of these Grand Lodges in France [GLNF and GLF], apart from the regrettable circumstance of the relations of the Grand Lodge with the Grand Orient of France.⁸²

The relationship between the GLF and the GOF was the reason given for withdrawal of recognition of the GLF, on the recommendation of the Commission on Information for recognition, by the nine U.S. grand lodges that recognized the GLF until the 1960s, when the GLF and the GOF were said to have agreed to exchange some limited information, such as the names of rejected candidates.⁸³ But neither the Commission nor any of the grand lodges list as a requirement for recognition that a grand lodge not be in communication with another grand lodge that is not recognized. If that were the case, since every grand lodge in the world has a different list of recognized grand lodges, no grand lodge could recognize any other. Unless the reason is that the GOF is so much worse than any other grand lodge, and is outside the pale,⁸⁴ that merely talking or having anything to do with them is cause to de-recognize a grand lodge. That raises additional questions.

Hitler and the Nazis had a particular hatred of Freemasonry and they attempted to wipe it out during the 1930s and 1940s. When the Nazis conquered France they imprisoned Masons in concentration camps, not stopping to ask or care whether they were with the GOF, GLF, or GLNF.⁸⁵ The Nazis arranged large well-attended exhibits to whip up antimasonic feelings which were already strong and deep among the French people.⁸⁶ After the War some French Masons considered it reasonable to talk to and be cordial with those in the GOF, in view of their common persecution under the Nazis, while other Masons considered it improper to have anything to do with the GOF even under these circumstances. It is very difficult for anyone who did not suffer this unimaginable persecution to say who is right.⁸⁷

* * *

Discussion of grand lodge recognition is often emotional because it defines what Freemasonry is and ought to be. Since Freemasonry encourages all Masons to learn, and explore all ideas, we should be enthusiastic about finding out more facts

on all subjects to help us make reasonable conclusions. The purpose of this paper has been to provide more facts and to suggest more areas for thought and research.

A study of grand lodge *Proceedings* shows that American grand lodges initially withdrew their recognition of French Masonry in the 1800s because of a jurisdictional dispute, not because of a later change in the GOF's policy concerning the place of religion in Freemasonry. About fifty years later, a large number of U.S. grand lodges recognized the GLF, and a significant number also the GOF, long after the GOF had changed its policy on religion, and the American grand lodges made detailed studies and were fully aware of the policies of the French bodies they were recognizing. Many U.S. grand lodges continued to recognize the GLF, and some the GOF, from the 1920s through the 1960s, while those French bodies had policies and ritual that are the same as the ones they have today.

The GLF ritual includes references to the Great Architect of the Universe, requires its candidates to express a belief in a Supreme Being, requires the Bible on its lodge altars, and even starts its meetings with readings from the Bible. The GOF, on the other hand, allows each of its lodges to establish its own rules, and historically its position is probably closer to the original Masonic practices (and less of an innovation) that those used today in many other lodges. Neither the GLF nor the GOF permits women members. And the doctrine of exclusive territorial jurisdiction does not prevent, and never has prevented, grand lodges, even in the United States, from recognizing more than one grand lodge in a particular territory. Many U.S. grand lodges recognized the GLF first, and later recognized the GLNF while continuing to recognize the GLF.

It would be useful if more Masons explored these areas of research and gave more thought about the important subjects of who should be recognized and the closely related subject of who should be considered a Freemason.

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ENDNOTES

1. Friendly discussions about 'regularity', who is 'clandestine', who is entitled to be called a 'Mason', etc., usually degenerate into angry exchanges on the Compuserve Masonry Forum, the Philalathes 'listserv', and other places where Masons discuss issues using their computers.
2. An Internet 'web page' at <http://www.franc-maconnerie.org/acacia/loges.html> lists eleven 'Obédiences & Fraternelles' in France: FDH—Fédération du Droit Humain; GLFF—Grande Loge Féminine de France; GLMF—Grande Loge Mixte de France; GLMU—Grande Loge Mixte Universelle; GLNF—Grande Loge Nationale de France; GLTSO—Grande Loge Traditionnelle et Symbolique Opéra; GODF—Grand Orient de France; LNF—Loge Nationale Française; OITAR—Ordre Initiatique et Traditionnelle de l'Art Royal; RAPMM—Rite Ancien et Primitif de Memphis-Misraïm. In many countries there are several grand lodges operating at the same time and in the same territory, such as France, Germany, Mexico, and Brazil. The American concept of saying there can only be one recognized grand lodge in a geographical area, known as exclusive territorial jurisdiction, is discussed later in this article.
3. Henry Wilson Coil, et al., *Coil's Masonic Encyclopedia*, p. 268.
4. *Coil's Masonic Encyclopedia*, p. 268. Also see William Parker, 'French Freemasonry, 1913, and the Future', *The Philalathes*, June 1996, p. 57.
5. Also see Alain Bernheim, 'A Brief History of French Freemasonry.'
6. See, for example, 'French Freemasonry, 1913, and the Future', p. 67, and a speech by Nat Granstein at the Conference of Grand Secretaries of North America, February 20, 1996.
7. Report of the Commission on Information for Recognition, in *Conference of Grand Masters of Masons in North America 1965*, pp. 40–41.
8. See, for example, *California Proceedings 1962*, p. 208.
9. 'French Freemasonry, 1913, and the Future'.
10. This and other statements may not be precisely accurate because a) even the best Masonic libraries are often missing some volumes of grand lodge *Proceedings*; and b) Masonic *Proceedings* are sometimes unclear in describing exactly what was agreed to at grand lodge meetings. Every effort has been made by the author to be as precise as possible.
11. See *Conference of Grand Masters of Masons in North America 1965*, report of the Commission on Information for Recognition, p. 41; and *Conference of Grand Masters of Masons in North America 1957*, p. 62.
12. Reprinted in *The Builder* magazine, Jan. 1919, p. 15, and in several grand lodges' *Proceedings*.
13. *Louisiana Proceedings 1869*, pp. 15–16, 76–80, 145–146. Further discussion and analysis can be found in *Iowa Proceedings 1928*, p. 22–34; and *The Builder* magazine, Jan. 1929, p. 13.
14. *Louisiana Proceedings 1869*, pp. 76, 78.
15. Ray V. Denslow, *Freemasonry in the Eastern Hemisphere*, p. 170.
16. See *The Builder* magazine, June 1919, pp. 153–158, for an excellent article on this subject.
17. *Louisiana Proceedings 1918*, pp. 140, 106–110. Also see *Louisiana Proceedings 1917*, pp. 148–149; and *Louisiana Proceedings 1919*, pp. 19–20.
18. *New Jersey Proceedings 1918*, pp. 62–64, 144–145. Also see *The Builder* magazine, June 1919, p. 153.
19. *Rhode Island Proceedings 1918*, pp. 26–27, 52, 106–109.
20. *Iowa Proceedings 1918*, pp. 22–34, 127–129.
21. *Nevada Proceedings 1918*, pp. 52, 58, 71–72. Also see *Nevada Proceedings 1919*, p. 65.
22. *Alabama Proceedings 1918*, pp. 89–105. Also see *Alabama Proceedings 1917*, pp. 85–86, *Alabama Proceedings 1965*, p. 78.
23. *Arkansas Proceedings 1919*, pp. 68–73. Also see *Arkansas Proceedings 1918*, pp. 87–90.
24. *North Dakota Proceedings 1919*, pp. 256–257, 281–282 (where it was reported the GLF and GOF had already been recognized by the Grand Lodges of N.J., Iowa, Calif., Minn.; the GLF had been recognized by Tex., D.C., S.D., Nev., Oreg., R.I.; visitation was permitted by Fla., Ga., Ind, N.Y., Ky., Ala., Utah, Colo., Wyo.; recognition was refused by Mo., Conn., Va., Wisc.; under consideration by Mass., Ark, N.C., Tenn., Okla., Maine, Nebr., Wash., Vt., Idaho, Ill.; no action by Del., Miss., Ohio, W.V., Md., S.C., Penn., Ariz., Kans., N.H., Mich., N.M., Mont.), and 290–292. Also see *North Dakota Proceedings 1918*, pp. 80–81.
25. *Alabama Proceedings 1918*, pp. 89–105.
26. *North Dakota Proceedings 1919*, pp. 256–257, 281–282.
27. *New York Proceedings 1918*, pp. 26–27, 268.
28. *Kentucky Proceedings 1917*, p. 88. Also see *The Builder* magazine, June 1919, pp. 153–155, where it was reported that as of that date the GLF and GOF had both been recognized by La., N.J., Ia., Calif., Minn., Utah; the GLF had been recognized by Tex., D.C., S.D., Nev., Oreg., R.I.; intervisitations with the GLF and GOF had been permitted by N.Y., Ky., Ala., Colo., N.D., Wyo.; intervisitations with the GLF had been permitted by Fla., Ga., and Ind.; any measure of recognition of the GLF or GOF had been rejected by Mo., Conn., Va, Wisc.; action on this subject was postponed by Mass., Ark., N.C., Tenn., Okla., Maine, Nebr., Wash., Vt., Idaho, Ill.; and the subject was not mentioned, or hardly so, in Del., Miss., Ohio, W.V., Md., S.C., Pa., Ariz., Kans., N.H., Mich., N.M., Mont. Review of *Proceedings* reveals some different interpretations of actions in some states.
29. *Colorado Proceedings 1918*, pp. 70–71, 1919, pp. 91–101. Also see *Colorado Proceedings 1919*, pp. 91–101; and *Colorado Proceedings 1920*, p. 90.
30. See *The Builder* magazine, June 1919, p. 154.
31. *Texas Proceedings 1917*, pp. 20–21, 171, 228–229. Also see *Texas Proceedings 1918*, pp. 14–15.
32. *District of Columbia Proceedings 1917*, pp. 82–83, 100–102, 334. Also see *District of Columbia Proceedings 1953*, pp. 48–50. Also see *Iowa Proceedings 1918*, p. 30.
33. *South Dakota Proceedings 1918*, p. 196. Also see *The Builder* magazine, June 1919, pp. 153–154.
34. *Oregon Proceedings 1918*, pp. 36–37.
35. *California Proceedings 1918*, pp. 159–179, especially p. 169. Also see *California Proceedings 1917*, p. 566; and *California Proceedings 1919*, pp. 40, 99, 117.
36. *California Proceedings 1918*, p. 174. Also see *The Builder* magazine, June 1919, p. 153.
37. *Utah Proceedings 1919*, pp. 43–44, 54.
38. See *Wisconsin Proceedings 1966*, pp. 46–47.
39. *Florida Proceedings 1918*, pp. 121–122. Also see *The Builder* magazine, June 1919, p. 154.
40. *Georgia Proceedings 1918*, pp. 27–46, especially p. 39. Also see *Georgia Proceedings 1917*, pp. 75–76; and *Georgia Proceedings 1919*, pp. 90–100.
41. *Indiana Proceedings 1918*, pp. 167–168. Also see *The Builder* magazine, June 1919, p. 154.
42. *Utah Proceedings 1918*, pp. 59–66, 85; *Rhode Island Proceedings 1918*, pp. 26–27; and *The Builder* magazine, June 1919, p. 154.
43. *Connecticut Proceedings 1918*, pp. 81–85, 109. The GLF then and now said in the GLF, 'All Masonic work is therefore done I.T.N.O.T.G.A.O.T.U. [in the name of the Great Architect of the Universe]. All initiates are required to express their faith or trust.' *Oklahoma Proceedings*, 1914, p. 65.
44. *Maine Proceedings 1919*, pp. 244–255. Also see *Maine Proceedings 1918*, pp. 40–42.
45. *Montana Proceedings 1918*, p. 98; *Montana Proceedings 1920*, pp. 80–81; and *Montana Proceedings 1921*, pp. 141–142.
46. *Arizona Proceedings 1918*, p. 303.
47. *Massachusetts Proceedings 1918*, pp. 108–109.
48. *North Carolina Proceedings 1918*, pp. 30–31, and *North Carolina Proceedings 1919*, p. 74.
49. *Tennessee Proceedings 1918*, pp. 91, 190–191; *Tennessee Proceedings 1919*, p. 91; *Tennessee Proceedings 1920*, p. 72; and *Tennessee Proceedings 1921*, p. 89.
50. *Washington Proceedings 1918*, pp. 213–216, 241–247; and *Washington Proceedings 1919*, pp. 422, 449–452, 480.
51. *Nebraska Proceedings 1919*, pp. 230–233; and *Nebraska Proceedings 1921*, pp. 619–620.
52. *Oklahoma Proceedings 1919*, pp. 63–66, and Correspondence p. 2.
53. *Vermont Proceedings 1919*, pp. 4–27.
54. *Virginia Proceedings 1918*, pp. 56–57. The Virginia Committee on Foreign Correspondence printed a July 12, 1917, letter from the GLF extending an invitation to enter into official relations, and described the letter as saying the GLF is an 'integral part' of the GOF. What the letter actually says, as printed in the *Virginia Proceedings*, is 'As an integral part of the A.&A.S.C. 'Of course, the A.&A.S.C. was and is not the same as the GOF, but the Virginia Committee said it was.
55. In 1953 the Vermont grand lodge rescinded its earlier adoption of Albert Mackey's somewhat discredited list of twenty-five ancient landmarks, and instead adopted a short list of seven. See *Ancient Landmarks of Freemasonry*, p. 38; and S. Brent Morris, 'Landmarks and Liabilities'.
56. MSA, *Ancient Landmarks of Freemasonry*. Also see Elbert Bede, *Landmarks of Freemasonry*, and Roscoe Pound, *Masonic Addresses and Writings of Roscoe Pound*.
57. *Coil's Masonic Encyclopedia*, p. 132. '... recognition among Grand Lodges is almost chaotic, except within the English-speaking circle, where it is often merely illogical or inexplicable.'
58. Bernard E. Jones, *Freemasons' Guide and Compendium*, p. 347. Also see *Coil's Masonic Encyclopedia*, pp. 132–133; and Mackey's

