

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;
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 Elsewhere: 1 year \$14, 3 years \$36.
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. . . and coming soon:

The Holy Qur'an in Lodge
 Ataturk and the Anzacs
 Born again fundamentalist Freemason
 Knife and fork degree
 Research advice
 Technology

For the latest news on

***Freemasonry Universal*, volumes 1 & 2**

go to <<http://www.netlink.com.au/~kent/>>.

World News

Armenia

Preparatory steps have been taken towards the formation of a Grand Lodge of Armenia. There are lodges of Armenians in Argentina, England, France, Israel, Lebanon, Russia and USA, the latest of which is Masis Lodge #99, consecrated in December 1999 in Washington, DC. Most of these are stay-at-home lodges, but the charter for Masis Lodge anticipates that its members will eventually meet in Armenia. Similarly, members of the French and Russian lodges are expected to return to their homeland, and the three lodges—American, French and Russian—form the new Grand Lodge.

Reported by Kenneth Gibala.

China

Jim Smith, living in Beijing, reports on the Chinese attitude to Freemasonry:

My understanding of Chinese law is that it is dangerous to belong to any group that has not registered with the local police. Dangerous that is, if one tries to solicit the local populace for membership or publish literature for local consumption. The key word here is *local*.

The authorities seem to have a pretty much *don't ask/don't tell* policy when it comes to foreign non-religious organizations. I feel pretty safe walking past policemen wearing my S&C sweatshirt or drinking coffee at work from my S&C mug.

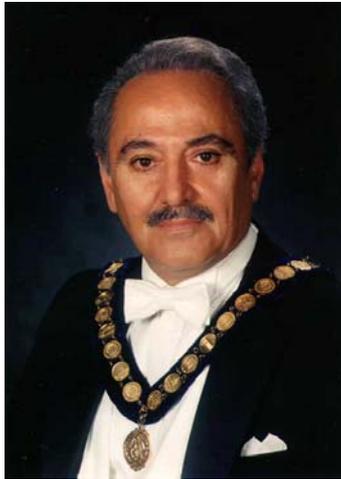
However I think it would be illegal for a local to be a Mason. The police would cart him up and take him off to the Falun Gong tank. They would also round up and deport (at the least) any foreign devils caught propagating such reactionary, bourgeois notions. Masonry has zero chance of getting started with the locals here anytime soon.

In the past I had fantasies of creating a new expatriate's lodge (perhaps even restarting the old International Lodge, Massachusetts Constitution), but that idea quickly faded. Not because of a fear of police persecution but rather from the reality that foreigners do not stay here long. Without local participation, it would be impossible to continue for very long.

I am therefore content to periodically raise my glass of port in the comforts of Zetland Hall in Hong Kong and offer a

toast on behalf of all the stranded Masons in China.

District of Columbia



MW Mansour Hatefi , GM

photo from GL website

MW Mansour Hatefi was installed as Grand Master of the mainstream Grand Lodge of the District of Columbia in December 1999.

He is the first Muslim to attain this position in a jurisdiction which takes pride in the diversity of races and religions among its members.

Reported by Janet Wintermute.

France

The proposed United Grand Lodges of France will apparently never take shape under that name. After two years of preliminary work on the project, the Grand Lodges involved and their lodge representatives seem to have reached a consensus whereby that stage will be bypassed and they will go directly to a European confederation, to be called the United Grand Lodges of Europe. The final decision will probably be taken in June 2000.

The Grand Lodge of France created 21 new lodges in 1999, including its sixth lodge in former USSR territory, its third lodge in Spain, one in Israel, and one on Mayotte Island in the Indian Ocean. This compares with 11 lodges created in 1997 and 8 in 1998. The main problem of this Grand Lodge remains that of financing and

building enough new temples.

Reported by Michael Segall.

India

Perhaps the ultimate in 'special purpose' lodges is Lodge Golfers #12, consecrated under the Grand Lodge of South India in November 1999. It has a 'travelling warrant' permitting the lodge to meet on the premises of any golf club within the geographical area of the Grand Lodge's jurisdiction, to enable the lodge members and suitably qualified visitors to enjoy a fraternal round of golf in association with the meeting.

Reported by Philip Fowler (foundation SW)

Lebanon

All ten lodges in Lebanon, under the Grand Lodge of New York, including the research lodge, have been suspended. This was announced by letter dated 3 November, from the Grand Lodge of New York, which reads:

The Grand Lodge of New York has temporarily suspended the Charters of the Ten Lodges in our District Grand Lodge of Syria/Lebanon. This action was necessary due to alleged serious violations of our Grand Lodge Constitutions by individual members within the District. The Charters will remain suspended until we have conducted a full and complete investigation of this matter.

Reported by Murray Yaxley.

Pennsylvania

The RW Grand Secretary of the RW Grand Lodge of Pennsylvania, Bro Thomas W Jackson, retired from office on St John's Day, 27 December. Bro Jackson, a Fellow of the Philalethes Society, is well known and respected as a writer and educator, and as book reviewer for the *Northern Light*. His thoughtful and thought-provoking article 'It is the Mason as a man who has impacted Freemasonry' was reprinted in issue 2 of *Harashim*. Following his retirement, he intends devoting more time to writing.

Reported by Nelson King, FPS.

Texas

It began in 1969, when the first American astronauts landed on the moon, in the area known as the Sea of Tranquility. Bro Edwin Eugene (Buzz) Aldrin Jr, a member of Clear Lake Lodge #1417, Grand Lodge

President's Corner

So you want to lead the horse to the water trough? No doubt you have a bag of sugar cubes or a bunch of carrots at your disposal. Of course the horse may not drink exactly when you want it to, but at least you have improved the odds that it will happen.

What sort of sweetmeats do we need to induce our brethren in Freemasonry to participate in the affairs of their lodges—or even attend the meetings? I am referring to the silent, indeed the invisible, majority. And it is not just a narrow 51–49 majority, is it?

- Does the lodge need to change the time of meeting?
- Should the dress code be changed, for some (or all) meetings?
- Should the opening and closing procedures be modified?
- How can the general business of the lodge be expedited, without disenfranchising the members?
- Are the current officers sufficiently represented on the Lodge Committee of Management?
- What sort of after-proceedings would be the most popular?
- What kinds of associated social functions would create interest?
- What types of presentations are most popular on non-degree occasions?

In other words how can we best ensure that Freemasonry continues to evolve? I submitted the first draft of this article to three overseas brethren for their comments. WBro Peter Waters (York, England) wrote:

Freemasonry is a prime example of Darwinism. Those lodges incapable of change become extinct, and new ones take their place. It has always been

thus.

Someone has to find the answers to the questions listed above. However, they need to come from some disciplined action research, not from a series of guesses and hunches based on the accumulated prejudices of conservatives who are no longer in a position to understand the pressures experienced by brethren in the work force. Members of the research lodges could play a useful role by conducting appropriate surveys, the results of which could then be passed on to the decision makers at lodge and Grand Lodge levels.

Another correspondent, WBro Vic Ramsbottom (Calgary, Canada) had this to say:

Change does not necessarily mean watering down. We must maintain decorum. But we do have to recognise that people do find it difficult to meet the demands on their time through work, family and community activities. Their backgrounds are such that they require reasonable explanations before they embrace new ventures. It is not so much 'What is in it for me?' but 'What am I getting into? Can I meet the commitments that would be required?'

Freemasonry is not well equipped to provide these assurances prior to the formalisation of membership. Peter Waters puts it this way:

Those who are retired do not seem to be able to grasp how the workplace has changed, how high pressure it now is, making it difficult to meet the time demands of Freemasonry in respect of rehearsals, Lodges of Instruction and regular meetings. Then there is the time to learn the ritual. Freemasonry is not evolving in tune with society in general.



Those of you who took some courses in Science will remember such terms as: inertia, acceleration, momentum, potential energy, and kinetic energy. How would you apply these terms to Freemasonry in 2000? Perhaps, like the century, winding down!

