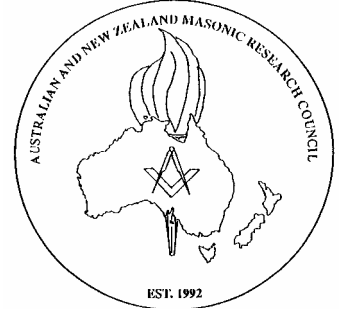


Harashinn

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NEW MASONIC INTERNATIONAL RESEARCH ASSOCIATION

An international association of Masonic researchers and research bodies has been formed, initially based in Virginia, USA. To date, only four research lodges, a council of Knight Masons, and six individual researchers have joined, but many others have expressed interest, including ANZMRC.

The idea was first mooted during arrangements for the historic joint meeting of the Civil War Lodge of Research #1865 (Virginia) and a contingent from Quatuor Coronati Lodge #2076 (England) at the George Washington Masonic National Memorial, in Alexandria, Virginia, in July last year. Subsequently, Paul M Bessel, WM of Civil War Lodge of Research, formulated the proposal on an Internet site, with a statement of purpose, temporary by-laws (*see page 4*), and application forms for membership. The announcement was made just too late for inclusion on the agenda of the ANZMRC Conference in October, but can be viewed on <http://www.geocities.com/athens/1799/resasn.html>. Initial fees are US\$10 for individuals and US\$25 for organised research groups.

Bro Bessel suggests three reasons for the formation of such a body:

We could share information about what each of our Research Lodges are doing, so each of us can get new ideas that we might be able to implement successfully in our own Research Lodges. Thus, all research lodges can improve as a result of cooperation between us.

With more communication between us, some Research Lodges could find more opportunities to develop joint programs that individual Research Lodges could not do on their own.

If individual Masons see that Research Lodges are cooperating and thus accomplishing more, then more

Masons may be interested in joining Research Lodges or doing more Masonic research. That alone would make it worthwhile to form an Association of Research Lodges.

[The term 'research lodge' is intended to include research societies and similar groups, and individual researchers.]

He goes on to suggest:

If we get a reasonable number of members joining this new Association, we can then officially begin. We can hold a conference telephone call, or exchange mail (or email or computer chat) to make any changes in the temporary bylaws, adopt an official name, elect officers, plan activities and meetings, and do anything else we feel might be useful. We could decide to try to hold an in-person meeting, perhaps in connection with a Philalethes meeting or some other event that several of us would be attending. We could also use the dues money to send Newsletters for the new Association to the members, and also to others who might become members. In the Newsletters we could include information about what the member Research Lodges are doing, and ideas for each Research Lodge to use.

Groups which have already joined the association are:

- Civil War Lodge of Research #1865, Virginia,
- Michigan Lodge of Research and Information #1,
- Pythagoras Lodge of Research, DC,
- Southern California Research Lodge,

and

- Universal Council of Knight Masons #70 UD, DC.

The Maryland Masonic Research Society and the Texas Lodge of Research are among those which have expressed interest, and individuals who have joined include Paul M Bessel, GSwdB (VA); Paul L Handley, President of the South Carolina Masonic Research Society; and James E Sledge, 80-year-old Custodian of the Work (ritual) and active researcher, of Georgia.

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MASONIC EDUCATION

by Rod Grosskopff

Most committed Freemasons cannot help casting a nervous glance at the numbers in our lodges. We find so much enjoyment and satisfaction around the chequered floor, why can't others see it? Why do they leave so soon? We immediately conclude that it is because they do not understand, and therefore they need Masonic Education. After all, our rituals tell us to make a daily advancement

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 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;

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.

- 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

in Masonic knowledge. But, although I believe Masonic knowledge is extremely important, I do not believe that it is a cure-all. It forms a part, a major part, of what I call *The Masonic Experience*, and it is *this* which we must get across to our members. So, if I now concentrate on *Masonic Education*, please bear in mind that on a future occasion we need to discuss *The Masonic Experience*.

We all agree that there is a need for Masonic education. The traditional 'English system' of education is by way of the ritual; in most instances it is the presenter who derives the most benefit from it, and his education comes in the learning of the ritual, when he studies it word for word and contemplates it. I think it is sometimes lost on the candidate and, in our fast moving society of instant information, one cannot blame a candidate for thinking that there can't be very much to this Freemasonry business—and we can lose him if we don't do something about it. The 'Continental system' differs from ours, in that a lot more study is required from a candidate between each degree, and his understanding of Freemasonry must be demonstrated before he can be promoted. If we are talking about education only, then perhaps it is the right system. It is, however, not within our Masonic culture and were we to legislate tomorrow (assuming that we could) that all Lodges are to adopt the 'Continental system', I don't think you would see any change at all. Not only don't we have brethren to lead such education, but it is not our style.

Lyceum Lodge of Research was founded to further Masonic Education and we, like most other research lodges, present originally researched papers at our lodge meetings, and our members give lectures at regular Craft lodge meetings, about 30 a year. We usually have about 20 visitors at our regular meetings, more often than not the same 20 at each meeting. If we have a special meeting with an overseas guest, and an enormous amount of work in promotion, we may get 100. Once a year we present a

more entertainment-orientated evening—a play in period costume or a musical evening—to which we would also get about 100. All in all, I guess we reach approximately 5% of the Masons in our District, and some of them probably only once a year.

It may very well be that we do not promote our lectures as well as we should and, in all truth, perhaps our lectures are not as interesting as we would like to think they are. Part of the problem may very well be the fact that lectures are used as a 'fill in', when a lodge has nothing better to do. Often the lecture is only arranged after the summons has been sent out, so that very little can be made, by way of promotion, of the subject or the speaker. I must say I get incensed by this. I have told every lodge at which I speak, that if I find my lecture advertised in the summons as 'an item of Masonic interest', then they should not be surprised if I don't arrive. As a case in point, I have a lecture about the part played by Freemasons in building up Johannesburg, and one lodge advertised this lecture as 'District Grand Master arrested'. Well, as you would imagine, there was a magnificent turnout! I gave the same lecture a week or two later at another lodge where it was advertised as 'an item of Masonic interest', and there were six or seven members of the lodge and one visitor. So, yes, there is room for improvement in our lectures, lecturing and in the promotion of the lectures. Ultimately, I do not believe that they are the be-all and end-all of Masonic Education. There is no question that we should carry on with our research, because that produces the material that I believe we should use in other ways.

Brethren of the Irish Constitution in our District have instituted a Masonic study circle which works on the basis of a set course of studies over 4 sessions; they supply notes, suggested reading lists and even have an oral examination, at the end of which they provide a certificate. They hope to run such a course every quarter. They are satisfied with the results, and

one must admire them for their efforts and wish them well in their endeavours. Attendance is on a voluntary basis and, of course, the same faithful few are in attendance. I fear that it may be a bit 'classroom-like' and most of us have had enough of school to last us a lifetime. Whereas I wish them every encouragement, it has made no discernible difference to their numbers.

We have tried a new approach. We have noticed that a good Master can make a difference to a weak lodge, even turn it around, almost immediately. The answer, therefore, seems to be to make better Masters. To that end we have instituted a series of workshops which we call 'Masters in the Making'. All the Wardens, Masters and Masters Elect are welcome to attend. I say 'welcome', but as soon as a Brother is elected Master, before he is even installed we contact him and encourage him to come to our workshops, together with his newly appointed Wardens. Of course they are welcome to attend as many workshops thereafter as they like. We hold our workshops on the second Wednesday of each month from 5.30 to 6.30 pm, so brethren can attend on their way home without affecting their evening too much. We hold the workshops in our Library which is a large comfortable room, like a club library. Our District provides us with a couple of beers and a few snacks. Whereas the workshops are quite informal, we always start with a ten-minute talk about how to be a good Master, which lifts some salient points out of a paper which we distribute to them for review at their leisure.

The rest of the session is spent in debate and discussion, bearing in mind that there are many successful lodges in our District, who are obviously doing something right, and the interchange of experiences in a comfortable, fraternal ambience, together with the literature we give them, is how we teach them how to build up confidence in themselves, how to assume authority, ways of increasing attendance at their lodge, ways of winning candidates, how to resolve problems, how to make Freemasonry enjoyable. Basically, how to be a good Master.

An important by-product is that the brethren fraternise with their peers and support one another. We would like to think that it is producing good results. We know that our candidate intake is increasing by about 10% a year; unfortunately our retention is not good—we are losing approximately 10% due to exclusions, deaths,

President's Corner

Through trials and tribulations, speculative Freemasonry has sustained itself for nearly three centuries. Individual lodges may come and go but the Craft as an entity goes on to cultivate brotherhood, relief and truth.

Research lodges and study circles are an important facet of Freemasonry. Perhaps members need to be more pro-active in encouraging brethren to join in the discussions and become involved in research. They will then be in a better position to act as mentors for new Masons and spokesmen for the Craft when meeting with non-Masons. Freemasonry is more than another service club.

I was recently asked if there was any more Masonic research to be done. The enquirer suggested that there was a danger that people might go on reinventing the wheel, regurgitating previous papers and not produce any new information or ideas. I think that there is quite a lot to be done and it would be helpful if we each had a few suggestions available for newcomers who show an interest in getting started on a research project. It is well known in the academic world that students need guidance in identifying a research topic.

Consider some of the following ideas.

- Examine the current practices of lodges which existed at the time the Grand Lodge was formed. Though the Grand Lodge may have tried to homogenise the conduct of the lodge, maybe there are remnants of the Irish, Scottish and English workings still present. Why have they lasted and what benefit are they to the lodge?
- Study the Masonic jewels, such as the PM's, 50-year jewel, etc. Have they changed over the years and does their evolution tell us anything about the Craft and its members? Examine the careers of some of the great names in



Freemasonry in your area. Can we discern how Freemasonry influenced their personal and professional lives?

- Grand Lodges have participated in a system of appointing Grand Representatives for more than 100 years. What has it contributed to Freemasonry, and can it be improved upon?
- Examine the charges which were once associated with, but are no longer used as part of, the Craft degrees. Are there useful ideas there? Use the Grand Lodge register to study the demography of those who joined the Craft in each decade or each 25 years, this century.

Perhaps none of these topics turns you on. Nevertheless it would be useful if each research lodge prepared a list of topics which, in their own particular environment, would be worthy of attention. No doubt each of us has a favourite topic that we would like to work on, if only we had the time.

Best Wishes for 1999 to all of our readers.

Murray Vaxley

retirement, emigration, etc. One particular Master produced for himself 12 candidates in his year, and he spread the work around by arranging for some of the initiations to be done by lodges that had no candidates. Our workshops are relatively small, from 6 to 20 people; we like to keep it intimate.

Hardly Masonic Education, you say! Well, yes! We have recently introduced a set of workshops which we run parallel to 'Master in the Making', on the first

Wednesday of every third month. We get all the brethren who have been initiated in the previous three months and it is here that we deal with the traditional Masonic education—the history and practice of Masonry, the ritual—and, just as importantly, we try to teach the newly made Mason how to enjoy Freemasonry. These workshops are run in a similar fashion, with a brief introduction and then a discussion,

(Continued on page 12)

QUATUOR CORONATI VISITS USA

The historic joint meeting of the Civil War Lodge of Research #1865 (chartered by the Grand Lodge of Virginia) and the officers and members of Quatuor Coronati Lodge No. 2076 (chartered by the United Grand Lodge of England) was held on Saturday 11 July 1998, at the George Washington Masonic National Memorial in Alexandria, Virginia, as previously reported in Issue 7 of *Harashim*. The Master of the host lodge, Paul M Bessel, subsequently issued the following press release.

This was a great meeting! There were over 300 present, a great number for any meeting, particularly for a research lodge. There were 169 present for the unusual Festive Board in the evening.

The Quatuor Coronati brethren demonstrated and explained their regalia in a most interesting manner. They also explained other aspects of what their meetings are like. The QC Senior Warden, Aubrey Newman, had everyone laughing with his dry English-Professor wit, and everyone learned from the QC Secretary, John Ashby, how QC conducts its meetings. Most importantly, the Master of QC, Yasha Beresiner, was gracious, cheerful, and brilliant in his presentation of his research paper on Masonic ephemera and what they tell us about Freemasonry.

Several Civil War Lodge of Research members attended wearing their Civil War era uniforms and muskets (to make sure the meeting was properly tiled). The American and British brethren, especially, seemed to be extraordinarily interested in examining the Civil War uniforms and learning about them.

The Civil War aspects of the meeting were interesting, especially the research paper examining the issues of that era from the viewpoint of the lessons of morality in Freemasonry. That paper, and Yasha Beresiner's, will be available shortly, probably in a special joint edition of the papers of Quatuor Coronati and the Civil War Lodge of Research, including some of the excellent comments and questions that were made.

The Civil War Lodge of Research also took the QC brethren to the House of the Temple, the U.S. Capitol (where they were reminded that the British burned the U.S. Capitol in 1814, but were now forgiven), and Mount Vernon, where two guides who are Masons told the group about George Washington's Masonic connections and where the British brethren placed a wreath at the tomb of Washington. One of the local brethren also invited the British brethren, and some Americans who drove them, to a backyard cookout the evening before the meeting.

The best thing about the meeting was the spirit that pervaded the brethren all day. It appeared that everyone was more than happy. The room had a real, almost tangible spirit of enthusiasm, learning, laughing, and true brotherhood throughout the day and evening. From 10 am to 4 pm there was something interesting and important happening, the true spirit of Freemasonry. That was commented on during the toasts and responses to the toasts at the Festive Board in the evening, and many of brethren resolved that we will continue that spirit and these types of events, and to have more exchanges of visits and more sharing among Masons who are interested primarily in Masonic education, learning, and being refreshed and lifted in spirit by brotherhood.



From left to right: Paul M Bessel, WM Civil War Lodge of Research; John Greenwood, Asst Grand Chaplain of DC, presenting a medal from the Lodge of the Holy Land (Ha'aretz Hakdosha #50, Israel) to Micky Ander, Secretary of A Douglas Smith Jr Lodge of Research #1949, Virginia; Yasha Beresiner, WM Quatuor Coronati Lodge.

Photo supplied by Bro Beresiner

Masonic Research Lodges Association temporary bylaws

October 27, 1998

Article 1: Organization

The name of this organization is, "Masonic Research Lodges Association: an association of Masonic Research Lodges, Research Societies, and interested Masons," and it can be abbreviated as, "MRLA."

Article 2: Purposes

- Share information about what Research Lodges are doing, so each can get new ideas that can be implemented successfully in other Research Lodges.
- Help Research Lodges find more opportunities to develop joint programs that individual Research Lodges could not do on their own.
- Encourage more Masons to join Research Lodges or do more Masonic research.

Article 3: Officers

Section 1: Titles and Board of Directors. The officers of the MRLA will be the President, Vice President, Secretary, Treasurer, and any other officers determined by the Members or the Board of Directors. All elected officers are members of the Board of Directors.

(Continued on page 5)

GRAND LODGES IN FRANCE TO UNITE?

On 9 December 1998, RWBro Michael L Segall reported to the Philaethes Society that two of the Grand Lodges in France are working towards a Union of 'regular' Grand Lodges in that country. This is a union on the pattern of the United Grand Lodges of Germany, with each member Grand Lodge preserving its unique identity, retaining responsibility for its constituent lodges, and having equal representation in the Union. The two conferring at present are the Grand Lodge of France (GLdF) and the Traditional & Symbolic Grand Lodge (GLTSO). The others which they consider to be regular, and hope will join the union, are the National French Lodge (NLF) and the French National Grand Lodge (GLNF).

The text of Bro Segall's announcement is given below.

After more than a year of discreet contacts, my Grand Lodge (GLdF) and another regular French Grand Lodge, the Traditional and Symbolic Grand Lodge (GLTSO) have decided last week, pending of course approval at the GL Communications of the two Grand Lodges, to confederate themselves into a body to be known as the United Grand Lodges of France. The combined strength of the UGL of France would make it the largest Masonic body in continental Europe. Of course, this is just a beginning. The UGLoF will be open to affiliation by other regular French Masonic bodies.

The joint declaration of the two Grand Masters says, in brief:

The objective [of the UGLoF] is to regroup, in a common spirit and organization respectful of the sovereignty and autonomy of each, the French symbolic ['blue'] Masonic Bodies which declare themselves attached to Regular and Traditional Freemasonry. Formerly scattered, today united, these Masonic Bodies have adopted the Principles below:

a) Regular and Traditional Freemasonry is a Universal Initiatory Order based

on Fraternity and solely composed of Brethren.

- b) It meets under the invocation and to the Glory of the Grand Architect of the Universe, in whom it recognizes and proclaims the existence of a Creator Principle.
- c) Three Great Lights of Freemasonry are placed on the lodge Altar: The Volume of the Sacred Law, the Compasses and the Square. The Obligations of Masons are taken on these Three Great Lights.
- d) Regular and Traditional Freemasonry proclaims its indefectible fidelity and total allegiance to the Nation.
- e) Any discussion or controversy of a religious or political nature is strictly prohibited.
- f) Concerning principles other than those stated above, Regular and Traditional Masonry refers to the Old Charges and to Anderson's *Constitutions* of 1723, particularly concerning the respect of the traditions of Masonry and the effective and scrupulous practice of Ritual and Symbolism as means of access to the initiatory content of the Craft.
- g) These principles are stated 'ne

varietur'. Only the adherence to all of these principles ensures to the signatory parties the membership of a Lodge in Regular and Traditional Freemasonry.

PHILAETHES IN EUROPE

Two new chapters of the Philaethes Society International have been formed in Europe, it was announced early this month.

One is in France:

Cercle de Grasse Tilly Chapter UD,
whose president is Michael Segall
168 rue de Grenelle,
75007 Paris
<michaelsegall@compuserve.com>.

The other is in Italy:

Magistri Insubriae Chapter UD,
5, via Castiglioni,
21040 Venegono Superiore
c/o Graziano Romito.

(Continued from page 4)

Section 2: Term of office. The officers will be elected for a one year term each year, at a time and in a manner determined by the Members or the Board of Directors. Officers may be reelected with no term limits. They shall perform the duties of their respective offices until their successors are installed.

Section 3: Duties

President—Preside over and direct all activities of the MRLA, and appoint any committees and set their duties and time to report.

Vice President—Co-chair meetings, aid the President, and in the absence of the President, preside at meetings.

Secretary—Keep the minutes of meetings, handle correspondence, issue notices of meetings, and give copies of the Bylaws to Members who request them.

Treasurer—Receive money paid to the MRLA, pay bills approved by the President, keep an accurate record of income and expenses, and present financial

reports to the Board of Directors and the Membership.

Board of Directors—Oversee the functions of the MRLA and determine any additional duties for any of the Officers.

Article 4: Meetings

Section 1: Annual Meeting. The Annual Meeting of the MRLA shall be held on a date and in a place, or in a manner such as a conference telephone call, decided by the Members or the Board of Directors.

Section 2: Special Meetings. The Board of Directors may call special meetings when needed, if reasonable notice is given to all Members.

Section 3: Quorum. A quorum at Membership meetings shall be 5 or more Members.

Article 5: Membership and Dues

Section 1: Lodge Members. Lodge Members are Masonic Research Lodges, or Masonic Research Societies, or similar organizations. Each Lodge Member of the MRLA shall designate one person to be the

representative of that Lodge Member in this Association. Each Lodge Member shall have one vote in the MRLA. The annual dues of each Lodge Member shall be \$25.

Section 2: Individual Members. Individual Members are individual persons who express an interest in Masonic Research Lodges, and Masonic research in general. Each Individual Member shall have one vote in the MRLA. The annual dues of each Individual Member shall be \$10.

Section 3: Fiscal year. The fiscal year of the MRLA, and the term for which dues are considered paid, is January 1st through December 31st of each year.

Article 6: Amendments

These Bylaws may be amended by a vote of the Members at any Membership meeting, if reasonable notice of the proposed amendment has been given previously to all Members.



IS IT TRUE WHAT THEY SAY ABOUT FREEMASONRY? The Methods of Anti-Masons

Art deHoyos & S Brent Morris, with foreword and addendum by James T Tresner

Second (enlarged & revised) edn, Masonic Information Center, 8120 Fenton St, Silver Springs, Maryland 20910-4785, 1997, xvi+159pp, paperback with grey-tone illustrations, US\$7.50, distributed free to members of the Scottish Rite Research Society (1997), and by the Masonic Service Association of North America to its special distribution list. Available from Southern California Research Lodge US\$7.50 plus shipping, email <Scrifam@aol.com>. Review copy from Scottish Rite Research Society.

Is It True . . . is a response to savage attacks on Freemasonry in the United States which have occurred in recent years. It does not purport to answer all the allegations but clearly demonstrates the outright lies, deliberate misquotations, fraud and deceit employed by some, and the plagiarism and incompetent research of others.

It completely demolishes the credibility of the Rev John Ankerberg and Dr John Weldon (*The secret teachings of the Masonic lodge; a Christian perspective*), The Rev Ron Carlson (audio-cassette sermons such as 'Freemasonry and the Masonic lodge'), the Rev James Dayton Shaw (*The deadly deception; Freemasonry exposed by one of its top leaders*), Enchanter! (a pseudonymous anti-Mason on the Internet) and the comic-book theologian Jack T Chick (*The curse of Baphomet*, etc).

It has relevance in the Antipodes because these anti-Masonic ravings are often the source material for local attacks on the Craft, and because the authors demonstrate so ably how to perform thorough research and present the results.

Is It True . . . provides a detailed analysis of the sources of the claim that Albert Pike wrote that Lucifer is God, and the interesting tidbit that Manley Wade Hall wrote *Lost Keys of Freemasonry* 30 years before he became a Mason. This expanded edition of ***Is It True . . .*** also

contains reprints of 'Please look a little closer', by Jim Tresner, and 'Garden of Evil?' & 'Stones of Evil' by John Boettjer, from the *Scottish Rite Journal*.

Every Masonic researcher should read this book, as an example of how to do thorough research and present it convincingly, as well as for its value in answering our critics. It deserves a place on our bookshelves, next to Kit Haffner's *Workman Unashamed*, John Robinson's *A Pilgrim's Path*, and Alex Mellor's *Our separated brethren*, as part of our armoury.

MASONIC PHILANTHROPIES:

A Tradition of Caring

Dr S Brent Morris, edited by John W Boettjer

Second edition 1997, co-published by the Supreme Councils 33° NMJ & SJ, Lexington, MA, & Washington, DC, xv+110pp, paperback with colour illustrations, \$5, available from the Masonic Information Center, 8120 Fenton St, Silver Springs, Maryland 20910-4785, distributed free to members of the Scottish Rite Research Society (1998). Review copy from Scottish Rite Research Society.

This is no dreary list of Masonic donations to charity. It is a delightful book, beautifully illustrated and charmingly written, divided into four parts. First is the necessary preliminary material—title and credit pages, foreword, preface and introduction—imaginatively presented and by no means dull.

It is followed by five chapters, grouped as 'Part One—A tradition of caring', commencing with a short history of the Craft, the concluding paragraph of which contains this superb phrase: a worldwide fraternity teaching borderless brotherhood, a brief account of early Freemasonry in America, the development of related Orders, including those for women and children, the expansion of North American Masonic philanthropies, and an account of how much was donated by which mainstream Grand Lodges and other Orders, and to whom, in 1995. It shows an amazing US\$749,875,488 distributed to Masonic Homes & Hospitals (30%), non-profit Hospitals, etc (63.5%), Medical

research (4%), Scholarships and youth (1%), Community services (1%), and Museums, etc (0.5%). These figures do not include philanthropy by non-mainstream Masonic bodies, such as the Grand Lodges of Prince Hall Affiliation.

The largest section of the book is 'Part Two—The ways Masons serve', comprising 'Categories of Masonic philanthropy' (the six categories listed above), and 44 'Vignettes of Masonic philanthropy', which include activities of individual lodges (King David's Lodge 'adopt' Hawthorne Elementary School), small Scottish Rite groups (Duluth's Bikes for Kids program), an Eastern Star chapter in Saudi Arabia (R&R for Desert Shield and Desert Storm servicemen), the Prince Hall Masonic Youth Fund of Louisiana (Camp Chicota), and large-scale efforts such as the Shriners' Hospitals for Children and Burns Institutes.

The final section, 'A kaleidoscope of compassion', lists where to find help, and concludes with a reprint of a well-loved poem, 'The lodge room over Simpkins' Store', by Lawrence N Greenleaf, PGM of Colorado.

The book is recommended not so much to provide material with which to publicise Masonic charity, but rather to touch your heart, and to provide ideas worth adopting or adapting. Read it—often!

PRINCE HALL MASONIC DIRECTORY, 1997 (5th edn) prepared & published by the Conference of Grand Masters Prince Hall Masons Inc, 535pp, paperback, US\$15 plus shipping.

In a rather different format from the *List of Lodges, Masonic* (Pantagraph), the *Prince Hall Masonic Directory* fulfils approximately the same purpose for the 45 (in 1997) Grand Lodges of Prince Hall Affiliation. Each Grand Lodge provides names and addresses of Grand Master, DGM, SGW, JGW, Grand Secretary, Grand Treasurer, and Chairman of the Committee for Fraternal Relations, and not only a list of constituent lodges but also the names and addresses of either the Master or Secretary of each lodge. It provides similar information for the chapters and

Grand Chapters of the Order of the Eastern Star (PHA).

Unlike its mainstream counterpart, the *Prince Hall Masonic Directory* is not published annually, nor is it usually found at lodge level for checking the bona fides of visitors. It was first printed in 1981 and the 4th edition was published in 1992; indications are that all were very small print runs and copies were scarce, even in Prince Hall circles. This latest edition, the first to acknowledge the existence and contribution to Prince Hall Masonry of the Phylaxis Society, is more generally available, and copies are obtainable from the book dept of the Phylaxis Society. The information is valuable to students of this fraternity, and the price reasonable.

PRINCE HALL MASONRY IN ONTARIO 1852-1933

Arlie C Robbins, MW Prince Hall Grand Lodge of Ontario & Jurisdiction, 1980
hardcover, xii+139pp, illustrated, no index.

This book is remarkable because the Grand Master and Grand Lodge concerned took the unusual step of selecting as historian the best person available for the task, regardless of the fact that their choice was not a Mason. It is equally remarkable because the author, a member of the Order of the Eastern Star (PHA) undertook the task with a professionalism seldom encountered among Grand Lodge historians. Sister Robbins had already demonstrated her exceptional ability, in researching the history of her own Order, and in presenting it in a manner that captured the interest of Brothers and Sisters alike, when she was commissioned in 1973/74 to 'compile' the history of the Grand Lodge.

She was accorded the official title of Grand Lodge History Co-ordinator, but she did much more than 'compile' and 'coordinate'. She was not content to work with the material supplied, but made inquiries far and wide, always seeking original documents, querying established beliefs, consulting librarians and historians (Masonic and otherwise), questioning, and clearly indicating that which she surmised or concluded from the facts revealed.

Mrs Robbins realised that the brethren for whom she was writing, like Masons everywhere, had myths and legends which were dear to them. In the opening chapters of the book, her summary of the general history of Freemasonry and of the beginnings of Prince Hall Masonry, she tactfully leaves those beliefs undisturbed, although the observant reader may discern tongue in cheek. But when it comes to the beginning of Prince Hall Masonry in

Ontario, in 1852, and its subsequent development up to 1933—the history she has been commissioned to discover and record—she is unswervingly true to her task. While occasionally expressing sadness and sometimes bewilderment at the foibles and follies of the brethren concerned, she faithfully records developments and setbacks, undeterred by the sorry picture they sometimes portray.

In fairness to the brethren and Grand Lodges concerned, the skeletons thus revealed are no worse than those of other brethren and Grand Lodges around the world—but, whereas many Grand Lodge histories, particularly those published with Grand Lodge approval, seek to hide their skeletons, the Prince Hall Grand Lodge of Ontario and its candid historian are insistent upon publishing the unvarnished truth. In this they are to be highly commended.

Not only does this book present the historical events in a logical, coherent and interesting form, it also provides fascinating insight into the social conditions under which Prince Hall Masonry was established in Canada. We learn that the first three lodges were established by the National Compact Grand Lodge from New Jersey, but that they were formed into a Grand Lodge by the Grand Master of the National Compact Grand Lodge in New York, and that, even so, the National Compact itself refused to recognise the fledgling Grand Lodge.

This problem was compounded by the resignation of their Grand Master, who returned to the US; the establishment of the Dominion of Canada and consequent division into Provinces; the conclusion of the American Civil War, with some Blacks returning to the US but others, Canadian-born, refusing to go, and consequent racial ill-feeling; the refusal of mainstream Grand Lodges to countenance Prince Hall Masonry; the incursion into Canada of several Prince Hall Grand Lodges from the US; and internal troubles.

Nevertheless, the Grand Lodge survived and grew, maintaining lodges in the Provinces of Ontario and Quebec, and at last achieving recognition from at least some mainstream Canadian Grand Lodges—all junior to it.

It is not clear why the title of this book limits the history to the year 1933 (it may have been the author's decision, or the Grand Lodge's), but Mrs Robbins continues the history beyond this point to 1980, by which time she had completed her task. She writes:

This, my Brothers, is the history of the Prince Hall Grand Lodge of the Province of Ontario and Jurisdiction as I saw it.

And what I saw, I wrote in a book. [*A quotation from Revelation 1:11, What thou seest, write in a book.*]

...
I have written your history with the sincere hope that somehow I have been able to bring its years alive for you as they have come alive for me.

In this, she has succeeded.