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Revised Encyclopedia of Freemasonry, vol. 1, pp. 208–209.

59. See *Information for Recognition*, pp. 101–102.
60. Alabama grand lodge committee report on French Masonry, *The Builder* magazine, March 1919, p. 80.
61. See Margaret Jacob, *Living the Enlightenment*, p. 55.
62. See *The Builder* magazine, March 1919, pp. 82–83.
63. Quoted in *The Builder* magazine, Jan. 1919, p. 17.
64. See *Iowa Proceedings 1918*, pp. 25–29.
65. See *The Builder* magazine, Jan. 1919, pp. 13–15.
66. ‘California’s Recognition of French Masonry,’ in *The Builder* magazine, Jan. 1919, p. 14.
67. Alabama grand lodge Committee on Foreign Correspondence report, quoted in *The Builder* magazine, March 1919, p. 82.
68. Lodges of men and women together are referred to as Co-Masonry, and descend from the *Droit Humain* of France. In the United States there are two different grand lodges of Co-Masonry, which in 1997 are engaged in a legal dispute. In

England, Belgium, France, and other countries, there are grand lodges with large memberships that are for women only. Female-only lodges are also developing in the United States.

69. Pike wrote a Rite of Adoption for women Masons, and he conferred the degrees on his close female friend and platonic lover, the sculptress Vinnie Ream. See Robert L. Duncan, *Reluctant General: The Life and Times of Albert Pike*; and Walter Lee Brown, *Life of Albert Pike*. Also see Mackey’s *Revised Encyclopedia of Freemasonry*, vol. 1, p. 32.
70. See ‘State Power and Discrimination by Private Clubs: First Amendment Protection for Nonexpressive Associations’, 104 Harvard Law Review p. 1835 (1991), and court cases dealing with New York private mens’ clubs at 487 US Reports p. 1 (1988), Rotary Clubs at 481 US Reports p. 537 (1987), Jaycees at 468 US Reports p. 609 (1984), Princeton eating club at 120 NJ Reporter p. 73 (1990), Moose at 407 US Reports p. 163 (1972), and Elks at 382 F. Supp. p. 1182 (Conn 1974).
71. The *List of Lodges—Masonic*, published each year, shows that the United Grand Lodge of England and others, including Massachusetts and Washington state,

maintain lodges in geographical areas where other, recognized grand lodges exist.

72. As of July 1997, recognition of Prince Hall Grand Lodges has been adopted by the Grand Lodges of 1) Connecticut, 2) Nebraska, 3) Washington, 4) Wisconsin, 5) Colorado, 6) Minnesota, 7) North Dakota, 8) Idaho, 9) Massachusetts, 10) Vermont, 11) South Dakota, 12) Wyoming, 13) California, 14) Ohio, 15) Hawaii, 16) Kansas, 17) New Mexico, 18) Maine, 19) New Hampshire, 20) Arizona, 21) Utah, 22) Alaska, 23) Michigan, 24) Pennsylvania, 25) Oregon; also by Canadian grand lodges in 1) British Columbia, 2) Manitoba, 3) New Brunswick, 4) Nova Scotia, 5) Prince Edward Island, 6) Quebec, 7) Alberta; and by grand lodges in 1) France, GLF, 2) England, 3) Ireland, 4) Netherlands, 5) Belgium, 6) Australia, Queensland, 7) Germany. For further details, see the Prince Hall Recognition information website at <http://www.geocities.com/Athens/1799/pha.html>.
73. Stewart W. Miner, ‘The American Doctrine: A Concept Under Siege’, 1992 *Transactions of the Virginia Research Lodge No. 1777*, pp. 11–25 (paper delivered at that lodge on March 28, 1992). Stewart Miner described at least thirteen instances when American grand lodges ignored the doctrine of exclusive territorial jurisdiction.
74. *Grand Lodge Recognition*, pp. ix–xiii.
75. *Conference of Grand Masters of North America, 1975*, Report of the Commission on Information for Recognition, p. 142.
76. See *Recognition Lists of World Grand Lodges*, pp. 2–59. Also see *Conference of Grand Masters of North America, 1957*, p. 60.
77. Christopher Haffner, *Regularity of Origin*, p. 79.
78. *Conference of Grand Masters of Masons in North America 1961*, pp. 43–44.
79. The *List of Lodges—Masonic* attempts to indicate which grand lodges are recognized by each grand lodge, but that book does not list all that are recognized by some United States grand lodges. For example, the Grand Lodge of Paraguay is recognized by twenty-two United States grand lodges and is listed in that publication, but the Grand Lodge of Nicaragua, which is recognized by thirty-six is inexplicably not in that publication. The Masonic Service Association publishes an annual chart, which is produced for MSA by Donald M. Robey, Executive Secretary—Treasurer of the George Washington Masonic National Memorial, which provides more information than the annual *List of Lodges—Masonic*. Robey’s chart is so complicated that he has to use computer software designed for engineers to produce it, demonstrating again the complicated nature of recognition among Masonic grand lodges.
80. ‘The American Doctrine’, p. 22.
81. ‘The American Doctrine’, p. 24.
82. *Information for Recognition*, p. 105.
83. See report of the Commission on Information for Recognition, in *Conference of Grand Masters of Masons in North America 1965*, pp. 39–41; *District of Columbia Proceedings 1965*, pp. 41–42; *District of Columbia Proceedings 1966*, pp. 15–17; *Louisiana Proceedings 1967*, pp. 99–100, 152; *Wisconsin Proceedings 1966*, p. 116.