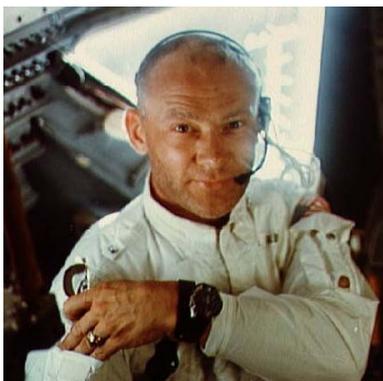
I think that no one has ever accused me of being a pessimist. Nevertheless, I am constantly reminded of two groups when I think about the future of Freemasonry. The first group is the silent majority. The second group is to be found in what we call *Cobweb Corner*.

My third correspondent gives encouragement, if not answers. RWBro William Beckett (New Mexico, USA) wrote:

Just keep pluggin', perhaps we will all know the answers some day.

What kinds of sweetmeats can we use to attract our absent brethren back to the fertile pastures of Masonic activity? It is tough keeping ahead of the pessimists.

Murray Vaxley



of Texas, and pilot of the lunar module, carried with him a 'special deputation' from his Grand Master, authorising him to claim the moon as being under the Masonic territorial jurisdiction of the Grand Lodge of Texas. Upon his return to earth, Bro Aldrin certified that he had performed this duty.

Thirty years later, in the Grand Lodge Library & Museum newsletter, *Messenger*, PGM Duncan Howard wrote an article, 'Moonlight becomes you', recalling this event and suggesting the formation of Tranquility Lodge, to meet in

Left: Bro Aldrin in space. Right: Bro Aldrin on the moon, beside the lunar module. photos from NASA



THE 'SHAM EXPOSURE' IN *THE POST BOY*, DECEMBER 1723

by Yasha Beresiner

THE STUDY OF FREEMASONRY is a fascinating and compelling hobby and occasionally it can be exceptionally satisfying.

I have been a collector all my life and the antiquities of Freemasonry took hold of my imagination from the day of my initiation. Literature interested me in particular and I was delighted to befriend David Godfrey, a dealer in old newspapers, who provided me with an array of publications from the early 17th century through to the 20th, on the widest range of subjects.

In November 1998 David, now trading from the Channel Islands, sold me a copy of the *Post Boy*, number 5373 dated Thursday 26 December to Saturday 28 December 1723. He had noted that halfway through the second column and ending nearly at the bottom of the next, on the reverse of the newspaper was a letter, obviously Masonic in content, addressed to *the Author of the Post Boy* signed *Yours &c A.B.*

David, who is not a Mason, did not identify this as a catechism, clearly intended to look like an exposure of Masonic ritual to a non-Mason. (An exposure may be defined as a spurious and unauthorised disclosure of Masonic ritual).

Since I was aware that the first exposure of Masonic ritual ever had also appeared as an anonymous letter only eight months earlier, in the *Flying Post or Post Master* number 4712 on 11 April to 13 April 1723, I knew I had purchased an important document. The author of the letter in my copy of the *Post Boy* actually refers to the earlier issue of the *Flying Post* in April of the same year.

As I began to search through various publications, newspaper libraries, and started contacting colleagues, I realised that the text of the catechism was unknown and this issue number 5373 of the newspaper exceedingly rare and possibly a lone surviving copy. With my friend and colleague Brent Morris, whose speciality, *inter alia*, is deciphering and interpreting literary texts, we began to analyse the exciting discovery I had made. The search for information proved fascinating. We quickly found a reference to our newspaper. It was revealing and important.

Until now, the edition of the *Post Boy* I

had in hand was thought to be only the figment of the imagination of the author of *The Free-Masons Accusation and Defence* of 1726. This anonymous anti-Masonic publication comprised six letters between father and son, three supposedly written by the father attacking the Craft and three feeble responses by the son. In the first of these letters, the father makes an extended reference to the 'examination' of the Masons published in the *Post Boy*. The relevant statement begins as follows:

I remember, when I was last in Town, there was a Specimen of their [the Freemasons'] Examination published in the *Post Boy*; but so industrious were the Masons to suppress it that in a Week's time not one of the Papers was to be found; where-ever they saw 'em they made away with them.

The author continues at length on the methods used by the Masons to do away with all available copies of the newspaper. He states: *I cannot charge my Mind with the Date of the Paper* and urges his son to obtain a copy *by any Means*.

He continues, stating that the Masons were angered by the publication although they pretended not to give it any importance and that they *presently put out a sham Discovery to invalidate the other*. He ends this part of his letter by stating that: *a friend and Mason let me understand that this was a genuine Discovery*.

The thought that the Masons had actually succeeded in obtaining and destroying all available copies of this issue of the *Post Boy* was astounding. Yet, it looked as that was exactly what may have happened. Masonic scholars to date have searched and have been unable to trace a copy of the issue of the *Post Boy* referred to in *The Free-Masons Accusation and Defence*. There have been an abundance of published theories, including those by Knoop, Jones & Hamer in their *Early Masonic Pamphlets*, as to what the author of *The Free-Masons Accusation* may have been referring to. All end by effectively presuming that the allusion to the existence of an additional exposure was fictitious. Not so! We now have the only known copy of this exposure.

Brent Morris has analysed the forty-two questions and answers in the exposure. The entire issue of this edition of the *Post Boy*

will be reproduced in full and the questions analysed in detail in volume 7 of *Heredom*, the transactions of the Scottish Rite Research Society. Here are just a few interesting facts to whet the appetite, so to speak:

The *Post Boy* catechism is a well-written mixture of repetitions of neutral questions from other catechisms, logical extensions of these questions, and subtly different answers that disagree with other published exposures and manuscript catechisms.

For example, the first two questions and answers are:

Q. Are you one of us?

A. I'll stand Tryal

Q. How will you be try'd?

A. By Question and Answer

This is similar to Samuel Prichard's *Masonry Dissected*, first published in London in 1730.

Q. Are you a Mason?

A. I am; try me, prove me, disprove me if you can.

However, the next answer is unlike any found in any known catechism.

Q. What's your Name?

A. Base or Capital, according to my Degree.

Then comes a subtle re-wording of the answer to a standard question:

Q. From whence come you?

A. From Solomon's Temple.

The question is found in many other examinations, and the answer fits in with the many documents alluding to the importance of Solomon's Temple to the Freemasons. The only problem is that the answer disagrees with every other catechism that has the question. The *Post Boy* gently misdirects the reader.

A final example of the thirty-fourth and thirty-fifth questions will suffice to show the sort of subtle revisions to what was generally accepted as Masons' secrets.

Q. What is the Apprentice's Word?

A. Babel.

Q. What is the Fellow Craft's Word?

A. Jerusalem.

All of the early catechisms are in agreement that the Masons had two secret words from the Bible: Boaz and Jachin. The *Post Boy* gives biblical *B* and *J* words, just different ones from the rest of the

Introducing . . .

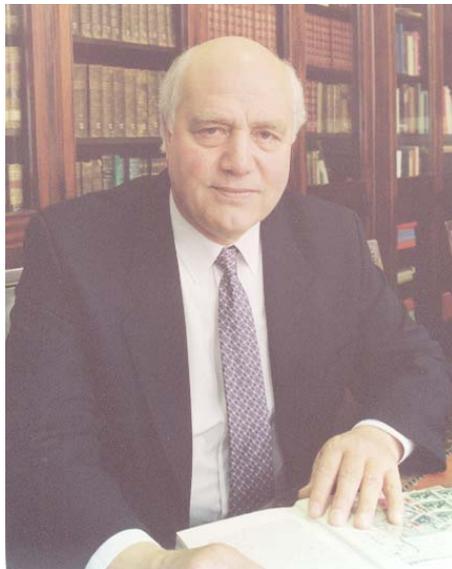
YASHA BERESINER

Yasha Beresiner (pronounced Be-re-SEEN-er), LLB, was born in Turkey in 1940, of Russian and Greek parentage, and now enjoys dual British and Israeli nationality. He lived in Israel from 1948 to 1950, and again from 1961 to 1969, in Italy 1951–53, in England 1953–61 and continuously since 1969. He served two years in the Parachute Regiment of the Israeli Defence Force 1961–63, before taking a law degree in Israel, and speaks fluent English, French, Hebrew, Italian, Spanish and Turkish. He has since followed a career as a commercial and legal consultant, and is owner of InterCol London, a company trading in old collectables.