THE FREEMASONS' GUIDE AND COMPENDIUM CD-ROM

incorporating *The Freemasons' Guide and Compendium* and *The Freemasons' Guide to the Royal Arch*, both by Bernard E Jones,

on one CD-ROM

The Lintel Trust, Jersey, 1999.

Distributed by Bookfinders International Ltd, North's Estate, Piddington, High Wycombe HP14 3BE, UK.

Can be ordered on the Internet (payment by credit card) from <<http://www.lintel.org>>, <<http://www.homeusers.prestel.co.uk/benitez/lintel.htm>>, or <<http://www.bookstore.co.uk/pages/lintel.html>>. US\$29.95 plus shipping.

The Lintel Trust, an international charitable organisation run by Masons with access to the Internet, has produced a CD-ROM containing both of Bernard E Jones' major works, *The Freemasons' Guide and Compendium* and *The Freemasons' Guide to the Royal Arch*, complete with illustrations and index, and some additional files. The recording is in a form readable by most computer systems and interfaces, including Macs, Windows and UNIX.

Since the production run has been limited to 1000 copies, this 'review' is being written without benefit of a review copy, in order to advise readers before stocks run out. Reports from email users who have already received a copy are good. There were a couple of technical complaints from a Mac user; apparently the Mac interface could have been more sophisticated, but there were no complaints about the quality of reproduction.

He went on to say:

Now that my Mac had learned to expect pdf files, FMGUIDE.PDF and ROYARCH.PDF opened without complaint. I have not had a chance to read them (they are very substantial) but I am told that Bernard Jones' books are among the best, and these files are word for word (and picture for picture) identical to the books. The chapters are bookmarked down the left hand side of the screen, and of course you can search for specific words or phrases.

Two little grumbles here.

(Continued on page 8)

FMGUIDE.PDF opens with the bookmarks visible, but ROYARCH.PDF does not. For consistency I would have preferred both to open with bookmarks visible. Secondly, ROYARCH.PDF comes with a searchable index file permitting VERY fast (and sophisticated) searching. It is an absolutely invaluable tool for the serious Masonic researcher, and in my opinion the main reason for using CD-ROM books. Unfortunately the index file for FMGUIDE finds results in a file called either Pref.pdf or JONESG~1.PDF (I'm not sure which) which does not exist on the CD-ROM. Oops-a-daisy. No matter, the regular *Find* command still works, and searching the entire book still takes less than a minute.

The other pdf files include an interesting-looking paper which I have not read yet, a rather odd advert for the Philaethes Society which requires turning either your head or your monitor through 45 degrees, and some Grand Lodge websites. The UGL England and GL of Scotland documents feature in the README, where they recommend viewing at 115% for maximum readability, although they open at 100%.

Well, there you have it. Researchers with a CD-ROM drive will have to be quick to order a copy. I hope mine will arrive before this review is published.

Tony Pope

[A Review of The Philaethes CD-ROM as it appears in Fall 1998 *Royal Arch Mason*, as published on the PSOC Email List]

THE PHILAETHES: 50 YEARS CD-ROM

Produced by a team consisting of—
Nelson King, Project Management and Co-ordination; George Helmer, Scanning and Initial Proofreading; Harley Eric Silver, HTML Conversion, Design, Layout, Music, Cover Artwork, Editing and Production.

Highland Springs, VA, The Philaethes Society, 1998.

\$100 US, including postage and handling. Copies may be ordered from Kenneth D Roberts, PO Box 70, Highland Springs, VA 23075, USA.

We had better confess at the start that this item is not, in the usual sense, a book. But it is worth a brief mention in any case. The Philaethes Society was formed on 1 October 1928, which makes it the oldest surviving Masonic research society in the United States. In March 1946 it began to publish the *Philaethes* magazine, which recently completed 50 years of publication. Past issues of the magazine can be purchased from the Society's Librarian, Harold L Davidson, 1903 10th Street West, Billings, Montana 59102, USA. And a few years ago complete sets of the magazine

were made available, first on microfilm and then on microfiche. But now, if you have access to fairly standard computer technology, you can get a Compact Disk (with 'Read Only Memory'), containing the text of all the articles published in the magazine in the first 50 years (the illustrations are not reproduced). As a dividend, it also includes a recording of the overture to Mozart's *Magic Flute*.

The disk lists the contents of each issue, and also has the capability of providing an index of all the articles that have a particular word in the title. So you can look up the specific information you want, or you can just browse casually through it all. By so doing, you will learn a lot about the history of the society, about the research that has been carried out over the years, and you will have an opportunity to become acquainted with many of the most distinguished Masonic writers of the past.

Just one example: one detail that may have puzzled some readers is cleared up. This is the fifty-second year since the journal was founded, yet the current issues are numbered as Volume 51. Obviously we've lost a year. How can this be? The explanation is found in a series of tragedies and triumphs. Within the space of a year (in 1951–1952) two consecutive Presidents and Editors died. This double disaster brought the work of the Society to a standstill, and almost destroyed it. It took another year to get things back on track, largely due to the efforts of the novelist Lee E Wells and the Masonic scholar Alphonse Cerza.

If you have the facilities to read the disk, this is definitely worth a look. And if you compare the price with that of other CD-ROMs, it is not expensive.

Reviewer is unstated, but almost certainly
Wallace McLeod.

[From *Freemasonry Victoria*, November 1998]

FREEMASONRY UNIVERSAL, a new guide to the Masonic World

by Kent Henderson and Tony Pope
Global Masonic Publications
rrp \$30

Review by Peter Thornton,
Grand Librarian

As advanced technology has made the global village smaller and smaller, more and more Freemasons travel to jurisdictions other than their own.

In 1984 Kent Henderson's *Masonic World Guide* was published. For the first time Freemasons had, in one volume, a handy guide to the Grand Lodges of the world and the customs peculiar to each jurisdiction.

With the re-introduction of Freemasonry to the countries of Eastern Europe and the growing acceptance of Prince Hall masonry by the regular Grand Lodges, this has long been out of date.

Some few years ago, Henderson enlisted the aid of Tony Pope, a meticulous and painstaking researcher from South Australia, and the tentative steps towards a new production were taken.

The first (of two) volumes of *Freemasonry Universal* is now available. Covering all the Americas it builds upon and expands Henderson's earlier version and gives valuable details of all Grand Lodges that are recognised (by at least some) regular Grand Lodges.

It also includes lists of Grand Lodges most decidedly irregular, thus allowing any visitor the opportunity to avoid inadvertently attending a proscribed lodge.

To claim that this book is invaluable to the traveller is an understatement, as it provides all information any visitor could desire (with the obvious exception of details of individual lodges) on each Grand Lodge and the particular customs of each jurisdiction. In smaller countries without their own Grand Lodges it has been possible to list all the lodges in the area.

Why guild the lily? This book is essential, it is authoritative, and it is excellent.

FREEMASONRY UNIVERSAL, a new guide to the Masonic world

***VOLUME 1—THE AMERICAS* is available now**

Global Masonic Publications

Box 124, Murrayville, Vic 3512, Australia
Email <tonypope@riverland.net.au>,
fax (+61) (0)3 5095 2191, A\$30 + p&p.

UK distributor: Lewis Masonic (Ian Allan Publishing), £16.95 + p&p.

US distributor: Southern California Research Lodge, US\$24 + p&p.

Permanent discount to ANZMRC members: A\$25 + p&p

Philaethes and the Internet

If I seem preoccupied with the Philaethes Society, the PSOC email group, and the Internet generally, it is because so much good research material is available from these sources.

Admittedly, sometimes the content of a particular issue of the *Philaethes* magazine may have little of immediate use or general appeal to an Australian Mason, and waiting three or four months for surface mail to arrive can be a drag, so that you wonder if US\$30 per year for 6 issues (over A\$55 with bank charges) is really worth it. But then you remember that it also gives you (free) access to the PSOC email group, and that is beyond price. It gives you instant access to the combined knowledge, wit and insight of Masonic scholars around the world, and glimpses of different conditions, customs, and outlooks.

Let's look at a few examples. First, an exchange between brothers in Australia, France, Israel and USA . . .

It rains

It started with a chance remark by Mike Segall, "It rains", in a context which indicated current ritual usage of the phrase. I commented: 'I've only ever seen the phrase "it rains" (*il pleut*) used in early French exposures, meaning something like "guard your tongue; there are profanes present". I didn't realize the phrase is still in use.' and Bro Segall responded:

Still in wide use in France and in the Latin Masonic world. And you're right about its meaning. Does get surprised stares from profanes when it's spoken and there's radiant sunshine outside... Not much of a problem in Paris, where it DOES rain a lot...

At much the same time, an American member of a Japanese lodge asked the meaning of the phrase, and both Mike Segall (France) and Leon Zeldis (Israel) replied. Bro Zeldis said:

In Latin countries, where the Catholic Church is very influential, and mostly anti-Masonic (particularly after the spread of Opus Dei), Masons must be careful when talking to each other in the presence of strangers. That's why, if a stranger is within ear range and one Mason starts saying something that might identify the other as a Mason, he is warned that "it's raining."

Bro Segall said:

Have a look at Bro. Leon Zeldis' reply too. In addition to that, the European term for a properly tiled place is "covered", meaning "roofed". It should be kept in mind that the term "tiled" doesn't refer to floor tiles, the way many seem to

think, but to roofing tiles. Our inner guard is called a "coverer", i.e. "roofer". So it is obvious that a place which is not properly tiled, i.e. where cowans and profanes might be present, has a leaking or altogether absent roof. Consequence: It rains into the Temple! So we teach our young Masons, when discussing a Masonic subject and someone unknown approaches, to warn each other that "it rains in the Temple" or, simpler and less noticeable, just "it rains" and to switch to another topic.

At this point, Pete Martinez, a PM of the Texas Lodge of Research, chipped in:

In some jurisdictions a new EA, at the end of his degree, is given an opportunity to write down anything that has impressed him about his degree. He is furnished with pencil and paper and seated at the secretary's desk or, as I witnessed in Bristol, England, a special desk made for the purpose. If the candidate starts to write he is stopped and in some cases he is subjected to a lot of persecution. I am told that in Louisiana the Senior deacon is in charge of the candidate and when the candidate starts to write the SD bumps the elbow of the writing arm so that the writing is terminated with a scrawl. Thereafter bumping the elbow is used as a sign that Masonic conversation should stop because of the presence of a non-Mason. This would be the equivalence of "it's raining."

Then Carl Pappert, a regular contributor from Wyoming, said:

Dear Brothers Pete, Mike, and Leon:
Thanks!! In three short messages, you three have justified my dues to PSOC for '99 and my participation on this List.

How right he was!

A brother from the Czech Republic added further information, and then the 'thread' developed from Bro Martinez' observation into a discussion on other lines.

But often it is the comment of a single posting that strikes a chord, such as the following . . .

Lodge Education

From: Dr. Roger M. Firestone
<rfire@chele.ca.us>
Subject: Lodge Education

If Masonic Education were really of interest to the Brethren, then the Lodge of Research would be the largest and best-attended Lodge in the area and would have communications twice a month, while the other Lodges would meet quarterly, rather than vice-versa.

If Masonic Education were really of interest to the Brethren, then when the Lodge Education Officer is scheduled to speak after the meeting has been called from labor to refreshment for dining and then back on, the attendance after calling on would not be 60% less than was before food was served and an opportunity to duck out early was presented.

Roger M. Firestone, 32 KCCH
Musician/Lodge Education Officer,
Henry Lodge #57, Fairfax, Virginia.

. . . or this one from an American Mason living in mainland China . . .

Importing an apron to China

So I'm going to visit a Scottish lodge in Hong Kong during my vacation there in February. My Mother Lodge back in the States normally loans out white, cotton aprons to all the brothers and visitors. It is rare for a brother to BYOA. The only one I've seen is one of our PMs (tying the knots is tough for him) and our resident Scotsman, Allan. Allan by the way is the reason I chose to visit a Scottish lodge as opposed to an English or Irish one. I figured this would be some sort of cosmic reciprocity thing.

I made contact with one of the Scottish brothers via the HK lodge's website <<http://sky.air.com.hk/masonic/index1.html>>. He was very helpful, but surprised to hear that I don't have my own apron. He graciously offered to loan me one for the visit. Feeling much like I did during my EA initiation, I thanked him and then shot off an order to Macoy's. I ordered one of those spiffy MM aprons (with the tassels) and waited patiently for them to ship it to me in China.

Then a few weeks later, my apartment's security guard rang my bell. She said I had an urgent, certified letter. She looked really nervous as I signed for it and handed it over to me with obvious relief. It was from the government (DUM DUM DUMMM). Not being able to read Chinese, I turned it over to my wife, who informed me that Chinese Customs had some questions for me (DUM DUM DUMMMM). Not able to speak that much Chinese, I delegated the task to my wife. So she gave them a call.

Turns out that they saw the big box from Macoy's, opened it up, and couldn't figure out what the hell it was. I can just see these two guys in their baggy, green tunics holding up that apron going "These foreigners are so strange. What is that? An eye? Yuckk. What's that 'G' for?" So they wanted us to clarify exactly what it was. Unfortunately (or maybe fortunately) my wife didn't know how to say 'Masonic Apron' in Chinese, so she just said it was a wall hanging. I could hear them shaking their heads and reaching for their jugs of tea.

We picked it up the next day and sure enough, the box had been opened and everything had been gone through and fingered. Well at least it made opening the box easier! I love China.

Red Faces at QC

Weeks before my copy of volume 110 of *Ars Quatuor Coronatorum* arrived by surface mail, I had a query from an American brother, 'Is Freemasonry really dead in Tasmania?' The cause of the inquiry was the extraordinary statement on page vi of that volume, in a review of the lodge year 1996-97, under the heading 'The Correspondence Circle 1997':

. . . We learned at the end of the year that Freemasonry in Tasmania had ceased to exist in its entirety, with masonic halls and furniture being sold. .

Using the Internet, I contacted Yasha Beresiner (WM of Quatuor Coronati Lodge), Arnold Shott (QCCC Local Secretary for Tasmania) and Murray Yaxley (Co-ordinator for Fraternal

(Continued on page 12)

AS I SEE IT FROM HERE

by Kenneth W Aldridge

Whenever we have the opportunity to stand awe-inspired before a great structure that has graced some venue since time immemorial, we often forget that the material used to construct the structure in the first place was often considered rubble or stumbling blocks by the contemporaries of the period. Such a structure is Melrose Abbey in Scotland—one of the most celebrated handiworks of the early masons in Scotland. What visiting Freemasons find so captivating is the prominence of masonic markings left by the operative masons to show their pride in the structure and their part in building it. These workers were able to bring rude material from its place of discovery to the building site there to be transformed from the rough and irregular to the smooth and regular. So proud were they of their efforts that they left behind their personal identifying marks tooled into the material for future generations to view and appreciate the magnificence of the work.

Check the material. The analogy of rude material and a postulant to the fraternity of Freemasons is one most Masons have come to know as the very foundation of the institution. There has always been an availability of rude material and it is the responsibility of the craftsman to ensure that the rude material is not flawed, so that it fails neither in the reshaping process nor later when it becomes an integral part of the structure. Failure during the reshaping process is time-consuming and a waste of valuable resources, while failure of an integral part of the structure has the potential to cause a collapse of the entire structure. Once the rude material is brought to the building site very judicious selection must be made to ensure sufficient quality, upon which to build and upon which the integrity of the structure will depend.

Times are a-changing. From a perusal of Grand Lodge *Proceedings* of various jurisdictions there is a disturbing thread that appears to weave its way through many of them. There is a higher incidence of Masonic trials than that which may be considered normal for an institution professing to be so selective in accepting petitions. In many cases the type of activity

which gives rise to the trial is such that the integrity of the Masonic structure may be at stake. Murder, rape, child molestation, armed robbery, wife-beating, fraud and forgery are no longer uncommon charges giving rise to Masonic trials. What has happened to our selection procedures? Have we lowered our standards or have we been looking elsewhere when we should have been scrutinising and examining the rude material brought to our building site?

Who is checking the checker? There is no question that *organisationally* we have not lowered our standards. The same may not be said for standards adopted by certain jurisdictions at the Grand Lodge level. How can we not expect some unsuitable material to find its way into our structure when we have situations where 400 or more candidates are initiated at the same time, as happened recently, and on instructions from a Grand Lodge? Who but the Almighty could possibly determine the quality in such a large quantity of rude material? Why would we even want to consider dumping unselected material into

our structure—unless we are preoccupied with the moment and not the future? The reasons, and there are doubtless many reasons offered, must be due to an over-reaction to diminishing membership. The fact is that 400 petitioners do not *ipso facto* enhance lodge membership. In fact, petitioning any Grand Lodge does not of itself make a petitioner a member. The right of membership must be done by the suffrage of a lodge. It is the lodge and the lodge alone which will decide who will or will not be a member. There must never be external constraint on a lodge to accept or reject individuals to lodge membership. Anything less removes Freemasonry from a fraternity to simply another organisation dictated and directed by an autocratic hierarchy. No Grand Lodge officer of any rank has the right to dictate to a lodge who shall or shall not be a member of that lodge, except in the case of a member currently under suspension from a regular lodge. In such a case Grand Lodge has a right and a responsibility to ensure that the suspended member is not accepted into

Harashim is not taking sides on the issue of one-day classes, so to balance the criticisms of the late MWBro Kenneth Aldridge (above), here is a joyful email message from the Master of a lodge in New Jersey.

Brethren,

It is now 12:30 am Eastern Time, and I got home from lodge about a hour ago. Some of you may consider this late, but I'm the Worshipful Master—I always leave last. If you could see me sitting at my keyboard, you'd see a grin from ear to ear. 'Why?', you may ask. Well, at our meeting this evening we initiated two candidates. The Entered Apprentice ritual was done almost flawlessly. And we were honored by the presence of our Grand Master and Junior Grand Warden, as well as many visiting brethren from all over the State. OK, so what really made this evening even more special and made me so proud?

The officers' chairs were filled by brethren who were raised in the last 18 months! Almost all of these brethren became Freemasons through a One Day Class held last January! Not that our officers couldn't have done the work—but these new Freemasons took it as a personal challenge from the Lodge to make this degree happen—and I couldn't be prouder!

Our District Deputy Grand Master was so impressed by the work he saw this evening, that has invited the Degree Team to perform again at our District Grand Lodge of Instruction!

I just had to send a message about tonight to the List.

another lodge until such time as the offending member is restored by the will of the lodge from which he was suspended.

The structure is shaky but not ready to crumble. I become disturbed from time to time when I see the eroding of quality in leadership at the level of a Grand Lodge. Yet, I am well aware that a Grand Lodge can only reflect the quality of its constituent lodges. If there is poor quality in the lodge, poor quality at Grand Lodge level cannot be avoided. It is inescapable—quality in lodges cannot be improved without proper scrutiny of the rude material brought to our lodge doors. We need make no apology to anyone who would offer himself for membership. The accepted candidate will prize his membership more highly if he is aware that all his lodge brothers have passed the quality test as he has done. An accepted candidate will have a low regard for his membership if he has not been investigated to reveal serious flaws he knows he possesses. He will assume all his lodge brothers have equally serious character flaws. Improper screening of rude material is a serious affront to all well-meaning Masons who find themselves devoting their labour to building Freemasonry. When in the course of a Mason's career he is called upon to investigate and report on the character of a potential member, he should accept this as one of the most important acts he may ever be called upon to perform for Freemasonry. He may have the future of a great builder or an unsavoury ruffian on his hands. He maybe furthering Freemasonry or providing opportunity for discrediting it. It may be so easy to just sign the necessary forms and vouch that the prospective candidate is well suited for Freemasonry. It may not be so easy at some future time if the investigator should find himself sitting as a witness in a Masonic trial where great discredit has been brought to a lodge and Freemasonry from a candidate he did not investigate properly or thoroughly. He would be equal to being the perpetrator of the crime because he had the first opportunity to prevent any Masonic connection.

Guard well the portals to Freemasonry by ensuring the inspection of rude material is performed correctly. There are no parallels between Melrose Abbey and Melrose Place!



Acknowledged as regular

Dear Tony,

I suppose that you know the magazine *Freemasonry Today* and its close ties with the United Grand Lodge of England. In its latest issue there is an article on recognition by Bro P Roberts, who 'assists with external relations at Freemasons' Hall', and who says:

If a Grand Lodge does not meet all the basic principles it is considered irregular . . . Regularity is sometimes confused with recognition. Although a regular Grand Lodge may meet the basic principles, it can still nevertheless be unrecognised. This sometimes happens when a regular Grand Lodge works within an area where another recognised Grand Lodge already operates. The UGLE will usually only recognise one Grand Lodge in any one particular country, state, or territory, unless with the express agreement of the Grand Lodge already recognised in that area.

France is a good example of this, where there is the GLNF (which is recognised), the GLdF (regular but not recognised) and the GOdF (irregular).

Fraternally,

Mike Segall

— ☒ —

New Prince Hall book

Dear Brother Editor,

I have read with much interest, in the latest issue of *Harashim*, Phylaxis Society member Michael L Segall's article on French Masonry. Perhaps he and your readers might be interested in a newly published book by this writer, *The History*

of the United Supreme Council, A.A.S.R., Northern Jurisdiction, Prince Hall Affiliation, which traces its formation from the Grand Orient of France.

The book, which costs US\$30, can be ordered from the United Supreme Council; The Scottish Rite Cathedral; 1514–20 Fitzwater Street, Philadelphia, Pennsylvania 19146-2123, USA.

I would hope all of the members will read this history.

Fraternally yours,

Joseph A Walkes Jr, FPS

President, Phylaxis Society

— ☒ —

Bouquet

Dear Tony,

Thank you for your latest copy of *Harashim*, only someone who has endeavoured to produce a regular newsletter will appreciate the difficulties, some months you have too much and some months you have too little and you cannot always shift from the fat months into the lean months because the news is stale. But keep up the good work, world Masonry needs you!

I enclose a small article on Masonic Education which has been weighing on my mind for the last year or two, together with some of the action we have taken. It may spark some constructive responses which may assist us all.

Sincerely and fraternally,

Rodney Grosskopff

Editor, *Quarterly News Review*
District of Transvaal, EC.

Thumbnail Sketches

4—

HAWKES BAY RESEARCH LODGE

BY BRIAN PAGET

Hawkes Bay Research Lodge #305, New Zealand Constitution, was consecrated on 1 August 1933. Present membership is 85 full members (Past Masters) and 16 associate members (Master Masons). In addition, all Craft lodges in the Hawkes Bay District are dues-paying members of the research lodge, with the Masters of these lodges as special delegates. In addition, all newly raised Master Masons in the District are given a special two-year free membership, and a free copy of *Questions and Answers*, published by Master's and Past Masters' Lodge #130, but very few join as associates at the end of the two years. Annual dues for members, associates and lodges is \$10 and there is no joining fee. There is no correspondence circle.

The Grand Lodge of New Zealand regulates the constitution, objects and powers of research lodges in its *Book of Constitution* (relevant portions reproduced below), and makes an annual monetary grant, shared evenly between the research lodges. In 1998 the amount was \$4000. No capitation fees are charged in relation to membership of research lodges.

The lodge meets on the first Monday of November, February, May, and August (Installation). The lodge is considering extending this to six meetings per year. The by-laws state that the Lodge shall meet at the Masonic Hall, Havelock North or elsewhere in the Hawke's Bay District as approved by the Provincial Grand Master. Some years ago the lodge did meet throughout the District but the attendance of members was low, so the members decided to meet at Havelock North. The lodge sometimes make 'official' visits to the Craft lodges in the District, with the Master and officers of the research lodge taking the chairs, opening the Lodge of Research and a member addressing the lodge.

A research paper is given at each meeting except the Installation, and these are published in pamphlet form of Transactions. Lodge rules require that two Past Grand Lecturers must approve each paper before it is printed, and the Editor is responsible for grammar, spelling, etc.

The lodge maintains a library in the Combined Lodge Room at Hastings. It is open to any brother at any time the lodge rooms are open, on an honour system—which works 75% of the time. The Librarian has reported on several occasions that the Library does not get much use and the better quality books are not returned.

Extract from the New Zealand Book of Constitution.

113. Constitution of Lodges of Research. The Grand Master may on petition in the prescribed form constitute a Lodge of Research.
114. Objects and Powers
 - (a) The objects of a Lodge of Research shall be the historical and comparative study and illustration of the origins, development, and modern trends and activities of Freemasonry, its organisation, ritual and teachings, and the dissemination of Masonic knowledge amongst the members of the Lodge and other Brethren.
 - (b) A Lodge of Research shall not initiate any candidate into Freemasonry, but may confer the Second or the Third Degree at the request of any other Craft Lodge.
 - (c) No Brother shall become a member of a Lodge of Research unless he is an Installed Master or has held office as Master in a Lodge holding a Charter under a recognised Grand Lodge, and no Brother shall become or remain a member thereof unless he is also a member of a Craft Lodge or of a Lodge holding a Charter under a recognised Grand Lodge, other than another Lodge of Research.
 - (d) A Lodge of Research may admit Master Masons as associates, but they shall not be eligible to vote, or to hold any office save those of Chaplain, Organist, Steward, and Tyler.

[Bro Paget is a Past Master and Secretary of Hawkes Bay Research Lodge. The above article has been extracted from a longer paper.—Ed.]

MASONIC EDUCATION

by Rod Grosskopff

(Continued from page 3)

usually trying to answer questions. The answers resulting from the discussion are included in our literature. What is also interesting in these workshops is that often questions are asked which alert one to problems in the Craft. I remember at one particular workshop I was going on and on about the Brotherhood and the fraternity and one newly initiated brother asked 'When does that happen, when do I start to feel part of what you are talking about?'. So, by talking to his Master we could see that something happened. We will be introducing, in the course of the next year or two, workshops on the Royal Arch, the Master Mason and, most importantly, the Immediate Past Master.

I would be interested to hear from other brethren what they think of these efforts, but more particularly if they have any good ideas to make Masonic Education more meaningful.

This 'n' that ...

by Tony Pope

(Continued from page 9)

Relations in Australasia).

Bro Yaxley suggested someone had mixed up Tasmania and Tanzania. Bro Shott responded:

Yes, the statement in AQC is very bemusing.

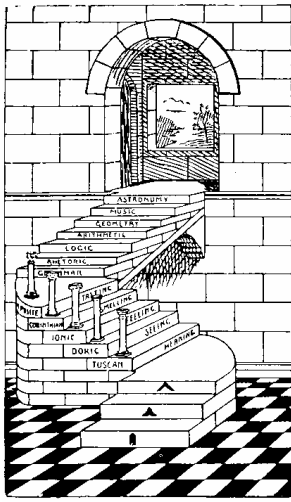
I contacted the Secretary of QCCC and received a very apologetic response from him indicating that the statement was based upon information that his predecessor had received from a source that he is now unable to identify. It was also stressed that the statement was made in good faith. That the information is totally incorrect will be stated along with an apology in the next volume.

In earlier times, Tasmanians were quite accustomed to our State being omitted from maps of our country, but this opens up an entirely new horror—ceasing to exist, closed down and sold!

Brother Beresiner said that he was looking forward to touring Australasia in 2000; Bob Gilbert, editor of *AQC*, apologised for the mistake (based on erroneous information from an Australian contact); there was no question of confusion between Tasmania and Tanzania.

Even Homer nodded occasionally!

Harashim



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חרשים

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About Harashim חרשים

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

From Issue 10 (April 1999) additional copies are available to interested persons on subscription (details below). A copy of most articles, features and news items will be posted on ANZMRC's Internet website, <<http://www.freeyellow.com/members6/anzmrc/index.html>>, within a few weeks of publication.

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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.

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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. **Contributors who require material to be returned should include a stamped, self-addressed envelope.**

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Editorial

Declining numbers

Every Mason in the English-speaking jurisdictions around the world must be aware by now of the substantial decline in numbers over the past 30 or 40 years. Many and varied have been the responses to this realisation, by individual Masons and lodges, and by Grand Lodges.

Of those who seek to define the causes of the decline, most appear to rely more on intuition than on solid research undertaken without preconceptions. And many of those who offer—and implement—solutions, attempt to treat the symptoms rather than the causes. Often, the proposed cure aims at attracting new recruits; seldom does it include serious thought of how to retain the new recruits as active members and, still less often, how to win back lapsed members or retain the faithful few. Indeed, some of the faithful may be lost, by alienation, passive resistance to change, or resignation, if they perceive the proposed changes to be undermining or redefining fundamental principles.

At the other end of the spectrum from the 'change at (almost) any cost' philosophy are members who believe that the decline is merely part of a cyclic rise and fall, and that losses (other than by death) are a 'pruning of dead wood'. Some offer well-reasoned arguments in support of this proposition (for example, Peter Thornton, in 'Nine out of ten Freemasons would attack Moscow in Winter'), but unfortunately not all the 'wood' thus pruned is dead, and not all the 'dead wood' is pruned.

Much of the concern about falling numbers is related to increasing costs, rising subscription rates, and their effects on Grand Lodge expenditure and administration. Most see a 'pruning' of Grand Lodge as increasingly necessary. Some even view it as beneficial, and it might well be that some lodges would survive the death of their Grand Lodge, but only if they themselves have found a solution to the general malaise (for example, the 'European concept' lodges advocated by Kent Henderson in 'Back to the Future—a prescription for Masonic renewal').

Associated with the problem of falling numbers is the rising age of the remaining members. Obviously, an aging membership contributes directly to the decline in numbers by mortality, but it is sometimes suggested that a preponderance of elderly members deters young (or younger) men from joining lodges, or delays acceptance of change. But are the elderly more conservative than the young? Does a younger

(Continued on page 12)

NEW ZEALAND FREEMASONRY IN 2005

by R Pottinger

Introduction

We are trustees of the future, but we need to be sure the present does not run out before the future arrives.