U.S. Grand Lodges that approved intervisitation with or recognized the GLF and/or GOF during the 1900s

GRAND	ACTION	DATE	REFERENCE
Alabama	recog. GLF & GOF	4 Dec 1918	<i>1918 Proceedings</i> , pp 89–105
Arkansas	recog. GLF & GOF	19 Nov 1919	<i>1919 Proceedings</i> , pp 68–73
California	recog. GLF	9 Oct 1918	<i>1918 Proceedings</i> , pp 159–179
Colorado	intervisit GLF & GOF	1 May 1918	<i>1918 Proceedings</i> , pp 70–71
Dist. of Col.	recog. GLF	19 Dec 1917	<i>1917 Proceedings</i> , pp 82–83, 100–102, 334
Florida	intervisit GLF	15 Jan 1918	<i>1918 Proceedings</i> , pp 121–122
Georgia	intervisit GLF	1 May 1918	<i>1918 Proceedings</i> , pp 27–46
Indiana	intervisit GLF	29 May 1918	<i>1918 Proceedings</i> , pp 167–168
Iowa	recog. GLF & GOF	12 June 1918	<i>1918 Proceedings</i> , pp 22–34
Kentucky	intervisit GLF & GOF	17 Oct 1917	<i>1917 Proceedings</i> , p 88
Louisiana	recog. GLF & GOF	5 Feb 1918	<i>1918 Proceedings</i> , pp 106–110, 140
Minnesota	recog. GLF	21 Jan 1919	<i>1919 Proceedings</i> , pp 46–49
Nevada	recog. GLF recog. GOF	12 June 1918 12 June 1919	<i>1918 Proceedings</i> , pp 52, 58, 71–72, 81–82 <i>1919 Proceedings</i> , p 65
New Jersey	recog. GLF & GOF	17 Apr 1918	<i>1918 Proceedings</i> , pp 62–66, 144–145
New York	intervisit GLF & GOF	10 Sept 1917	<i>1918 Proceedings</i> , pp 26–27, 268
North Dakota	recog. GLF & GOF	17 June 1919	<i>1919 Proceedings</i> , pp 290–291, 256, 281
Oregon	recog. GLF	14 June 1918	<i>1918 Proceedings</i> , pp 36–37
Rhode Island	recog. GLF & GOF	20 May 1918	<i>1918 Proceedings</i> , pp 26–27, 52, 106–109
South Dakota	recog. GLF	11 June 1918	<i>1918 Proceedings</i> , p 196
Texas	recog. GLF	4 Dec 1917	<i>1917 Proceedings</i> , pp 20–21, 171
Utah	recog. GLF	22 Jan 1919	<i>1919 Proceedings</i> , pp 43–44, 54
Wisconsin	recog. GLF	9 June 1958	<i>1966 Proceedings</i> , pp 46–47
Wyoming	intervisit GLF & GOF	11 Sept 1918	<i>1918 Proceedings</i> , pp 262–263, 240–241

84. See report of the Commission on Information for Recognition, in *Conference of Grand Masters of Masons in North America 1965*, p. 41.
85. See the speech delivered by Bro. Charles Riandey, Grand Chancellor of the GLF, at the *Conference of Grand Masters of Masons in North America 1955*, pp. 124–127. Also, *Freemasonry in the Eastern Hemisphere*, pp. 174–178; and 'Freemasonry, A Prisoner of War: Part V, Freemasonry in France,' in *The New Age* magazine, March 1949, p. 149.
86. The Germans boasted that they made the French 'see that the freemasons and the Jews were responsible for the misfortunes of their country and that its recovery could only be achieved by eliminating them.' More than 1,000,000 French visited these antimasonic exhibits. 'The subject of freemasonry was more popular than that of antisemitism or even anticommunism' 'In 1940, the Catholic bishop of Nancy, France, expressed 'particular gratitude to the German authorities for eliminating freemasonry.' Philippe Burrin, *France Under the Germans* (New York: The New Press, 1996), pp. 293, 296, 219. As early as 1935 some French politicians formed an organization that declared, 'The hour has come when Free Masonry must be struck down. A struggle to the death has been begun against it and the national forces must now fight without truce or respite.' Charles G. Hamilton, 'Freemasonry, A Prisoner of War: Part V, Freemasonry in France,' *The New Age*, Mar. 1949, p. 149.
87. See *Information for Recognition*, p. 105.

Comments on this paper are welcome, but responses over 500 words must be submitted on computer disk as well as hard

This 'n' that ...

continued from page 3

Lodges of Prince Hall Affiliation. Consequently, we decided to do it in two volumes, with the general section and the whole of the Americas in volume one. And we've been flat out on volume one for the past nine months. Unless Murphy's Law intervenes quite drastically, volume one will be on sale in good time for the ANZMRC Conference, and volume two is scheduled for next year.

The future of *Harashim*

Harashim will need to be discussed at the Conference in October, for several reasons:

- By now, editorial comment and reprinted research papers ought to be a very small percentage of the contents of this newsletter—but the readers' letters, articles (including book reviews, 'thumbnail histories', etc), photos and original research papers are just not being submitted. The editor cannot continue to fill the newsletter himself; his time would be better spent on editing and improving presentation, and on other responsibilities. Each issue is taking at least six working days.
- Very probably, the poor reader-response is because of poor circulation. The Council publishes 50 or 60 copies of each issue, and sends two copies to each affiliate or associate. The intention is that these copies should be duplicated and circulated within the sphere of influence of each affiliate or associate. In most cases, this is not being done. Only a handful of people get to read *Harashim* in each jurisdiction, too few to sustain a chain-reaction, and too few to justify the time spent on its production.
- On the other hand, a few copies have found their way to persons and organisations outside the Council's normal sphere of influence, and some of these are keen to become subscribers. If *Harashim* is to continue, we should consider the feasibility of an overseas subscription list.
- Council may also consider whether part or all of each issue of *Harashim* should be made available on the Internet. Bro Dr Richard Num, of South Australia, has offered to provide web pages for ANZMRC; he is webmaster for the South Australian Lodge of Research website.
- Most of the research papers printed or re-printed in *Harashim* have been

selected not only for their merit but also for their potential to spark discussion—with disappointing results. It would be as well to consider whether there should be a change of direction in the selection of papers, and/or other contents of the newsletter. But I await the opportunity to borrow the response of Bro Wallace McLeod to complaints about the contents of the *Philaethes* magazine, which goes something like this: 'Yes, I see your point. Send me a paper of the sort you think should be published instead!'

- At the last Conference, it was agreed that affiliates and associates would send the editor a copy of their publications, with a view to gleaning news items and articles or papers of general interest to readers of *Harashim*. The only publications regularly forwarded for these purposes are those of three of the four Queensland affiliates (Townsville is the odd man out), the *Tasmanian Mason*, and those to which I subscribe as a member (Victoria, South Australia, and the Phylaxis Society), plus an occasional copy of New Zealand transactions and last year's *Annual Transactions* of Lyceum Lodge of Research. It does suggest that some members either are not interested in contributing news and views, or have (probably correctly) assessed that *Harashim* is not reaching its targeted readership. Which brings us full circle. Those few who get to read these words might consider discussing the issues with their brethren *before* attending the Conference, in order to provide a significant contribution *at* the Conference.

Unfortunately, the book reviews must be held over, for lack of space.

Who will provide a 'Thumbnail sketch' of an associate or affiliate of ANZMRC for the next issue?

Deadline for copy is 31 August.