His wide range of interests include judo (represented Israel at Tokyo Student Olympics, 1967), bridge (district master tournament level), and all sorts of collectables, but particularly coins, banknotes, playing cards, maps and prints (a life member of many such societies worldwide, he has lectured on such subjects on four continents). He has written numerous articles on these and other topics, and six books, including *The Paper Tiger* (about the 1967 Arab–Israeli War) and *Collectors Guide to Masonic Objects* (Ian Allan, in press).

Yasha is married to Zmira (pronounced Zmee-ra, which is Hebrew for *song*), who was his sergeant in the Parachute Regiment! They have two children, Guy (born 1968) and Dana (1969), and two grandchildren, Dassi (born 1998) and Tally (1999).

Bro Beresiner was initiated in Lodge of Faith & Friendship #7326 EC in 1975, serving as Master in 1987, and subsequently as Secretary and then Chaplain. He was appointed to London Grand Rank in 1991. He was invited to become a full member of Quatuor Coronati Lodge #2076 EC in 1991; he served as Master in 1997, and is now their Chaplain. He is a member of almost all other Orders in Britain and holds high rank in several. He is also AGDC in the Regular Grand Lodge of Italy, a



member of Craft lodges in Belgium, Italy and Israel (including a founder member, and subsequently Master, of Montefiore Lodge of Installed Masters), and a member of the A&ASR, under the Supreme Council of Belgium.

He belongs to a number of research lodges and societies worldwide, including:

- Ars Macionica #30 (Belgium)
- Civil War Lodge of Research #1865 (Virginia)
- Lodge of Research #2429 EC (Leicester)
- Loggia Nuova Atlantide #71 (Italy)
- Manchester Association for Masonic Research
- Michigan Lodge of Research #1
- Philaethes Society International
- Southern California Research Lodge
- Temple of Athena #9541 EC

Bro Beresiner has given Masonic research papers in English, French, Hebrew, Italian and

Spanish, and has had papers and articles published in the *Masonic Square*, *Freemasonry Today*, *Haboneh Hahofshi* (Israeli), *Quaderni* (Italian), *Acta Masonica* (Belgian), and three full papers in *Ars Quatuor Coronatorum* (volumes 98, 102 & 111). He has lectured extensively in US research lodges, and in July 1998 he led the group of QC brethren who visited and held joint meetings with the Civil War Lodge of Research, as reported in issues 7 and 9 of *Harashim*.

On his Australian and New Zealand tour, Bro Beresiner will be accompanied by his wife, Zmira, and their life-long friends, Ronnie and Zoe San.

Aaron (Ronnie) San was born in Israel (then Palestine) in 1938, and migrated to England in 1960. He is a director of two companies, one producing components for microchips and the other games programs for computers. Bro San was initiated in London in 1997, in the Incorporated Society of Musicians Lodge #2881 EC, is a Past Master and Secretary of Bushey Hall Lodge #2323 EC, and holds London Grand Rank. He is a member of the Philaethes Society International and of Quatuor Coronati Correspondence Circle, as well as belonging to two lodges in Israel.

Whereas the host lodges will provide accommodation and local transport for Yasha and Zmira, they and ANZMRC are responsible for only Yasha's air fares; Ronnie emphasises that he and Zoe will travel entirely at their own expense, except where host lodges choose to extend hospitality. It would be a kindness, however, if host lodges could assist Ronnie with advice on hotel accommodation and local transport. His email address will be supplied in due course.

catechisms.

The *Post Boy* catechism is almost certainly a 'sham', a misleading publication, appearing as a disclosure, intended to lead readers at the time away from the real secrets of the Craft.

As a newspaper, the *Post Boy* saw the light of day in London on 28 September 1695 under the ownership of one A Roper, initially appearing three times a week.

It continued intermittently until 30 September 1728. At its peak, in the first two decades of the century, it was one of

four major newspapers published in London in quantities of between 3000 and 4000 copies per issue.

The publishers took pride in special coverage of news from outside England and this factor was reflected in the changes of title and the addition of subtitles at different periods. They included:

The Post Boy, Foreign and Domestick
Post Boy, With Foreign and Domestick
News
Post Boy and the Historic Account

Post Boy, the Freshest Advices Foreign
and Domestick
Daily Post Boy

I have one of each of these titles in my collection, all purchased from David Godfrey over the last 25 years. None, however, are as cherished as my latest purchase in November 1998!

PHYLAXIS SOCIETY HONOURS AUSTRALIAN FREEMASON

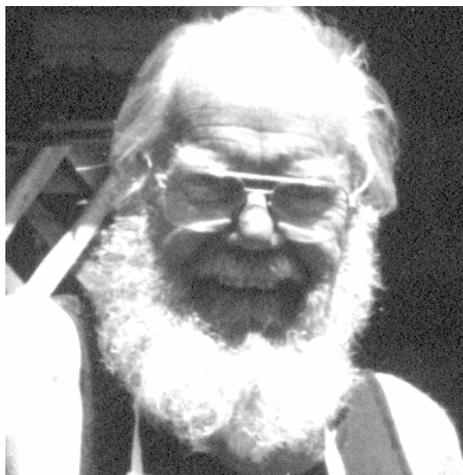
by Kennion Brindal

The Phylaxis Society, the Prince Hall research society and associate member of ANZMRC, has named an Australian Freemason as their 1999 'Man of the Year'. He is Tony Pope, Kellerman Lecturer, editor of *Harashim* and other ANZMRC publications.

The nomination was announced in the latest issue of the *Phylaxis* magazine, which features a recent photograph of Bro Pope on the front cover. In his editorial, Joseph A Walkes Jr, president of the society and editor of the magazine, says:

Congratulations to Bro Tony Pope of Australia for being named the 1999 Phylaxis Society Man of the Year. His interest in Prince Hall Freemasonry and his outstanding paper 'Our Segregated Brethren, Prince Hall Freemasons' . . . and his other works on our fraternity has been due to his fraternal love of Freemasonry.

Tony Pope, born in England in 1933, travelled in Europe, East Africa and the Middle East, before settling in Australia in 1961. He and his wife Barbara have five children (two born in England, one in Kenya, and two in Australia), eight grandchildren (to date) and four great-grandchildren. He has been a journalist, soldier, teacher and police officer, before embarking on his present career as author, editor and publisher. His interests include



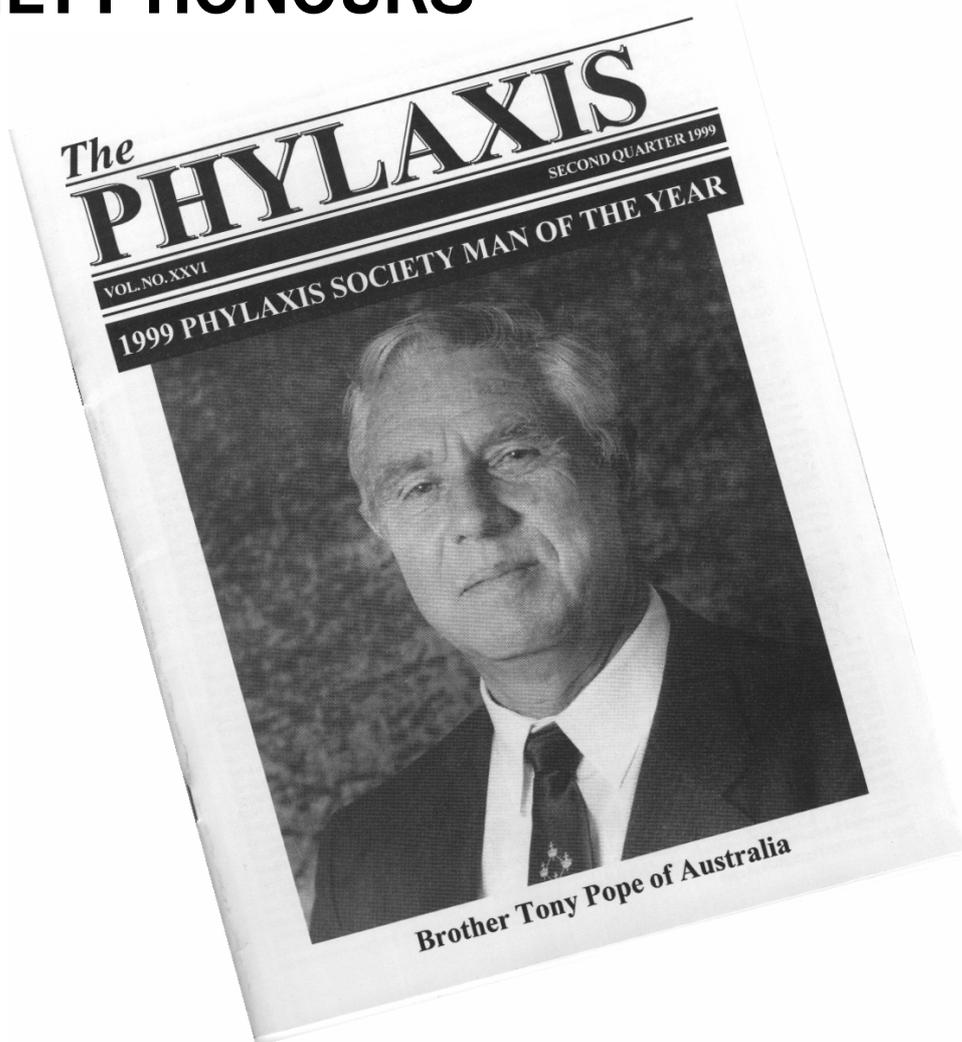
Author Kennion Brindal, 1992 Kellerman Lecturer for South Australia.