Handy

With this warning in mind we will first address the present. There can scarcely be a Mason in New Zealand who is not aware of the relentless decline in numbers of Freemasons since 1963. The falling membership is reflecting in fewer and fewer lodges and most noticeably in increasing capitation fees to maintain the administration of the organisation. This continuing trend forces one to ask, 'What is the future of Freemasonry in New Zealand? What are the chances of survival?'

It is not the purpose of this paper to prematurely write the obituary of Freemasonry. Maybe 2005 will prove to be the watershed; maybe inexorable pressure of uncontrolled events will force change; maybe change will win new members; maybe the organisation will never again sustain anything but a very minor presence in society.

Brethren should not expect to be bored by a discussion of numerous possibilities to be logically deduced. This paper, like others written in different fields, will use a combination of intuition, logic and judgement to offer a vision of the future. Intuitive judgement is defined as the ability to make good decisions with incomplete data.

What we know of the Future

We know only two things about the future: it cannot be precisely known; it will be different from what now exists and from what we now expect.

Because the future is going to be different and cannot be accurately predicted, but because it is still to happen, it is possible to influence the outcome of the future. It is possible to make the unexpected and unpredicted come to pass. To try to make the future happen is risky, but it is a rational activity. It is less risky than coasting along on the assumption that nothing is going to change. Freemasonry is like many businesses and organisations, still trying to achieve the objective that has already been realised. Getting better at

yesterday's things is not the best for the future of any organisation.

The Future is already happening

During this time of protecting the present, there is a future that has already happened and an opportunity to participate. By this I mean participating in the future affects events that have already happened. Change is constant. The history of mankind is about change. History is a chronology of change. The old order is swept away by the new. Our membership record is a chronology of change that foreshadows a new order.

These future influencing events are already clear. Some of the precursors are the changes in lifestyle, affluence, equality of sexes and the expectations of society. These are reflected in declining membership of churches, service organisations, the RSA and mens' business clubs. The list goes on and on.

Forces driving Change

Underlying the organisation are the effects of events that have already happened. There are four fundamental, relentless forces that ultimately will force change, namely:

- 1 Declining membership and declining lodge numbers.
- 2 High incidence of aged brethren.
- 3 High operating costs to administer an organisation whose membership is already, and will continue to be, a shadow of its former self.
- 4 The Grand Lodge Deposit Scheme operating subsidy cannot continue for ever.

Declining Membership

Table 1 (*right*) overviews historical key membership and lodge numbers together with forecasts of likely numbers to 2005. The table is self-explanatory and the only comment to be made is that the year 2000 will see some 15,300 members and the year 2005 some 10,000 members. Lodge numbers decline proportionately. Detailed statistics have been previously published.

The continued fall in both membership and lodge numbers will

reflect in higher capitation fees to sustain the administration of the organisation. It will also mean increasing costs of lodge membership as fewer and fewer are required to fund the operating and fixed costs of lodges. For shared lodge rooms, this increase will be especially significant. The loss of just one contributing lodge will require fixed costs to be shared between those remaining. This inevitably means increased fees. In turn, increased capitation and lodge fees will tend to drive away members and increase the annual rate of member loss. The entire process is an inward spiral that feeds upon itself.

High incidence of Aged Brethren

Figure 1 in the appendix shows the age group distribution of the members of the Grand Lodge of New Zealand. The key issue is to note that 44% of members are 70 years of age and older; 18% are 80 years and over. For the past five years, the mortality levels of the organisation have been relatively constant at some 600–650 per annum. When resignations and 'struck offs', which are roughly constant at a total 1150 per annum, are added, this reflects in an approximately constant annual loss of some 1700 to 1800 members. Although there has been some decline from the higher levels that prevailed prior to 1990, the high incidence of aged brethren means

Table 1

Membership of Grand Lodge of New Zealand
(1963–1996 actual, 2000–2005 forecast)

Year	Members		Lodges	
	Actual	Projected	Actual	Projected
1963	47,137		424	
1970	44,219		430	
1975	41,493		433	
1980	37,466		428	
1985	33,076		417	
1990	26,912		377	
1995	20,444		344	
2000		15,300		304
2005		10,000		185

Note: Includes research lodges and other duplicate membership.

mortality levels and resignations can be expected to maintain close to their current level for at least a further six years, before tapering off. This will ensure a continual decline in membership numbers. For example, to offset the mortality, plus resignations, plus 'struck offs' in the 1996 year, requires every lodge to introduce 5.2 new members. Manifestly this is not possible, let alone expecting to continue at this annual level for a further six years.

This is not to assume that new members are not important to the organisation. To the contrary, this has to be the single most important purpose of the organisation. It transcends all politics and power. Without this dedicated focus there can be little future of any consequence. Unfortunately, as lodge numbers fall, so will initiate intake levels. The burden of the future will fall upon the critical few who will survive. The dying lodges are only temporary passengers on the journey to the future. Currently, new members are marginally up over prior years, but this is a short term aberration to the overall trend. Somewhere close to the year 2005, losses should equate to intakes of new members. At this time total national membership will comprise some 10,000 members in approximately 185 lodges.

But there is another aspect of this high level of aged membership. The market research that was part of the 1993 strategic plan disclosed an attitude gap between the older majority and the younger minority.

What exists today is necessarily the product of yesterday. The organisation itself—the allocation of its current resources and its efforts, its organisation, its products, its markets and its customers, must necessarily express decisions and actions taken in the past. As the age distribution analysis shows, the great majority of its people grew up in yesterday's business. Their attitudes, expectations and values were formed in an earlier time and they naturally tend to apply the lessons of the past to the present. Indeed as in many businesses, what happened in the past is regarded as normal. It is futile to restore 'normality', since it is only the reality of yesterday.

Normality is not a lifetime job in one organisation. It is not 'free' education, 'free' health and 'free' medicine. It is not 'free' superannuation. It is not a Government with absolute power to decide to wage a worldwide war. It is not compulsory unionism. It is not autocratic control of society and enterprises.

Normality is being part of the global society. It is being computer literate and on Internet. It is being tertiary-level educated to succeed. It is participating in life-long education programs to keep up with change. It is about meeting customer needs, or failing. It is being able to publicly protest about centralised bureaucratic decisions. It is about flattened decentralised management structures. Above all, it is about giving people freedom to develop their own intellectual potentials.

The task is not to impose yesterday's 'normal' on a changed today, but to change the organisation to fit the new realities.

Operating Costs

As I have shown, the current structure of the organisation is predicated upon the needs of the past in both operating scope and ceremonial areas. It is unlikely that operating costs growth over the next nine years can be held under the rate of inflation. It is prudent to assume three per cent inflation will have an upward effect upon costs. Using the 1997 budget operating cost of \$957,000, which is close to 1995 actual, and applying three per cent inflation to all current costs, the future costs are shown in Table 2 (*right, above*). Details are shown in Table 2A on page 6.

The deposit scheme carries most of its own management costs and is transparent to investors. The 1996 costs (\$201,867) are not included in the 1995/96 Grand Lodge expenses. When the cost of the *New Zealand Freemason* magazine (\$184,112) is removed and

replaced by a less costly communication medium (\$34,000), the final column shows the forecast per member cost for the pure administration of the organisation.

Sustaining current Grand Lodge services must be reflected in either increased capitation fees, or increased reliance on the Grand Lodge Deposit Scheme subsidy, or a combination of both. In 1995/96, capitation fees provided only 43% of total revenue and recovered only 46% of operating costs (refer to Table 2B in the Appendix). It is important to note that over half of the operating costs were funded outside of member's subscriptions.

As already noted and confirmed by this table, declining membership will force continued capitation fee rises. For example; without significant change to the present administration, Table 2 forecasts the cost per member in 2000 as \$68.36, compared with the current cost of \$43.24. This is a 58% increase. In the unlikely event that costs are maintained at the budgeted 1996/97 level, even then by 2000 the cost per member will be \$57.78—a 34% increase! Only reform of the entire administration can restrain sharp increases in capitation levels. Holy cows have to become hamburgers.

Grand Lodge Deposit Scheme

The Grand Lodge Deposit Scheme has a sizeable deposit base of some \$166,000,000 supported by approximately 7,500 depositors. As member and lodge numbers decline, the scheme will similarly

<p>Table 2 FORECAST OF GRAND LODGE ANNUAL OPERATING COSTS</p>				
Fiscal year	Operating cost	Cost per member	Cost minus NZ Freemason	Cost per member
	\$	\$	\$	\$
1996	884,081.00	43.24	699,996.00	34.23
2000	1,046,000.00	68.36	882,000.00	57.64
2005	1,212,000.00	121.20	1,022,000.00	102.20

reflect that decline.

A brokerage fee of 0.5% of the value of the interest paid to depositors is paid to Grand Lodge, who use it to assist in financing their overall operating costs. The surplus is also earmarked as a Development Fund. Some payments have already been made in respect of developing the Strategic Plan, as well as \$80,000 paid of a total \$100,000 grant to the Scouts. As at 31 August 1996, this fund stood at \$1,019,000. There is already resentment by some investors of the present subsidy to Grand Lodge.

As interest rates steadily decline over the next few years, 6.5% or even less can be forecast as a likely return in 2003 and onwards. Under these circumstances of lower returns, investors will become increasingly antagonistic to a subsidy taken from their returns. It is inevitable that a transparent and competitive management fee will be demanded, while a subsidy will not be accepted. This will generate even more pressure for capitation fee increases and reducing Grand Lodge operating costs.

These four foregoing factors, are relentlessly creating a climate for change that is inevitable and tomorrow always arrives.

Paradigms and Paradoxes

Before addressing the coming changes we must first visit the issues of paradigm and paradox.

It is acknowledged that there is nothing so powerful as an idea whose time has come. A prominent professor in the Harvard Business School has pointed out that managers usually get the

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solutions correct; where they fail is in their timing. Business has well documented the failures that occur from being either too early or too late with change and new ideas. Equally well documented is the hopelessness of trying to revive a failed new concept or product.

Although some of the initiatives in the strategic plan of 1992/93 have been implemented, it has largely failed. It failed not because of its content, but because it was launched too early for the society and its market. The next initiative has to be timed perfectly, or it too will fail. When is the right time? It will not be before 2000. It will probably be between 2001 and 2003 when circumstances will be favourable for a change to the paradigm of the organisation.

The word paradigm is often misunderstood. It can be defined as a set of rules and regulations (written or unwritten), that does two things: firstly it establishes or defines boundaries; and secondly it tells you how to behave inside the boundaries in order to be successful.

Barker sums up the position very well. He states:

Paradigm paralysis is, unfortunately, an easy disease to get and is often fatal. More than a few organisations which were dominant in their prime, have succumbed and died of it . . . We all have our paradigms, but the paradigm that evolved when one was successful and in power is converted into *the* paradigm. After all, isn't it what made us successful. When paradigm-shifters ask you to change, they are asking you to forsake your investment in the present paradigm. Here is an outsider asking you to abandon the very thing that gave you past benefits. The honest and understandable response to these people is 'Who the hell do you think you are?'

Once the paradigm is in place, any suggested alternative has to be wrong. That's not the way we do things around here. We see best what we are supposed to see. We see poorly, or not at all, data that does not fit into our paradigm. This problem occurs at all levels, and in the long run will throttle new ideas.

The ability of the system at all levels to accept change in paradigm, explains the importance of the earlier discussed timing of change. It will be around 2001–2003 that the inexorable forces for change will have finally crafted a climate for acceptance of a new paradigm.

One must also recognise there is a fundamental paradox in Freemasonry that must first be resolved before dealing with other issues.

On the one hand, Freemasonry has its roots in tradition and conservatism; in ancient landmarks; in ritual; in history. By its very nature, it is conservative and unchanging. But this is a necessary and vital core. Consequently the current organisation structure and actions reflect this embedded principle from the past. On the other hand there will be this urgent need to change the basic structure and meet the new realities, if the Craft is to survive. What we have is two opposing sets of ideas, each competing for the future, and formal authority usually wins power struggles.

However, embracing change does not mean abandoning core values and precepts. The organisation must balance the desire for continuity with the need to be creative. We must learn how not to abandon the core values, while simultaneously letting go of past ways of doing things. This requires a new model of how the organisation works—a new paradigm. The task is to find a new balance.

Shape of the Future

Given all this background, it is now appropriate to answer the question, 'If there is to be an ultimate transformation, what will be some of the significant changes in Freemasonry?'

Of course it is easier to raise the question than to give the answers. I will dare only to point out the directions where I think

the new answers might be found. But I do argue that new answers are needed. As Charles Handy succinctly puts it, 'Things outlive their purpose and we do not have to be slaves to our history'.

Future market niche

The niche occupied by Freemasonry in society since 1963 will dramatically change. At its peak in 1963, the New Zealand Constitution was spread across a wide range of socio-economic groups. All this will change as membership and lodge numbers decline, accompanied by rising membership costs.

Lodges with a cosmopolitan-type membership will decay. Rural and semi-rural lodges will also diminish in number. Daylight lodges are a temporary phenomenon who have recently appeared on the scene. The mortality levels anticipated over the next seven to nine years means these lodges will eventually fade, but in major centres some will continue. They retain aged brethren through a format suited to their needs and consequently will not be a significant source of new members. However, they are also an unexploited opportunity to acquire new members from those men in society who are nearing retirement, men who now have time to join and participate in the Craft. Servicing this special niche could put a new face on their survival and contribute growth to the Craft.

By 2005 the majority of the surviving lodges will be positioned in the upper socio-economic levels. Their members will be found in commerce, in management, in business, in law, in finance, in education and related areas. This is a reflection of the rise in society of the growing new breed of tertiary-educated 'knowledge worker'. These are the people who can afford the coming high fees and for whom the new-look organisation in 2005 will appeal. The concepts and fellowship of Freemasonry will both challenge and appeal to their intellect. There are already precursors of these high fees to be seen in both the United Kingdom and United States of America. Again, evidence that the future is already happening.

In many ways, this exclusivity mirrors the roots of Freemasonry. These lay in the social importance of being a craftsman in a guild. Indeed, the original Freemasons were that—free men who were able to travel and occupied a special niche in society. One must not overlook the gentry, who also formed a substantial part of the membership.

Provincial Grand Masters

The membership decline will reflect in there becoming so few lodges that the thirteen Provincial Grand Masters will be too many. For example: by 2000, the Wellington District will comprise 2000 men in some 33 lodges. By 2005 the numbers will be 1000 men in 21 lodges spread over a large area. That base cannot justify the costs of one Provincial Grand Master and two Assistants. Similar calculations suggest that by 2005, Taranaki will be 6 lodges and 320 men: Ruapehu will have 16 lodges and 750 men: Midland will be 7 lodges and 350 men. The problem extends to all other areas. A reduction in costs by coalescing areas is an inevitable outcome.

In turn this means it is impossible for one man to cover all the lodges in his expanded area. Consequently the installation of Masters by the Provincial Grand Master will give way to the Emulation ritual, where the retiring Master installs his own successor. It seems likely that by 2005 the total numbers of Provincial Grand Masters will be four or five. They will be spread two for north of Taupo, one for the remainder of the North Island and either one or two for the South Island.

Role of Grand Secretary

The step crucial to resolving the paradox is a separation of the ceremonial functions from the management of the business and its

future. So we will see the ceremonial and the riches of the past continue under the aegis of Grand Lodge with its myriad of ranks, pomp and ceremony: a Governing Board will be devoted to matters of ceremony, rank, precedence and appointments. Of course, it will be on a diminished scale, as we saw earlier.

It follows that the role of Grand Secretary will change under the separation of functions. This rank will become like the Grand Treasurer, Grand Superintendent of Works, Grand Registrar and Grand Warden. The title and rank will be for a limited period and the work will be part of the ceremonial segment.

The operating arm of the organisation will be under the control of a 'hands on' administrator, professionally qualified, who will also service the needs of the benevolence segment of the institution. He will answer to what will effectively be a small Board of Directors, whose members are selected because of their commercial, financial, legal and people expertise. These will be the people that will help establish the new market niche and support lodges in their new roles. While providing support, the new system will be significantly leaner, more decentralised, and will push accountability back to individual lodges. This is the key to the future. In the final analysis surviving lodges have to take responsibility for their own destiny, not Grand Lodge. Given my forecast of using the Emulation ritual for installations, then the two knit together.

The Royal Arch has its fortunes irrevocably tied to the membership success of the Craft. The decline in Masons will strongly influence its decline. Although it has already severely cut its operating costs, in the near future it will share the services of the professional administrator. Like the NZ Constitution, it will be forced to separate the ceremonial side. The semi-competitive positions currently occupied by the two parties will be replaced with co-operation. Each will have come to understand that together they are stronger and provide better overall support for the goals of each.

Side orders will also find themselves under pressure for members. This will pose difficulties for their continuation, especially for those having a New Zealand form of constitution.

New Zealand Freemason magazine

This publication has never been able to generate sufficient advertising and other revenue sources to break even on its operating costs. Low circulation numbers and an old-age reader base are unattractive to potential advertisers and effectively limit income. The continued fall in members will reflect in fewer and fewer readers. Therefore, its perpetuation will be dependent upon a growing subsidy that already is some \$184,112 per annum.

In the 1995/96 year, after salaries, which are 24% of the total costs of operating the organisation, it is second at 21%. Annual Communication costs, Grand Officers' expenses, Provincial Grand Master's expenses and overseas travel, together only account for 18% of total operating costs. The continuance of this level of subsidy and high share of operating costs is an unrealistic expectation (*refer to Table 2A*). It is a remnant of the past that is now a far too expensive way of communicating with the Brethren. There are cheaper and more effective ways of achieving the communications and publicity goals.

The critical test is to suggest to members that they voluntarily subscribe to the magazine at a price that equates to its delivered cost to members. Alternatively suggest that this cost be built into the lodge fees, which will inevitably secure so few subscribers that the proposition will fail. By no later than 2000, the magazine will have to be replaced by something akin to a simple newsletter, devoted to informing members of key issues. By then there will be no choice. It is to be hoped that it will voluntarily happen before then and significant savings are made early in the next three years.

Lodge Buildings

The reduction in lodges will place a large quantity of buildings upon the market. As noted earlier, the cost of maintaining buildings exclusively for lodge meetings will be an enormous price to pay by the members of the few surviving lodges. There will have to be a pooling of moneys from the sale of current premises by groups of lodges, followed by those lodges investing in commercial real estate. This investment may be by way of premises shared with commercial users and lodges. Alternatively, a return on commercial real estate investment can provide income to offset the costs of maintaining separate premises.

This will not be easy, because it requires breaking down barriers of parochialism and individual proprietorship. It will also likely require the formation of an Incorporated Society to maximise the benefits of such actions. However it must happen, since such actions will provide an income source to offset the high fixed costs and repairs and maintenance of lodge rooms.

Annual Communication

Annual communication costs are currently significant at a budgeted cost of \$119,000 or 12.5% of total expenses in 1996/97. In the inevitable coming time of cost reduction, this activity will not escape review. It is difficult to forecast the coming change.

Twenty-three years ago, in 1973, MWBro R D Richmond, who was then Grand Lecturer, foresaw this coming problem. As a member of the Research Lodge of Wellington, he wrote a comprehensive article in which he made nine recommendations. These included a recommended format that would reduce the expenses of this activity. He also highlighted the need for traditional installation of the Grand Master, but properly questioned the need to bring every lodge Master to an annual extravaganza.

Twenty-three years later some of his structural recommendations have finally happened, but none of his Annual Communication suggestions have come to fruition.

In the Appendix I have reproduced selected comments from the original paper. This is done to draw attention to the fact that within the concepts presented are the basis of ideas that can be applied to resolving the current issue of the future of the costly Annual Communication.

He is correct when he suggests scrapping Annual Communication. In my view this sort of thinking is an essential prerequisite to starting afresh with a blank sheet of paper to redesign the process. One really has to say there is no choice, but to urgently find a more efficient and cheaper way of doing this annual task, while maintaining the tradition of installing the Grand Master.

Such an altered format might include a bi-annual meeting, with a simple Annual General Meeting every second year. Minimising travel costs will surely force its confinement to three main centres: Auckland, Wellington, Christchurch. Delegates will have to cover their own expenses.

Other Constitutions

The English Constitution has been in New Zealand since 1842. In 1995, it comprised 37 lodges and 1833 members. Like the New Zealand Constitution, it too is facing declining membership. It is endeavoring to overcome the same problems of member apathy as well as high mortality and resignation rates, that plague the New Zealand Constitution.

Its administration is compact and unified, and formed from senior business and commercial people. Already some of its lodges are on the way to establishing an upper socio-economic

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niche. One can expect that some three or four of its lodges will have failed by 2005. In the North Island, membership will have begun to be levelled by 2003, with the beginnings of modest growth apparently by 2005. The South Island will be a year or so behind this timetable. The traditional roots of English lodges here are centred in England. The members have neither an incentive nor any advantage in merging with any other Constitution. The Constitution will continue and flourish as a separate entity.

By 2005, the Irish and Scottish Constitutions will have become a chapter in the book of New Zealand Freemasonry history.

Who brings the Future?

Before proceeding further, it is worth noting that past attempts to forecast the future and recommend remedial actions have been dismissed by some critics. Those critics claim the documents are unduly pessimistic, yet they offer no alternative future pathway. I firmly argue that I am not negative, but a realist. Facing reality means being halfway to solving the problem, while turning your back on reality simply leaves the future to risk. Surely it is not a preferred option to leave one's fate to chance, either by doing nothing, or as little as possible to avoid upsetting the status quo? Those choosing the latter option will find as did Canute, that like the tide, the future inevitably arrives.

It is now timely to ask, 'Who will bring our future?' You cannot know who is going to bring you your future. You cannot quantify them in advance by looking at degrees, or experience or social level, or rank. You can only wait.

A leader has to arise in 2000 to 2003. If he does not, then by 2005 the Craft risks becoming an insignificant activity in society. Although I believe this last scenario has a 40% probable chance of arising, I am forecasting that a leader will emerge. I say this because 2000—only three years away—will be the crisis point when the issues raised in this document can no longer be ignored. As I have demonstrated, the financial implications of continuing the status quo will force change. The issues will have to be solved by 2002 or we have a doubtful future.

The new leader will be a man of vision. He will understand the paradox of the competing needs to retain the past, yet meet what will by then have become the very urgent needs of a new future. His leadership support will be determined not by the past successes, but

future promise. He will understand, as Charles Handy states, 'We must not let our past, however glorious, get in the way of our future.'

He will perceive the only way to reconcile the past and the future is to separate them and protect each function. No longer can the past rule the future. Circumstances have changed, but the paradigm has not. This separation of the functions of ceremonial and business will enable the creation of a new paradigm and a new organisational environment. Even more important, the new paradigm will encourage others, particularly lodges, to invest their intellectual capital in helping the organisation survive.

When these events happen, we shall have taken the first step to a new and stable future—at least that is one man's belief.

I will conclude by quoting from Charles Handy, a highly respected philosopher and management authority:

We must not be slaves to our history but trustees of our destinies. Our businesses are too precious to be lost because we have not dared to question the past, or to dream the future. Let us start now before it is too late.

Author's Note

In preparing this paper, persons either previously or currently, or who may in the future, occupy office in the organisation, were studiously ignored. Such persons are not referred to either directly or by implication. The document only sought to dispassionately address the positions, structure and statistics of the organisation. The factors driving change take no account

of individuals in the organisation.

Perhaps in 2006 some expert Brother will dust off this document and compare the projections with the actuality of that time. While no forecast is one hundred per cent accurate, I hope that my optimistic forecast in the paragraphs entitled 'Who Brings The Future', is largely proven right and the Craft has prospered.

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APPENDIX

Editor's Note:

Parts of this paper, namely the Bibliography, Appendix, and subsequent comments have been held over until the July issue, for lack of space.

Other parts have been altered through force of circumstance. The copy supplied had been scanned from the original publication (with all the curious little faults and omissions inherent in even the best optical character recognition program) and emailed to me; the endnotes could not be reliably reconstructed—and two tables disappeared. No hardcopy was obtainable prior to publication.

Apologies are tendered to author and

Table 2A

FORECAST OF GRAND LODGE ANNUAL OPERATING COSTS

Allowing 3% compounded annual inflation

Fiscal year	Operating cost	Cost per member	Cost – Freemason	Cost per member	No. of members
	\$	\$	\$	\$	
1996	884,081.00	43.24	699,996.00	34.23	20,444
1997	957,000.00	50.63	806,888.00	42.69	18,900
1998	986,000.00		832,000.00		
1999	1,015,000.00				
2000	1,046,000.00	68.36	882,000.00	57.64	15,300
2001	1,077,000.00		908,000.00		
2002	1,109,000.00		935,000.00		
2003	1,143,000.00		963,000.00		
2004	1,177,000.00		992,000.00		
2005	1,212,000.00	121.20	1,022,000.00	102.20	10,000

Notes: 1996 actual costs, 1997 budget; operating cost per member in 1985 \$19.72, in 1990 \$39.77.

THE MISSING MASTER MASON

by John Belton

The views represented in this paper are mine alone and do not represent those of the Internet Lodge or any Masonic body or organisation.

The objectives of this paper are:

1. To offer quantitative numerical research on the issue of falling numbers.
2. To demonstrate that there are two clear and distinct factors that affect trends in Masonic membership.
3. To demonstrate that these factors are global and not merely 'little local difficulties'.
4. To offer various pointers as to how Freemasonry should progress in this difficult situation.

My interest in falling numbers started in my Mother Lodge (Mellor Lodge 3844 EC, Derbyshire) when I installed as my successor a Past Master in the Lodge—something that had never been done before. An attempt to reverse this treadmill of recycling Past Masters prompted further research and in its turn this paper. In short, what had happened in Mellor Lodge was that it had raided its stock of Master Masons and they had eventually run out.

The summons for my Initiation in May 1989 listed ten Stewards; in hindsight, the fact that not one of them ever progressed to become Master of the Lodge made it clear that whatever the problem was, it had been around for a while.

Casual enquiry as to the reasons for these falling numbers produced a variety of opinions: the economic recession, changing work practices, cost, fewer candidates, no younger candidates, and 'today's youth is not what it used to be'. All these views were firmly held by the individuals, and indeed those holding them strongly tended to discount all other opinions, and there was a widely held view that Freemasonry had been through these problems before and in the fullness of time would be restored to its former glory. Curiously, there was (and is) a **complete absence** of any objective analysis—a lack of *facts* or *figures* on which to base either a diagnosis or treatment! The hunt was on for some numerical data to try and test some of the commonly held opinions and assumptions.

A good starting point for quantitative data is the figures for the number of Grand Lodge Certificates issued by United Grand Lodge of England over the years, and these are published annually in the Quarterly Communications of Grand Lodge, including the past ten years' figures. In the 15-year period from 1982 to 1997, the number of GL Certificates issued fell from 15,700 to 10,200—a decrease of 35%. Extrapolating this trend to the year 2010, the forecast number would fall to 5900 per year—a further 40% decrease!

Working on the assumption that these figures are applicable at the next lower level of the organisation, it would mean that putting them, for example, in the context of the Province of East Lancashire, in 1997 each Lodge actually initiated on average 0.9 Masons, and this would be forecast to fall to 0.5 in 2010. Clearly a matter for concern! This trend is of at least 15 years duration and would not be expected to reverse or stabilise in the medium term, i.e. the next decade. Such an argument is supported by the fact that across the world the numbers in Freemasonry have been falling since the early 1960s.

The first key message is that the number of new

members can be expected to fall by around 4% per year over the next decade, assuming the trend continues, and that it is neither better nor worse.

Initial quantitative investigation started in Mellor Lodge 3844, my mother Lodge in the Province of Derbyshire. Clearly if one wants to examine any trend over time, it is helpful to look at the behaviour of groups or cohorts doing the same thing over different periods of time and see what has changed between one group and the next. Such an approach is different from the normal published figures, which merely shows the changes in a year and includes, and ranks equally, those who joined yesterday and 50 years ago. It must be noted that they are different generations and it would be reasonable to expect them to behave differently.

The analysis, therefore, takes groups of Masons joining in successive five-year periods and examines their Masonic careers to see what changes have taken place in certain measurable characteristics. The analysis includes only candidates; it excludes joiners and of course deaths (the latter not being considered an *active* reason by any member for ceasing Lodge membership)

Straight away it was clear that the 'Age at Initiation' has changed little over the last half century—there is no evidence here

Analysis of Mellor Lodge 3844 EC Membership Data

Period	No. of Candidates	No. of Joiners	Av. Age of Candidates	Av. Years To WM	Av. Years to Resignation /Exclusion	% Resigned/ Excluded
1945–49	4	0	39.5	10.5	23.0	100%
1950–54	13	0	41.1	11.8	25.6	54%
1955–59	10	0	42.8	11.0	16.6	70%
1960–64	10	3	41.5	9.6	17.2	80%
1965–69	6	2	37.2	10.0	16.0	50%
1970–74	10	3	42.7	8.3	13.4	60%
1975–79	8	2	33.4	8.5	9.8	75%
1980–84	10	3	47.4	7.0	8.3	40%
1985–89	8	4	39.5	5.5	5.3	50%
1990–94	7	2	39.1	N/A	3.7	38%

Source: Membership Register of Mellor Lodge 3844 EC as at Jan 1999

that there ever was, in earlier years, a much younger group of men becoming Masons. The figures show an average of 40 ± 5 years over the last half century! The period of 'Years to the Chair' had come down from around 10 to 5 (until we ran out of Master Masons, that is).