PREPARING A MASONIC RESEARCH PAPER

by George Woolmer

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Appendix A

THE MASONIC RESEARCH PAPER FRAMEWORK

A Suggested Outline

- A TITLE
- B PRELIMINARIES
 - 1 Problem Statement
 - 2 Rationale
 - 3 Aim Statement
 - 4 Sub-Aims Statements
- C INTRODUCTION
 - 1 Definitions
 - 2 Background Information
 - 3 Methodology
- D MAIN BODY
 - 1 Findings
 - 2 Analysis
 - 3 Conclusions
 - 4 Recommendations
- E SUMMARY-ENDING
- F BIBLIOGRAPHY
- G APPENDIX

Appendix B

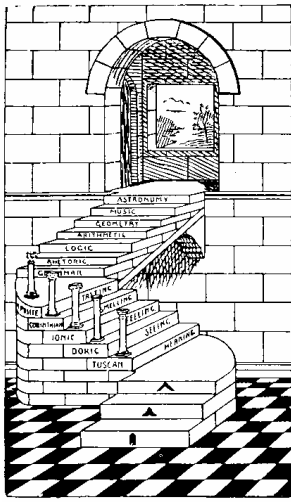
TRANSACTIONS AND SIMILAR IN THE SA GRAND LODGE LIBRARY

Outline Only

- A Bird's Eye View of Freemasonry*, The Masters' and Wardens' Assn of SA, Adelaide.
Ars Quatuor Coronatorum, Trans, Quatuor Coronati Lodge 2076 EC, London.
Collected Lectures, A & H Fraternity of RA Masons of SA.
Collected Lectures, GL of Mark Master Masons of SA.
Collected Masonic Lectures, Panel of Authorised Lecturers, Grand Lodge of SA.
Collected Lectures, UGL of MMM of Vic.
Gleanings, SA Lodge of Research 216 SAC.
Holden Research Circle, Camberwell, Vic.
Leichhardt Lodge of Research 225 SAC, Darwin.
Masonic Research in South Australia, SA Lodge of Research 216, Adelaide.
Masonic Square, Lewis Masonic, London.
News Bulletin, SA Lodge of Research 216 SAC.
PHLORONY, Trans, Prince Hall Lodge of Research of New York.
Proceedings, Hobart Lodge of Research 62 TC.
Proceedings, The Dormer Masonic Study Circle, London.
Proceedings, Launceston Lodge of Research 69 TC.
Propaedia, SA Lodge of Research 216 SAC.
Review of Year's Work, The Masters' and Wardens' Assn of SA, Adelaide.
The Lectern, The WHJ Mayers Memorial Lodge of Research 50H, UGLQ.
The Masonic Record, London.
The Master Moon, The Masonic Service Assn of USA, Washington DC.
Thoughts for the Enquiring Mason, Victorian Lodge of Research 218 UGLV.
Transactions, Installed Masters' Association, Leads, Eng.
Transactions, WA Lodge of Research 277 WAC.
Transactions, Manchester Assn for Masonic Research, Manchester, Eng.
Transactions, Master's Past Masters' Lodge 130 NZC.
Transactions, Phoenix Lodge 30 GLNF, Paris.
Transactions, SA Lodge of Research 216 SAC.
Transactions, Sydney Lodge of Research 290 UGLNSW.
Transactions, Texas Lodge of Research AF & AM, Waco, Tx.
Transactions, The Dormer Masonic Study Circle, London.
Transactions, Hobart Lodge of Research 62 TC.
Transactions, Lodge of Research 2429 EC, Leicester, Eng.
Transactions, The Masonic Study Society, London.
Transactions, The Research Lodge of Otago 161 NZC.
Transactions, United Masters Lodge 167 NZC.
Travaux de la Loge Nationale de Recherches Villard de Honnecourt, GLNF, Paris.
York Rite Trestle Board, 'The York Rite Bodies in Mexico', Mexico City.

Recommendation: Each research body publish lists of similar sources known to it.

WBro George Woolmer, OAM, is a Past Master of the South Australian Lodge of Research, currently its research co-ordinator, and Grand Librarian, and Kellerman Lecturer-designate. He has a few other postnominals, academic and Masonic. Try these for size: FNHSSA, RDA, DipT(Sec), BA, BEd, GradDipEd, StudAbEd, GradDip(DistEd), GradDip(EdAdmin), GradDip(CurricDev), MEd, DipMED.



Harashim

The Quarterly Newsletter of the
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About *Harashim*

Harashim is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016) and two copies are issued free to each of its Affiliate and Associate members in January, April, July and October each year.

Copyright and reprinting

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

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

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

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

Anyone else wishing to reprint material from *Harashim* must first

Authors submitting original work for publication in *Harashim* after 31 December 1998 are assumed to grant permission for their work to be published also on ANZMRC's Internet website, unless otherwise specified.

obtain permission from the copyright holders via the editor.

Contents

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

- Their lecture programmes 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 will also include news and reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column.

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 clearly typed or printed (in black, not grey!) or on a computer disk (3.5 inch, IBM-formatted) and posted to the editor, Tony Pope, PO Box 124, Murrayville, Victoria 3512, or attached to email sent to <tonypope@riverland.net.au>. Items over 500 words **must** be submitted both as hard copy and in computer-readable form.

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic (IBM) formats are acceptable. Photos of contributors (preferably *not* in

Editorial comment

Retrospect . . . and Prospect

With this issue, *Harashim* is two years old—no great age, but an opportunity for review. This newsletter has suffered a few problems, examples of Murphy's Law, and has not always been well-supported by contributors, but generally seems to have met with approval, to the extent that the Council has decided to make it available to individual subscribers.

Issue 8 is late, and reduced in size, mainly because the editor has been over-committed this year, and for this an apology is offered. The temptation to skip an issue and start afresh in the new year was firmly rejected; better late and small than not at all! The main reason for over-commitment was the time taken to learn new skills, both in upgrading computer hardware and software, and in exploring the Internet as a research tool. The purpose of these activities was to collaborate with our tireless Secretary, Kent Henderson, in completing the research, writing, editing, printing and publication of volume one of *Freemasonry Universal*.

Publication of this opus was not the end of the matter; marketing of this volume and research for volume two are ongoing commitments, but, if the Affiliates and Associates support *Harashim* with contributions from their members, it should be possible to meet all deadlines next year.

There was delay, also, in the production of the *ANZMRC Proceedings 1998*, and for the same reason, but our Secretary performed a last-minute miracle and had it printed in time for the Conference. This publication has its shortcomings on the technical side (hopefully, only fellow wordsmiths will notice them), but the contents are well up to the standard set by previous Kellerman Lecturers. A second printing is being arranged, to meet demand, and this will provide an opportunity to rectify the Murphy's-Law blunder of the printer.

The editor was obliged to be absent from the conference, in order to meet other deadlines, but has learned that the comments on the Kellerman Lectures were audio-taped for later publication. If transcriptions are supplied (preferably in electronically-stored format and hard copy), they will certainly be published in future issues of *Harashim*. But those who were able to be present, and those who later read the *Proceedings*, may also wish to submit considered comments. These also will be published, subject to space and necessary editing. Then, too, the articles by Bros Paul Bessel (issue 7) and Michael Segall (this issue) may well provoke comment.

(Continued on page 8)

President's Corner

ANZMRC PRESIDENT'S REPORT 1996-98

The major achievement of the Council during this period has been its expansion to include both the Australian and the New Zealand bodies that are working in the field of Masonic research. The Launceston Conference of the Council will clearly demonstrate that this union is bearing fruit. I have had the opportunity to read the report prepared by our Secretary, Kent Henderson. As we have come to expect, he has touched on all of our activities. I endorse his remarks concerning the lecture tour by RWBro Wallace McLeod and also the quarterly newsletter, *Harashim*, which has been splendidly prepared by our Editor.

I believe this to be a significant point in the evolution of Freemasonry. On the one hand, Craft lodges have every reason to be concerned about their dwindling membership. On the other hand, modern communications now provide Freemasons with new opportunities to engage in Masonic research and to advance their Masonic knowledge. More and more brethren are availing themselves of the advantages of email and the Internet.

If Grand Lodges grasp these

opportunities appropriately, then the Craft in general could benefit. But if there is to be a positive outcome, those who are especially interested in Masonic knowledge and its dissemination will have to be visible and pro-active. I suspect that this approach might be alien to many of our members, but I believe that they must be convinced of the need to become part of the public face of Freemasonry. I strongly urge the research lodges and study circles to give careful consideration to what their roles might be in assisting Grand Lodges to steer a path into the next century. The alternative is to become part of history rather than to influence it in a meaningful way.

At the meeting of Grand Masters, Grand Secretaries and other representatives of Grand Lodges held in Rome last November, it was evident that Masonic research has a very firm place in the European Craft lodges. Our European brethren saw the ANZMRC and the cooperative spirit that it symbolised as a very significant body



with a lot of potential for assisting Freemasonry in general.

I am pleased to be able to place on record the indebtedness of the Council to the Secretary, the Treasurer and the Editor. They have managed the affairs of the Council in a splendid manner. The lecture tour in particular impacts on the whole Craft and I am sure that the efforts of these three brethren are appreciated much more widely than they realise.

Murray Yaxley

This 'n' that ...

by Tony Pope

Conference

The fourth ANZMRC Conference was opened at Launceston by Tasmania's Deputy Grand Master, RWBro Alan Swinton, QPM. A full report of the Conference will be given in the next issue of *Harashim*, but here are the highlights:

- The next conference will be in Brisbane, not Townsville, in 2000, with Ken Wells (1992 Kellerman Lecturer and Past Vice President) as convener. The sequence for subsequent conferences is expected to be Adelaide in 2002, and New Zealand in 2004.
- Lecture tours by international scholars have been changed from alternate years to every four years, with the next tour scheduled to coincide with the Brisbane conference, and Yasha Beresiner is tipped as the visiting lecturer. In the conference year when no international scholar is scheduled (eg 2002, 2006), a

tour by an Australian or New Zealand researcher is mooted.