photo by Brother Barbara

gardening, cooking, wine appreciation, music (particularly jazz), reading (mainly history, comparative religion, philosophy, and science fiction), philately, chess, and Freemasonry—not necessarily in that order.

Masonic career

Tony Pope was initiated in 1979, in what is now the South Australian Lodge of Research #216, and served as its Master in 1990. He has been editor of its transactions (under various titles) since 1985. In 1991 he was 216's representative on the interim committee which preceded the formation of the Australian Masonic Research Council, and at the inaugural meeting in 1992 was appointed editor of AMRC publications. He now lives in Victoria, and is currently Master of Murrayville Lodge #366 VC. Bro Pope maintains membership (full, associate or correspondent) in research bodies around the world, including the South Australian and Victorian Lodges of Research, Southern California Research Lodge, Quatuor Coronati Lodge #2076 EC, the Scottish Rite Research Society and the Philalethes Society International.



The Prince Hall connection

It was in 1984 that Bro Pope first learned of the existence of Prince Hall Masonry, and subsequent research convinced him of the regularity of the fraternity and the continuing injustice of its non-recognition. He determined to do what he could to dispel the ignorance and indifference that existed among mainstream Masons, and



The 'aboriginal looking guy' on the back cover of *Freemasonry Universal*.

photo by Brother Barbara

when he was nominated to give the prestigious Kellerman Lecture for South Australia in 1994, he chose as his subject 'Our Segregated Brethren, Prince Hall Freemasons'.

The spoken version of this paper has been delivered in New South Wales, South Australia, Tasmania and Victoria. The printed version, a 25,000 word essay with over 250 footnotes, was published in full in *AMRC Proceedings 1994* and subsequently in *Masonic Research in South Australia*, volume 1, and in digest form in the *NQ Newsletter*. With the consent of AMRC, it was published in serial form in the *Phylaxis* magazine, commencing in the Fall (Autumn) 1994 issue, contemporaneously with the *AMRC Proceedings 1994*.

As a direct result of this paper, Kent Henderson invited Bro Pope to become co-author of the two-volume reference work, *Freemasonry Universal*. Bro Henderson readily agreed that all Grand Lodges of Prince Hall Affiliation were entitled to be included in the book on a basis of equality with the mainstream Grand Lodges of the world, and work commenced on that understanding. The authors were unable to find a publisher for the work in its extended form, so in 1998 they formed their own publishing business, Global Masonic Publications, to publish this and other works by Australian Masons, and to market them worldwide.

Bro Pope was accepted by the Phylaxis Society as a 'subscriber' in 1993. As a result of publication of 'Our Segregated Brethren, Prince Hall Freemasons', the Phylaxis Society awarded him an honorary Fellowship and their 'Ira S Holder certificate of literature' in 1996, which was presented to Bro Pope by yours truly, at the request of the Phylaxis Society, at the biennial meeting of the AMRC (now



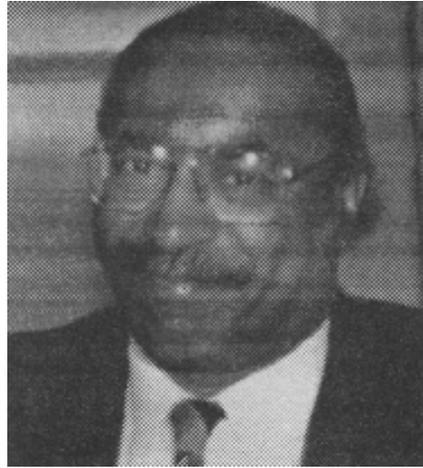
Kent Henderson, 1994 Kellerman Lecturer for Victoria.

photo courtesy Global Masonic

ANZMRC) at Perth, Western Australia, in 1996. Subsequently, because the Grand Lodge of South Australia and the United Grand Lodge of Victoria both recognise a Grand Lodge of Prince Hall Affiliation, Bro Pope became eligible for full membership of the Phylaxis Society.

'Other works'

When asked what were the 'other works'



Joseph A Walkes Jr, President of the Phylaxis Society.

photo courtesy the Phylaxis magazine

referred to by Bro Walkes in his editorial, Bro Pope said:

Well, I've written a couple of articles for the *Phylaxis* magazine, about recognition in Australia, plus the odd paragraph or two in *Harashim* and on the Internet, but I think what Bro Walkes is mainly referring to is the substantial coverage given to individual Prince Hall Grand Lodges in volume 1 of *Freemasonry Universal*.

If that is so, then the honour should be shared with Kent Henderson, who gave me the opportunity to collaborate with him, and encouraged me to pursue my research on the Internet. He opened up new horizons for me. I am indebted, also, to many brethren, particularly Nelson King, of the Philalethes Society, and those Prince Hall brethren who obtained information and further contacts for me.

News of the Man of the Year award first appeared on the Internet PSOC mailing list early in December, when several American members of the Phylaxis Society received their copies of the magazine. One of them humorously inquired 'Who kidnapped Tony Pope?', pointing out:

Folks I just received the 2nd Quarter 1999 edition of THE PHYLAXIS and was pleased to read that Tony Pope had been named their Man of the Year. However, he must have been kidnapped because the photo on the cover was of a very distinguished looking gentleman, not the aboriginal looking guy with a beard on the back of my copy of FREEMASONRY UNIVERSAL!

Bro Pope replied to this, using

considerable poetic licence:

You're right. I was kidnapped. That guy on the cover is someone who doesn't look like me. I'll tell you the story.

Some time ago Bro Joe Walkes wrote, asking for an 8x10 black and white glossy studio portrait of me, for some unspecified reason. I figured he was going to put out an APB, and wondered what I'd done to deserve it. But She Who Really Would Prefer To Be Obeyed, who is more astute than I am, pointed out that he would have asked for two shots, front and side, if that was his purpose. So she makes like Delilah with scissors and razor, presses my Sunday go-to-meeting suit, a white shirt and my Quatuor Coronati tie, and makes a long distance phone call or three.

The result is, after fruitless protests, I mount my trusty camel and ride bare-faced, 150 miles to the outskirts of civilisation and the home of an erstwhile friend and brother, who has been given instructions by you know who. I turn the camel into the north forty, have a shower, squeeze into my finery, and am escorted to the photographer.

The weather is a trifle warm, about 110°F in the shade, and the studio has no air-conditioning. There I am, flash as a rat with a gold tooth, dehydrating rapidly, while the photographer prances around for half an hour with light meters, arc lights and about six different cameras, and my so-called mate, fully bearded and attired in singlet, stubbies and thongs, sits sipping a cold beer and making unfunny remarks about my facial nudity.