The startling discovery was the rapidly decreasing period of time from Initiation to Resignation or Exclusion—deaths excluded—down from over 20 years in the 1950s to around 10 years in the mid-1970s and then to 4–6 years in the 1980s or early '90s.

These findings, especially the reduction in duration of membership, did not find ready acceptance outside my Lodge, and all sorts of reasons were given as to why Mellor 3844 was really just an exception to the 'real and normal situation'. This prompted analysis of the records of other Lodges elsewhere, to see if there was any similarity in results.

(Continued on page 8)

(Continued from page 7)

The next set of data came from Welbeck Lodge in Nottinghamshire—where it still takes 14 years to become Master—but the underlying trend for duration of memberships was the same. The analysis was repeated for Lodges in Alberta and Ontario in Canada, Montana in the USA, and in Queensland, Australia. This data is not easy to obtain on other than an individual Lodge basis, because of the need to include all those who became members, and [because](#) computerised records at a Provincial or Grand Lodge level are incomplete for that time period, or [can](#) only be accessed by hard-copy record cards which ceased to be updated after computerisation.

Eerily, the results were again almost identical in terms of duration of membership and seemingly independent of

Average years to Resignation/Exclusion by period of Initiation

Period	Mellor #3844 England	Mellor #1774 England	Welbeck #2890 England	Concord #124 Alberta	Granite #446 Ontario	Cooroora #232 Q'sland	Lord Salton #98 Q'sland	Ashlar #19 Montana
1945–49	23.0	15.4	18.0	15.7	12.5	20.4	N/A	17.8
1950–54	25.6	20.2	26.2	17.4	14.7	16.8	26.3	18.8
1955–59	16.6	14.5	13.4	13.2	16.1	13.6	21.3	14.3
1960–64	16.1	17.6	10.0	12.6	14.4	16.2	17.0	14.5
1965–69	16.0	13.8	19.7	12.0	15.6	15.3	16.0	15.3
1970–74	13.8	10.6	13.3	10.8	14.2	N/A	12.8	11.7
1975–79	9.8	8.1	11.0	8.4	7.6	9.0	9.8	9.6
1980–84	8.3	8.2	10.7	6.5	8.8	4.8	8.3	6.5
1985–89	5.3	2.5	6.2	4.8	7.8	6.0	5.0	N/A
1990–94	3.7	3.8	4.5	N/A	4.0	4.3	4.0	N/A

Source: Lodge Membership Registers

geographical situation.

For all the Lodges analysed, the first experience of decrease in average duration of membership was during the period 1955–59 and this approximates to a date of birth of circa 1925 and reaching the age of 21 around 1945, and becoming a Mason between 1955 and 1959. These Brethren will now be aged on average in their mid–70s. The fall in duration of membership has continued from that date without respite. The validity of the above results could be queried on the basis that the duration of membership in recent groups is artificially lowered because there are members yet to resign, and this is indeed correct. However, it should be noted that the percentage of candidates who have already resigned in the groups from 1980 onwards is not dissimilar to those prior to say 1970 and before. The figures are shown below:

Of course the data is from a limited number of Lodges in a

% Resignations/Exclusions by period of Initiation

Period	Mellor #3844 England	Mellor #1774 England	Welbeck #2890 England	Concord #124 Alberta	Granite #446 Ontario	Cooroora #232 Q'sland	Lord Salton #98 Q'sland	Ashlar #19 Montana
1945–49	100%	61%	33%	56%	31%	44%	N/A	39%
1950–54	54%	71%	25%	59%	28%	83%	25%	43%
1955–59	70%	73%	33%	64%	36%	89%	30%	51%
1960–64	80%	64%	8%	72%	31%	63%	73%	41%
1965–69	50%	50%	27%	40%	31%	50%	50%	43%
1970–74	60%	64%	25%	65%	18%	nil	70%	60%
1975–79	86%	89%	31%	62%	19%	100%	62%	47%
1980–84	40%	67%	36%	74%	47%	100%	40%	60%
1985–89	50%	29%	50%	28%	25%	100%	25%	N/A
1990–94	38%	75%	44%	N/A	23%	37%	43%	N/A

Source: Lodge Membership Registers

limited number of places and has not been subjected to strict statistical analysis, but nonetheless there is a remarkable degree of consistency between the figures from diverse parts of the English speaking world. ***One must conclude that there is a trend across the English-speaking Masonic world and the trend is global.***

This is the second key message: Those who do become Masons stay as members of the Craft for a very significantly shorter time than they ever did in the past—about 20–30% of the time they did half a century ago.

This might best be defined as the *Transcience of Membership*. It has *not* been reported elsewhere within Freemasonry, but the evidence for its existence is convincing. We need to take due account of *both* the decreasing number of candidates *and* the decreasing period of time they remain members, whenever we consider the problem we face! (The concept of transience will be dealt with later in the paper).

The figures from the Province of East Lancashire show that of those resigning in any one year, 50% had resigned within about 10 years. The basis of this figure is different from the Lodge analysis, for it includes only those resigning in any one year and regardless when they became members of the Craft. The individual Lodge analyses indicate an average of 4–5 years, and will not include any allowance for those who have not yet resigned in the [most](#) recent of the five year periods.

The real figure lies between the two, somewhere near 7 years.

Now we can *understand* the symptoms we see, in the form of Missing Master Masons, in many

Lodges where they are—missing from the stewards benches, missing from floor offices, missing from rehearsals, and missing from regular meetings. Partly this is a result of the smaller numbers becoming Masons, but mainly it is that they stay a much shorter time as members.

WHAT DOES THIS MEAN FOR GRAND AND PROVINCIAL LODGES?

We have looked at what the effects of ‘falling numbers’ are on individual Lodges, the micro level, but it is also worth considering the effects on Provinces and Grand Lodges, that is at the macro level, for there undoubtedly must be significant potential problems arising. Here I am grateful for permission to quote from my report of membership trends produced for the Province of East Lancashire.

Resignation or Mortality—which is more important?

Many Masons will probably have guessed already that resignation is the key factor in driving the numbers downwards, so let’s have a look at the effects of mortality alone, and resignations alone, on the membership of the Province of East Lancashire. But first let me state that these figures are extrapolated from current trends and are limited to two years’ data and that they are only forecasts. It is likely that any other Province with a similar metropolitan / urban population mix would show a broadly similar trend; the Province of East Lancashire was the first to do the analysis.

If we take a snapshot of numbers at the end of 1997 and use the current resignation trends and actuarial mortality tables to forecast the year 2008, a period of

10 years hence, we find that:

1. If one assumes that there is no mortality, then membership would fall from resignations alone by 43%.
2. If we assume that there are no resignations but only reduction resulting from

RESIGNATIONS	1997 actual	1998 estimate	2002 estimate	2007 estimate	2010 estimate
No. of Masons	10529	9900	7800	6000	5100
Cumulative loss		6%	26%	43%	51%

mortality, then membership falls by 24%. (The calculations were done using the mortality table “a(90)” of the (British) Institute of Actuaries).

3. If we combine the both mortality and resignation then membership falls by 46%—

MORTALITY	1997 actual	1998 estimate	2002 estimate	2007 estimate	2010 estimate
No. of Masons	10529	10300	9300	8000	7200
Cumulative loss		2%	12%	24%	32%

a net annual decrease of between 4 and 5 %.

The key driving factor is clearly resignation, and especially resignation among ‘new’

MORTALITY & RESIGNATION	1997 actual	1998 estimate	2002 estimate	2007 estimate	2010 estimate
No. of Masons	10529	9689	7593	5727	4825
Cumulative loss		8%	28%	46%	54%

Masons. I hasten to point out that the figures for East Lancashire are not atypical—every Grand Lodge in the English-speaking world is shrinking, some more, some less. The only exceptions to shrinkage are the French-speaking Obediences, some [other](#) European Grand Lodges, [some Latin-American Grand Lodges](#), and Turkey.

This quantitative work should—indeed, must—be merely the start, for it is clear that we do not yet fully understand what exactly is going on. There are many questions yet to be answered.

- Why should the Province of East Lancashire be shrinking by 4–5% per year while those of Derbyshire and Essex appear to be contracting by only around 1.5% per year?
- Of those resigning in the first (say) 8 years, how many had floor offices and what were they? One might ask if there was a link between the pressure (internal and external) to learn the ritual and non-attendance?
- What are the real reasons for resignation or exclusion? An exit interview with Lodge members or Proposer or Seconder is unlikely to guarantee to give an objective answer—after all none of us likes to be gratuitously uncomplimentary to those we know.
- Why are some Lodges so much more successful than others?

We need to know in order to be able to produce a strategy for renewal which stacks the odds in favour of the best possible outcome! Even the definition of what the best possible achievable outcome is, needs more clarity of thought. More work needs to be done both on numbers and attitudes—and undertaken by people with those professional skills—whether in the Craft or not.

MOVING ON

We must all accept that Freemasonry is part of society both as an organisation and as individual Lodges or individual Masons. There has been an internal tendency to consider that Freemasonry is something separate and apart from mainstream society, even that it positively should not change at all and can escape the changes within society.

It is clear however that whether in employment, divorced, voluntarily retired, with teenage children, none of us can distance ourselves from the real world out there. Every individual and organisation has to accept that fact, adapt to it and live with it; a liking or not for what one sees is immaterial. Freemasonry is no exception and thus we have no option but to respond to the changes in society.

[Is there evidence](#) out there that can shed some light on our problem? The answer is yes, and to disregard such evidence, either through unawareness or design will make any actions taken either less effective or totally ineffective! The exclusion of such evidence on the grounds that it ‘not relevant to our organisation’ or that it came from another country is, at best, unwise.

Robert Putnam, Professor of International Affairs at Harvard University, in his paper ‘The Strange Disappearance of Civic America’, looks at the decline of ‘Civic and Social Capital’ in America, using published statistical data, and notes that each successive

cohort (a defined group of people within certain parameters: in this case, time) are each successively less involved in any form of social or civic activity. He examines factors such as:

- business and time pressure
- economic hard times
- residential mobility
- suburbanisation
- working women and two career families
- disruption of marriage and family ties
- changes in the structure of the American economy
- ‘the sixties’ including:
 - Vietnam, Watergate and disillusion with public life; and
 - the cultural revolt against authority (sex, drugs etc.)
- growth of the welfare state
- the civil rights revolution
- television, the electronic revolution and other technological changes.

Putnam finally concludes that the only factor that correlates with this decline is the advent of television! One might argue with his diagnosis, but clearly the finger of suspicion points at changes that have, and are continuing, to take place in Society. In sociological terms Putnam is ‘right wing’, in that he is concerned at the loss of civic involvement as we know/knew it; by contrast the ‘left wing’ view would be to let all past civic and social involvement decay or disappear in the (full) expectation that it would be replaced by something different. Putnam also notes that the fall started among those who became adults immediately after the end of WWII.

Freemasonry must ask itself if it wishes to be concerned with ‘civic values’, and if it considers its values important to society, or by default it will adopt an approach that Masonic values do not matter in the total context of society in the new millennium.

Dr Jonathan Sacks in his *Politics of Hope* notes the same effect, but feels that it is due to increasing State involvement in our lives. He considers that until the [middle of this century](#) we had a ‘liberal society’, one in which we all accepted that, while we had freedoms, those freedoms had rights and responsibilities that went along with them. He notes the change to a ‘libertarian society’, where we accept and demand our rights but do not consider that we owe anything back to society in return. In effect, this marks a decline in willingness to make any contribution or commitment to society.

Future Shock, a seminal work by Alvin Toffler published in 1970, and still in print today, examines the concept of

(Continued on page 10)

(Continued from page 9)

‘Transience’ in society. This transience Toffler sees (even in 1970!) as being reflected in the increased divorce rate, decreasing marriage rates, increased single parentage, and shorter duration of employment with one employer. All of this some thirty years ago!

The results of this increased transience are visible around us, and are recorded in the national press and in announcements from government. Thus one reads: that the government actuary expects that the new millennium will see more unmarried people than married ones; that almost all churches report declining attendances; that the British government is so concerned about falling civic involvement that they are planning to introduce the teaching of civic values at an early stage of education of our children.

These are, therefore, not just ‘changing times’, they are ‘radically changing times’; changes that might have taken a century are happening in decades. In an historical sense these changes are taking place at such a rate that they appear in the timeline as a discontinuity rather than a rate of change. In this sense, **Today is not like Yesterday, and Tomorrow will not be like Today.**

When individuals have heard about the subject of my address they have asked me to include some proposals for dealing with the issues. I decline! Why? Because being able to stand here to address you gives me power; it is, however, power without responsibility for implementation.

However, there are a few pointers that are worth making by way of summary because they could well define the style of approach to the problem.

1. That the decline in numbers has been going on for around 40 years and is not going to reverse itself as if by divine intervention. Thus any extrapolation of existing trends over the next 10 years is going to happen whether we like it or not. We must plan accordingly!
2. That the changes in society are radical and deep seated, and that they will likewise require a radical approach by Freemasonry (and many other organisations).
3. That the strongly ‘top down’ nature of Masonic management makes it difficult for the messages from the bottom to be heard at the top, and that **those with expert and professional skills are often excluded from the process of change because they are not correctly placed in the hierarchy.**
4. That we must have among our numbers *professional* marketers, market researchers, strategists, analysts, those with public relations and other skills, which could be put to good use. The Grand Lodge of South Australia, under the leadership of MWBro John Stone, has been most proactive in these areas and initial results of their programmes are encouraging—probably the most encouraging anywhere in the world.

It must be stressed that from Australasia to North America, and all English-speaking countries in between, the decrease has not bottomed out anywhere. Almost all the panaceas have been tried, and repeated in various parts of the world, and the numbers have continued to decline. By and large the lessons learnt by one Grand Lodge have not been taken to heart by others; the excuse that ‘we are different’ has led to the setting of unrealistic objectives—which have then not been achieved. Where the trend has been bucked, it is in individual Lodges or in innovations which give Lodges very specific characteristics. In short, it is that individuals in some Lodges have been able to exercise a degree of choice in how they choose to operate, that they are nonconformist to the extent that they have adapted to a style that suits the members rather than any standard style the organisations might promote, and that they have not allowed those things which started as

‘Custom and Practice’ and moved through being ‘Traditions’ to become ‘Landmarks’, to impede sensible adaption.

We all need to remember that Freemasonry is a voluntary occupation (hobby), that it competes with work, family, partners, television, and all those other ways that leisure hours can now be spent, many of which have become more common during the last half-century. If those who join do not find it to be ‘Value for their Time and Money’, then they will leave. While things can be suggested and proposed, even forced into Lodges, only a wholehearted acceptance by the Lodges’ members that they have SMART Objectives (Specific, Measurable, Achievable, Realistic and Timed) will produce any reasonable chance of commitment and success. This will require ‘Internal Openness’, not only about the scale of the problem itself, but about what has been done and what might be done. The whole matter of the severe shortage of internal openness by Masonic authorities will require further attention. We all live in an age of communication, surrounded by it, bombarded by it, and any organisation that does not communicate effectively to its members will find those members assuming that there is in fact nothing to communicate. Not only must the communication flow out, but its receipt by individual members must be virtually guaranteed. Messages that inadvertently stop at in-trays might as well not have been sent! The booklets recently sent by the United Grand Lodge of England to every Mason represent an ideal example of communications best practice.

It has been the practice of Masonic management in many parts of the world to seek to achieve a degree of uniformity across Lodges, and by various means to enforce that. This leads to an unwillingness to speak up, unwillingness to experiment, even an unthinking compliance. In the years ahead, that may lead to more pain and decay than is needed.

When considering the universality of decline, it is useful to reflect upon the vast differences in Masonic practices across the English-speaking world. Let me elucidate. Grand Lodges can be appointive or elective; Lodges may have memberships in the hundreds or thousands or a few tens, may meet from 4 to 20 times a year; the candidate may have anything from a few questions to many pages to learn; candidates may not become full Lodge members till they have completed the third degree; there may or may not be any ‘after proceedings’, which vary from a seated meal to stand up sandwiches; alcohol may be served or not—one could go on and on.

The fact that numbers are falling across the English-speaking world, and with practices being so varied, indicates that there is no formula for Masonic meetings that protects against decline—quite simply because the base causes of that decline do not lie within Freemasonry!

Universal panaceas have therefore, not surprisingly, been proved ineffective in halting or reversing the downward trend, although they may have slowed it. I also refuse to believe that universally every Grand Lodge has handled things with such poor planning and commitment that they have all failed; that is beyond the bounds of credibility. It will, therefore, be important to try and find objectives which are SMART (Specific, Measurable, Achievable, Realistic and Timed) and which gain broad acceptance (rather than imposition) among all members within particular Masonic administrative groups.

Those managing the Craft need to consider allowing appropriate experimentation, monitoring, and then permitting success to be copied. The exchange of ‘best practice’ around the world will be essential in trying to ensure that wheels (whether square, oval or round) are not reinvented endlessly—and in this

the Internet can offer a powerful tool in enabling and facilitating the necessary exchanges.

Maybe Grand Lodges (and individual Masons too, for we all share some degree of responsibility) have to stop treating the symptoms and look rather more deeply at ourselves. We need to 'reinvent or rediscover' the values we have held for centuries, so that we can share them among ourselves and make them known outside the Craft.

We must all consider with great care what is important to each of us as individual Freemasons; is it *content* or *form*. *Content* is the moral and spiritual lessons contained in our ritual, and their practical application by all of us in our everyday lives. By *form* I mean: that to be a 'real' Freemason one must wear a black tie; that the absence of a full stop in a summons is a mortal sin; that the colour of a member's apron transcends being a Brother pure and simple. These thoughts and others like them are difficult questions to address, but address them we must. For only by knowing what our core values are, by knowing what it is that real Masons value, what is relevant to the new Brother, may we really start to address the issue of how we go about our own renaissance.

Are we more concerned with a renaissance above all in numbers? Do we merely value the number of memberships? Or is it the renaissance in values that will bring with it a renewal in vitality, renewal in moral values and thus, as a result, an eventual halt to the decline—by placing a high value on the qualities of humanity, morality and fraternity. It may not be mere coincidence that many of those who are actively involved in dealing with these issues and have agonised on 'what comes next' are increasingly calling for a revaluation and return to the true inner message of Freemasonry!

You might all well ask what this Lodge, the Internet Lodge 9659 (United Grand Lodge of England), is going to do to make its contribution? It is clear to me that what is *not* happening is the effective sharing of experience and best practice around the world. The wheel is being reinvented time and again. I therefore am delighted to announce the start of an invitation-only list called **renaissance-list** (details may be obtained from <jbelton@internet.lodge.org.uk> or <secretary@internet.lodge.org.uk>) for those around the world grappling with these issues, so that ideas and experience can be shared. As a Lodge we are about communication. Let us use those skills and **our** enthusiasm to enable others to hone their thoughts and ideas for the good of the Craft!

There are good and worthy younger men out there looking for a set of 'values for life'—something that Freemasonry should be able to offer—but they will only join, and stay, when the total 'Masonic package' fits their needs.

We will need Brothers of vision to lead us, and we must allow Lodges and Brethren of vision to experiment with new styles. Permitting the enthusiasm of Brethren appropriate free rein will bring with it greater success and allow us all to feel more positive about the future of the Craft.

Acknowledgements

This paper is dedicated to VWBro Alan Busfield, Past Grand Lecturer of the Grand Lodge of New Zealand. He was to my knowledge the first, in 1986, to present a detailed *numerical* analysis of the falling numbers situation. Also to acknowledge my grateful thanks to those Brethren on the Internet who have helped in the development of my thoughts, those who have delved into Lodge membership registers, and to the Provincial Grand Master for the Province of East Lancashire, RWBro James D Hemsley, and the Provincial Grand Secretary, WBro Alan Garnett, for allowing me access to the membership data for East Lancashire, together with WBro George Berry for bringing the rude data into due form so that I could analyse it.

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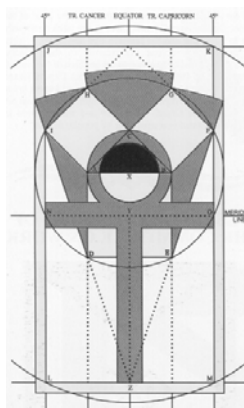
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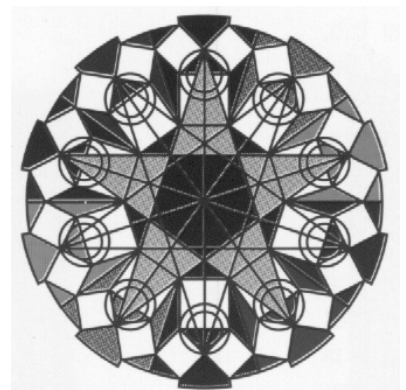
This paper may be found on the Internet Lodge website at <<http://internet.lodge.org.uk/>>



Modern Geometrical Masons

Here is a challenge for our readers. In which modern jurisdiction are these designs used, and for what?

The answers will be in the July issue of *Harashim*.



(Continued from page 1)

Mason prefer the company of his own age group in lodge? Has an even spread of ages ever been the norm in lodges? These are among the assumptions that have not been researched.

In this Issue

This issue of *Harashim* features two important and well-researched papers on the question of declining membership. One advocates some drastic changes at the Grand Lodge level. The other reveals a defect, heretofore unreported, at lodge level. These two papers deserve our serious attention, so much so that almost everything else scheduled for this issue of *Harashim* has been held over. Our readers are invited to comment on these papers, and urged to bring them to the attention of the 'movers and shakers' in their respective jurisdictions.

In the first of these papers, 'New Zealand Freemasonry in 2005', VWBro R Pottinger remarks: 'Freemasonry is ... still trying to achieve the objective that has already been realised. Getting better at yesterday's things is not the best for the future of any organisation.' He goes on to say 'However, embracing change does not mean abandoning core values and precepts. The organisation must balance the desire for continuity with the need to be creative ... The task is to find a new balance.' He points out that timing is an essential aspect of the introduction of change, considers that a visionary leader must arise in New Zealand between 2000 and 2003, or by 2005 Freemasonry will be doomed to obscurity in the community, and forecasts changes which will be essential for survival.

WBro John Belton, in his inaugural address as Master of Internet Lodge 9659 EC in March this year, presents evidence derived from his statistical research in England, Canada, USA and Australia, that it is the latest acquisitions to a lodge who tend to leave first. Specifically, he says: 'Those who do become Masons stay as members of the Craft for a very significantly shorter time than ever they did in the past—about 20–30% of the time they did half a century ago.' ***His figures indicate that the average new member will quit within 4–7 years.***

He points out (as, indeed, Bro Pottinger does, in different words) that ***'Today is not like Yesterday, and Tomorrow will not be like Today.'*** Bro Belton goes on to review sources inside and outside of Masonry, and concludes:

President's Corner

I recently received a booklet entitled *Masonic Information for Stated Meetings* from the Grand Lodge of Montana. One would be hard pressed to identify anything new in the booklet and yet it provides a timely reminder that inducing our brethren to progress in Masonic knowledge beyond the bare bones of Freemasonry which are presented in the degree ceremonies is not an easy assignment.

Take a look at the preface to the booklet and see if any of it strikes a chord.

The Mason who stops studying will never become an educated person, no matter how much knowledge he may acquire.

Every Mason needs some source through which he can associate with his fellows under circumstances that will enable him to exchange thought with them for the sake of mutual understanding and friendship.

Freemasonry seeks to improve the individual by advocating self-discipline. Self-discipline cannot be had for the mere asking, nor can it be acquired quickly. It is the product of carefully established and carefully maintained habits which, in many instances, can be acquired only by many years of painstaking effort and only after an understanding of the teachings of Freemasonry has been achieved.

Education is the way by which we try to prepare ourselves to gainfully improve. But education only results when individuals are induced to guide their thinking in compliance with established moral principles.

The value of the lessons taught in Freemasonry lies entirely in the thoughts and inspirations they stimulate in the minds of those receiving them. It is therefore



essential for the good of Freemasonry and its members that Masonic information be made available and presented in such a manner as to be impressive and understood by all listeners.

There are many of our brethren who have been attending our lodges for quite a while and yet they really have not progressed very far in Masonic knowledge. We know this because, it is sad but true, they do not know enough to be able to frame a question that would help them to rise to higher levels of knowledge and understanding.

So members of lodges of research must be encouraged to find innovative methods of conveying information about our principles, symbols and allegories. We need to go beyond the ritual itself. This is a problem for the Craft in general. It is not merely an academic matter, because the uninformed brother will not be very likely to be a successful advocate for Freemasonry. He is unlikely to introduce many new candidates.

Feel free to use the columns of *Harashim* to tell about your efforts to carry out this very important role as a

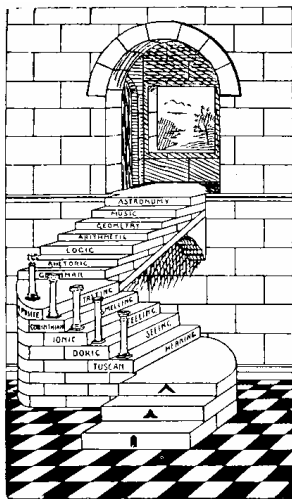
Murray Vaxley

The fact that numbers are falling across the English-speaking world, and with practices being so varied, indicates that there is no formula for Masonic meetings that protects against decline—quite simply because **the base causes of that decline do not lie within Freemasonry!**

Brethren, even if you have become jaded by the innumerable previous

writings on the subject of the decline in numbers, please read these two papers, think about them, and resolve to be part of the solution—not part of the problem.

Editor



Harashim

חרשים

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About Harashim חרשים

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

From Issue 10 (April 1999) additional copies are available to interested persons on subscription (details below). A copy of most articles, features and news items will be posted on ANZMRC's Internet website <<http://www.freeyellow.com/members6/anzmrc/index.html>> within a few weeks of publication.

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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, 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 regalia) would be useful. *Contributors who require material to be returned should include a stamped, self-addressed envelope.*

Subscription

Australian residents: 1 year (4 issues) \$7, 3 years (12 issues) \$18;
New Zealand residents: 1 year \$12, 3 years \$30;
Elsewhere: 1 year \$14, 3 years \$36.
Postage is included in the subscription.

MASONRY ON THE MOVE

Two new Grand Lodges have been erected, which are likely to receive prompt general recognition. In Africa, the Grand Lodge of Mali has been founded by lodges originally warranted by the *Grande Loge Nationale Française* (GLNF), and, in Europe, the Grand Lodge of Estonia has been created from lodges chartered from Finland.

Nineteen Grand Lodges were represented at the consecration ceremony of the Grand Lodge of Estonia, at which MWBro Ilkka Runokangas, Grand Master of the Grand Lodge of Finland, officiated on 18 May, in the presence of several hundred brethren. There are four lodges in this jurisdiction, two in the capital, Tallinn, and one each in Pärnu and Tartu. [Information supplied by Bro Mika Pohjanpalo, of Finland, to Murray Yaxley.]

Formation of the United Grand Lodges of France is proceeding (see the story in Issue 9 of *Harashim*). The *Grande Loge de France* (GLdF) has approved the proposal, and the *Grande Loge Symbolique et Traditionnelle Opéra* (GL Opéra) was scheduled to vote on the proposal at about the time *Harashim* went to press.

A 'missionary' lodge has been instituted by the Grand Lodge of the Russian Federation. This is Brotherly Love Lodge #10, with Russian, Turkish and Lebanese brethren, formed for the purpose of travelling east through the Asian republics of the former Soviet empire, to introduce Freemasonry where none exists. Its first meeting was held in April at Marmaris, Turkey, during a fraternal visit of the Grand Master (MWBro George Dergachev), Grand Secretary (RWBro Wladimir Djanguirian) and other Russian brethren. The lodge can be contacted by email via Bro Metin Cangör <brotherlylove10@usa.net>.

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Brotherhood

by Stewart W Miner

In the lecture of the Entered Apprentice Degree the candidate is reminded of the tenets of Freemasons—Brotherly Love, Relief, and Truth. Tonight I want to focus on the first of these tenets—that is, on the concept of Brotherly Love, and to do so within its Masonic context.

By the exercise of Brotherly Love, we are taught to regard the whole human species as one common family—the high, the low, the rich and poor who, as the creations of one Almighty Parent and as inhabitants of the same planet, are sent into the world to aid, support, and protect each other. On this principle, we are informed, Free Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise remain at a perpetual distance.

This beautiful passage of ritual clearly establishes the platform on which we as Masons stand. It is Utopian in content, of course, and as such it provides a setting wherein one may find the opportunity to subjectively and pragmatically consider the meaning of the concept of brotherhood. Some Masons hold to the belief that brotherhood should permit and encourage diversity of opinion and thought. Others, however, no less devout in their support of the fraternity, insist that Masonry, in its purest form, is a system of rigid and well defined human relationships that should never ever be transgressed.

This diversity of view is reflected in our society in many ways. Dostoevski, the great Russian novelist, treated the issue of brotherhood in depth in his account of the Brothers Karamazov, three blood brothers who reacted quite independently and quite differently in the aftermath of a family tragedy. Were the Karamazov brothers different from other brothers in this regard? Apparently not, for if we look at the life and times of many actual brothers of note, it would appear that individuality usually prevails over uniformity. That this is so is suggested by what we know of the life and times of the brothers Carnegie, Dorsey, Everley, Grimm, Gershwin, Warner, Wright, Dimaggio, and a host of others. A certain amount of subjective individuality thus appears to be the norm.