- President Murray Yaxley (Tas), Treasurer Graham Stead (Qld), Secretary Kent Henderson (Vic), and Asst Secretary Andy Walker (NSW) were all re-elected to office. Guy Palliser (NZ) and Arthur Hartley (WA) were elected vice presidents, and Richard Num (SA) will take on the position of Information Officer, with responsibility for establishing an Internet presence for the Council. The ANZMRC website will include individual home pages for each of the Associates, in addition to administrative and research information from the Council and its publications. Keith Hepburn, who convened the Launceston conference, is assisting Richard Num in compiling a list of email addresses, and a closed mailing list for ANZMRC is

being developed, which will allow members of all Associates and Affiliates of the Council to confer and correspond on the Internet.

Prince Hall recognition

England has recognised the Prince Hall Grand Lodge of Indiana, and the Grand Lodge of the Philippines has exchanged recognition with the Prince Hall Grand Lodge of Washington. In July the Grand Lodge of Hawaii voted to recognise the Prince Hall Grand Lodges of Arizona, Connecticut, Colorado, Oregon and Pennsylvania, but I've only been able to confirm that the Prince Hall Grand Lodge of Connecticut has reciprocated, thus far. In October the Grand Lodge of Rhode Island voted to recognise the Prince Hall Grand Lodges of Connecticut, Massachusetts, and Rhode Island, but there has not been time for a response from these Grand Lodges.

Grand Lodges of two southern states have recognition motions on their books for their forthcoming Annual Communications, North Carolina

(Continued on page 8)

This article has been specially commissioned for Harashim, as a sequel to Paul M Bessel's paper, 'US Recognition of French Grand Lodges in the 1900s', in Issue 7. Michaël L Segall is a member and Past Master of the Lodge of Research John Scot Erigena (la Loge de Recherche Jean Scot Érigène, N° 1000), under the Grand Lodge of France.

FRENCH MASONRY, A GENERAL OUTLINE

by Michaël L Segall

The English-speaking Masonic world knows surprisingly little about French Masonry. Some authors, quite unaware of its rich variety, think that France has only one or two Grand Lodges (when the real number is closer to 15) or confuse radically different Grand Lodges such as the Grand Orient of France and the Grand Lodge of France. Finally some think that minor and very recent Grand Lodges somehow represent historical French Masonry.

It might thus be useful for the readers of *Harashim* to have a description of French Masonry as viewed by a contemporary and, hopefully, reasonably well informed French Mason. The core of this article is a major extension and update of the one written some years ago for *Coil's Masonic Encyclopedia* and published in its latest edition. Some paragraphs were also inspired by the excellent lecture on French Masonry given in March 1996 by Brother Andre Kesteloot of Washington, DC.

It is clear that a detailed history of French Masonry would be incredibly complex and intricate, just like French and continental European Masonry itself, and would require at least a book, possibly more, not just an article. To make this text fit the confines of a publication such as *Harashim*, many details were passed over or simplified here, without, it is hoped, detracting from the informative value and reliability of the whole.

Regularity

One of the first questions people raise on the subject concerns the regularity of Masonry in France. The French, and the majority of continental Masons, have a definition of regularity which is very similar to the one used by English-speaking Masonry. To be regular, a Masonic body must at least:

- 1) Conform itself to the Old Charges and be created from at least three lodges, coming from a regular Grand Lodge and working a traditional ritual.
- 2) Exclusively comprise the successively awarded degrees of EA, FC and MM, the Hiram legend being the basis of the latter.

- 3) Be constituted of men only, working in tiled lodges to the Glory of the Grand Architect of the Universe, seen as a Supreme Being or (in A&ASR terminology) Creator Principle.
- 4) Work in the presence on the Altar of the Square, Compass and the open VSL, generally the Bible.
- 5) Have candidates apply of their own free will and accord and only take into consideration for acceptance their human qualities, with no distinction of social status, wealth, faith, religion or race.
- 6) Strictly prohibit religious and political discussions in lodge.
- 7) Be totally independent of any other local or foreign Masonic body—and of any system of degrees allegedly superior to the MM degree.
- 8) Be totally independent of any Church, religion or religious movement.
- 9) Be totally independent of any political system or party.

Clearly there is no connection between regularity—which, as the etymology of its name indicates, means respect for certain rules—and recognition, which is just the political decision of two Masonic bodies to have mutual Masonic relations. A Grand Lodge's acceptance of the decision, whether positive or negative, of another Grand Lodge about its own regularity would be an inadmissible renunciation of the independence mentioned in point (7) above and effectively result in its irregularity.

French practices

French Masonry is however very different from its English-speaking counterparts in quite a few areas. In a country where heavy taxes support most hospitals and other charitable activities, involvement with charities is unnecessary beyond what every Brother does on his own. The main activity of French Masonry is philosophical, moral, historical, symbolic and spiritual; even occasionally educational. Members are required to prepare at least once a year an original paper in one of these areas. Most papers are read in lodge, time permitting,

and followed by a disciplined debate, where questions are asked, additional information brought, and different interpretations of the topic proposed. They are then published in the *Transactions* of the lodge—a method which causes French lodges to be the equivalent of lodges of research elsewhere, though lodges of research also exist as such, for more time-consuming and more difficult undertakings. The presentation and defence of an original paper in lodge is also a requirement for promotion to each successive degree.

True, there are many Masonic bodies in France, but there are just as many in the United States or the United Kingdom, where they are simply ignored. Some of these bodies are regular, some irregular. Some are 'recognized', some are not. The same is true of Europe in general. The French pay very little attention to being recognized or not by a French or foreign Masonic body, and mostly think of their diversity as of an advantage. A man or a woman has the right to join the type of Masonic body of choice, male for the former, female for the latter, or co-Masonic for both, in accordance with their philosophical, spiritual—or even political—views. Therefore French Masons consider that the more Masonic bodies there are, the better it is. Consequently, another uncommon aspect of French Masonry is that members of the various Grand Lodges get very well along, often meet socially or get involved in various common projects, charitable and other, even if for various reasons they cannot sit together in lodge.

Historical aspects

It would be impossible to even begin to understand modern French Masonry without first considering some of its historical aspects, so this is what we will do for the next few paragraphs.

French Masonry, at least Grand Lodge Masonry, started with Philip, Duke of Wharton. In 1722 the Duke of Wharton was elected Grand Master of the Grand

(Continued on page 4)

(Continued from page 3)

Lodge of London and Westminster, founded in 1717 and later called Grand Lodge of England. A few years later he was forced into exile to France together with Charles Radcliffe, another Mason—and illegitimate grandson to Charles II Stuart—by the political turmoil in England. In 1726 they create a Masonic lodge in Paris, *Saint Thomas*, with J Hector Maclean, an exiled Scottish head of clan Maclean, Dominic Hagerty, an Irishman, and a number of other exiled Stuartists. A second lodge, *Saint Thomas au Louis d'Argent*, favourable to London, Anderson and Desaguliers, is thought to have been created in 1729 and met in the tavern *Au Louis d'Argent* in *Saint Germain des Près*. The lack of historical documents makes it difficult to ascertain whether these two lodges were not actually one and the same (and some historians think they were) but with a name extension due to the change of venue. A fourth (or third) one, *l'Anglaise*, was created the same year in Bordeaux.

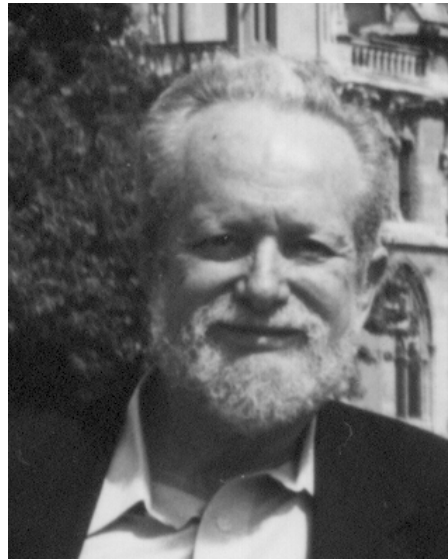
These lodges constituted the first Grand Lodge in France, apparently called by many 'The English Grand Lodge of France', with James Maclean, a Scot, as Grand Master, and Moore, an Irishman, as Grand Secretary. In 1738 this Grand Lodge, by then under the Duke of Antin as Grand Master and apparently tired of English tutelage, declares itself independent under the name of 'Grand Lodge of France'. In 1742, barely four years later, the premier Grand Lodge of France already had 200 lodges, of which 22 were in Paris, and started attracting the greatest and the best.

However, 25 years later, in 1767, King Louis XV became involved in ruinous wars, mainly with England. The French economy was in shambles. Masonry was regarded with suspicion because of its English origin and ties with London. A law was passed, suspending Masonic activities in France, but in 1771 the Grand Lodge was authorized to meet again. A secession in 1773 gave birth to the Grand Orient of France, which we shall see later in more detail, with the Duke of Chartres as Grand Master.