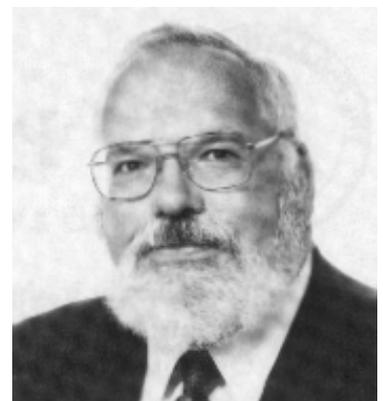
It was a character-building experience. The look on the face of the naked stranger in the photo is not constipation, it is an outward mask while the battle raged within to subdue my passions. All that sustained me during my ordeal were the words of my favorite philosopher:

*My Clay with long oblivion is gone dry:
But, fill me with the old familiar Juice,
Methinks I might recover by-and-by!*

(Signed)

The real Tony Pope

Dr Richard Num, webmaster of ANZMRC, the SA Lodge of Research, and the Grand Lodge of South Australia, was in the US at the time, and he promptly spread the word to other mailing lists. On his return to civilisation, he informed those of us who shun the information super-highway and



Nelson King, of the Philalethes Society International.

photo courtesy the Philalethes magazine

RECOGNITION ROUND-UP

Alabama

The resolution concerning recognition of the Prince Hall Grand Lodge of Alabama, proposed by members of Solar Lodge #914 under the mainstream Grand Lodge of Alabama—reported at length in issues 11 & 12 of *Harashim*—was defeated by an estimated 500 to 2, with about 100 abstentions, at the mainstream Grand Lodge's annual meeting in November. Few could have expected the motion to succeed, but the overwhelming rejection, and contradictory accounts of the proceedings, resulted in heated discussion on the Internet.

Bro Alex J Harris, although not legally entitled to speak to the motion, was permitted to do so by the Grand Master, but his reception was such that he gave only the first part of his intended speech and sat down. The prepared speech is printed in full in this issue of *Harashim*. Bro Harris emphasised that he was extended every courtesy by the Grand Master and his senior officers, but claimed that he was shouted down by a number of members present. This claim was disputed or minimised by reports from others present.

Among those who were not present at the meeting, but commented on the reports of the meeting, was Bro John A Kind, a member of a lodge under the Prince Hall Grand Lodge of Texas, who published an open letter to the Alabama GM. A copy of

this letter is also included in this issue.

Brazil

On 15 October, the Grand Masters of the Grand Orient of Brazil and the Grand Lodge of the State of São Paulo made a joint announcement of mutual recognition. In it, they requested all grand bodies in fraternal relations with one of them to extend recognition to the other. Broadly speaking, British and Australian Grand Lodges have previously recognised the Grand Orient, and US Grand Lodges have recognised the various State Grand Lodges, although some cross-recognition also exists. The Grand Orient of Brazil maintains subordinate Grand Orients in the various Brazilian States, all of which have sovereign State Grand Lodges. In most States there are also independent Grand Orients, as well as a large number of fringe bodies (some admitting atheists, and some admitting women).

Connecticut

In December, the two Grand Lodges of Connecticut, mainstream and Prince Hall, celebrated the tenth anniversary of their historic act of mutual recognition.

District of Columbia

At its December meeting, the Prince Hall Grand Lodge of the District of Columbia voted to reciprocate the recognition extended by the mainstream Grand Lodge of the District of Columbia last May, as reported in the July issue of *Harashim*. The necessary paper work has been finalised by both Grand Lodges.

Greece

As foreshadowed in the last issue of *Harashim*, the United Grand Lodge of England has withdrawn recognition from the National Grand Lodge of Greece. In consequence, brethren who have dual membership of the two Grand Lodges must quit one or the other, and no member of the United Grand Lodge may visit any lodge in Greece, or remain as a visitor in any

lodge with another visitor who owes allegiance to either the Grand Lodge of Greece or the National Grand Lodge of Greece.

Iowa

The mainstream Grand Lodge of Iowa has made all necessary changes to its code and constitution, to enable it to recognise another Grand Lodge in Iowa, and has formed an ad hoc committee to confer with the Prince Hall Grand Lodge of Iowa with a view to recognition. It could take a year or two to complete the process.

Oregon–Idaho–Washington

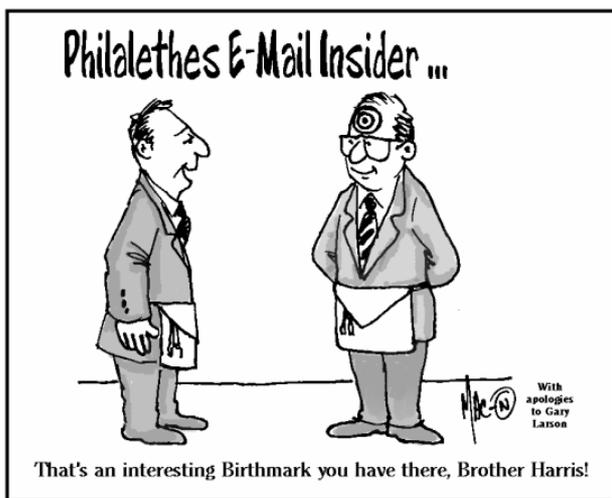
The Prince Hall Grand Lodge of Oregon has withdrawn recognition of the mainstream Grand Lodge of Idaho and the Prince Hall Grand Lodge of Washington. It seems that Oregon filed charges of un-Masonic conduct against a Washington member who resides in Idaho, and the Washington Grand Lodge did not proceed with the charges. Oregon then proceeded and ordered a four-year suspension. Oregon has a lodge in Idaho, Sabre Lodge #7, which meets at the Oddfellows Hall, Mountain Home—which is the main reason why the Prince Hall Grand Lodge of Oregon and the mainstream Grand Lodge of Idaho exchanged recognition in the first place. Oregon asked Idaho to also suspend the offending brother. Idaho declined, on the ground that it lacked jurisdiction, whereupon Oregon withdrew recognition.

It is ironic that when Idaho first recognised the Prince Hall Grand Lodge of Oregon, the mainstream Grand Lodge of Oregon withdrew recognition of Idaho on the grounds of interference with its sovereignty.

Texas

At the annual meeting in December, two motions concerned with recognition of the Prince Hall Grand Lodge of Texas came before the mainstream Grand Lodge of that state. One was for merger of the two Grand Lodges, and this unrealistic proposal was defeated by an unspecified margin. The second, 'to initiate an investigation into the Prince Hall Grand Lodge of Texas F&AM, with the intent of establishing recognition and communications between the two Grand Lodges as now practiced in so many Grand Jurisdictions throughout the world', by a ratio of perhaps 4:1.

By itself, this result is not particularly disappointing, but any subsequent motion on similar lines will face two handicaps,



Cartoon by MAC,
published on the Philaethes Society International's
website <<http://freemasonry.org>>, copyright © 1999.
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created by successful motions which had no direct link to the recognition question. In 1997 a motion succeeded which gave the Committee of Jurisprudence power to reject a motion as defective in form, without it being brought before the Grand Lodge for consideration. This power was invoked in 1998 in respect of a motion concerning Prince Hall recognition. And, because a motion to lower the admission age to 18 had been submitted (and defeated) year after year, in 1999 a motion was passed to the effect that if a motion is defeated, substantially the same motion may not be brought before the Grand Lodge for three years, except by special leave. It doesn't take Nostradamus to forecast that there will be no further motions about Prince Hall recognition in Texas before 2003.

Virginia

The first African-American to be raised in a lodge of the mainstream Grand Lodge of Virginia is also the youngest man ever to be made a Mason in that Grand Lodge. He is Bro Travis Hilliard, aged 18, of Cherrydale Lodge #42. Four other African-Americans have since been admitted, the most recent two as members of Skidmore Daylight Lodge #237, at Alexandria.

On the down side, at the annual meeting in November a motion to recognise the Prince Hall Grand Lodge of Virginia was defeated. Voting figures are not available, but it has been described as 'close'.