If this be so it is essential that we strive to constructively channel our efforts to

useful ends, being always mindful of our obligation to insure that in our zeal to obtain our personal goals in the name of brotherhood, we do not create barriers that may separate us from others.

Unfortunately excesses, born out of man's preoccupation with self, have throughout the course of history led to attacks on the concept of the Brotherhood of Man. "The worst sin toward our fellow creatures," George Bernard Shaw once wisely observed, "is not to hate them, but to disregard them; that's the essence of inhumanity." Billy Graham, in turn, observed that "the world has become a neighborhood, without becoming a brotherhood." These are serious criticisms of the world society that we share.

Without question we live in a world that is selfish and indifferent, and one wonders why this is so. Why do we have wars and the threats of war in so many places today? Why are there so many millions of people wandering the face of the earth, sick in mind, body, and spirit, seemingly without hope for a better tomorrow? Why is there a lack of brotherhood amongst those who believe themselves to be the children of God?

There are a number of plausible answers that might be advanced, and to that end I should like to refer to specific lessons pertaining to brotherhood as recorded in my copy of the Great Light of Masonry. The first of these lessons suggests that anger can and often does impair brotherhood. Oh how prone we are, when things are going wrong, to attempt to place blame on others. In such circumstances almost any scapegoat will do.

Think, if you will, about Cain and Abel, perhaps the first blood brothers to be born on earth. These brothers, the sons of Adam and Eve, lived normal lives through childhood, and during their formative years they developed, as did you and I their personal likes and dislikes. Cain, we are told, became a tiller of the soil and Abel, the keeper of sheep.

Ostensibly they got along well together. Further, we have no evidence that even as adults, they did not relate properly to one another until that fateful day when Cain's offering was rejected and Abel's was accepted. Cain was angry and

disappointed, and in his sorrow and bitterness, he lost his temper, in consequence of which he slew his brother.

This did not solve his problem, of course, for it made it impossible for him to continue his relationship to his God—and that was the root of his problem. In fact, his murderous act only further complicated his life, and in answer to the Divine query, "Where is your brother?" he responded, "I do not know; am I my brother's keeper?" Of course he was, even though he chose not to be. Let our consideration of the relationship of Cain and Abel induce us to resolve that anger shall never be permitted to disrupt the brotherhood we are striving to establish. May God help us to prevent our disagreements from becoming disagreeable.

These thoughts lead me to a second observation, to wit: that brotherhood can be impaired by fixations on greed. Oh, how often we worship the possession of things. And in the mad scramble to accumulate and to possess, solely for the satisfaction that is found in possession, many friendships are shattered.

Think, if you will, of the brothers Esau and Jacob, twin sons of Isaac and Rebecca. Esau was a hunter, a lover of the outdoors, a respectful adherent of the freedom that is found on the frontier. His brother, on the other hand, was a man of the plain, a sedentary type, one who preferred the comfort of village life.

Jacob was also shrewd, and on finding his brother on one occasion in a state of hunger, took advantage of him by exchanging a bowl of pottage for Esau's birthright. But this was not the end of the matter for on the deathbed of Isaac, the father, Jacob also cheated Esau out of his father's blessing.

It is obvious that Jacob was less than a brother to Esau, and Esau, in turn, learned to hate Jacob. Let this account of the relationship of Esau and Jacob induce us to resolve that greed, in any form, will not be permitted to disrupt the brotherhood we are trying to create. Let us never forget that we are, in fact, the stewards and not the owners of the wealth we have in our possession.

No less an impediment to brotherhood than anger and greed, is envy, on which

brotherhood can also flounder. How many men and how many nations have suffered because of envy and jealousy? The number must be enormous. The story that illustrates this as well as any other concerns the relationship of Joseph to his brothers. Joseph, you will recall, was the youngest son in a large family, a dreamer, a visionary, and his father's favorite. He knew he was destined for greatness, and so did his envious brothers.

Envy, of course, got the better of Joseph's siblings and they sought and found the opportunity to do ill to their brother Joseph. They contemplated murder. They threw Joseph into a pit after robbing him of his possessions, and they sold him, their own brother, into slavery. Their envy was overpowering. Let our consideration of these acts cause us to resolve that envy shall never be permitted to disrupt the brotherhood we are seeking to create.

In my view one of the most interesting stories pertaining to the establishment of brotherhood is the account of the controversy that arose between Solomon and Adonijah in their separate quests for power. This controversy suggests that brotherhood can also be impaired by unbridled ambition. Both of these men had pretensions to the throne of David, and both of them had friends in and out of David's court.

The winning ingredient, it seems, was Bathsheba, the mother of Solomon. She had more influence with David than did Haggith, the mother of Adonijah. Further, she was assisted by a very clever prophet, Nathan. Together they convinced David to anoint Solomon, who subsequently had Adonijah put to death. Let this account of the competition of two men for the throne induce us to resolve that quests for power, born out of envy, shall never be permitted to disrupt the brotherhood we seek to build. Our duty is to respect and not envy the preferment of our brothers.

The Great Light further reminds us that brotherhood may be impaired by act of perceived injustice, a fact that is underscored in the account of the prodigal son. You all know that story. The youngest son in the family requested and obtained his inheritance early, and then set out in the world to make his fortune. But like many youngsters, temptation and inexperience got in his way. He stumbled; he fell; and he sank to the lowest depths of society. It was only after he had suffered the indignities of homelessness that he came to his senses. He went back to the place of his birth and begged forgiveness.

His reception was mixed. He was welcomed by his father with open arms. But his return was resented by his brothers,

President's Corner

Masonic research usually has us in an introspective frame of mind. I invite you to spend a few moments looking at the interface between the Craft and the world at large.

I am prompted to make this suggestion after an interstate visit which was essentially family orientated but which enabled me to take time out for reflection and refreshment as well as some enjoyable Masonic fellowship. This is an exciting time to be involved in Freemasonry. Masonic charitable activities are contributing much to our communities and are widely appreciated by a wide range of people, from medical researchers to needy young people. There are unprecedented opportunities for international contacts between Freemasons. The proliferation of Masonic websites enables non-members to learn a great deal about Freemasonry. New Grand Lodges have been established in West Africa and in Eastern Europe, whilst others are expected in the Baltic and in Western Asia.

Together with these opportunities to advance an understanding of Freemasonry, there are challenges. The brethren whose knowledge of the Craft is the most extensive, through their research, hopefully, will be prepared to assist and advise the brethren who are involved in Grand Lodge administration. In an ideal situation they will be able to work together and anticipate the difficulties and prevent crises from happening.

The men who are now knocking at the lodge doors with 'an inquiring mind and a seeking soul' have more diverse cultural and religious backgrounds, more liberal and more internationally focussed education, than most of our current members. We are all aware that whilst society continually changes, its institutions change reluctantly and in a



'stop-start' fashion. We need to consider whether or not we should modify our presentation and our packaging of the Craft. If not, then why not? If so, then how?

Before you make up your minds, give some thought to the following topics:

- the advantages of differing meeting formats, such as that of dining lodges;
- dress of candidates;
- dress of members for ordinary meetings;
- travelling warrants, enabling Masonic meetings to be conducted in outlying areas on an occasional basis;
- clarification of policy when requests for using a 'new' VSL occur; and
- recognition of Prince Hall and Brazilian lodges that have been separated for historical reasons which no longer serve any good purpose.

These are the kinds of topics which we have to discuss. To evade these issues will not do any good for Freemasonry.

Murray Vaxley

who thought that having squandered his inheritance, he had come back to share in theirs. This, they reasoned, unjust. Nevertheless the father remained firm, stating to his eldest son, "Thou art ever with me, and all that I have is thine; rejoice for this thy brother was dead and is alive again; he was lost and now is found."

Let the story of the prodigal son induce us to resolve that in our zest for justice, we shall not let our self interests disrupt our quest of brotherhood. Forgiveness is a divine attribute born out of love.

Although my remarks thus far have been based on occurrences recorded in the

(Continued on page 5)

Masonry in Kuwait

by Micheal Breedlove & Antonio Bell

Introduction & Endnotes by Tony Pope

There are no lodges in Kuwait, but there is a Masonic Study Club, which has been formed by US military personnel, who meet every Saturday evening on base from 7.30 to 10 pm. Current membership is drawn from seven Prince Hall jurisdictions,¹ but mainstream Masons are also welcome, and some have participated. The instigator was Technical Sergeant Micheal Breedlove, USAF, a member of ANZMRC's Associate, the Phylaxis Society, when he was posted to Kuwait from Lakenheath, England, in March this year.

Membership is keen and the imaginative program organised by Bro Breedlove, as coordinator, is greeted with enthusiasm, but there is no chance that the group might seek a charter for a lodge—and not even a guarantee that the study group will survive—because of the quick turnover of membership, owing to the fact that personnel are posted to Kuwait for only a few months. But while they are there, these brethren are keeping their Masonry alive and making their daily advancement in Masonic knowledge.

Micheal Breedlove tells the story:

Greetings, Bro Tony.

I hope this finds you and yours in good health and spirits. Sorry it took so long to send this article, I tried to give some of the other brothers an opportunity to write something. Here goes our attempt to impress the Aussies.

AHMED AL JABER, PRINCE HALL MASONIC STUDY CLUB

Firstly, let us acknowledge what an honor it is to have an article on our study club published in your journal. From the inception of the Ahmed Al Jaber, Prince Hall Masonic Study Club, the main focus was to allow brothers of the Craft regardless of jurisdiction and status to come together for fellowship and the passing of Masonic light from brother to brother.

The club was raised by myself, Micheal A. Breedlove, 32°. I'm the Junior Warden of The Pride of Great Britain Lodge #76, Washington Jurisdiction, located at Lakenheath, England. I'm also a member of Karamusel Consistory #96 from the Valley of Adana, Turkey; a member of the Phylaxis Society; and a member of the Scottish Rite Research Society. The club meets every Saturday at 7:30 pm. Each session begins with open floor discussions and then there's a certain instructional subject that's covered.

Some of the subjects covered have been: meaning of 3-5-7,² Walking the Tyler's Sword,³ the story of Hiram Abif, a mock opening, origin of the MM password, and many others. One of my favorites has to be when we did the mock opening. We had brothers present from the following jurisdictions: Washington state, North and South Carolina, New Mexico, Pennsylvania, Alabama, and Mississippi. We put a different jurisdiction in each seat, the brother had to use the procedures used in his home lodge. The differences were so

vast that it took about 2 hours to open. All being Prince Hall Masons, I was astonished at what's done in the different jurisdictions. We had such differences as how the Tyler is armed to his duties at the door, others included how and when the east is observed,⁴ the sign used by MM when agreeing upon a motion. One of the nicest things learned was that in a Philadelphia lodge, when the WM is giving instruction he walks among the brethren assembled and shakes the hand of every brother present.

On another occasion we were privileged to have a PM from a mainstream lodge from Connecticut present during the session. It was wonderful to see how interested he was in Prince Hall Masonry. He jumped right in and steered a young brother on the right path as he explained the Legend of Hiram Abif. One of the greatest things about our club is that the members are always changing. You see, we're all in the US military and we're only here for 30–180 days, depending on branch of service. New and different ways are always on offer. With this come the only two ills with the club: some brothers are reluctant to come because they've been away from Masonry for a long time; and some brothers feel they're being tested on their Masonic knowledge, therefore they don't show up.

Some of the results I've seen of our club have been the revelation of a few brothers that upon their return home, they've become active in their lodge again. Also, more brothers have become interested in finding out more about Masonry as a whole and not just Prince Hall Masonry. To profile the diversity of our members we've had brothers that are Royal Arch Masons, Knights Templars, Shriners, and Scottish Rite. The study club will continue at least until 4 July 1999, which is when I depart Kuwait. I hope some brother left after me will keep it going and offer a friendly smile and a firm grip to all future brothers deployed here.

THE TIP OF THE SPEAR

From this Mason's point of view, the Masonic discussion club has taught subjects from the history of Prince Hall to the raising of a new brother. The more diverse the members, the better. My philosophy was, although the club was at a deployed location made some of the discussion easier. The knowledge was plentiful, the discussions on Masons' integrity & soul intrigued me most. This is because the more Masons I meet, the better understanding I get on this subject. You see it's not that Masons have forgotten they were made Masons in their hearts first, it's more to the fact they just don't care to uphold its tenets. The betterment of the self financially & the position one holds has become more important than the soul. This is the reason we as brothers need to enforce the integrity of our beloved fraternity and in the community. Masonic discussion need not be only about written rituals of Masonry. The need should be focused on the unwritten mysteries of Masonry. Also, what will we (the brothers of today) add to the Craft. These were just a few of the topics covered in our discussions. In this brother's opinion, not only should the things discussed in the club be talked about but, they should be practiced.

We must give thanks to Bro Tony Pope for all his inputs and research papers we used during our studies. We count him as part of our weekly meeting, as was evident by us presenting him with our certificate of participation.⁵ Because of him the level of Masonic knowledge of our brethren has been greatly enhanced.

This club was put together to advance the involvement of all brothers in the Craft during their Masonic journey. I hope it's purpose is being served. For the past and future brothers and myself, thank you for allowing us this opportunity. If ever we should meet during our travels I pray it will be as brothers.

As it is said in the Prince Hall closing "How should Masons meet? ON THE LEVEL, How should Masons act? BY THE PLUMB. How should Masons part? BY THE SQUARE."

So by the Square I say goodbye and God Bless.

Endnotes

- 1 Prince Hall Grand Lodges of Alabama, Mississippi, New Mexico, North Carolina, Pennsylvania, South Carolina, & Washington (state).
- 2 Entry on 3, 5 & 7 steps is a procedure used when a member or proved visitor is admitted to a lodge at work. In most, if not all, US jurisdictions, the altar is in the middle of the lodge, and the VSL open at a particular reading, depending on the degree. The entrant proceeds to the altar, examines the

Brotherhood

(Continued from page 3)

Old Testament, accounts of imperfect brotherhood are by no means confined to that segment of the Good Book. In fact, we can learn otherwise by casually reviewing the experiences of the Disciples in their separate ministries, as recorded in the New Testament.

In Mark 10, for example, we discover that brotherhood can be impaired by favoritism, if it is not quickly contained and suppressed. I refer to the attempts of James and John, blood brothers, to attain preference in glory by asking Christ for assurance that they would sit on his left and right. This caused dissension among the Disciples, and had it not been quickly contained, it could have impaired the ministry that was being forged.

I think that the response of Christ to this appeal is one that we might all heed, regardless of our personal spiritual persuasions. He admonished his followers that the price of position was dear. "Can you drink of the cup that I drink of," he said, before adding his opinion that "whosoever will be great shall be the servant of all." Let our understanding of the ambition of James and John induce us to resolve that our desire for status, position, and preference shall never be permitted to disrupt the brotherhood we seek. Position, after all, is something that should be earned and not inherited.

So far we have been speaking largely in negative terms, making the claim that brotherhood in the world at large has suffered because of the drives of man. This

is only natural for the world we inhabit is imperfect. But its imperfections are largely the work of man. Nevertheless, just as man can cause brotherhood to be impeded, he can—through love, forgiveness, and understanding—build to the end that we all seek. It is around that goal that we should rally,

Let me conclude by recognizing that although not all of the brotherhood of this world is to be found in our Masonic circle, there are few other places where the concept is so appreciated. It is for that reason that we in the family of Masonry should maximize our efforts on behalf of the cause. We have a good product to sell. And as the future of mankind may well depend on what we and others of like mind do, we should recognize our obligation to do good unto all, to respond to the claims that are laid upon us, and to work ceaselessly for the brotherhood of man under the fatherhood of God.

I should like to now close with a final observation. It is personal, and it been with me since the days of my youth. It is simply this. I found the bonds of brotherhood and fellowship to be strongest for me during the period of my active duty with a combat flying group in Corsica and Italy during World War II. This may seem strange to you for our presence there was to wage war. But never before, and certainly never since, have I experienced the ties that linked the men of my group at that time. We had an unquestioned unity of purpose, and in working for it, we lived together, worked together, played together, worried together, and when occasion called for it, we wept together, in sorrow and in joy. We were a team, a brotherhood, and we were invincible in our cause.

My Companions, we can, if we will, duplicate the intensity of mutual concern and regard that I once found in that bomb group in Europe. And if we will, we can—through Freemasonry and Freemasons working in and out of our Masonic bodies—give real meaning to our professed purpose. It is my prayer that you will think on these things and redouble your efforts to enhance the Craft by building brotherhood wherever you go, carefully avoiding the hindrances you will meet along the way—such things as undue anger, the lust for things, envy, ambition, imagined injustice, and favoritism.

Finally, Companions, let me implore you to look kindly on your neighbor. Even if it is a little thing, do something for those you find to be in need, something for which you get no pay, other than the privilege of doing it. Remember, you don't live in a world that is all your own. Your brothers are here too. Keep that always in mind. Every human being has a claim on your kind offices; do good unto all ever acknowledging the duty we have to live in peace, one with another, for the benefit of all. Let us insure that by working together in Freemasonry, we will really be able to unite men of every country, sect, and opinion—not only for our personal benefit, but also for the benefit of mankind, now and in all generations yet to be.

VSL to see the degree being worked, takes the required number of steps, and salutes, giving the sign and due guard of the appropriate degree. Further details may not be printed, because of prohibition in some jurisdictions.

- 3 Walking the Tyler's Sword is a procedure found in some, but not all, Prince Hall jurisdictions (mainly in those with military lodges). Its origin is unknown. It is used only in relation to a known brother who arrives late. The WM may require him to 'walk the Tyler's (or Tiler's) sword', which is then placed near the altar. As with 'Entry on 3, 5 & 7 steps', the entrant ascertains the degree being worked, takes certain steps in relation to the sword, and gives appropriate signs and due guards. He then picks up the sword, holds it to his breast, and recites certain words, which vary from one jurisdiction to another. More cannot be published.
- 4 'How and when the East is observed' refers to a procedure that arises out of the fact that most US lodges generally open directly onto the third degree, and close the lodge directly from the third. From this has evolved the practice of giving the signs of all three degrees in succession, from EA to MM in the opening, and from MM to EA in the closing. Naturally, with such a complicated procedure, variations arise between jurisdictions.
- 5 Spare my blushes! I enjoyed selecting and sending articles by email.



Above is the certificate presented by the Ahmed Al Jaber, Prince Hall Masonic Study Club. The original is in glorious technicolor, size 11" x 8½".

Templars, Scotland, and Masonry

an Internet discussion

From time to time, *Transactions* and *Proceedings* of ANZMRC members carry a paper, or a book review, which refers to Templar activity in Scotland, linking it with the origins of Freemasonry. Indeed, the 1998 Kellerman Lecture for South Australia (George Woolmer's 'The origin and development of Freemasonry—an upset thesis') relied quite strongly on establishing such a link. So the following email exchange between Bro Donald G Stephenson <donald@tighbeag.demon.co.uk>, of Scotland, and Bro Michael L Segall <MichaelSegall@compuserve.com>, of France, will be of interest to quite a few readers.

Bro Stephenson wrote:

Having met with brethren from all over Argyll and discussed the origin of Masonry in our area, they hold with this theory until something better turns up. Masonry has always been strong in this area of the country.

(1) Scotland: The Scots Guard

"The church at Kilmartin, near Loch Awe in Argyll, contains many examples of Templar graves and tomb carvings showing Templar figures; furthermore, there are many masonic graves in the churchyard."

". . . There was a strong Templar connection with this area of Scotland from the time when Hugues de Payen married Catherine de St Clair. In fact the first Templar preceptory outside the Holy Land was built on St Clair land at a site to the south of Edinburgh now known as Temple. By the beginning of the fourteenth century the Templars had many estates in Scotland and a great deal of affection and respect from the people."

The Templars reportedly provided assistance to William Wallace. ". . . There was a battle between the Scots and the English at Roslin in 1303 which was won with the support of Templar knights, led by a St Clair."

—Christopher Knight & Robert Lomas, *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*.

"Scotland . . . was at war with England at the time [1307], and the consequent chaos left little opportunity for implementing legal niceties. Thus the Papal Bulls dissolving the Order were never proclaimed in Scotland—and in Scotland, therefore, the Order was never technically dissolved."

—Baigent, Leigh & Lincoln, *The Holy Blood and the Holy Grail*.

". . . Part of the Templar fleet made the decision to head to Argyll and the Firth of Forth, where they knew Robert the Bruce was engaged in a rebellion against England. The fact that Robert the Bruce was excommunicated combined with the long St Clair family links with Rosslyn was the greatest attraction of Scotland as a sanctuary—it was one of the few places on the planet where the Pope could not get at them. Because of the war with the English the Templars also knew that as skilled warriors, they would be received with open arms."

"The Scots' greatest triumph was the Battle of Bannockburn on 6 November 1314. The battle is recorded as going strongly against Bruce's army until an intervention by a

unknown reserve force quickly turned the tide of the whole battle and ensured victory for the Scots. Stories quickly spread that these mysterious warriors had carried the Beasant (the battle flag of the Templars)."

The force was "led by the Grand Master of the Scottish Templars, Sir William St Clair."

—Christopher Knight & Robert Lomas, *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*.

"According to legend—and there is evidence to support it—the Order maintained itself as a coherent body in Scotland for another four centuries."

—Baigent, Leigh & Lincoln, *The Holy Blood and the Holy Grail*.

"At the bloody Battle of Verneuil in 1424, the Scottish contingents had acquitted themselves with particular bravery and self-sacrifice. Indeed, they were virtually annihilated, along with their commander, John Stewart . . ."

"The new French army created by Charles VII in 1445 consisted of fifteen 'compagnies d'ordonnance' of 660 men each—a total of 9000 soldiers. Of these, the Scottish Company—the 'Compagnie des Gendarmes Ecossois'. . . was explicitly accorded premier rank over all other military units and formations, and would, for example, pass first in all parades. The commanding officer of the Scottish Company was also granted the rank of 'premier Master of Camp of French Cavalry'."

"In 1474, the numbers were definitely fixed—seventy-seven men plus their commander in the King's Guard, and twenty-five men plus their commander in the King's Bodyguard. With striking consistency, officers and commanders of the Scots Guard were also made members of the Order of St Michael, a branch of which was later established in Scotland."

"The Scots Guard were, in effect, a neo-Templar institution, much more so than such purely chivalric orders as the Garter, the Star and the Golden Fleece."

"The nobles comprising the Guard were heirs to original Templar traditions. They were the means by which these traditions were returned to France and planted there, to bear fruit some two centuries later. At the same time, their contact with the houses of Guise and Lorraine exposed them in France to another corpus of 'esoteric' tradition. Some of this corpus had already found its way back to Scotland through Marie de Guis's marriage to James V, but some of it was also to be brought back by the families constituting the

Scots Guard. The resulting amalgam was to provide the true nucleus for a later order—the Freemasons [Scottish Rite Freemasonry]."

"As late as the end of the sixteenth century, no fewer than 519 sites in Scotland were listed by the Hospitallers as 'Terrae Templariae'—part, that is, of the self-contained and separately administered Templar patrimony."

—Baigent & Leigh, *The Temple and the Lodge*.

"c.1560. When the Knights-Templars were deprived of their patrimonial interest through the instrumentality of their Grand-Master Sir James Sandilands, they drew off in a body, with David Seton, Grand Prior of Scotland, at their head."

—*A History of the Family of Seton*.

(2) Jacobite Freemasonry

"The esoteric element was more prominent in the 'Red' Masonry than in the 'Blue'. But Red or Scottish Masonry can also be seen as a return to more traditional ideas of hierarchy and social order . . . But the Scottish higher degrees meant the implied rejection of at least a part of the ideal of egalitarianism. The higher grades involved the subordination of the lower, and also the ignorance on the part of the lower grades of the wisdom enjoyed by the higher."

—Peter Partner, *The Murdered Magicians*.

"To effect their pro-Stuart political aims, the Scottish lodges changed the Biblical symbolism of the third Blue Degree into political symbolism to represent the House of Stuart. Ramsey's 'higher' degrees contained additional symbolism 'revealing' why Freemasons had a duty to help the Stuarts against the throne of England. Because of this, many people viewed Scottish Freemasonry as a clever attempt to lure freemasons away from the Mother Grand Lodge system which supported the Hanoverian monarchy and turn the new converts into pro-Stuart Masons."

"The Stuarts themselves joined Ramsey's organization. James III adopted the Templar title 'Chevalier St. George'. His son, Charles Edward, was initiated into the Order of Knights Templar on September 24, 1745, the same year in which he led a major Jacobite invasion of Scotland. Two years later, on April 15, 1747, Charles Edward established a masonic 'Scottish Jacobite Chapter' in the French city of Arras."

—William Bramley, *The Gods of Eden*.

"We, Charles Edward, King of England, France, Scotland, and Ireland, and as such Substitute Grand Master of the Chapter of H.,

known by the title of Knight of the Eagle and Pelican . . ."

—Arras Lodge Charter.

During their stay in France in 1745, the "Young Pretender" Bonnie Prince Charlie and other Stuarts "had become deeply involved in the dissemination of Freemasonry. Indeed they are generally regarded as the source of the particular form of Freemasonry known as 'Scottish Rite'. 'Scottish Rite' Freemasonry introduced higher degrees than those offered by other Masonic systems at the time. It promised initiation into greater and more profound mysteries—mysteries supposedly preserved and handed down in Scotland. It established more direct connections between Freemasonry and the various activities—alchemy, Cabalism and Hermetic thought, for instance—which were regarded as 'Rosicrucian'. And it elaborated not only on the antiquity but also on the illustrious pedigree of the 'craft'."

". . . It did not, like many rites of Freemasonry, consist primarily of free-thinkers and atheists. On the contrary, it seems to have been deeply religious and magically oriented—emphasizing a sacred social and political hierarchy, a divine order, an underlying cosmic plan. And the upper grades or degrees of this Freemasonry, according to M. Chaumeil [*Le Tresor du triangle d'or*] were the lower grades or degrees of the Priore de Sion."

—Baigent, Leigh & Lincoln, *The Holy Blood and the Holy Grail*.

"In the aftermath of the 1745 rebellion, Jacobite Freemasonry as such, with its specific political orientation and allegiance to the Stuart bloodline, effectively died out. Variations of it, however, purged of political content and tempered by the moderation of the Grand Lodge of England, survived. They survived in part through the so-called 'higher' degrees' offered by such institutions as Irish Grand Lodge. Most important, however, they survived within the Strict Observance promulgated by Hund—of which the highest degree was that of 'Knight Templar'. The Strict Observance was to spread throughout Europe."

—Baigent & Leigh, *The Temple and the Lodge*.

To which, Bro Segall replied:

I'm really sorry if I shock or disappoint you, or any other Scottish Brother, but while I know that those legends have widespread credit and audience among some Scottish Masons, they are but wishful thinking in the best of cases, sensationalist fabrications in others. The subject has been discussed for years among Masonic researchers and on various Masonic fora, particularly the Masonry Forum on CompuServe. According to all reputable Masonic researchers:

- 1 There is no truth to Templar graves, Masonic graves or Templar figures at Kilmartin. There is no evidence that those *real* soldier's and civilian's graves and tombstones which do exist have anything to do with Masonry or Templarism.
- 2 There is no evidence for an organised presence of Templars in Scotland.
- 3 There is no evidence that the troops which

came, according to some chronicles, to Robert the Bruce's help at Bannockburn had anything to do with the Templars.

- 4 There is no evidence that any unidentified troops provided assistance to William Wallace, let alone Templars.
- 5 There is no evidence about Rosslyn Chapel ever having been anything else than a very pretty chapel and outstandingly well-exploited tourist attraction.

Now to the books which have more or less aided and abetted these beliefs, in addition to the tourist information distributed at Rosslyn:

Michael Baigent's writings are well-written and, while the authors' love for legend is clear, very seldom does he, or Leigh, or Lincoln ever imply that those legends may have anything to do with historical truth. He fails only in a couple of places, particularly when he mentions the fictitious "Templar Fleet". There is no record of a Templar fleet ever having existed, even less of its having headed to Argyll, or to North America at that.

The couple of books by Knight and Lomas are widely considered as commercial fiction parading as research and designed to sell, not to inform. They make the wildest assumptions in one chapter, and then treat them as proven historical truth in the next. They often mention the existence of "evidence" to support their flights of fancy, but never say what the "evidence" is. Some of their inventions are ridiculous enough to make it incredible that anyone may believe them: Finding Hiram's mummy, indeed! Finding Jubelo's mummy, the mummy of a legendary person! The Dead Sea Scrolls, Masonic rituals! Jesus having anything to do with the Dead Sea Scrolls, written more than a century before his birth! Jesus a Mason and a WM !! Jesus' head buried under Rosslyn Chapel !!

You mention William Bramley as stating: "Ramsey's 'higher' degrees contained additional symbolism 'revealing' why Freemasons had a duty to help the Stuarts against the throne of England." Trouble is, Andrew Michael Ramsay never created nor knew any higher degrees . . . These degrees were invented long after Ramsay.

To make a long story short, and while I love legends too, I personally think that they should be kept carefully separated from historical fact. The ancient and most honourable *real, documented* history of Scottish Masonry is noble, respectable and impressive enough in itself not to need the outrageous makeup and trappings of often silly stories.

And Bro Stephenson responded:

I am always open to more "Enlightenment". As I said it is only a theory in the Argyll area and a nice story, until some day somebody comes up with another theory or story. But keep in mind the St. Clairs of Rosslyn were the hereditary Grand Masters in Scotland from the 1300s to the mid-1700s; I do not have the dates to hand.