Much has been said about the alleged participation of French Masonry in the French Revolution. Many of its members still proudly claim that the inspiration of the French Revolution was Masonic, and that the motto '*Liberté, Égalité, Fraternité*' was borrowed by the French Revolution from French Masonry. While some of the best minds of the day were Masons, as for instance Montesquieu, Lavoisier, Condorcet, Mirabeau, Voltaire, Lafayette, there were Masons in both camps, the

Royalist and the Republican. It is certain that while individual Masons were deeply involved in the events, Masonry as such played a minimal role. As to the motto, it was invented by the French Revolution and only adopted by French Masonry in 1849, sixty years after the events.

With the turmoil of the French Revolution and its aftermath, the First Republic, the Convention, the revolutionary wars, the Terror, the Directory, the Consulate, France changed its political system every few years and



Michaël Segall

photo by Brother Barbara

Masonry suffered a lot. It split, went underground, parts of it disappeared and other parts coalesced. Two main currents survived: that of the Grand Orient and that of the Grand Lodge of France, the latter inseparably intertwined, first with the Rite of Perfection, ancestor of the A&ASR, later with the Ancient and Accepted Scottish Rite itself.

Napoleon, First Consul since 1800, proclaimed himself Emperor in 1804. That same year the Supreme Council of France was constituted, the second in the world after the Supreme Council of the USA, Southern Jurisdiction, created in 1802.

It is extremely improbable that Napoleon ever was a Mason. If he was, no evidence survives. However he soon realized the influence of Masonry on the intellectual, spiritual and political life in France and had all his family and generals join our gentle Craft. His aims were selfish and political, and he had no interest whatsoever in any of the moral, intellectual or spiritual aspects or teachings of Freemasonry. He was offered the Grand Mastership and refused. In 1804 he named his brother Louis as Grand Master of the Grand Orient, only to replace him with

Joseph, another of his brothers, in 1805. Empress Josephine, Napoleon's first wife, was a member of a Lodge of Adoption, a type of lodge composed of male and female Masons which later strongly inspired Brother Robert Morris when he created the Order of the Eastern Star.

The Grand Orient was actually run, not by the two brothers of Napoleon, but by a man named Cambacérès, a close associate of the Emperor, who was given the mission of reuniting all Masonic bodies in France under a single body, the Grand Orient. But Cambacérès failed, and resigned in 1814. Against Napoleon's wishes, a few additional Masonic bodies were born, particularly the rite of Misraim, introduced between 1810 and 1813 from Italy by the three Bedarrida brothers, and, in 1815, the rite of Memphis, created at Montauban. The two merged in 1899 into the Grand Lodge of the Ancient Primitive Rite of Memphis-Misraim.

Napoleon's Empire came to an end in 1815, at Waterloo, and it is interesting to realize that most if not all of the generals who fought there, be they British like Wellington, Prussian like Blücher or French like Grouchy, Ney and Cambronne, were Masons. A majority of French military officers were Masons, and after that incredibly bloody battle, French Masonry was truly decimated.

There were no major changes in French Masonry during the first and the second Restoration (1814–1830), separated by Napoleon's 'Hundred Days', King Louis-Philippe's reign (1830–1848), the Second Republic of 1848 and until the Second Empire, that of Napoleon III (1852–1870). Among a multitude of minor Masonic bodies, the still universally recognized Grand Orient of France on one hand, and the independent A&ASR Supreme Council perpetuating, under various names, the Grand Lodge of France, slowly restored their forces and membership. For the same reasons as his illustrious uncle, and in an attempt to rally Masonry to his cause, Napoleon III also tried to reunite divided French Masonry under the Grand Orient. In 1862 he named Field-Marshal Magnan, a non-Mason initiated for the purpose from Entered Apprentice to 33rd in one day, Grand Master of the Grand Orient of France. Magnan tried to do as ordered, but the Sovereign Grand Commander of the Supreme Council of France, Viennet, an illustrious member of the French Academy, strongly resisted, and convinced Napoleon III to leave things as they were.

The disastrous war of 1870, basically caused by a misunderstanding between Napoleon III and Bismarck, was lost by France. Paris was occupied. The Emperor

was made prisoner. The Third Republic was born. The savage days of the Commune in 1871 (which again saw Brethren fighting each other on both sides of the barricades) was followed by an extraordinary industrial, intellectual, scientific, financial and commercial development. France was rich. The end of the 19th century brought about the triumph of 'positivism', dear to Auguste Comte, Jules Ferry, Littré and Claude Bernard, with its emphasis on explaining how things run, and a total disregard for the 'why's and the origin of things. French Masonry thus embraced what could be referred to as 'liberal' causes: feminism, the emancipation of slaves, social responsibility, social reform and pacifism. Many French Masons of the end of the 19th century could be described as either radical, utopian, democratic, egalitarian, or socialist. Things that could not be proven scientifically, such as the existence of God, were summarily declared bogus, while scientific progress practically became the new God.

The fact that, during the tormented years just before, during and since the Revolution, the Catholic Church had been (or at least had been perceived as) perpetually siding with the tyrants, was not unrelated to the situation. A wave of anti-religious and particularly anti-clerical emotion swept France. In 1877 and under the intense pressure of its members, the Grand Orient of France declared optional and left to the discretion of the individual lodges any mention of the Grand Architect of the Universe and the presence of the Bible. It thus becomes the epitome of irregularity in the eyes of most other Masons in France and elsewhere. A little known and very interesting detail is that by doing this, the Grand Orient was doing nothing revolutionary or scandalous but only reverting to its pre-1849 practice, which no one had any quarrel with at the time!

Unhappy with the situation, part of the blue lodges under the Supreme Council of France, heirs and continuators of the premier Grand Lodge of France, first created the *Grande Loge Symbolique Ecossaise* (Scottish Symbolic Grand Lodge, 12 February 1880). In 1890 the *Grande Loge Symbolique Ecossaise* became the *Grande Loge Symbolique de France* (Symbolic Grand Lodge of France). In 1894 the lodges which had stayed with the Supreme Council of France were granted independence by the latter under the recovered name of Grand Lodge of France. The Symbolic Grand Lodge of France and the Grand Lodge of France merge in 1897. In 1904, the Supreme

Council of France officially recognized the Grand Lodge of France as a wholly independent body.

At the very end of the 19th century and at the beginning of the 20th, a few additional Masonic bodies were born, irregular according to the definition above. Such was, in 1893, the International Co-Masonic Order of the Human Right (*Ordre Maçonnique Mixte International du Droit Humain*, D.H.), admitting both men and women; Memphis-Misraim, created in

RWB Michael L Segall, 33° SGIG, is co-author (with Dr A Buisine) of *Freemasonry. An Overview of the Craft in France* (published 1996, in French), and author of the following books (again, titles translated from the French): *The Symbolism of the three Craft Degrees* (1982); *Freemasonry in Eastern Europe* (1985); *A Dictionary of Hebrew terms and other terms of foreign or unknown origin in the Scottish Rite* (1988, reprinted 1992, 1996, 1998). Another book, *An International Vocabulary of Freemasonry*, is in preparation.

As suggested in a review of the 1996 edition of *Coil's Masonic Encyclopedia* (Harashim, July 1997), Bro Segall is the author of the 12-page entry on Masonry in France. He has written hundreds of Masonic papers and lectures, chapters in various Masonic books, and magazine articles, and is co-editor of *Points de Vue Initiatiques*, the research magazine of the Grand Lodge of France, and of *Cahiers de Jean Scot Érigène*, the transactions of the Lodge of Research John Scot Erigena #1000, GLDF.

1899 through the merger of the rites of Memphis and of Misraim; and in 1913 the *Grande Loge Nationale Indépendante et Régulière pour la France et les Colonies* (Independent and Regular National Grand Lodge for France and the Colonies, or GLNIRFC), created by the United Grand Lodge of England and which was to become, after World War II, the GLNF (*Grande Loge Nationale Française*).

The present situation

There are currently about 100,000 Masons of all kinds in France, 0.17% of the population, percentage-wise far less than either in the United States or the United Kingdom. While the reason behind the smaller number of members can be found in the much stricter conditions of admission and a long history of persecution, France nevertheless has the largest number of Masons of any

continental European country. Before going into details about the various French Masonic bodies, it may be useful to explain the difference between the two membership figures given for each. There are two ways of calculating membership: one, the precise method, adds up the number of members on the general roster. The other adds up the memberships of the individual lodges and is, for better or worse, the universally accepted one. Since in France it is common for Masons to be members of multiple lodges, with the second method each member is counted as often as he has lodges, which allows Grand Lodges to claim bigger and more impressive figures.

To keep this article to a manageable size, the three major Masonic bodies in France will be presented in more detail, the ones with fewer than 12,000 members in lesser detail and the ones with memberships below 2000 not at all. The main French Masonic bodies thus are, by decreasing size:

Grand Orient de France

The Grand Orient (or Grand East) of France (*Grand Orient de France*, GO, GOF or GOFdF) has about 27,000 actual (35,000 claimed) members in 650 lodges, with an average of 54 members per lodge. Very involved in social, political, and some charitable activities, it is politically left-leaning and closely associated with the French political left. Since 1877 most lodges of the GO have abandoned the Bible as well as any reference to the Grand Architect of the Universe. Recently, a number of its lodges have started admitting women. For all these reasons, the GO is quite irregular according to the accepted definition and has very few international ties. The GO works a variety of rites, the two main ones being the French Rite and a largely modified 'blue' (or Craft) Ancient and Accepted Scottish Rite (A&ASR). The subjects of papers and debates in lodge are mainly problems of society, ecology, human rights, the condition of the working class, public health, AIDS and so on. The members of the Grand Orient are extremely vocal in public life and politics and have been known to participate in full regalia in political and anti-religious street demonstrations. They take the weighty responsibility, deplored by all other French Masons, of projecting worldwide an atheistic, left-leaning, politicking, wheeling-dealing image of French Masonry as a whole.