Unknown author identified

In the October issue of *Harashim* we published 'The e-M@son's Charge', gleaned from one of the Masonic email lists without attribution, because the author was unknown.

In the same issue, we published Bro Gordon Charlton's 'How to be happy and communicate happiness—by email', and subsequently sent him a copy.

You guessed it! Bro Charlton was the 'author unknown' of 'The e-M@son's Charge'.

Intended speech of Bro Alex J Harris to the Grand Lodge of Alabama

MW Grand Master, RW Grand Wardens, Brethren,

I have spent a lot of time thinking about what to say to you today. There are so many issues that could be addressed regarding recognition of Prince Hall Masonry. Eventually though, the argument always comes back to race. So I decided to acknowledge that fact and to stop trying so hard to avoid it. Some may be offended by the observations I am about to make. Some because they have watched quietly as their beloved Masonry has been used as a front for something they would never be a part of. Others because they will realize I am describing them and they have spent their lives convincing themselves they do not hold those views. And still others, who do not hide the fact they are racist, will be very upset because these statements will threaten the existence of our lodges as 'whites only'.

Many Masons have told me they could not support this resolution because their lodge will not support it. Others believe in recognition but are honest enough to admit they do not have the courage to stand up in lodge and say so. And still others believe in recognition but they will not support it because they feel Alabama is not ready for it. Since when are we concerned about whether the population is 'ready' to give up something that is blatantly wrong? Is not part of being a Mason having the courage to stand up for what is just and right, regardless of the consequences? Didn't we learn that from the Masonic founding fathers of our country? Of course, Alabama has been desegregated for over thirty years. We're ready. Brethren, this is 1999. The country has been integrated for a generation. The world has been integrated a lot longer than that. Masons in the rest of the world, and the United States for that matter, can't fathom our refusal to accept Prince Hall Masons. The issue is gaining momentum. So far recognition has been granted, or is being negotiated, in thirty US Jurisdictions, seven Canadian jurisdictions and nine other foreign jurisdictions. The United Grand Lodge of England has recognized Prince Hall Masonry in eighteen jurisdictions. This means that every possible argument against recognition has already been debated and refuted in other jurisdictions and there is not a legitimate Masonic reason to deny recognition to Prince Hall Masonry. My fear is that one day other jurisdictions will withdraw recognition from Alabama because they believe us to be clandestine since we refuse to recognize the brotherhood of all men. If you think it can't happen, talk to Masons in other jurisdictions. They are discussing it. Will their Grand Lodges take action? I do not know. If they do not address our lack of action then someone, somewhere, will do the same thing we have done here today. They will feel their Grand Lodge is ignoring a vital issue and propose a resolution themselves.

Too many Masons don't want to sit in lodge with blacks. Fine points of Masonry have been perverted to defend racism that would not be tolerated in the rest of society. You do not want to know the statements I have heard since this resolution was proposed. I am going to tell you some of them anyway because they should be heard.

[At this point Bro Harris abandoned the speech and sat down. The prepared speech continued:]

You need to know what Masonry is harboring today. A Past Master told me there are lodges I should not visit because I might not make it out of there. Another Past Master stated that 'My grand-children may have to go to school with them but I sure won't sit in lodge with them.' He also stated that, if this resolution passes, he and all his sons would be forced to leave Masonry and that we would lose at least half our members. I have been asked 'what is going on at your lodge with all this "nigger" talk'. I have been asked if I wanted to sit in lodges with 'blue-gums'. I have never heard that racial slur before, so I guess this has been an educational process too.

I want to respond to a few of the statements you just heard. First and foremost: if, because I favor recognition, I would be in physical danger, then Masonry does not exist here anymore. Second: anyone who would leave Masonry, because Prince Hall Masonry is granted recognition, is a Mason in title only. Its lessons are obviously not in their hearts. We may lose a large number of members if the resolution passes. So mote it be. Let them trade their aprons for white sheets with hoods. We are better off without them.

There are those who are livid with me right now. They are thinking, 'How dare he say that!' or 'Saying things like that is a Masonic offense!' or 'He should remember his obligation!' My response is this: if speaking the truth, no matter how unpopular, is a Masonic offense, I am guilty and you should expel me because I am going to continue speaking these truths until we do the right thing.

My dear brethren, we are men, but more than that we are Masons, but more than that we are the creation of the Great Architect of the Universe. Let us not sully his creation by letting it be associated with evil actions or beliefs. Have the courage to STAND UP and say you will do what is right. STAND UP and say you will no longer allow the order to be used to perpetuate racism. STAND UP and announce that we believe in the brotherhood of ALL men. But most importantly, remember the trowel you were presented with at your raising—remember what it teaches us—and then stand up and vote that Prince Hall Masonry is now, and always has been, a legitimate branch of Masonry that the Grand Lodge of Alabama should grant full fraternal recognition to.

Thank you.

All too often, the history of individual lodges goes unrecorded. Of the lodge 'histories' that are produced, many are merely lists of names, dates and events of little interest to anyone unless personally involved. But when WBro Gordon Mallitt, octogenerian PM of Mount Gravatt Lodge #325 UGLQ, was press-ganged into writing the history of his lodge, he produced this little gem. It has been published in booklet form, and is reprinted here by kind permission of the author and the lodge. It is, we suggest, a good example of 'history without snores'. Enjoy!

75 YEARS!

by Gordon Mallitt

In October 1999 Mount Gravatt Masonic Lodge will have been doing for 75 years what Masonic lodges do best—making good men better! Better individuals, better husbands, better fathers and better members of the wider community.

History informs us that Freemasonry has existed for hundreds of years, in fact it was very well established in the British Isles and Europe long before the first white settlement in Australia. Masonic Lodges have been operating in Queensland since 1859; around that time the area now known as Mount Gravatt was just being settled by white people, though the Yagarabel aboriginal people had already occupied the territory from the Brisbane to the Logan Rivers, possibly for thousands of years. When Mount Gravatt Lodge formed in 1923 the next lodge to the south was in Beenleigh, and was already thirty years old.

The census figures for 1923 show that the population of Mount Gravatt was 175. Ten of the foundation members of the lodge when it was consecrated in 1923 were already living in Mount Gravatt. The other eight foundation members lived in surrounding suburbs. It is reasonable to assume that a fair proportion of those 175 people were not eligible males, some were ladies, so the number of Freemasons in the total population was fairly high at that time.

The Fallen Soldiers Memorial Hall was opened in 1923, and as this was probably the first suitable meeting place available at the time, the Masonic Lodge was consecrated shortly after the hall became available.

By 1933, when the census figure was 523 people, 65 members had joined the lodge. Still a goodly proportion of the total population.

In 1923 the Kaus and Housan Quilt and Mattress factory still operated in Nursery Road, but moved away about 1930. In 1923 the Anglican Church began operations in Mount Gravatt, in fact Sunday School shared the Memorial Hall with Saturday night dances, Masonic Lodge on some Tuesdays, picture shows

from time to time, wedding receptions, etc, and, of course, Returned Soldiers' activities.

The Congregational Church was established at Mount Gravatt in 1880, and it remained the only church in the district with its own building and its own resident minister until after World War II. The first minister was the Rev George Clarke. His home was built on the high ground off Logan Road, where Hocking Street is now, and his son Will Clarke became an active participant in local affairs, which included Freemasonry in Mount Gravatt Lodge. It is not known when the tradition started, but for some years after the Second World War, Mount Gravatt Lodge attended church parades on occasional Sunday mornings. Until the early 1960s the district of Mount Gravatt remained a mixture of rural and urban living. This changed then, owing to the lifting of the Green Belt restrictions, and one of the victims was the Congregational Church which was demolished to make room for shops. The practice of holding lodge church parades seems to have disappeared at that time. Incidentally, the original church bell is now believed to be in Fiji, summoning the locals to church.

Brother Will Clarke was a lithographer and artist who did the art work for various Grand Lodge documents, and some examples of his fine work exist in the documents still in use, and various installation programmes and other Masonic functions. Will Clarke Street, near the showground is a permanent memorial to him.

What was it like in 1923?