List of office bearers in Scottish Lodges

Right Worshipful Master
Immediate Past Master
Depute Master
Substitute Master
Senior Warden
Junior Warden
Secretary
Treasurer
Almoner
Director of Ceremonies
Senior Chaplain
Junior Chaplain
Senior Deacon
Junior Deacon
Architect
Jeweller
Director of Music
Bible Bearer
Sword Bearer
Organist
Piper
Bard
Marshal
Inner Guard
Tyler
President of Stewards
1st Assistant Steward
2nd Assistant Steward
3rd Assistant Steward

List supplied by Bro Donald G Stephenson,
MPS, Jeweller of Lodge St Modan #1015 SC.

PRINCE HALL

Australia and New Zealand

Wisconsin

The Grand Lodge of Tasmania has recognised the Prince Hall Grand Lodge of Wisconsin, after an exchange of correspondence in recent months. The Prince Hall Grand Lodge was scheduled to vote on recognition of Tasmania in mid-June, with the vote described as a formality. This will be the fifth Prince Hall Grand Lodge to exchange recognition with Tasmania, the others being Connecticut, California & Hawaii, Massachusetts and Washington.

At its Grand Communication on 21 June, the Prince Hall Grand Lodge of Wisconsin was also scheduled to vote to recognise the Grand Lodges of New South Wales, New Zealand, Queensland, South Australia, Victoria, and Western Australia, contingent upon those Grand Lodges recognising Wisconsin.

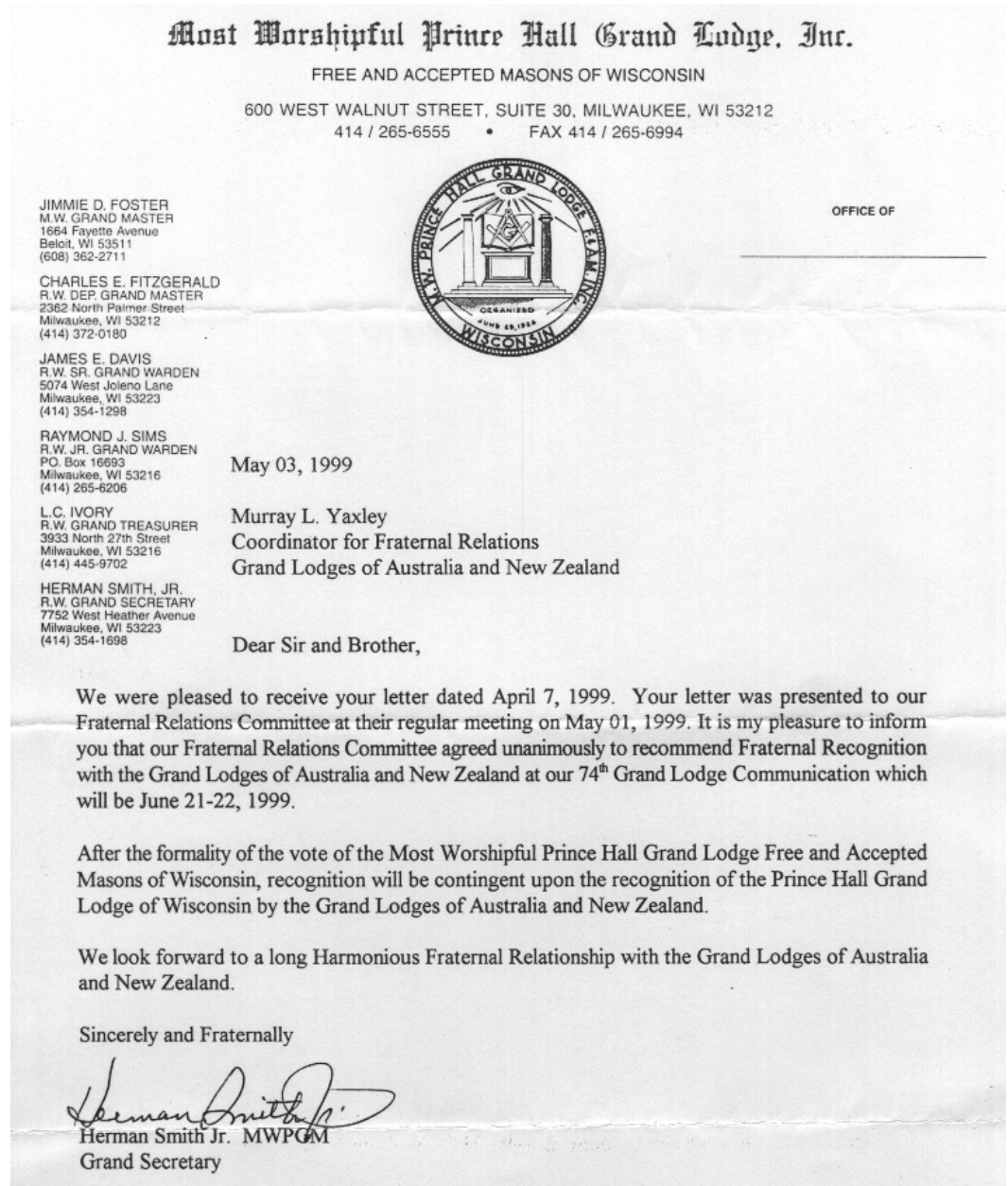
The Prince Hall Grand Lodge of Wisconsin has also exchanged recognition with the mainstream Grand Lodge of Wisconsin and the United Grand Lodge of England.

Others

The Grand Lodge of New Zealand has joined three Australian Grand Lodges (South Australia, Tasmania and Victoria) in exchanging recognition with the Prince Hall Grand Lodge of Connecticut.

Several Australian Grand Lodges have expressed willingness to recognise all the Prince Hall Grand Lodges that have been recognised by the United Grand Lodge of England (15, at last count), but some of them appear to be under the impression that the Prince Hall Grand Lodges should make the first move, regardless of the age and seniority of the respective Grand Lodges.

In reality, the protocol is that the more recently formed Grand Lodge



Letter supplied by RWBro Yaxley.

makes first application. See Murray Yaxley's 1996 Kellerman Lecture for Tasmania, 'Grand Lodge recognition and some contemporary issues', *AMRC Proceedings 1996*, page 56.

In many instances, Prince Hall Grand Lodges were formed earlier than Australian Grand Lodges, but some of them (for example, Connecticut) have shown willingness to waive protocol and approach younger Grand Lodges, in true fraternal spirit.

The fact that candidates for recognition—with the exception of Prince Hall Grand Lodges—are generally newly-formed Grand Lodges, is probably responsible for the misconception. And the willingness of some Prince Hall Grand Lodges of great age and proud history to forego their right to be approached by younger mainstream Grand Lodges encourages this error.

RECOGNITION

North America

Wisconsin

The Prince Hall Grand Lodge of Wisconsin has been actively seeking further recognition in USA as well as downunder. Its petition to the mainstream Grand Lodge of Massachusetts was granted at their June Communication.

Alabama

The first move in Alabama has been made by a private lodge in the mainstream jurisdiction, as indicated by the following email:

From: "Harris, Alex J" <aharris@ingr.com>
To: Masonic List <freemasonry-list@MASONIC.ORG>
Subject: Prince Hall Recognition in Alabama
Date: Fri, 11 Jun 1999 14:27:48 -0500

Brethren,

A resolution has been submitted to the Grand Lodge of Alabama, F&AM, designed to allow mutual recognition and visitation with the Prince Hall Grand Lodge in this state. Assuming all the i's have been dotted, and t's crossed correctly, it will come to a vote at the Grand Lodge annual communication in November of this year. A copy of the resolution can be found below my signature.

If you are a Mason in the state of Alabama that supports recognition, I urge you to discuss this with your lodge. Obviously passage will be a difficult to obtain in this jurisdiction. However, I truly believe that most Masons here feel it is the right thing to do, if not just and inevitability, but they are simply hesitant to stand up in their lodge to say as much. Please be a beacon of light for others to follow.

Fraternally,

Alex J. Harris
Solar Lodge # 914

Grand Lodge of Alabama, F&AM
Gerald D. Kelley

Grand Secretary
Grand Lodge of Alabama, F&AM

Right Worshipful Brother Kelley,

Mutual support and recognition is critical to the survival of Masonry. Knowing that fact, it has been a great pleasure to watch as Regular and Prince Hall Grand Lodges around the world have adopted resolutions of mutual recognition. Twenty-nine of fifty one jurisdictions in the United States, seven in Canada and seven national jurisdictions have done so as of the date of this letter. The United Grand Lodges of England has even granted recognition to fifteen Prince Hall Grand Lodges in the United States.

[. . .]

Please accept the attached resolution for consideration and voting at the 1999 Grand Lodge of Alabama, F&AM, Annual Communication.

Fraternally,

Alex J. Harris, Master Mason
Solar Lodge # 914

DC Yes, NC No

At the annual communication in May, the mainstream Grand Lodge of the District of Columbia authorised its Grand Master to sign an agreement for full recognition with his Prince Hall counterpart. Since

the annual communication of the Prince Hall Grand Lodge of the District of Columbia is not until December, the matter will not be finalised until the end of the year.

After a full year of vigorous
(Continued on page 12)

RESOLUTION FOR CONSIDERATION AT THE 1999 ANNUAL COMMUNICATION OF THE GRAND LODGE OF ALABAMA, F&AM

Whereas, the Grand Lodge of Alabama, F&AM, recognizes Grand Lodges sharing the common ideals, philosophy, and Ancient Landmarks of Freemasonry, and meet all the standards for recognition, including, but not limited to, (a) belief in a Supreme Being, (b) having the Three Great Lights, including a book of sacred law on Lodge altars, (c) prohibition of discussions of religion and politics in Lodges, and (d) acceptance of worthy men of all religions and races; and

Whereas, the Grand Lodge of Alabama, F&AM, recognizes that Freemasonry is based on the fatherhood of God and the brotherhood of all men, and promotes elimination of every form of bigotry, and admits to membership worthy men of all races, creeds, religions, and ethnic backgrounds; and

Whereas, Grand Lodge of Alabama, F&AM, wishes to secure formal mutual recognition between the Grand Lodge of Alabama, F&AM, and the Most Worshipful Prince Hall Grand Lodge Jurisdiction of Alabama, F&AM, that we may work together in peace and harmony to further the purposes and ideals of Freemasonry.

Be it resolved that the Grand Lodge of Alabama, F&AM, signifies its intent to accomplish the following:

(1) The Grand Lodge of Alabama, F&AM, will promote the fundamental principles of Freemasonry by doing all it can to cooperate with the Most Worshipful Prince Hall Grand Lodge Jurisdiction of Alabama, F&AM, and adopt resolutions as quickly as possible granting full fraternal recognition by each of these Grand Lodges of the other, in exactly the same form as they recognize other Grand Lodges. They will agree that there is no interest in merging the two Grand Lodges; simply recognition and fraternal cooperation between them.

(2) The Grand Lodge of Alabama, F&AM, will cooperate with the Most Worshipful Prince Hall Grand Lodge Jurisdiction of Alabama, F&AM, and do all it can to facilitate the adoption of resolutions of full fraternal recognition of each other's Grand Lodge as quickly as possible, no later than November 30 of 2000 C.E. if possible, and promote whatever changes in the Constitutions and/or Codes, of both Grand Lodges, as may be needed to implement this.

(3) The resolutions of full mutual recognition between the Grand Lodge of Alabama, F&AM, and the Most Worshipful Prince Hall Grand Lodge Jurisdiction of Alabama, F&AM, will include content allowing members of Lodges in each Grand Lodge to visit Lodges in the other Grand Lodge to the same extent, and under the same conditions, as members of Lodges in any other Grand Lodge that is recognized by them.

(4) The resolution of full mutual recognition between the Grand Lodge of Alabama, F&AM, and the Most Worshipful Prince Hall Grand Lodge Jurisdiction of Alabama, F&AM, will include content requiring the appointment of representatives who will develop appropriate continuing contacts and liaison between the Grand Lodges, organize appropriate announcements and celebrations of their mutual recognitions and fraternal relations, and plan future cooperative events and activities.

(5) The Grand Lodge of Alabama, F&AM, agrees to act in good faith to perform such other actions as may be required to promote mutual recognition of the Grand Lodge of Alabama, F&AM, and the Most Worshipful Prince Hall Grand Lodge Jurisdiction of Alabama, F&AM.

Signed,

Alex J. Harris, Master Mason
Secretary, Solar Lodge # 914 (Also Historian elect)

William Howard Pennington, Master Mason
Worshipful Master, Solar Lodge # 914

David Charles Ortgiesen, Master Mason
Senior Warden, Solar Lodge # 914 (also Worshipful Master elect)

Matthew Barton Allen, Master Mason
Solar Lodge # 914 (Senior Deacon elect)

Nick Craig Westenhofer, Master Mason
Solar Lodge # 914 (Junior Deacon elect)

NEW ZEALAND FREEMASONRY IN 2005

by R Pottinger

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APPENDIX

Extract from THE GOVERNMENT OF THE CRAFT, by VWBro R D Richmond, GLec, (20 September, 1972), *Transactions of the Research Lodge of Wellington*, November 1972.

Second: In its (Annual Communication) place have a ceremony at which the G.M. is installed and the Deputy G.M., the Grand Wardens, the Grand Chaplains, the Provincial G.M's, the two Presidents, the Grand Registrar, the Grand Treasurer and the Grand Superintendent of Works are invested. This could be held in a district . . .

Third: All other Grand Lodge Officers would then be invested at a District Ceremony at which the Provincial Grand Master would preside.

Seventh: The Boards (the author was referring to the Boards of General Purposes and Benevolence) would have four meetings each year, of which one would be the Annual General Meeting, to be held at the time of installation of the G.M., when the Annual Balance Sheet and Accounts and the Annual Report would be presented and any constitutional changes dealt with.

Eighth: In each year prior to the four meetings, have in each District a meeting of Masters and possibly Wardens, at which the Provincial G.M would preside . . . At these meetings the Masters would represent and speak for their respective lodges and at the Board of GP meeting the Prov GMs would represent and speak for their Districts.

'My suggestions are by no means perfect—they are by no means a complete answer—but I would hope that they provoke some thought and discussion.

Note: The italics inserted in the above extract are mine. They were added to clarify the material, as it is taken out of the context of a complex document. In fairness to MWBro Richmond, the reader should know that at the time of his writing the paper, some 439 lodges were entitled to attend Annual Communication. In addition, the Board of General Purposes comprised in excess of fifty persons, compared with thirty-five later and currently twenty-two members. This explains his criticism at that time, that the Craft organisational structure was too unwieldy.

Comments by VWBro F I Argue, PGLec:

Welcome to Christchurch, VWBro Pottinger. At the bottom of page 6 you say "By the year 2005 the majority of the surviving Lodges will be positioned in the upper socio-economic levels, their members will be found in commerce, management, in business, in law, in finance, in education and related areas." This is one thing that has been worrying me for the last four or five years. There have been straws in the wind by every recent Government we have had in power in New Zealand, indicating that perhaps the generation behind us, if they have not provided for their old age, will be destitute.

The thing that worries me most is that perhaps in fifteen or twenty years time our membership will suffer by virtue of the fact that people will have so little discretionary spending that they will not be able to afford to be members of Lodges, Bowling Clubs, Golf Clubs or anything else. They will be hard pressed to even feed themselves. That is one thing that really worries me and although I could say a few other things about your paper, I will leave it at that and see what others have to say.

WBro F Goodman, PM:

I think this paper is brilliant and I think the whole paper comes back to the first paragraph and I congratulate you very much, and I think I will read this four or five times. I think it is a brilliant paper.

VWBro G R Beach, DC:

The *New Zealand Freemason* is something that has concerned me since I was on the G. L. Board when Laurie Enting was dealing with it. The *Freemason* has now come out in a glorious coloured edition. But when you look at it, we have only eighteen thousand members and possibly twenty thousand copies are issued. It was expected that advertising to be derived for that magazine was at about \$2000 a page. I would venture to say that I know of another magazine at about the same price which would not be more expensive per page and it has a circulation of about three hundred thousand. That is one decision that was wrong.

Another item is that the postage to every member is a great idea, but that is costing approximately \$65,000 a year. My suggestion, and I have sent this to Wellington, is that they cut out the five issues and have one issue of the *New Zealand Freemason* each year with perhaps three times the content it has now. Just one issue and they could send it to everybody. That would cut the cost greatly.

Also if you look at the *New Zealand Freemason*, I might be wrong in my figures but I think that this magazine has only about ten percent of Freemasonry content in it. In it is a lot of material that has no real interest to anyone, so I think that this will help to cut the cost a lot. I do not know if reverting to ordinary paper will help cut the cost but one issue would

be a solution.

WBro A L Gray, Secretary:

You say here "The critical test is to suggest to members that they voluntarily subscribe to the magazine at a price that equates to its delivered cost to members." I don't think that I would be prepared to pay ten cents for half of the magazines that I have in my filing cabinet at home now, because they are not really worth it. If they had more items of interest referring mainly to Freemasonry it would be to our advantage. How many times do you see items and articles that have no reference to Freemasonry whatsoever and really of no interest to ninety percent of our members? Thank you for this paper.

RWBro K S Fome, PDepGM:

I wish to commend you for presenting this paper. It has obviously been well thought out and no doubt it illustrates clearly what we can all see is happening around us. I know that one or two things here made mention of about Lodges becoming leaner and must be prepared to pay higher costs. But if we are only to have members who are, shall we say, more educationally equipped and who are going to be prepared to pay these costs, they will only pay if what they receive is going to be worth while.

It seems to me that there are a lot of ways that Masonry has gone off the rails. We ask our newly made members "What is Masonry?" and we tell them "It is a peculiar system of morality, veiled in allegory and illustrated by symbols." These points are practically never brought out in Lodges. We talk about publicity to the world at large and we talk about what we are giving by our donations to worthwhile causes, but the basic principles of "What is Freemasonry?" we do not discuss. We had mention in the paper, about the magazine and the quality of the articles. We do not have articles about Masonry itself, "What is Masonry?" and detailing these things and the things that have to be addressed.

Another thing that has to be addressed is the management. Canterbury had for a long long time our own Provincial Grand Lodge. We had our own election here and were largely autonomous. But this has been taken away and we have been absorbed into a national institution where we have our Grand Master, not selected by the Brethren, but by a select few and also by the very system perpetuating itself. Somehow we have to have a free election of all these important offices and I believe that if all Grand Lodge Officers, after we vacate our office, became just Past Masters again, then we have some chance of a new regime starting to establish itself. Your paper has much to commend it, and unless something along these lines takes place, we are heading for disaster.

WBro A J Polaschek, SD:

There were three things that rather impressed

me. First of all was the sound of the messenger being shot, in particular with regard to the *New Zealand Freemason*. I have not heard such a concentrated volley of shots for a long time.

It has been my privilege to lecture to a number of groups outside of Freemasonry and while many of the men's groups are going down, it is most noticeable that Probus for instance, is increasing by leaps and bounds. Within Probus, a professional and businessmen's association, are all the people that we want in Freemasonry, and indeed a number of Freemasons are members of it. That I believe, illustrates completely your statement that this is the group that we should be aiming for. Thank you.

WBro C D Bates, St Augustine-Civic Lodge #4:

Just a small point I would like to make. First of all, if we can find this leader that you speak of, who could lead us into the future within the next year or so, we may get a head start. Perhaps we should be looking for someone who can go into the higher ranks of Masonry and do that job very, very well in the next few years. The other thing that I would like to be a bit more controversial about is, I believe that you should not be talking about the year two thousand. I believe that you should be talking about twenty hundred. We do not talk about one thousand and sixty-six as being the time of the Norman Conquest, we talk of ten sixty- six. Why shouldn't we not talk of twenty-o-five, we do say nineteen-o-five. Just a thought.

VWBro Pottinger, in reply:

I will deal with the comments in the order they were received. The first comment referred to the upper socio-economic level and what is really going to happen. I regret that the best of the forecasts show that the kind of societies that we live in today, the poor get poorer and the rich get richer and the gap between the "haves" and the "have nots" widens. But those who "have" are greatly enlarged in number from, say, ten years ago, and so you are going to have a pool of unfortunates at the foot of the ladder, that economically you have to deal with, and I think that this is one of the things that government do not accept yet. There is a liability on all of us to take care of those who are not able to take care of themselves. The few at the foot will always be there. But the great majority will always be in the socio-economic upper levels. These are the people that I believe will be able to afford those sort of fees. And when you see some of the fees being paid for contract programmers, for example, I would not have minded that sort of money when I was working.

I agree with you that there is a difficulty coming and how we resolve it, I do not know. Certainly, to expect everyone to pay for his own superannuation is not going to have a successful outcome, I can assure you. But I still agree believe, as someone said earlier, that Probus is a very good example of people in the upper socio-economic group who like this kind of thing and who can find results in there that they seek. Customers, we must remember, are very important to us.

The *New Zealand Freemason* has a difficulty, the reader base is so old that it does not really attract a great deal of advertisers in

the first case, and secondly, [I happen to have been involved briefly, before I saw the light and very quickly retired from the field] I saw just exactly what one could expect to get from the *New Zealand Freemason* and it is nothing like they are charging or wish to charge. It is quite clear that they have not got and will never have the ability to raise revenue out of advertising of any significant amount. Their circulation, as you pointed out, is low and the quality of the interior not exactly the best.

It was suggested that the question of the postage should be looked at. I have no comment on that other than to say that one of the reasons that the postage was taken from the Development Fund was because the *New Zealand Freemason* was being distributed to Lodge Secretaries, many whom would just put it on the table at the Lodge meetings and if you didn't go to Lodge meetings, then you did not see the *New Zealand Freemason*. In other words it was wasted, and true circulation numbers were about thirty percent less than the number printed. Other secretaries were very good and they would include it with the Notices. It was to try and overcome this problem that they put the postage on. The merits of that have to be reconsidered in view of the price.

Then there is the question of the number of issues. The quality of the paper is so high [it is an art paper] that it is like trying to read with a mirror reflecting in your eyes. At times it is very difficult. I think the quality of the paper is unnecessarily high, and if you look carefully at the print, there is another very interesting trick they have done. Instead of packing the type, they have expanded it by half a space, even half a line, and as a consequence the total amount of information in it is largely reduced, and is spread over a large number of pages. If you pack the type, you could halve the number of pages for a starter. I think you are quite right frankly, the number of issues could be cut severely. That was postulated but somewhere got lost. I should remind you that the reduction in issues to some degree can be offset by the number of local newsletters that are already around. For example, I can only speak for the Wellington area and we have a very good newsletter there and it takes care of the needs of Freemasons in that area. So then I get back to the number of issues and I can not help but agree that they need to be cut.

The next one was quite a curly one. I think you are quite right, we do not talk enough about our business, nor do we, I think, rationally debate it and you don't see this in the *Freemason*. You see things, as I said, that are a little bit irrelevant to Freemasonry.

I would like to see a debate on what are the core issues that we ought to carry forward to "twenty-o-five". I talk of core issues, but what are they? And here is something for debate for you people and if you really want it to be a curly one, throw in the core issue of perhaps women should join in our assemblies in the year "twenty-o-five" and see where that gets you.

I will duck the issue of management of the business. I do not think I would care to, or be competent to, comment on it. But free elections certainly have a number of advantages.

Then there is the question of the Probus

Clubs and I think that is a good example of what I had in mind. One of the ways in which I saw these Daylight Lodges operating is much the way that Probus does. I think you can gather in people who have the time and money to enjoy themselves.

Last but not least, the question of the leader. I do not know where you are going to get him. I think the system does not make it easy to find a leader who wants to stick his neck out.

As for two thousand, I am ambivalent, twenty hundred, either. I'm like Paddy with the rent, I am easy about it.

Worshipful Master, you know traditions are hard to overcome, particularly when people do not reflect in their traditions, their present problems and their dilemmas together. People become locked into patterns of behaviour, systems and procedures. You know finding reasons to say "no" is easier than finding reasons to say "yes" particularly if in a conservative organisation you are a poor risk-taker. What we are obviously needing is some credible way forward amidst this conflict and conservatism. Organisations that have been slow to respond to environmental change consequently face a crisis. They have to learn that the conventional organisation learning systems take too long to work their way through the structures and simply create the cynicism that breeds resistance to change. Change can be painful, but the only thing more painful than change is to maintain the status quo. However, change is not about eliminating politics. It is about finding principles which allow politics and conflicting views to be handled constructively and harnessed for change. Part of the solution lies with consensus. By consensus, I mean consensus of agreement that the policies successful in the past will not continue to be so in the future.

Worshipful Master, I must confess to having a secret agenda. Setting aside the opening sections which dealt with the facts of the Organisation, in some instances I pushed the boundaries of the future to the limits of credibility. I did so with the objective of stimulating the Brethren to think about the future and what we can do with its problems. I sought to generate debate and find alternative views. Having the right diagnosis is of no value if we do nothing about it. I think I have achieved my secret goal and I thank those of you who have contributed their thinking about the future and how we might better control it. You know, at the end of the day, rational debate must be superior to continued apathy. Thank-you, Brethren, for the invitation to be here and it has been a privilege and I have enjoyed it.

This article was derived from a scanned, emailed copy, from the Wellington Transactions.

RECOGNITION

DC Yes, NC No

(Continued from page 9)

campaigning in North Carolina by Grand Master Tom Gregory, during which he braved considerable unpleasantness, in April the Grand Lodge of North Carolina voted 80–20 against his motion to amend the constitution, regarding the doctrine of exclusive territorial jurisdiction. This would have prepared the way for recognition of the Prince Hall Grand Lodge of North Carolina.

A second motion, to authorise the Master of a lodge to seat a visitor in the lodge despite objection from one or more members of the lodge, if the Master believed the objection to be based solely on race, was also defeated by a large majority. Defeat of this motion allows the situation to continue whereby any member of a lodge may cause a visitor from a *recognised* jurisdiction to be excluded, whatever the reason.

However, a counter-motion, to remove funding from the official Grand Lodge publication, the *North Carolina Mason*, was soundly defeated. The *North Carolina Mason* had resolutely supported MW Tom Gregory throughout his campaign.

Before the close of the annual meeting, a notice of motion was filed for the question of exclusive territorial jurisdiction to be raised again at next year's meeting. The incoming Grand Master made no reference to recognition.

Bro Gregory is taking time off, to be with his family.

One step further

The mainstream and PHA Grand Lodges of Washington exchanged recognition in 1991, and in 1997 agreed that their brethren could perform ritual in each others' lodges, provided it was the ritual of the host jurisdiction. Now they have gone one step further, and agreed that a lodge of one jurisdiction may confer a degree on a member of the other jurisdiction, at the request of that member's lodge. They have even gone so far as to waive the usual requirement of courtesy degrees, that application be made through the respective Grand Secretaries.

Bro Carl Johnson <cjohnson@nciam.com> has provided the full text of this historic agreement (below).

Twenty-eight mainstream US Grand Lodges now recognise one or more Prince Hall Grand Lodges. They are listed on the Internet at the Masonic Leadership Center website at <<http://freemasonry.org/mlc/pha/htm>>.

Bro Byron Hams is a Past Master and Secretary of Prince Hall Lodge #1, Missouri, and a Fellow of ANZMRC's Associate, the Phylaxis Society.

Can Masonry make a comeback?

by Byron E Hams, FPS

As Masonry has been with the world in the past, in the present, it will also be with the world in the future.

As truth and light always find a way to make it through the dark, so will Masonry find a way to make it through the dark times.

So the two questions that need to be asked are: Will Masonry come through the dark times with new principles that are different from the ones of old? Or will the principles of old come through the dark times with a new name?

As the issue of numbers becomes more important, the issue of quality becomes less important.

As the desire for a title becomes more important, the issue of becoming a better person becomes less important.

As we worry more about how many lodge meetings a brother attends, we worry less about what a brother is doing to improve himself and his community.

When every Brother can ask himself what came you here to do, and truthfully answer himself, 'I CAME TO LEARN TO SUBDUE MY PASSIONS AND IMPROVE MYSELF IN MASONRY', then, and only then, will Masonry make a comeback.

But if that does not happen in Masonry, then it will happen in some other organization where men can ask themselves what came you here to do, and truthfully answers themselves, 'I CAME TO LEARN TO SUBDUE MY PASSIONS AND IMPROVE MYSELF', and that will be where you will find True Masonry under a new name.

So it is up to us to determine which of the above will come to pass in the future.

Most Worshipful Grand Lodges
Free and Accepted Masons of Washington,
Prince Hall Grand Lodge of Washington and Jurisdiction

Memo of Understanding

In cheerful consequence of the mutual recognition of The Most Worshipful Grand Lodge of Free and Accepted Masons of Washington and The Most Worshipful Prince Hall Grand Lodge of Washington and Jurisdiction, beginning in 1991 and amplified in 1997, now, therefore, in order to provide constituent Lodges with guidance regarding the conferral of the three degrees of Ancient Craft Masonry by courtesy, do ordain the following.

Any Lodge chartered by the MW Grand Lodge of F&AM of Washington may confer one or more degrees by courtesy for any Lodge chartered by MW Prince Hall Grand Lodge of Washington and Jurisdiction. Any Lodge chartered by the MW Prince Hall Grand Lodge of Washington and Jurisdiction may confer one or more degrees by courtesy for any Lodge chartered by the MW Grand Lodge of F&AM of Washington.

A Lodge may request courtesy work by letter directly from the Secretary of one Lodge to the Secretary of another Lodge, without first going through the office of their respective Grand Secretary.

The Work of any Degree will represent the Standard Work of the Jurisdiction conferring the Degree.