Nevertheless the Grand Orient, created in 1773 by a group of lodges seceding from the Grand Lodge of France, has been for a

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very long time the only generally recognized body in France, even though it only started to mention the Grand Architect of the Universe and to have the Bible in lodge in 1849. But the situation was apparently not so unusual at the time and no one seemed to object. When it abandoned again the GAOTU and the Bible in 1877, its de-recognition took a long time. Its members were still admitted in English lodges as long as ten years later, on condition that their 'Masonic Passport' still used the old stationery (of which the GO seemed to have a large supply), and which bore the formula 'TTGOTGAOTU', 'To the Glory of the Grand Architect of the Universe'.

Even more unusual, many US Grand Lodges re-recognised the GO after the First World War and maintained this recognition for many years, probably for sentimental reasons as allies in war, although there was no question about its irregularity. Which again goes to show that regularity and recognition are very different things. The outstanding American Masonic researcher and historian, Paul Bessel, has published a remarkable article on this subject, titled 'US recognition of French Grand Lodges in the 1900s', in the 1996 issue (volume 5) of *Heredom*, the Transactions of the Scottish Rite Research Society of Washington, DC, [and reprinted with permission in issue 7 of *Harashim*] which should be required reading for anyone interested in the history of French Masonry.

Grande Loge de France

The Grand Lodge of France (Grande Loge de France, GL, GLF or GLdF) currently has about 25,000 members (33,000 claimed) in 630 lodges, with an average of 52 members per lodge. Regular, and representative of the oldest and most regular Masonic tradition, it has existed in its current form for 100 years, and in other guises for more than two centuries. The GL works the traditional Ancient and Accepted Scottish Rite Craft degrees in virtually all of its lodges, but for a handful working other rites. With no political tendencies or affiliation, the GL sets very high intellectual standards for its work, which is mainly philosophical, symbolic, moral and spiritual. It is not currently recognized by English-speaking Masonry but has wide international ties with many regular—both recognized and unrecognized—Masonic bodies. The fastest-growing Grand Lodge in France among a generally growing Masonry, its membership has been, on the average, doubling every twelve years since World

War II.

Historians have multiple choices concerning the birth of the Grand Lodge. Some consider it born with the creation of *Saint Thomas Lodge*, in 1726, by Charles Radcliffe and the Duke of Wharton. Other historians consider that it began in 1732, with the creation of the *Grande Loge Anglaise de France*, or in 1734 with the actual start of the latter's operation, or in 1738 with the rejection of the English supervision and the choice of a new name, *Grande Loge de France*. The personal preference of this author is the year 1734, because a Grand Lodge cannot regularly originate from only one or two lodges and because the *Grande Loge Anglaise de France*, although created in 1732, only started working in 1734. We could have selected 1738 as well, the date when the latter changed its name to *Grande Loge de France*. Finally a few authors, some with a vested interest in presenting the GLF as relatively recent, put forward the year 1894, when the Supreme Council of France of 1804 abandoned control of its Craft lodges and the GLF became a Grand Lodge working the 'blue' or Craft degrees only.

However, there is no objective reason for placing its creation there, and the GL was certainly not created in 1895. The only thing which happened then was the separation of the Grand Lodge of France from the Supreme Council of France, which had controlled Scottish Rite lodges even when they were forced for a few years, by Napoleon III, to merge with the Grand Orient. As the evidence for it increases—and it does every year—the Grand Lodge of France is correct in its claim of antiquity. Of course, there have been splits, a few name changes, some arguments, as usual in the history of Masonry—but nothing that has not happened in the history of other Grand Lodges, such as the United Grand Lodge of England. And a good continuity can be seen from the *Grande Loge de France* of 1738, through its being suspended by the Police for four years, between 1767 and 1771, through the *Grande Loge de France* (also called '*de Clermont*') of 1771, past the secession of the Grand Orient in 1773, through the '*Très Respectable Grande Loge de France*' which worked with vigour until 1799, date of the government-imposed union with the Grand Orient, through the independence of the Scottish Rite and the creation of the Supreme Council of France in 1804/5, through the *Grande Loge Centrale de France* of 1822, the *Grande Loge Symbolique Écossaise* of 1880 and the *Grande Loge Symbolique de France* of 1890, ending with the *Grande*

Loge de France of 1895 and on to this very day.

The Grand Lodge of France has the additional distinction of being the first Masonic body to have recognized Prince Hall Masonry, as early as 1952—with the exception, for a very brief period a century ago, of the Grand Lodge of Washington. This recognition of Prince Hall Masonry might, or might not, have played a role in subsequent de-recognition. As a matter of fact, the GL of France was de-recognized in 1964–65 by US Masonry and some of its followers, when the Grand Master signed, for reasons which were more personal than Masonic, a short-lived administrative treaty with the Grand Orient.

It would seem that some people were waiting for the occasion, and it is possible that political reasons and particularly the extreme hostility to NATO and SHAPE, shown by then president de Gaulle, also had to do with it. Some American Masons even went as far as to swear that the Grand Lodge had discontinued in its lodges the Bible and any reference to the Grand Architect, and that it had started to admit women, which was and remains patently false. It is also interesting to note that the denunciation of the treaty with the Grand Orient shortly thereafter, and the return of the Grand Lodge to the exact situation it had at the time it was recognised, did not cause it to be recognised again, even 34 years later. However this doesn't prevent it from maintaining excellent—if discreet—relations with many non-English-speaking Grand Lodges in Europe and elsewhere, particularly in Latin America and Africa.

Grande Loge Nationale Française

The National Grand Lodge of France (*Grande Loge Nationale Française*, GLNF) has about 16,000 members (25,000 claimed) and also claims nearly 1100 lodges, which would seem to indicate a very unlikely average of only 23 members per lodge. The disparity is said to be due to the fact that the GLNF has the highest rate of multiple memberships in France, and that many lodges seem to exist on paper with the same members but meet very seldom. The forerunner of the GLNF was initially created in 1913 by the United Grand Lodge of England out of only two lodges, *Le Centre des Amis* and the 'English Lodge' No 204 of Bordeaux (the latter resuscitated for the occasion). Both were coming from a Grand Orient of France which had already been irregular for 36 years. Both were working an irregular form of the Rectified Scottish Rite (*Rite Écossais Rectifié* or RER) and broke away from the GO on 5 December

RWBro Michael Segall is widely travelled, and has been Foreign Policy Advisor to six Grand Masters over the past 15 years, and the Grand Lodge of France's Grand Representative to North America since 1992. He is an honorary member of two Prince Hall lodges, African Lodge #459 (Massachusetts) and Fraternité des Caraïbes #10 (Caribbean), and a member, honorary member, or correspondence circle member of many lodges of research, worldwide.

He is a member of the Scottish Rite Research Society (SJ, USA), a member of the American Masonic Museum and Library Association (MLMA) and a Life Member of the Philalethes Society. He founded the Grand Lodge of France's Internet website, <<http://www.gldf.org>>, and is an active participant on Masonic Internet facilities, including the Philalethes Society's PSOC mailing list. He has been awarded the Chevalier Ramsay Award of the Philalethes Society's Cornerstone Computer Chapter as 'the Brother having most contributed to bringing together and reconciling Masons worldwide by means of the computer networks'.

Bro Segall is also the creator and organiser of the 'Summer Meetings' of the Grand Lodge of France, nine weekly meetings held in July and August each year, while the Grand Lodge is in summer recess, and featuring the best French Masonic lecturers, to allow French Masons from the provinces and foreign Masons touring in Paris to attend a Masonic meeting during their stay. Attendance at each meeting ranges between 100 and 400. Copies of the lectures are subsequently available on the Grand Lodge's website. Not surprisingly, Bro Segall has been awarded the Grand Medal of the Grand Lodge of France for outstanding Masonic achievement.

1939, the GLNIRFC had less than 900 members in 34 lodges. Of these, 24 lodges were mostly or entirely English in membership and only ten had more French than English members. Even today, many of its members and Grand Officers are English or American. This is why the regularity, and national representativeness, of the GLNIRFC and of the GLNF, are often questioned and why they are often considered a branch of English-speaking Masonry in France, rather than a French Masonic body.

The GLNIRFC became the GLNF in 1948. In 1958 most of its French minority seceded to create a new body, the GLNF-Opera (later the GLTSO), and the GLNF only acquired a majority of French members in 1964, when 800 French brethren joined it after seceding from the GLdF when the latter was de-recognised.

The GLNF is currently the only Grand Lodge in France recognized by English-speaking Masonry and works a multitude of rituals, among them the RER and the French Rite inherited from the Grand Orient, and the Craft A&ASR inherited from the GL. Politically, it is moderately right-leaning. Working methods and lecture subjects are extremely similar to those of the GL, because of the influx of GL members in 1964. At present, serious problems and internal dissensions, often echoed by the press, are causing a marked decline in the GLNF.