The war had ended five years previously. (That was the First Great War, the war to end all wars.) Many young men from this area had gone to war in the service of their country. Of those that returned some were still suffering from war injuries and trauma. The government of the day settled some of the returned soldiers on farms to give them a fresh start in life and one such settlement was quite close to Mount Gravatt, down at the western end of

Nursery Road, and this area has street names reminiscent of this fact. Such names as Bapaume, Messines Ridge, Gaza, and Peronne remind us of battles in which Australians fought in that war.

The Mount Gravatt village was between the two hotels: the Mount Gravatt Hotel (still in the same location) and the German Bridge Hotel (in Glindemann paddock, just before the Holland Park Hill). In 1926 the hotel licence of the latter was transferred to the Mountain View Hotel at Holland Park. The Post Office was where Zupps Motors are now, and the Soldiers Memorial Hall was on the corner of Creighton Street and Logan Road. There were dairy farms, plant nurseries, vineyards, chicken farms and small crop farms. Further along the road towards the south was a thriving horse export industry and favourite picnic areas for people from the city, and a wool scour on the banks of Bulimba Creek.

In the foundation membership of the lodge, there were:

- one iron fitter
- six farmers
- one accountant
- one postmaster/storekeeper
- one master toolmaker
- one master printer
- one hairdresser
- one bus proprietor
- one motor mechanic
- two butchers
- one cabinet maker
- one fruit merchant.

Worshipful Brother James Shirra, a Past Master from Ashton Lodge, was the Foundation master of Mount Gravatt Lodge. He was the iron fitter in the list above. He was also largely responsible for introducing the Order of the Eastern Star into Australia, and was the Foundation Worthy Patron of Sarah Chapter, the very first chapter of that order in this country. Sarah Chapter still exists as No 1 on the register of the United Grand Chapter of Australia and it meets on the north side of the Brisbane River.

In 1943 the American Army built a large military hospital with more than 1000 beds on the 100-acre Glindemann paddock.

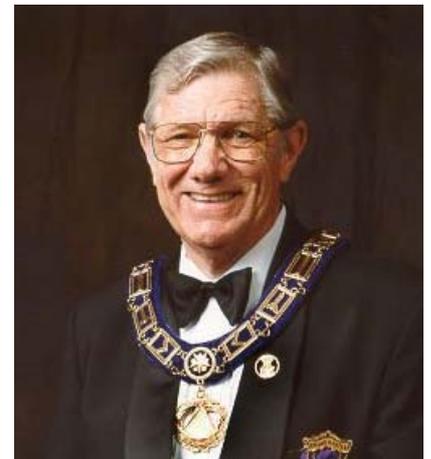
Texas moon lodge

(Continued from page 3)

the Grand Temple at Waco until such time as it could meet on the moon.

This was picked up by visiting Grand Masters at the annual meeting of the Grand Lodge of Texas in December 1999, and the idea was tossed around between them, and emerged in Grand Lodge business as a proposal for a lodge designed to raise funds for unspecified charities. Since then, inquiries have been received for charter membership not only throughout USA but as far afield as Israel, Australia and New Zealand.

Before the end of the month, the proposal had taken shape, and information was posted on a separate website for Tranquility Lodge #2000, at <http://www.tranquilitylodge2000.org/>. The original charter will be subject to a special 'article', until such time as the lodge can be located on the moon, at which



MW W Vernon Burke Jr,
Grand Master of Masons in Texas

photo from GL website

time the lodge can obtain a standard charter.

Application forms for membership are available now to members of lodges under the Grand Lodge of Texas, and membership will be open to Master Masons of other recognised jurisdictions at a later date—presumably after the first election of officers in July 2000.

The website invites submission for plans for the building of the first Masonic lodge on the moon, and calls for other ideas. Email contact is Bro Richard White <dick@duckcreeklodge.org>.

Reported by Charles W Munro.

as One Mile Swamp) and the Logan River had now become a section of Highway One. The tramway had been extended from Holland Park to Mount Gravatt Central, and was later discontinued. The area known as Mount Gravatt, which had become something of a backwater because the railway line to Nerang had been built on the other side of the mountain, again became the main road to the south. Thousands of houses and a large sprinkling of shopping centres and light industries, along with churches and clubs and schools, now constitute a vibrant sub-city, but it does not have a local Masonic lodge meeting in the area. Such is the price of progress.

Because it never sought publicity, the public perception of the lodge may once have been that it was a secretive society. It always has been an organisation upholding high moral standards, and this is not changing. Any genuine enquirer will have his questions answered honestly and frankly.

What of the future for Mount Gravatt Lodge?

Its members are scattered widely, living anywhere between Bribie Island in the north and as far south as Sydney. Newer members are not necessarily residents of Mount Gravatt, but are attracted to the lodge by the present members, not by the location of the Masonic Centre where they meet.

The future of the lodge is certainly in the hands of its members. Meanwhile it continues its task of making good men better!

This affected the lives of the local population in many ways: it contributed to the local economy; it introduced them to rodeos and other forms of entertainment; and was probably responsible for the beginnings of Americanism in this area. Mount Gravatt Lodge meetings were open to any American Masons who were able to attend.

The most recent twenty-five years of our lodge history have been ones of constant change. The Soldiers Memorial Hall was removed, to make way for progress, and the Masonic Hall at Stones Corner became the meeting place. This was a mixed blessing, in that lodge furniture is permanently set up in a dedicated lodge room and the accommodation is more comfortable, but the lodge no longer meets within the boundaries of Mount Gravatt. On the other hand the larger building at Stones Corner has accommodated the expansion of lodge membership which occurred after the Second World War.

In about 1975 the meeting place was temporarily moved to the Vulture Street Masonic Temple, while the old wooden Stones Corner hall was demolished and a new brick building constructed on the same site, where the lodge now meets.

It could be said that Mount Gravatt Lodge, along with a number of other lodges which moved to the new Stones Corner Temple, has lost its local identity, and is hardly recognisable as an organisation which grew from the desire of brethren in the Mount Gravatt area to have their own lodge. Other lodges affected in the same way include Morningside and Mount Pleasant (now part of the suburb of Holland Park).

The old Logan Road which originally joined Woolloongabba (previously known

An open email letter to the Grand Master of Alabama

Grand Master, Alabama

Dear Sir:

If what I heard about the Alabama GL meeting is true, I guess I cannot help but think that Alabama has a long way to go.

I have resided in Texas for over 33 years. I have been embarrassed that the Prince Hall Lodge is not recognized here. I cannot understand the reluctance to accept brothers regardless of their race.

I believed my WM when he said the doors were open to worthy men of all races and creeds. I otherwise would not have joined. I guess your selection process—the interview done before initiating—does not ask the candidates the same things I was asked.

Where were your Masons first prepared to become Masons? In some dark place, I suspect.

As a military officer in the Stabilization Force sent into Bosnia, I saw first-hand what ethnic cleansing is all about. That scared me, but what resides in the hearts and minds of Masons in Alabama also scares me.

You need to offer more leadership, be more selective and set the standard. This disgrace to Masonry took place on your watch. What are you going to do about it?

On the flip side, it would be a real feather in your cap to be the GM who abolished this particular form of Masonic Apartheid in Alabama.

I will pray for Alabama. I will pray for you.

Fraternally,

John A. Kind

Pride of the West #53 F&AM PHA, El Paso, Texas

FIVE GREAT LESSONS

The Important Things Life Teaches You

Number One: The most important question

During my second month of nursing school, our professor gave us a pop quiz. I was a conscientious student and had breezed through the questions, until I read the last one: "What is the first name of the woman who cleans the school?" Surely this was some kind of joke. I had seen the cleaning woman several times. She was tall, dark-haired, and in her 50s, but how would I know her name? I handed in my paper, leaving the last question blank. Before class ended, one student asked if the last question would count toward our quiz grade. "Absolutely," said the professor. "In your careers you will meet many people. All are significant. They deserve your attention and care, even if all you do is smile and say 'hello.'" I've never forgotten that lesson. I also learned her name was Dorothy.