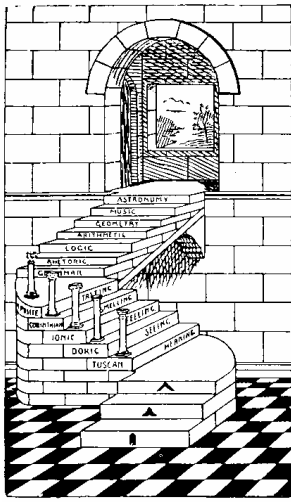
Any Candidate who receives a degree in a chartered Lodge of either Grand Jurisdiction will be listed as a member of the Lodge that received his petition and balloted favorably thereon.

Signed this eighth day of March, A.D. 1999, A.L. 5999.

Fraternally,

Carl B. Smith
Grand Master

William B. Rheubottom
Grand Master



Harashim

חרשים

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

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About Harashim חרשים

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

From Issue 10 (April 1999) additional copies are available to interested persons on subscription (details below). A copy of most articles, features and news items will be posted on ANZMRC's Internet website <<http://www.freeyellow.com/members6/anzmrc/index.html>> within a few weeks of publication.

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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, 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 regalia) would be useful. **Contributors who require material to be returned should include a stamped, self-addressed envelope.**

Subscription

Australian residents: 1 year (4 issues) \$7, 3 years (12 issues) \$18;
New Zealand residents: 1 year \$12, 3 years \$30;
Elsewhere: 1 year \$14, 3 years \$36.
Postage is included in the subscription.

SENEGAL SUSPENDS NIGER LODGES

by Murray Yaxley

WEST AFRICA is one of the more volatile regions of the world. I have personal experience of both Nigeria and Sierra Leone, but my problems in the 1970s pale into insignificance beside those experienced by the Grand Lodge of Senegal in the last few months. This Grand Lodge has lodges in Congo, Chad, Cameroun, Central Africa, and two in Niger: Lodge Guinguiraye #19 and Lodge Rana #32.

On 9 April of this year, Bro General Ibrahim Mainassara Bare, President of the Republic of Niger since January 1996, was assassinated at the Niamey airport, just after inspecting a guard of honour. His driver and bodyguard attempted to evacuate him, but this was not possible under machine gun fire. The Presidential Guard abandoned the body on the tarmac and proceeded to the Presidential Office where its members denied access to all comers.

A few hours after these events, the Prime Minister, a member of Lodge Guinguiraye #19, went on national radio and described the affair as an unhappy accident. Rather than mount an investigation, the Prime Minister proceeded to form a so-called 'Government of National Unity' and secured his own position as Prime Minister, with increased powers. Another lodge member, the former Foreign Minister, was also involved in what was clearly a *coup d'état*. No one has been brought to justice for the assassination of the President.

The Grand Lodge of Senegal conducted an investigation and was very upset to find that the President's wife and family had not received any assistance from the lodge. It also found other irregularities in the conduct of both lodges. Thus, the Prime Minister and the former Foreign Minister, now Director of Cabinet, have been excluded from Freemasonry and the activities of the two lodges in Niger have been suspended.

It is hoped that the Grand Lodge of Senegal will be able to lift the suspension sometime in the future. Unfortunately, for West Africa, *c'est la vie*.

THE MALAISE OF MASONRY

by Arthur Hartley

Analysis of the decline

There have been many commendable attempts to understand the present climactic decline in the Masonic organisation but few of these have been able to bring forth any cogent suggestion that appears likely to achieve a reversal of this condition. Analyses have, after commendable industry, brought forth schema that tell us what we already suspect, but very few point out satisfying remedies. It is not enough to point to the effect of occupational involvement, of the reluctance to leave homes unprotected from the deprecations of intruders, or the loss of the appeal of social commitment to the modern man. If we are to produce any lasting change, it is the structure and the philosophical foundations of the craft that should be examined.

Weaknesses in the structure

Sixty-nine years of involvement since my Initiation in Menzies Doric Lodge, together with membership of no less than seven different Lodges, three of which I was Master, might justify my criticism which is given in the hope that an excellent Institution like the Masonic Craft shall not lose the influence that it used to hold.

Those weaknesses that I have observed over seven decades, during which the membership of Freemasonry in Western Australia has fallen by over sixty per cent, might justify some penetrating criticism. These weaknesses, as I see them, appear due to:

- 1) too much emphasis upon 'stability';
- 2) the too stringent hierarchical order of the Craft;
- 3) the emphasis upon arbitrary authority;
- 4) the inflexibility of government; and
- 5) the lack of any real philosophical basis of the institution.

Too much stability

The Master on the occasion of his Installation must undertake that he considers 'it is not within the power of any man or body of men to make innovation in the structure of Freemasonry'. This has resulted in so conservative an attitude throughout the institution as to prevent any real adaptation to the needs of men in a society that is basically far different since the time of Anderson and Desaguliers. Such a restriction upon adaptation must affect the attitude of young men entering Freemasonry; it can be no surprise that those whose education has been much

more extensive than in the past centuries find it difficult to reconcile.

Faults in the structure

The too stringent and restrictive hierarchical structure of the Craft renders it difficult for young and capable men to reach any position of authority until they are too old to accomplish much in the way of reform, even if they still considered it permissible. Now and again some person high in social stature might be appointed to a position from which he might aspire to a Grand Mastership, but there is no guarantee that he will find the means to make any fundamental alterations in the highly centralised government of Masonic affairs. The myth of a 'Prince and Ruler in the Craft' becomes, to the Installed Master, about as convincing as that of the influence played in government by the Prince of Wales of Great Britain and its Dominions, in the course of the nineteenth century.

The effects of arbitrary authority

The operations of the Craft, to very small details in the actual running of a Lodge, are governed by the monolithic authority of the central governing body. And even that body feels the overarching authority in Australia of decisions made by the Mother Supreme Authority. Despite the myth of democratic direction, members of lodges are nurtured on a diet of submission to authority, that sometimes the most trivial of decisions are sent up for ratification and permission to enact.

There is a great need for some devolution of authority to districts, particularly in those States of Australia covering huge land areas. In Western Australia there are Scottish District Grand Lodges having responsibility for the supervision of about fifteen lodges. There can be no justification for Grand Lodges to hold authority over three to four hundred Lodges.

Absence of philosophical basis

Commendable as is the emphasis given by Freemasons throughout the world to 'charity', yet to the mind of the educated young Freemason 'charity' is not enough. A social organisation that expects to last over the centuries needs some background of theory to justify its existence. We have no institution similar to other authorities that seek to govern human conduct or support the authority that we hope to maintain in matters of human behaviour. It

is so evident to the Initiate that the sacerdotal authority, claimed by some moral institutions, has been replaced by a secular authority. This was ultimately the real significance of the Reformation upon which movement the structure of Freemasonry had its origins but which has been altered and modified in the course of the past three centuries.

Moral authority is far too important in the modern world to be under the influence of authorities that claim revelation. The sacerdotal emphasis that is still evident in the ritual practices of Freemasonry is often unacceptable to the thinking of men who have been nurtured in an atmosphere of scientific and secular humanism. Freemasonry acknowledges its responsibility for the promotion of secular guidance in matters of ethics and human behaviour, but does little to understand the origins of authority in this area. This failure could become very evident to the well educated young men that we hope to retain in the Craft.

The lack of flexibility

An inflexible organisational structure cannot withstand the force and effect of social change. Basic principles need constant examination if any human organisation is not to suffer ossification and relapse into nonentity. It has been a tenet of Craft Masonry that 'Geometry is the basis of our Order'. This might appear that the elements of Geometry of the mathematician Euclid continue to act as a guide to modern thinking and behaviour. However, since the work of Euclid in collecting his theorems and problems centuries before the present era, there have been many changes and many new systems of geometry.

If such is the true basis of the Craft, other than symbolically, then the inflexibility of the Art is understandable. Soon after the period of the Reformation there was climactic change in men's conception subsequent upon the work of such men as Galileo, Newton, Leibnitz, and Kepler, with which the theoretical basis of Freemasonry has not kept pace. The geometry of Euclid is concerned with objects at rest. The study of ballistics, upon which the success of British gunnery so much depended, had its basis in the study of the motion of projectiles through space. The failure to understand this fundamental change in human thinking in so important

an area is reflected in the present condition of the Craft.

Conclusion

Change, and adaptation to change, have been the basis of progressive thinking over the past three centuries, in such essential subjects as science, economics, political science and morality. Unless Freemasonry learns quickly to accommodate the changes that are constantly occurring, it will then suffer the fate that has, in the past, overcome many otherwise worthy social institutions.

RECOGNITION NEWS

THE UNITED GRAND LODGE OF ENGLAND is contemplating withdrawal of recognition from the National Grand Lodge of Greece, on the recommendation of the Board of General Purposes. England withdrew recognition from the old and well respected Grand Lodge of Greece in 1993 and recognised the breakaway National Grand Lodge. Now, having decided that both Grand Lodges are regular, the withdrawal of recognition is designed to coerce both Grand Lodges to agree to share the territory, so that England can recognise both.

North American and Australasian Grand Lodges don't have this problem, since they maintained recognition of the original Grand Lodge of Greece.

AT THE JUNE QUARTERLY COMMUNICATION, the United Grand Lodge of England extended recognition to three more Grand Lodges of Prince Hall Affiliation: Kansas, Rhode Island—and the Republic of Liberia.

Neither in the notice paper nor subsequently has England given any indication that lodges are meeting openly in Liberia. Freemasonry was banned in that country in 1980, and many senior grand officers were murdered. The ban was lifted in 1985, and two years later the senior survivor, DGM Philip J L Brumskine, was installed as Grand Master in a ceremony conducted by the Prince Hall Grand Lodge of Louisiana, in Louisiana.

Some 13 lodges are listed under the Grand Lodge of Liberia, but without

President's Corner

As we proceed with our own research and deal with the obstacles, one by one, I wonder if we give enough thought to what legacy our lodges are leaving for future researchers.

I will explain why I have had occasion to think about this matter. In Tasmania we established the Masonic Centenary Medical Research Foundation in 1985. After accumulating a reasonable capital fund, we began to support medical research projects in 1990, when we celebrated our Grand Lodge centenary.

Recently we were notified of a very generous bequest that had been made in favour of the Foundation by the widow of one of our brethren. The Freemasons' Homes of Southern Tasmania will benefit to the same extent. So what do we know about the brother concerned.

The personal card held in Grand Lodge office gives the dates of initiation (1921), passing and raising and nothing else, not even his date of birth. The lodge to which our brother belonged closed down in the 1980s. The couple did not have any children.

It took a lot of digging to determine that our brother had served his lodge as organist for a long time and he had been honoured for that service. He received a 50-year jewel in 1971. We still have a way to go before we will be satisfied that we can do justice to this couple's



memory when we actually receive the bequest. More than a quarter of a million dollars to Masonic charities must not go unnoticed.

I believe that we should make sure that each lodge should have its own Historian to record the life and times of the lodge and its members, information that does not find its way into lodge minutes. People matter. It is reported that Winston Churchill once said, 'There is no such thing as history, there is only biography.' Who would dare to contradict him?

So, Brethren, as researchers let us do our bit to make it a little easier for those who follow us.

Murray Vaxley

addresses or meeting details. The Grand Master lives and works in New York. He has been contacted via an intermediary, but so far *Harashim* has been unable to obtain any details of Freemasonry in Liberia.

ALSO IN JUNE, the mainstream Grand Lodge of Montana authorised its Grand Master to enter into an agreement of mutual recognition with the Prince Hall Grand Lodge of Oregon, which used to have a lodge in Montana.

IN THE JULY ISSUE of *Harashim* we reported the resounding defeat in April of GM Tom Gregory's valiant attempt to pave the way for recognition of the Prince Hall Grand Lodge of North Carolina. Now we have a report from PGM Gregory, via Nelson King in Canada, of an event where both Grand Lodges of North Carolina

participated:

Yesterday, Saturday, August 28, 1999, Iredell County celebrated the 100th anniversary of the old courthouse, now registered as a historic site. As Masons laid the cornerstone for this building 100 years ago, our County invited the Masons, both Prince Hall and AF&AM to take a prominent role in the celebration. After lunch and entertainment at our Masonic Temple on Front Street, Masons assembled at the town clock on the square, where the Lodge met in 1899. Both Grand Masters, Grand Lodge Officers, Past Grand Masters, and Masons of both Grand Lodges from across the state marched together through downtown Statesville, led by the local high school marching band playing patriotic music. An estimated 175 Masons dressed in

(Continued on page 8)

WHITHER ARE WE TRAVELLING?

by Dwight L Smith (1970)

Looking at the overall picture of American Masonry candidly and thoughtfully, it seems to me the greatest single need of our Craft today is a membership with a better understanding of what our Fraternity is and especially of what it is not.

Few indeed are the Master Masons who know what Freemasonry really is; even more rare is the species with a comprehension of what Freemasonry is not. Seniority and rank seem to have little relationship to our ignorance. The number of Masters, Past Masters and Grand Masters who are hazy as to what our Craft is all about is appalling.

What has happened?

Well, we seem to assume that Freemasonry, is a fly-by-night fad of the mid-Twentieth Century; something to be tossed hither and yon by every wind that blows. In the restless, superficial age in which we live, we are impatient unless our organized bodies have slogans, and carry banners, and make official pronouncements on about every subject under the sun, however trivial. We want them to follow the conventional pattern; to maintain lobbies, to publish aims and objectives, conduct drives and campaigns, strive to get into the headlines and on the airwaves, write checks to everything that sounds benevolent and has a board of directors, and, in general, to have a finger in every pie.

Freemasonry does none of these.

Strange, is it not, that our ancient Craft should have gained for itself such a preeminent position of honor and prestige when it does almost nothing in the conventional manner!

Then what is this Freemasonry to which I urge our Brethren to return? What are its aims and objectives? What does it do?

Perhaps the last place we would expect to find an answer would be in the First Book of Kings, and even then the answer will come as something of a disappointment, for it is all so different from the ways to which we have become accustomed.

Elijah was languishing in his cave on Mount Horeb in the conviction that of all God's children only he had remained faithful to his trust. By divine command,

Elijah went forth and stood upon the mountain, and the prophet tells us what happened:

And behold, the Lord passed by, and a great and strong wind rent the mountains brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

What does that mean to us this day? It means that Freemasonry erects its Temples within the hearts of men. Even though we may not understand what we are saying, we sound forth our purpose in trumpet tones when, in our own Declaration of Principles, we proclaim: 'Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community.'

And we tell the candidate for the degrees of Masonry the same thing in words striking in their simplicity. 'The design of the Masonic Institution,' we say to him, 'is to make its votaries wiser, better, and consequently, happier.' Not a word about mass action, nor pressure groups, nor resolutions on matters of state policy. No 'pro' this nor 'anti' that. No sales talk for any pet scheme. No great undertakings to cure the ills of the world by making everyone over to fit a pattern of our own design. No running about like chickens with their heads off in search of a do-good project with which to gain favorable notice. No restless biting of the nails to compete with a service club or a civic league. No endless 'busyness' which loses sight of the objective.

The message of Freemasonry?

Just this: that the Lord is not to be found in the wind, nor in the earthquake, nor in the fire, but in the still, small voice!

The purpose of Freemasonry?

Its purpose is the same as it has been since the day when the stones for King Solomon's Temple were hewn, squared and numbered in the quarries where they were raised. It is to take an individual-just one man at a time, mind you, and as good a man as possible-and try to make a better

man out of him. That is all. How desperately the world needs just that! And if that technique is outmoded, then the experience of two thousand years is all wrong; the Parable of the Mustard Seed is horse-and-buggy philosophy; the Leaven in the Loaf is a cruel hoax.

The mere fact that men do not comprehend its purpose does not mean that Freemasonry has no purpose, nor that its purpose is outmoded. It only means that the stones are not being well hewn and squared in the quarries where they are raised..

Freemasonry has not been tried in the balance and found wanting; it has been found difficult and not tried.

More than anything else today, the world yearns for that same kind of gentle, healing influence at work in the hearts of men. The Masonic Institution, which sometimes is looked upon with scorn because it does not operate in the conventional manner, is prepared to bear witness to the fact that the conventional way of our age leaves much to be desired, and to stand upon its own majestic affirmation that the way to change human systems is to change human lives.

The wise and venerable Dean Roscoe Pound has seen more of life than most of us, and views history with greater philosophical calm, perhaps, than any of us. Here is his message to his Brethren of the Craft: 'Freemasonry has more to offer the Twentieth Century than the Twentieth Century has to offer Freemasonry.'

STOP

IN OUR NEXT ISSUE:

**The sham exposure in
The Post Boy,
December 1723,**

by Yasha Beresiner

OF FREEMASONS, ODD FELLOWS AND PASSENGER PIGEONS

by Ted H Hendon

Around the middle of the nineteenth century the Passenger Pigeon population was estimated to have been as many as nine billion in the United States alone. This prolific bird had multiplied to the point that even the most ardent bird lover would have to admit that it had become a problem. During their migrations they are said to have blackened the sky not unlike an eclipse of the sun. The noted ornithologist, John James Audubon, once observed a single flock which he estimated to contain more than a billion birds. Other ornithologists agree his estimate was probably accurate.

Yet, due to an over-zealous effort to reduce their numbers, the last known Passenger Pigeon died at the Cincinnati zoo on September 1, 1914. Although their value to the world is unknown and open to speculation, to me it's sad to think of a species which inhabited the earth for eons, perhaps since before the Great Flood, being totally annihilated, never to pass this way again.

So what, you ask, does this have to do with Freemasonry? Or Odd Fellowship? Maybe nothing, directly. But it does illustrate that large numbers not only do not guarantee survival, in some instances they may actually have the opposite effect.

The Independent Order of Odd Fellows, like Freemasonry, was introduced into the United States from England. The first American Odd Fellows Lodge was formed in Baltimore, Maryland on April 26, 1819, by five Odd Fellows who had received their degrees in England. From that meager and, by Masonic standards, late beginning, their numbers increased rapidly such that within less than a hundred years, they outnumbered Masons in the United States. In Georgia, during the first two decades of this century, their numbers approximated that of the Masonic Fraternity. Yet, from their peak around World War I their membership has decreased in Georgia by nearly ninety-eight percent! Why? And, like the story of the Passenger Pigeons, what does that have to do with Freemasonry?

Although I can only speculate as to the cause of their decline, there are some

valuable lessons in it for us if we will but take heed.

Let's review some important similarities as well as differences between the Odd Fellows and Freemasonry. The Independent Order of Odd Fellows, as they are more properly known, is a benevolent and charitable fraternity of men who believe in the Fatherhood of God and the Brotherhood of man. They believe it is their fundamental duty, as Odd Fellows, 'to visit the sick relieve the distressed, bury the dead, and educate the orphan.' Certainly these are laudable ideals and sound a lot like what we, as Masons, might proclaim as our ideals. Further, the Odd Fellows require that their candidates profess a belief in a Supreme Being and that the Holy Bible be open upon the altar when the Lodge is at labor. Candidates for the degrees must petition, be investigated, receive a favorable ballot, and pass through several degrees. The ritual is based upon Biblical teachings. In former times the candidates were required to learn and stand examination on a catechism after each degree. They even have appendant bodies, including a ladies organization, a youth organization for boys and one for girls.

I could cite many more parallels with Masonry but the foregoing should give the reader some idea as to the type of organization the Independent Order of Odd Fellows is (or was). In my opinion, it rivals Masonry as to its high ideals and moral teachings. It was a great Fraternity and it had a beneficial effect upon the membership and upon the world in general. Due to its serious decline in membership, however, much of its effectiveness has been lost. Yet its high ideals remain. So, where did things go wrong? And is Freemasonry destined for the same fate? Brethren, the answer to the last question is, it's up to us!

As I stated earlier, the cause of the rapid decline in Odd Fellow membership is open to speculation. It is not my purpose to fully explore the possible cause or causes for the decline, but I will speculate to the extent that it may have been for the same or similar reasons that Freemasonry is in a decline at the present time, a significant

element of which could be attributed to the too rapid growth in membership some thirty to forty years ago. The Independent Order of Odd Fellows experienced phenomenal growth during the nineteenth century. A more important lesson for us, I believe, can be learned from their experience by taking note of what did not prevent their decline. Let's enumerate a few differences between the Odd Fellows and Masonry which, at first glance, might appear to give the Odd Fellows the advantage.

- First, the Odd Fellows may solicit members. You can be sure they exercised this privilege during their period of decline. This has been advocated by many Masonic 'leaders' as a possible solution to the decline in Masonic membership. Some Grand jurisdictions have adopted such a policy. The subject has generated much discussion in numerous other Grand Jurisdictions, including Georgia. To my knowledge, no Grand Jurisdiction has experienced a turnaround in their declining membership by adopting a policy of solicitation! It certainly did not save the Odd Fellows, nor has it proven to be a cure for Masonry's 'illness.' Still, there are those who think there are millions out there just waiting to be asked.
- The Odd Fellows have kept the cost of fees and dues very low. On this point I feel sure their thinking coincided exactly with that of many of today's Masons. I know one Odd Fellows Lodge which charges ten dollars for the first degree and five dollars each for the others. That Lodge has less than twenty members. It seems only natural that raising the cost of membership would reduce the number of candidates, doesn't it? Brethren, it didn't save the Odd Fellows and it won't save us. In actual practice, the opposite may be true.
- We've all heard the argument that the younger men of today are unwilling to devote the time needed to learn the

(Continued on page 6)

OF FREEMASONS, ODD FELLOW AND PASSENGER PIGEONS

(Continued from page 5)

catechism. Some Grand Lodges have eliminated the requirement of learning and standing examination on the catechism. This opens up the possibility of degree festivals whereby these 'busy young men' can get all three degrees in a few hours and never have to come back. They need never devote any more time to Masonry and we get their dues, maybe. The Odd Fellows have a catechism and their Grand Lodge encourages its use but it is not enforced and is seldom used. Many of their Lodges are unable to confer the degrees, so they often have degree festivals (whenever they have a candidate). While I have heard this suggested as a solution to Masonry's membership 'problem,' it has not produced the desired result in those Grand jurisdictions which have eliminated the requirement, nor did it save the Odd Fellows. Another idea which may sound good until you think it through.

- Another 'remedy' for our losses which has been implemented in several Grand jurisdictions and has been strongly advocated in others, including Georgia, is the elimination of the requirement for a unanimous ballot for election to membership. While there have no doubt been abuses of the ballot box, those abuses were seldom committed by men worthy of the title of Mason. To lower our standards, and that's what is being advocated, would only lead to more un-Masonic acts. Anyway, no Grand jurisdiction has yet reversed the downward trend in membership by eliminating the requirement of a unanimous ballot. Nor did it save the Odd Fellows!
- For several years the Odd Fellows have entered a float in the Rose Bowl Parade on New Years Day. Next January 1st, the Grand Lodge of California plans to enter a Masonic float in that parade. A few years ago I watched that parade and heard a commentator describe the Odd Fellows float as the 'Old Fellows float'. Either there was a typing error in his script or he thought there was. Obviously, the desired publicity was not realized. It doesn't appear to have helped the Odd Fellows, and it's not likely to help Freemasonry.

Brethren, while no offense to those who

have advocated the changes enumerated here is intended, I feel that for the sake of the Craft the failure of these changes must be publicized. It is understandable that many are searching for a solution to our declining membership 'problem' and that the above ideas would emerge. Undoubtedly the brethren of the Independent Order of Odd Fellows went through the same reasoning and came up with the same 'solutions' as many of our Masonic leaders are doing today. Unfortunately, we are looking only at the surface; trying to eliminate the symptoms rather than curing the problem. While many feel that the situation is desperate, we must still reject those ideas which have proven to be ineffective at best and damaging to the Fraternity at worst. Brethren, if we travel the same path the Independent Order of Odd Fellows traveled, it will lead us to the same destination.

In spite of these negative remarks, the situation is not hopeless, even for the Odd Fellows. With perhaps 500-600 Odd Fellows in Georgia, their membership is less than just one of several of our larger Lodges. But, their Georgia membership alone is more than a hundred times that of Maryland on April 26, 1819. If they remember what they did right at that time, and start doing it again, they can avoid the fate of the Passenger Pigeon. Freemasonry, too, can avoid that fate or, even better, it can avoid reaching the depth to which Odd Fellowship has descended. We must recall the principles which we embraced many years ago and follow them. We have entirely too many members who do not have Masonry in their hearts; too many who lied when they answered the first question asked them upon their first entrance into an Entered Apprentice Lodge; too many who were not properly prepared to be a Mason, and still aren't; in short, too many. Can we rid ourselves of this blight? Or must we continue to feed it more of the same and then try to counter our mistakes with more mistakes? Are we willing to pay the price for survival? Or, are we going to continue down the same path that has led the Odd Fellows to near extinction?

My brothers, the choice is ours.

The Initiated Tramp

Sheriff: From whence came you?

Tramp: From a town in New York, called Jerusalem.

Sheriff: What is your business here?

Tramp: To learn to subdue my appetite and sponge my living from the public.

Sheriff: You are a regular tramp, I presume?

Tramp: I am so taken and accepted wherever I go.

Sheriff: How may I recognize you as such?

Tramp: By the size of my feet and by my carnivorous appearance.

Sheriff: How do you know yourself to be a tramp?

Tramp: I am seeking grub, being often denied, but ready to try again.

Sheriff: How did you gain admission to this town?

Tramp: By a good many long tramps.

Sheriff: How were you received?

Tramp: On the end of a policeman's billy applied to my head.

Sheriff: How did the cop dispose of you?

Tramp: He took me around to the S, E, and W, where we found the city marshall, judge, and jailer, and many questions were asked of me.

Sheriff: What did the judge say to you?

Tramp: He advised me to walk in regular, upright steps and give up tramping.

Sheriff: Will you be off or from?

Tramp: I'd be off d— quick if you let go of my collar.

Sheriff: Which way were you traveling?

Tramp: East.

Sheriff: Of what are you in pursuit?

More on the decline of membership...

Still on the subject of numbers, a brother from Washington made this contribution to one of the emailing Lists.

Why is it we read nothing about recruiting members in the last 300 years of Freemasonry? Do we find it in Anderson's *Constitutions*, Mackey's *Encyclopedia*, etc? No!. In fact we find just the opposite. Maybe we should think seriously about this. Only in the last 25 years or so has recruitment become an issue. Attempts to do away with the memory work, give the degrees in one day, publish the prior oral work, advertise, become more 'visible', tell others about our 'good work,' and so on.

Could it be there is a difference between the health of our Good Order and its size? Is bigger better? Oh, yes, there are financial obligations that must be addressed, such as Masonic Homes, and how to steward the closing of certain lodges, but what about the essence of Freemasonry?

The above, once taken for granted, now represents a very small minority viewpoint. Because it was taken for granted it was lost. But it represents a bigger loss!

Freemasonry endures. It endures because it speaks to 'something' very deep in a man. It endures because its symbolical language can not be corrupted by 'modern' interpretations. There are very serious reasons why a man should NEVER be induced to join Freemasonry. So many have been induced that now the field is filled with tares. If a man is enticed to join before he seeks, asks and knocks from his own free will and accord, then he can not find what there is to find in the ark of Freemasonry. What is more, those who have enticed his entrance have stolen this possibility from him and it may never be recovered. This is a sin that is difficult to rectify.

Do you want to increase the attraction of Freemasonry for other men? There is only one way to do this. It has been done before and will be done again. It is not easy, nor is it quick. It takes a certain amount of work and effort in time to create a masterpiece. It is even harder today, since everyone calls themselves a Master Mason and almost no one is.

I must quietly take the symbols within myself. I need study a little, but only a little, so that I have some idea of what others have said about these. This is useful, even though I must always remember it is incomplete and that the *meaning* of a symbol can *never* be captured in the signs (words) of philosophical language. I must hold these symbols before me every day, all day, and work the world and myself through these symbols. I can't do it all at once. But I can take one symbol each day to keep in front of me. The others will arise after a little work. I must strike the vanities of my own self-righteousness from my personality. I must face the possibility that I do not understand what I know, and think privately about what this means. I must try to remember to *feel* the presence of the All-Seeing-Eye which does *not* judge me, but simply looks. The presence of this observation, without more, begins a change. If I *enter* Freemasonry in this way, I may be greeted by an instrument of torture to my flesh-based mind, my mind based on the senses, the mind built from what I perceive others think of me, the mind from which vanity and pride arises and steals even the small good work I might have done. But (sigh!) I do not remember to do this. I agree that this would be useful when I am reminded of it. How can I remember?

Others have thought about this. Our elder brothers were not less intelligent than we 'moderns.' We are puny! But we are masters of talk.

It is time to seek the almond and not the shell.

From a recent edition of the San Diego Sunday Union Tribune this interview of General Charles C Krulak, US Marine Corps.

Q: *It's obvious that there are problems in the American military, at least in the Navy, Air Force and Army. Retention and recruiting are down, there are morale problems, uncertainty about missions, cultural stresses and the strain of repeated overseas deployments. The marine Corps seems to have done better than the other services in warding off these difficulties. If that is true, what are the Marines doing differently?*

A: The first thing we've done differently is recognize who Generation X and Generation Next really are. Tom Brokaw's book describes that 'Greatest Generation', the World War II generation. What we've found out is that, in reality, we believe we have found the next 'greatest generation.' What's been wrong all along is that we as a nation, the American people and certainly we in the military, have not been giving these kids what they want. What they want is very simple: They want to be challenged, big time. They want to do something of value, and they really want that value to be in terms of respect from their peers and respect from their seniors. They believe in accountability and responsibility but don't believe we believe in it. So, if you give them a hole in the fence, they are thought it in a heartbeat.