Ordre Maçonnique Mixte International du Droit Humain

The International Co-Masonic Order of the Human Right (*Ordre Maçonnique Mixte International du Droit Humain*, DH) accepts both men and women. Created in 1893, it is quite widespread outside France, mainly in Europe and notably in England, and is the only Masonic body extant that is not a state or national Grand Lodge but a worldwide organization under one centralised governing body located in Paris. The DH works a highly (and recently—1948) modified version of the Craft A&ASR and, like the GO, gives its lodges the right to individually decide whether to work to the Glory of the GAOTU or not. Most lodges don't. The same is true of the Bible. For all these reasons, the DH is irregular by the generally accepted definition and has very few international ties, except with lodges of the same Federation which it has itself created. In France, it has very close ties with the Grand Orient and, just like the GO, its papers and debates in lodge are mainly about problems of society, ecology, human rights, the condition of the working class, problems of public health, AIDS and

so on, even if some of its lodges are very esoterically, theosophically and even occultist-inclined. The DH has about 11,000 members (13,000 claimed) in France, two thirds of them women and one third men, in about 250 lodges, with an average of 52 members per lodge.

Grande Loge Féminine de France

The Feminine Grand Lodge of France (*Grande Loge Féminine de France*, GLFF) accepts only women candidates. Its filiation comes from a very ancient French women's Masonry, working a very interesting and symbolically rich ritual called the Rite of Adoption, which traces its roots as far back as 1744 and probably earlier. This Adoption Masonry went through a long decline and had practically disappeared by the end of the 19th century. The current GLFF is issued from the Lodges of Adoption (ancestors of the Order of the Eastern Star) revived at the end of the 19th century by the Grand Lodge of France for the wives, widows, mothers, daughters and sisters of its brethren. In 1945 the GL of France gave these Lodges of Adoption their freedom and helped them federate into the Women's Masonic Union of France (*Union Maçonnique Féminine de France* or UMFF). The UMFF still worked the Rite of Adoption, but without a male membership or presence and without any kinship required with male Masons.

In 1952, the UMFF changed its name into GLFF, *Grande Loge Féminine de France*, abandoned the Rite of Adoption (except for one lodge) and adopted a version of the blue (Craft) Ancient and Accepted Scottish Rite (A&ASR) worked by a majority of French Masons. Whether it was a wise choice for women to work a male ritual remains to be seen. Despite the massive help received from the GL at the time of its creation, the GLFF reproaches the Grand Lodge for its refusal to accept women visitors, and has preferential ties with the Grand Orient, which does accept them as visitors. Under the influence of the latter it has become relatively left-leaning. It also has in common with the GO the subjects of its lectures and discussions in lodge, plus typically feminine interspersed with truly Masonic, esoteric and symbolic topics.

Currently the GLFF has about 12,000 members and 300 lodges, with an average of 40 members per lodge. Since few Sisters are members of multiple lodges, the actual and claimed memberships are close. In principle, individual lodges have the right to decide whether to have the Bible and work to the Glory of TGAOTU, but very

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1913, after hesitations which had lasted for three years. The two lodges became the Independent and Regular (!) National Grand Lodge for France and its Colonies or GLNIRFC (*Grande Loge Nationale Indépendante et Régulière pour la France et les Colonies*). Lord Amptill, Pro Grand Master of the United Grand Lodge of England at the time, announced and recognized it, rather tactlessly, on 3 December 1913, two days before it was created! Until long after World War II, the great majority of its members were English nationals, often military affiliated with the English and American forces on the continent.

At the beginning of World War II, in

Grande Loge Symbolique et Traditionnelle Opéra

The Traditional and Symbolic Grand Lodge Opéra (*Grande Loge Symbolique et Traditionnelle Opéra* or GLTSO), formerly *Grande Loge Nationale Française Opéra* (because of the proximity of its main building to the Paris Opera House), is commonly called 'GL Opéra'. It was created in 1958 by a secession of practically all the French members of the GLNF. These members, while in agreement with the principles of regularity and with traditional Masonic teachings, resented 'the rigid and intransigent attitude of the GLNF, as well as its blind submission to the United Grand Lodge of England'. The GLTSO mostly works the Rectified Scottish Rite. Currently, the GL Opéra has about 2500 members in some 55 lodges, with an average of 45 members per lodge. Multiple membership is not customary in the GLTSO, and thus actual and claimed membership figures are very close to each other.

Others

There are half a dozen other Masonic bodies with memberships ranging between 100 and 1000, only one of them regular, the National French Lodge (*Loge Nationale Française* or LNF), another secession from the GLNF, for reasons similar to those of the GLTSO. It would be far beyond the purpose of this brief description of French Masonry to go into further detail about the other smaller bodies.

Visiting in France

All this of course affects the matter of visits. The attitude of French Grand Lodges concerning visits to other bodies is the same, with the notable exception of the GLNF. The French, and Europeans in general, consider that a Master Mason is implicitly mature enough to visit any meeting of any organization without being 'tainted' in any way, as long as the visited body admits him in lodge. Therefore French Masons go and visit anyone they wish, anywhere, including of course women's lodges. Only brethren holding high office refrain from visiting irregular bodies, as their presence there might implicate their Obedience as a whole. Of course, regular French Grand Lodges only receive men in their lodges and make sure, on an individual basis, that each visitor conforms to their standards. The regular Grand Lodges also firmly advise against visiting those small and few fringe groups which are truly suspect of shady activities.

The present status of mutual recognition among the French Grand Lodges is a simple matter, since it is not necessary to recognize an organisation in order to visit it. The notion of recognition, as practised by the English-speaking Masonic world, does not exist in France and nothing is said in our Obligations about visiting. No one really recognizes anyone officially, and the Grand Lodge of France in particular recognizes no other Masonic body in France. When high-ranking brothers from one Masonic body officially visit another, it might imply that one recognizes the other, but there is no elaborate paper-signing. High-ranking brethren from a regular body will, of course, only visit regular bodies officially, but they too may visit any other Masonic body as simple Master Masons.

Conclusion

A final point that may be important if one is to understand European continental Masonry in general and French Masonry in particular, is that most US-type and English-type Grand Lodges in Europe are small, recent, and resented by local Masons as a sort of intruders. As an indication, the only Grand Lodge in France recognized by English-speaking Masonry, the GLNF, represents only 16% of French Masonry. In Belgium, recognized Masonry represents about 900 brethren. The decline that currently affects English-speaking Masonry also hits most of its representatives on the continent, while indigenous Masonry is in a period of accelerated development.

French and European Masons have paid an immense toll to persecution since mediaeval times, but notably during the 20th century, and particularly the Second World War, when tens of thousands of brethren were killed by the Nazis and the Communists. At the time, their persecutors never asked them whether they were regular or not, recognised or not. They fought and fell as brethren. Consequently they do not view at all kindly the claims of a few overseas Grand Lodges, who were never in danger, never persecuted, and know very little about them, to act as self-appointed judges of their regularity and Masonic quality. This doesn't prevent their viewing their overseas brothers with fraternal affection, faithful to the universal principles of brotherly love, relief and truth, and receive them with open arms, as many Australian and other English-speaking brethren can attest.

For the sake of worldwide Masonry, it might be high time to implement the Fraternity and Universality we talk so much—and do so little—about. To

accept each other as we are, with the imperfections that we all have, with our peculiarities and particularisms, our customs and our traditions, however unusual and even outlandish they might seem to the other side.

Retrospect ... and Prospect

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So, issues 9 (January) and 10 (April) will be open for comments on all of the above. The deadline will be 1 March 1999. Then issues 11 (July) and 12 (October) will be open to the authors for response (deadline 1 September 1999). In all cases, contributions should be clearly typed, and items over 500 words must be supplied also either on computer disk or as a file attached to email.

Other material is required for future issues: Thumbnail sketches of Associates and Affiliates (only one is to hand, Hawke's Bay Research Lodge; more needed); book reviews by persons other than the editor (who has half a dozen, half written!); research papers (none in store); and, above all, Readers' Letters—the only reliable indication that a publication is reaching its intended readership, and the best measure of whether it is meeting their needs.

This 'n' that ...

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and Texas. Both motions are expected to be opposed. Grand Master Tom Gregory has been campaigning vigorously in North Carolina, pressing for recognition of the Prince Hall Grand Lodge of North Carolina. He has met bitter opposition, and even faces impeachment before his own Grand Lodge for belonging to a 'clandestine organisation'—the Phylaxis Society! The word is that the outgoing Grand Master of the Prince Hall Grand Lodge of North Carolina was not keen on recognition, but his replacement would welcome it. In Texas the motion is unlikely to succeed; the proposers do not appear to have conferred with the Prince Hall Grand Lodge of Texas, the latter being unaware of the motion until too late to give official indication of interest in it.

World Research Association

Arising from the joint meeting with QC in July (see *issue 7*), Paul Bessel, WM of Virginia's Civil War Research Lodge #1865, has posted tentative plans on the Internet for an International Masonic Research Association, and Kent Henderson and others have responded to them. As things firm up, they will be reported in *Harashim*.