Q: *How does that realization shape the Marines' approach?*

A: What we decided to do is, if that was what they want, instead of softening up we increased our standards, we tightened up. The Department of Defense recruiting standard for high school graduates was 90 percent. We said the Marines will accept nothing less than 95 percent. We test our kids for drugs three times before they even get to the recruit depot. If they have any kind of tattoo that is racist in nature, this is gang related, they don't become a Marine. We took off television any kind of recruiting advertisement that said anything about 'we're going to five your \$50,000 for a college education or we're going to teach you a skill.' Our advertising is very simple. It says: 'If you want to be challenged physically, mentally and morally, join the Marine Corps. You will be changed and the change will be forever.'

Q: *But how do you convince these skeptical young people?*

A: We put our money where our mouth is. We made book camp tougher. We give them a challenge, we give them leadership opportunity, we give them everything that they are seeking. And the reality is tomorrow will make 48 straight months in which we've met or exceeded our recruiting mission in both quality and quantity. The DOD said 90 percent high-school graduates. I said 95 percent. We are averaging just a little under 97 percent high school graduates. Retention, I was briefed today, we are almost three-quarters of the way through the fiscal year and we are over 95 percent of our retention goal. We have people standing in line.

The Brother from California who posted this interview to an emailing List commented:

All I can really say is AMEN! And that applies to Masonry as well. I can't adequately express the disappointment I felt when I found out that, 'by being a man, freeborn, and coming under the tongue of good report' actually meant, 'by being a man, under the age of 50, and possessing a pulse'.

The following originated in USA, but requires only small adjustments to apply to Australian conditions. It is from Bro Dan Weatherington <danw@simflex.com>, PM of Wilson Lodge #712, North Carolina.

Today I received a letter and it made me think. Oh, the letter itself was nothing special. You probably received one too. It was the standard 'We Want Your Money' letter from one of the Masonic organizations. You receive them all the time. No, it wasn't the letter itself that made me think, it was Nelson's post about Masonic Renewal, combined with the letter.

Why do we blame the outside world for our so-called decline? What could they possibly do to produce an enemy of Freemasonry greater than ourselves? This particular letter was a brilliant example of why membership in our fraternity is declining. The letter was asking for my money and it came from a branch of the fraternity that I haven't been involved with in years. And this, my brothers, is why we are in a decline.

This letter asked me for my money. It didn't ask me where I had been, or why I was no longer involved. It didn't care if I had been sick or if I was out of work, all it wanted was my money. Oh, I'm well aware that this was just form #17683 that was sent to every member of the organization in the western world. It wasn't designed to care about me. It was designed to get my money. Caring about me was someone else's problem . . . and maybe here is Masonry's problem.

Unfortunately, the group I got the letter from is no different than any other area of Freemasonry or the appendant bodies. Every one of them goes through yards and yards of talk about brotherly love and concern for the individual. This group did too. But where is it? Not one of them has ever asked me why I was no longer involved. No one has ever been interested enough to ask if something was wrong or even where I'd been. Oh, they had time to send me a form letter asking for my money. But they didn't have time to care about me. But is the basis of Masonry form letters and automation? If someone said 'we're going to give you the three degrees and then forget about you', would you have joined? Would you have paid your initiation fees in order to receive a dozen or so letters a year begging for money? No, you joined—we all joined—to be where someone cares. We joined for the brother-to-brother attitude. We joined to be a part of something personal. No one joined to be account #791123. We joined for the mouth-to-ear and the things that Masonry is supposed to encompass.

We say 'we're so devoted to our brothers'. But are we? There are parts of Masonry you're not involved in. Have they sent you a letter asking why? Has anyone written asking you what's wrong? No? But I'll bet they've written you asking for your money!

Even AT&T has sent me letters saying they miss me. On occasion, they even send a check. MCI calls day and night saying they want me back. And every month or two Sprint sends me a video and a letter telling me how much they appreciate me. Yes, I know they're in it for the money and couldn't care less if I live or die, but what do some of the largest corporations the world has ever seen know that we are so hesitant to admit?

Right now you may be mad. To you, Masonry may not have degenerated into the impersonal, assembly line, beast I describe. Good! Get mad! But in all sincerity it hasn't degenerated into that beast for me either, but let's think beyond you and me. Let's think about the guy who every year pays his dues and wonders why. Let's think about the guy to whom Masonry today is little more than a handful of impersonal letters asking for money. They are there. You know it. I know it. Maybe it's time we make a few phone calls. Maybe we need to buy some notecards and a few stamps. Maybe we can't single-handedly turn Masonry around, but if AT&T, MCI and Sprint can take the time and effort to take care of business, maybe we should think about doing it too!

RECOGNITION NEWS

(Continued from page 3)

their best arrived at the Courthouse, where both Grand Masters made appropriate remarks and the copper box deposited in the cornerstone was opened. Many Masonic artifacts were among the items in the box. A display case has been constructed for these items, and they will be on permanent display inside the building.

It was a great day for Freemasonry in North Carolina. Coverage was provided by the local cable television company, WBTV in Charlotte, and local newspapers. It was all very positive. Hundreds of local citizens including state and county leaders were present for the event.

The opening ceremony was dedicated to David Sherrill Keller, Grand Historian of the Grand Lodge of AF&AM of North Carolina at the time of his death early this year. David was an original member of the County planning committee, Secretary and Past Master of Statesville Lodge #27, and a very active community leader. I think he would have been very pleased with the way things went yesterday—it was a fine day here in Statesville.

We have news, also, from the group of Masons in Alabama, reported in the July issue to be working towards recognition in that state.

Bro Alex J Harris advised:

On Saturday the 31st of July, 1999, there will be an open forum discussion about recognition of Prince Hall Masonry. All Master Masons under the jurisdiction of the Grand Lodge of Alabama, F&AM are welcome to attend. All points of view will be welcomed. The only rules for the discussion are Robert's Rules of Order.

The forum will be held at Solar Lodge #914 in Huntsville, Alabama, and will begin at 10:00 am. It must be stressed that Solar Lodge is NOT sponsoring this event. The lodge has simply allowed it to take place in their dining hall.

Bro Harris subsequently reported the result of the meeting:

The meeting did take place and we ate a bunch of donuts and drank way too much coffee. Once that important stuff was done, we settled in to discuss what we came there for. The turnout was relatively low but brethren did come from many lodges and will report back to them. Surprising even to me was how many people there were in favor of recognition. We also heard stories about lodges in small towns where many brethren are supporting recognition.

There were those in attendance who do not support recognition, but they were in a minority. However, all opinions were voiced and responded to. The majority of reasons given for not recognizing Prince Hall revolved around the clandestine label and MM oaths. Those were discussed thoroughly and it was explained, and I feel proven, that the Prince Hall Masons are not clandestine but simply not recognized. That makes the MM oath issue irrelevant.

All in all it was a positive day and while I still can't gauge how many brethren in this state support recognition, I was thrilled to see, and hear, that apparently there are many who do and are stating as much.

Two hours later we got back to coffee, donuts and cigarettes.

Next year in Alabama?



The Internet contains an inexhaustible supply of news and views, facts and fictions, around the world. A big disadvantage for a researcher is that often the original source is not credited; this presents dangers of breach of copyright, and of misinformation, deliberate or accidental. Nevertheless, it is too vast a source of material to be ignored, and this column will bring items from that treasure-house for readers who do not have the opportunity to search the web for themselves.

Our first item is clearly taken from a British newspaper, but which was not stated by <CygneRex@aol.com>

Women recruits shake up Freemasons

by Sarah Toyne and Tom Robbins

For years they have been regarded with suspicion as a group of ageing businessmen in aprons and rolled-up trousers, conducting odd secret ceremonies in darkened halls. The image of Freemasonry, however, is being radically reinvigorated by the thousands of women swelling its ranks.

There are at least 14,000 female Freemasons in Britain, with about 1,000 women being initiated each year. While the number of male Freemasons is falling rapidly, membership of women's lodges has become so popular that waiting lists have sprung up.

Many of the new female members are professionals, who are finding Freemasonry can provide an escape from the pressures of their careers and lend balance to their lives. "For me personally it's very spiritually uplifting. The meetings are an oasis away from the stresses and pressures of my professional life," said Zuzanka Penn, a partner with an accountancy firm in Sittingbourne and a member of Lodge Invicta in Kent. "I'm a committed and practising Christian, actively involved in my local church, and I find that the masonry complements that very well."

Others say that whereas male masonry is often seen as little more than a backslapping club, female masonry is more about self-development and a caring support network.

"The male order is much more of a

dining club for businessmen," said Myra Roberts, a driving instructor from Elstead, Surrey, and a member of the Maa Kheru lodge, part of the International Federation of Co-Freemasonry. "This is not about helping each other along the promotion scale at work, or gaining social influence. It is turned around the other way—it is self-improvement from the inside."

Membership of the male masons has fallen by 60,000 during the past two decades; with few young men signing up, total membership is about 340,000 nationwide. The picture is very different for women, however. "We are seeing lots of young people joining and are getting a good group of professional women," said Dr Monica Boggia-Black, a senior member of the Order of Women Freemasons. "It does not appeal to every sort of person, but if you like ritual and pageantry, history and learning, then it is for you."

The first women-only lodge opened in Britain in 1908 and early members included Annie Besant, the social reformer, and Emmeline Pankhurst, the suffragette. There are now two women-only orders of Freemasons in Britain, as well as one order of Co-Freemasons whose membership is mixed. The largest is the Order of Women Freemasons, with 12,000 members and more than 500 lodges. Demand for places is such that some orders need to buy new premises; a church in Ramsgate is being purchased to be converted into a masonic temple.

When the men's movement began in 1717, women were so vigorously excluded that part of the initiation ceremony involved the mason baring his breast to prove his masculinity. As an act of defiance, female Freemasons mirror the male ceremony and open their blouses on initiation.

Lodges typically meet eight times a year to perform the same elaborate rituals as the men, based in part on the Old Testament. The women wear full evening dress, covered in ceremonial cloaks, aprons and sometimes hoods. Equally important to many, however, are the fundraising and social activities. Each ritual meeting is followed by a formal dinner.

Despite its complex mysticism, the movement has been at pains to throw off some of its secrecy. Sue Cohen, a journalist for the *Jewish Chronicle*, wrote many negative stories about the masons but has changed her position and is due to be initiated into the Norelight Lodge in Essex in November, after two years on a waiting list.

"I've seen a massive change from it being very closed and secret to now being a lot more open," she said.

A fear of the stigma associated with the movement still lingers, however, among some younger members. "I tell people about it on a need-to-know basis only," said one 35-year-old lodge member.

Another 30-year-old mason, who works for Kent police and was initiated in April, said: "When my husband joined the male

order, I automatically thought of Monty Python, so I wasn't surprised that my friends raised their eyebrows when I told them."

Others are less convinced of the attractions of female Freemasonry. Amanda Foreman, the author and historian, said: "There is obviously a demand for it, but it is not for me. Personally I am a bit of a loner and I don't get that much comfort from fraternal organisations. The only thing I have ever joined is a gym."

Equally enlightening is this posting from Mike Segall <michael@segall.org>, a report on the annual communication week of the Grand Lodge of France.

Regional Conferences were held first. The Grand Lodge of France has 12 geographic regions. Lodge Representatives from those regions assemble separately, before the plenary Communication, to discuss matters of interest to their respective regions, particularly policies they want to see enacted by the Grand Lodge, regional budgets and plans for new lodges and lodge buildings, and to agree on candidates from their regions to the various GL Grand Officers' functions becoming vacant.

Grand Lodge was then ritually opened in the Grand Chapel, the Franklin D. Roosevelt Temple and two other large Temples of the GL of France connected via CCTV. A Lodge of Sorrow was held for the Brethren having moved to the GL Above, during the past year.

Reports by the Grand Master and each of the Grand Officers were heard and voted upon. A third of the 33 members of the Federal Council was renewed. Members of the Federal Council, similar to the Board of General Purposes elsewhere, also function as a kind of DDGMs or Inspectors. They are elected for a three-year term and are renewed by thirds every year. Having first elected the members of the Federal Council, Lodge representatives elected or re-elected from among them the Grand Master and Grand Officers.

Grand Master Jean-Claude Bousquet was re-elected with 83% of the votes, quite a vote of confidence, for a second one-year term. He is a well-known university professor of law, an extremely charismatic person, and will probably be re-elected for a third and last term next summer.

Most Grand Lodge officers standing for re-election were re-elected, except for the Grand Secretary. For your information, we have no long-term Grand Secretaries here and they only handle administrative matters. Foreign relations are handled by a Grand Chancellor. RWB Charles B. Jameux was re-elected for a second one-year term to that function.

Charters were approved for a dozen new lodges. Budgets and lodge building plans for the coming Masonic year were discussed and approved. The project for the United Grand Lodges of France was

(Continued on page 10)



(Continued from page 9)

reviewed and the final decision postponed for the next GL Communication because of additional applications from additional regular Masonic bodies. The project might be amended to become, following the United Grand Lodges of France, a project for a United Grand Lodges of Europe.

Five additional Treaties of Amity (and mutual recognition) were signed or approved with regular PH, European and Latin-American Grand Lodges. Twenty-four Grand Lodges from Europe, Africa, the Near East, North and South America were represented at the Communication, most of them by delegations headed by their Grand Masters, some by their Deputy Grand Masters, Grand Secretaries or Grand Representatives. The closing ceremony was followed by a banquet attended by some 500 people.

Sometimes one receives a little homily which really strikes home, such as this one from a Canadian brother, Nelson King <nking@freemasonry.org>:

Let us for a moment be very blunt and even soul searching.

- How many of us have visited a sick Brother in the last 6 months. Or even cut the grass of a sick neighbor.
- How many of us have invited a Brother who is lonely because his wife has died and he is by himself out to lunch or dinner in the last 6 months.
- How many of us have picked up a Mason who does not like to drive at night and taken him to Lodge in the last 6 months.
- How many of us have visited a Masonic Widow in the last 6 months.
- How many of us have invited a new Mason to come visit us at home so we could discuss Masonry in the last 6 months.
- How many of us would rather just write a check then do any of the above.

. . . or this one from Chris Dains <CDains@aol.com> of Virginia:

The e-M@son's Charge

Brethren, the duties and charges of a Freemason are well suited to the Internet, and when you are thereon, they should be practiced in their fullest extent. You would

be well advised to frame this and hang it in view beside your computer.

- Honesty: to show the Craft as it is and how we wish it were.
- Charity: to forgive those who speak out of malice or ignorance.
- Strength: to refrain from being drawn into irrelevant arguments.
- Temperance: to moderate your passions, and not rise to taunts.
- Fidelity: to ever be mindful of your obligations.
- Rectitude: to correct in ourselves what we see wrong in others.
- Piety: to understand that our opinions are just that, opinions.
- Tolerance: to know that others' opinions are also just opinions
- Courtesy: to observe the rules of etiquette.
- Equality: to appear neither condescending nor unduly humble.
- Joy: to be happy, and communicate happiness.

Let our transactions on the Internet demonstrate by example what we as Freemasons aspire to. With our zeal and assiduity may we promulgate the genuine principles of the Craft, and diffuse the light of Wisdom.

author unknown

And sometimes one eavesdrops on a discussion such as the following. A brother from New York suggested that "special interest" lodges could lead only to parochialism. Kenneth Gibala <kengib@email.msn.com> of the District of Columbia, made this spirited and extremely informative reply:

Your concern that "Special interest Lodges can only lead to parochialism" surprises me, as you are from the great empire state of New York. It is your grand lodge that has led the way in developing new and great lodges, is it not?

Do you not have the second oldest French-speaking lodge still operating there. The first, I believe, was in Savannah, Georgia. You do have the first US German lodge and the first Italian-speaking lodge. Unfortunately you do not have the first Jewish lodge for that honor goes to the PH GL of New York, does it not?? But after the lodge was formed, did not that most famous Jewish lodge find themselves acceptable to NY regular masonry and simply exchange their charter for one from your present GL.

I am calling this to your attention for just a few years ago (in 1990) a group of Iranian refugees could not practice masonry here in the US. Yes, they were given some exile status in Massachusetts but that was only to hold their own lodge meetings. The tens of thousands of Persian refugees throughout the US had no masonry available to them until a change of attitude blossomed here in Washington and

a local group were allowed to have a local DC lodge and use their old Emulation ritual but speak only their Persian language, etc, etc. To my way of thinking this was a great advancement of our concept of the universality of the Craft. It proved we were tolerant and willing to accept great groups of non-English-speaking men into American masonry.

Next came a group of brethren from West Africa all with years having practiced Scottish masonry in their homelands. They received a charter and today are thriving. Then came a group of Spanish brethren who were most uncomfortable in an English-speaking environment. These folk are today thriving in their lodge and; in fact, one of their recent PM's is sitting in the east in another lodge he has adopted just to help out. We also have a French-speaking lodge and our nation's first Armenian-speaking lodge.

And just last week our GM answered the prayers of a group of Turkish brethren and issued a dispensation for America's first Turkish-speaking lodge. I have no idea what ritual they will use but why should anyone care as long as it provides the Hieratic legend.

You end your comments with an opinion that such uniqueness as I suggest surely "would ring the death knell of Freemasonry, and rightly so". !!! Wow !!! Bro. Jay, that is surely a pessimistic view, is it not? I'm surely glad our grand lodge takes other views.

By the way, I will let you in on a little secret. I commented to our GM that if he is really so damned set on increasing our numbers let me do it my way and I'll double our GL in three years. He wanted to know how. I said "I'll put together America's first Korean lodge." He choked in his beer, looked at me and said; "Bro. Ken, I think that would work !!!"

Jay, it seems you and I have a fundamental disagreement. You seem to be wanting to promote the idea that all men enjoy the same things, eating the same foods and speaking the same language. I disagree. I believe some like beer, some like Scotch, some like cigars, some like serious esoteric discussions, and some like simple old cake and ice cream. If you try to feed everyone simply cake and ice cream then you will have cake and ice cream masonry. If you allow the Scotch drinkers to have a Scotch drinking lodge then you will most likely have a very successful lodge of Scotch drinkers. I see nothing wrong with that. You might object because they are not of the old fashioned vanilla flavored ice cream and cake crowd, but all I'm asking is that we be tolerant and allow our brethren to have their own lodges.

I don't have to tell the story of the Fly Fisherman's lodge again, do I? Or the present story of the world's fastest growing lodge today being the Internet Lodge?

By the way, did you know you have a most unique lodge in New York. They wear red aprons and are allowed to confer the RAM degree once every other year. Now

Harashim

that's damn unique. And in my book more power to them. I understand your GM wishes all the New York lodges were as strong as they have become. The secret answer is "uniqueness".
With fraternal love and best regards,
Your brother Ken

No Masonic tour of the Internet would be complete without encountering the knowledge and wisdom of Dr Roger M Firestone <rfire@chele.ca.is.net>. Here are three of his postings, gleaned within weeks of each other. The first is on toleration:

- The bad man sees no interests other than his own.
- The average man cares for himself and his immediate family but is indifferent to the needs of others outside his inner circle.
- The good man—a proper candidate for Masonry—is one who is willing to undertake to provide for the welfare of his Brothers, men to whom he has no attachment other than to have passed through the same brief ceremonies (or maybe not even the same, if another jurisdiction is involved).
- The better man—someone who has benefited from Masonry—realizes that if a mere few hours of ceremony is enough to make men Brothers, then such a distinction must really be too trivial to matter and therefore that *all men* are brothers, deserving of his friendship, respect, support, and care.

The second is from a thread entitled 'A taste of Anti':

The real conflict is between free-thinking (an essential element of Freemasonry) and orthodoxy of all kinds, not just of one specific religion. Masonry has been suppressed or rebuked by Orthodox Christianity in Russia (who to this day denounce "the Judeo-Masonic conspiracy"), orthodoxy in Catholicism, orthodoxy in fundamentalist Protestantism, orthodoxy in Islam, and ultra-Orthodox Jewish groups (Hasidim). And secular orthodoxies, like Communism and Nazism, as well as monarchies in earlier times.

The nature of orthodoxy is that when pressed, it proves to be anti *everything* except itself. Masonry is only a convenient target, visible, yet small in number and not prone to fight back (a bully's favorite choice of victim). As in the famous quote from Rev. Niemoller, victory over an early victim encourages the bully to select another, and another. "All that is necessary for the triumph of evil is that good men do nothing." One of the lessons of Masonry is that intolerance—of free opinion, free worship, free thought—is always evil.

Roger M. Firestone, 32 KCCH

PS. It occurs to me that Niemoller's quote is but an echo of the original John Donne phrase, "Send not to know for whom the bell tolls; it tolls for thee." When the

Gestapo comes for anyone, they are coming for you.

The third corrects a common misconception that the appropriate VSL for Jews is the Torah.

The Torah is not the Jewish Bible, any more than the four Gospels are the Christian Bible. The Torah is a proper subset of the Jewish Scriptures, which consist of those five books, plus another thirty-four (the Prophets and the Writings). These three components—Torah, Nevi'im, and Kesuvm—are collectively known by the Hebrew acronym Tanach.

Also, the Jewish Scriptures are not the "Old Testament" (we don't think it's "old" or outdated). The books of the Christian Old Testament are not in the proper order. (I can never find anything in a Christian Bible.)

I also recently noted someone on one of these lists refer to the Jewish Scriptures and mention "the original Greek." Sorry, but the original is mostly in Hebrew, with some Aramaic. The first translation of the Jewish Scriptures was into Greek, and is known as the Septuagint (from a Greek word meaning "seventy," which was the number of scholars who worked on the translation). The Christian Scriptures may have been written down in Koine Greek, but the original language of Jesus and his disciples was Aramaic, a language closely related to Hebrew (which had become a dead language, used only for ecclesiastical purposes, and remained so until revived by the Zionist movement beginning just before 1900). The Greek versions were translated into Latin, which became known as the Vulgate, or common form. Translations into vernacular languages were not done thereafter until about the time of the Renaissance; the Church even forbade such translations and one translator was burned as a heretic. Martin Luther's translation into German was the first to become widely available, and its form strongly influenced those who created the Authorized Version (KJV), and its descendant, the RSV. Even the 1919 Jewish Publication Society translation, based on the Masoretic text, borrows heavily from the AV in linguistic form, although many crucial errors of the AV work had to be corrected. (The current JPS versions are modern, clunky, and mostly uninspired; the very newest versions with "gender neutral" language are even worse—in my humble opinion, of course.)

I haven't looked at my Tanach lately, but I don't think it actually says "Bible" on the cover, but "Scriptures." I should check...

Roger M. Firestone, 32 KCCH

Let us close this tour with two poems, the first by Bro George H Free, supplied by Leslie Walker <LWalk357@aol.com>, a PM of the Prince Hall Grand Lodge of California & Hawaii, and the second by Dr Robert Morris, PGM of Kentucky, supplied

by John Belton <magellan@dial.pipex.com>, WM of Internet Lodge #9659 EC:

What makes you a Mason, O Brother of mine?

What makes you a Mason, O Brother of mine?

It isn't the due guard, nor is it the sign,
It isn't the jewel which hangs on your breast,

It isn't the apron in which you are dressed,
It isn't the step, nor the token, nor grip,
Nor lectures that fluently flow from the lip,
Nor yet the possession of that mystic word,
On five points of fellowship duly conferred.
Though these are essential, desirable, fine,
They don't make a Mason, O Brother of mine.

That you to your sworn obligation are true—

'Tis, that, Brother mine, makes a Mason of you.

Secure in your heart you must safeguard your trust,

With lodge and with brother be honest and just,

Assist the deserving who cry in their need,
Be chaste in thought, in your word and deed,

Support him who falters, with hope banish fear,

And whisper advice in an erring one's ear.
Then will the Great Lights on your path brightly shine,

And you'll be a Mason, O Brother of mine.

Your use of life's hours by the gauge you must try,

The gavel to vices with courage apply;

Your walk must be upright, as shown by the plumb,

On the level, to bourn whence no travelers come;

The book of your faith be the rule and the guide,

The compass your passions shut safely inside;

The stone which the Architect placed in your care

Must pass the strict test of His unerring square,

And then you will meet with approval divine,

And you'll be a Mason, O Brother of mine.

Setting the Green Sprig

We'll set a green and deathless sprig.

Each leaf a Brother's name shall have,

And fragrant will the Acacia bloom,

When one has yielded grave.

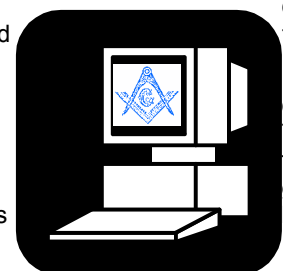
When

labor

And

bowl is

quite,



one has to the

one in Temple-falls, golden broken

HOW TO BE HAPPY AND COMMUNICATE HAPPINESS —BY EMAIL

by Gordon Charlton, IPM of Internet Lodge #9659 EC

Hawkes Bay Research Lodge

Brian Paget, Secretary of Hawkes Bay Research Lodge #305 NZC, has moved away from the district and resigned his office. His replacement is:

Colin Heyward, PAGDC
10 Rose St, Waipawa 4170
New Zealand.

Phone: (06) 857 8299

Fax: (06) 857 8599

Email: <coljan@clear.net.nz>.

Please mark *Directories* accordingly.

Best wishes are extended to Brian and Colin.

ANZMRC Secretary

For those who have not been informed already, Kent Henderson has changed his mobile phone number to:

0407 039 887.

ANZMRC Treasurer

Graham Stead is recovering from a back operation, and we wish him a speedy and complete recovery.

Book Reviews

This feature will be resumed as soon as time is available. There is a tremendous backlog, and apologies are extended to all those who have been promised a review.

Thumbnail Sketches

Secretaries of Affiliates and Associates are invited to contribute a thumbnail sketch of their research lodge or group for publication. I have one such, but it is on the back-burner because it needs editorial work to adapt it to the established format.

In the next issue ...

Harashim may have a great human interest story in the next issue. A young Christian member of a Grand Orient of France lodge in Lebanon has resigned from his lodge and intends petitioning either a Scottish lodge or a New York lodge in Beirut. He has promised an exclusive account of his 'conversion' and 'healing' for *Harashim*.

Yasha Beresiner, the ANZMRC visiting lecturer for 2000, has agreed to contribute several short research papers for *Harashim*, in addition to the lectures for the tour.

There is still room for research papers by members of ANZMRC affiliates and associates, and for 'think-pieces' like Arthur Hartley's in this issue. Keep them coming!

What are the List Rules?

Well, there could be an extremely large number of them, all terribly negative and in the form of *Don't Do This* and *Don't Do That* and generally a real come-down and utterly impossible to remember them all. So I thought I could simplify it to one—***Don't Disturb the Harmony of the List***. But it's still rather negative. So let's take a tip from the ritual and turn it around.

Be Happy and Communicate Happiness

There, that's much better. (And give yourself a brownie point if you know where this phrase occurs in the ritual.) Now let's extemporise on what that means. Well, there are two keywords—Happy and Communicate.

Happy

The List is a place where we practice Freemasonry. And we all need to practice! So remember that you are talking to your Brothers, and do so with joy.

This does not necessarily mean the all hearts and flowers, skipping down the dappled lane holding hands kind of joy experienced by simpletons and young girls with fanciful notions of romantic love. But it does mean that if a Brother has been a bit naughty, or come the old sour-puss on the list and steam is blowing out of your ears, it might be a good time to go for a nice refreshing walk. The alternative, of giving him what-for on the list may have an immediate and instinctive appeal, but in reality it means you will be collaborating in a no-win situation.

It also means take pride in your postings. Think of it like this—if your Worshipful Master came to you and said "You have got one of those computer thingies, could you use it to print off a circular for the members of the Lodge please." you would doubtless agree straight away. So would you just dash it off any old how, or would you spend a bit of time formatting it nicely, checking the spelling, re-reading it a couple of times and polishing the language and generally doing the best job you could? Of course you would do the latter. After all, you wouldn't want to give the impression that you were all sloppy and slap-dash, would you.

Well, rather more people are going to see what you post to the list than are in your Lodge, and the only thing they know about you is what they read here.

...

And it means practice forgiveness. Brethren may not speak English as their first language. They may be dyslexic. They may be blind and use a text-to-voice translator to read their email and review what they have typed. You do not know. But for the record all three of these situations exist amongst the membership of the list. So let little slips in language wash over you. Or they may be in constant pain. Or have suffered a family bereavement. Or all sorts of possible situations that might make them a trifle testy at times. So don't be too hasty to take offence.

Communicate

Email is a very sparse mode of communication when compared to face-to-face discussion. All the subtlety of intonation that the human voice contains is lost. All the richness of body language and facial expression is absent. All that remains are cold black letters on a white screen.

All that people have to go on is what you write. They have nothing to form a mental picture of you other than your words. They don't know if you are a jolly, stout fellow or a naive fresh-faced youth or that you carry the burden of troubled years in your wrinkled brow. So every word you write can be a clue—can take on a special significance, or can be wildly misinterpreted.

In the real world some folk can swear like troopers and your maiden aunt would still have a soft spot for them. Others can cause deep offence, even in those with elephant-hide skins, with the most seemingly innocuous of phrases. In email-land different rules apply. So tread carefully, and use all the communication skills available to you.

And don't be the one to get the wrong end of the stick. Communication skills are just as important when reading as when writing, because reading and writing are both aspects of communication:

If I had not written this email, I would not be communicating with you.

If you did not read this email, I would not be communicating with you.

If I did not write what I meant, I would not be communicating with you.

If you misunderstood what I wrote, I would not be communicating with you.
And do share what you have to offer with us. Your contribution is appreciated.

So, to recap, Be Happy, and Communicate Happiness.