Number Two: Pickup in the rain

One night, at 11:30 PM, an older African American woman was standing on the side of an Alabama highway trying to endure a lashing rainstorm. Her car had broken down and she desperately needed a ride. Soaking wet, she decided to flag down the next car. A young white man stopped to help her—generally unheard of in those conflict-filled 1960s. The man took her to safety, helped her get assistance, and put her into a taxicab. She seemed to be in a big hurry! She wrote down his address, thanked him, and drove away. Seven days went by and a knock came on the man's door. To his surprise, a giant console color TV was delivered to his home. A special note was attached. It read: "Thank you so much for assisting me on the highway the other night. The rain had drenched not only my clothes, but my spirits. Then you came along. Because of you, I was able to make it to my dying husband's bedside just before he passed away. God bless you for helping me and unselfishly serving others. Sincerely, Mrs. Nat King Cole."

Number Three: Always remember those who serve

In the days when an ice cream sundae cost much less, a 10-year-old boy entered a

hotel coffee shop and sat at a table. A waitress put a glass of water in front of him. "How much is an ice cream sundae?" "Fifty cents," replied the waitress. The little boy pulled his hand out of his pocket and studied a number of coins in it. "How much is a dish of plain ice cream?" he inquired. Some people were now waiting for a table and the waitress was a bit impatient. "Thirty-five cents," she said brusquely. The little boy again counted the coins. "I'll have the plain ice cream," he said. The waitress brought the ice cream, put the bill on the table, and walked away. The boy finished the ice cream, paid the cashier, and departed. When the waitress came back, she began wiping down the table and then swallowed hard at what she saw. There, placed neatly beside the empty dish, were two nickels and five pennies [15 cents] – her tip.

Number Four: The obstacle in our path

In ancient times, a king had a boulder placed on a roadway. Then he hid himself and watched to see if anyone would remove the huge rock. Some of the king's wealthiest merchants and courtiers came by and simply walked around it. Many loudly blamed the king for not keeping the roads clear, but none did anything about getting the big stone out of the way. Then a peasant came along carrying a load of vegetables. On approaching the boulder, the peasant laid down his burden and tried to move the stone to the side of the road. After much pushing and straining, he finally succeeded. As the peasant picked

up his load of vegetables, he noticed a purse lying in the road where the boulder had been. The purse contained many gold coins and a note from the king indicating that the gold was for the person who removed the boulder from the roadway. The peasant learned what many others never understand. Every obstacle presents an opportunity to improve one's condition.

Number Five: Giving blood

Many years ago, when I worked as a volunteer at Stanford Hospital, I got to know a little girl named Liz who was suffering from a rare and serious disease. Her only chance of recovery appeared to be a blood transfusion from her 5-year-old brother, who had miraculously survived the same disease, and had developed the antibodies needed to combat the illness. The doctor explained the situation to her little brother, and asked the boy if he would be willing to give his blood to his sister. I saw him hesitate for only a moment before taking a deep breath and saying, "Yes, I'll do it if it will save Liz." As the transfusion progressed, he lay in bed next to his sister and smiled, as we all did, seeing the color returning to her cheeks. Then his face grew pale and his smile faded. He looked up at the doctor and asked with a trembling voice, "Will I start to die right away?" Being young, the boy had misunderstood the doctor; he thought he was going to have to give his sister all of his blood. Attitude, after all, is everything.

This 'n' that . . .

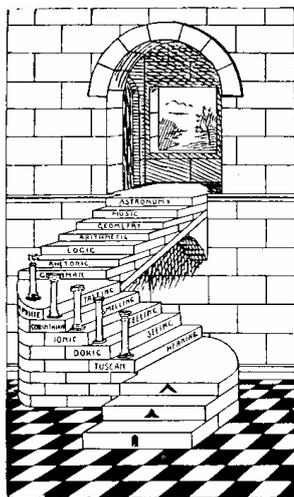
by Tony Pope

There's not much room left in this Issue, except for a few oddments gleaned from here and there:

- Brother Cecil H Underwood is a member of Phoenix Lodge #73, West Virginia. He was the youngest Governor of the state, elected in 1956. He is also the oldest Governor of the state, re-elected in 1996.

- Blessed are the censors, for they shall inhibit the Earth.

- May those who love us, love us,
And those that don't love us,
May God turn their hearts:
And if He doesn't turn their hearts,
May He turn their ankles,
So we'll know them by their limping.



Harashim חרשים

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



ISSN 1328-2735 Issue 14 April 2000

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>> 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

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. . . and coming soon:

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 Research advice
 Technology

Delay in publication of Harashim, for which the editor apologises, has been caused by pressure of other work.

No issue will be missed out, or abbreviated.

Publication for the remainder of the year has been rescheduled as follows:

Issue 14 (April 2000)	September
Issue 15 (July 2000)	October
Issue 16 (October 2000)	November

Normal publication dates will be resumed from January 2001.

For the latest news on

***Freemasonry Universal*, volumes 1 & 2**

<<http://www.geocities.com/kentgmp/index.html>>

SOME PERSONAL THOUGHTS ON FREEMASONRY'S ROLE & FUNCTION

by Emmanuel Anthony

Worshipful Master and Brethren, thank you for the invitation to address you this evening. I do so in the knowledge that seated here in Barron Barnett Lodge are many distinguished Freemasons who continue to make excellent contributions to Masonic Research and Education. To quote from our Grand Installation Ritual, *they are seekers of Wisdom, to understand the mysteries of our Order and to expound them to the Brethren.*

Thank you for giving so generously of your time in preparing and delivering Addresses, and for your tireless efforts in promoting Masonic education throughout our jurisdiction. I say, without any reservation, that there are insufficient numbers of Freemasons who fully understand its philosophy. All of us must constantly reflect on this working tool—the chisel. For, as we are aware, it points out the advantages of education and discipline, by which means alone we are rendered fit members of any well-organised society.

Last Saturday evening I attended a Leukaemia Foundation function, together with 300 people from throughout Queensland, and the emotional, but spontaneous, words of a mother who lost her beautiful little 11-year-old daughter to this dreaded disease, on only 2 January this year, said it all:

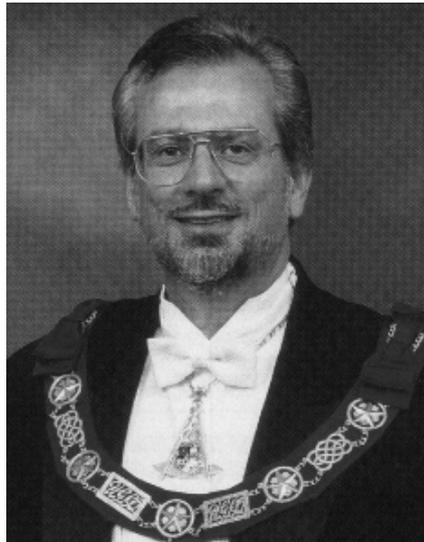
I acknowledge the support from the Freemasons of Queensland—they are a wonderful organisation!

Our Fraternity must have this community focus. We must be a part of community life, not apart from it.

As I said in my Installation Address, Freemasonry's continued relevance to our times is inextricably linked to the concept of openness in all its facets. And also, to our capacity and willingness to articulate its essential message.

Freemasonry was never intended to begin, or to end, with an undue emphasis on ritual and process; for as soon as we accept a man to be our brother, we immediately acknowledge his intrinsic worth as a human being. We therefore have a duty of care to nurture his intellect and to be supportive and encouraging of his overall development as a Freemason. In other words, it is essential that we engender confidence and self-esteem. It is

therefore sad and unacceptable to see that these things are often destroyed by pedantic individuals who either lack the capacity, or are reluctant, to see the bigger picture. As I said in our September Communications, they have yet to identify



MWBro Emmanuel Anthony, PSM,
BA, BED, AEd (Old), Grad Cert (Oxon),
MACE,

the big rocks of their Freemasonry.

RWBro Michael Walker, the Grand Secretary of the Grand Lodge of Ireland, writing on the purposes of Freemasonry, has this to say:

Masonry is about self-improvement; not in a material sense, but in an intellectual, moral and philosophical sense.

It is only by understanding Freemasonry in these terms that we can have extensive and effective interaction with others. Only thus do we fulfil the words spoken at our initiation that we need to become more extensively serviceable to our fellow creatures.

I will continue to advocate strongly that our effectiveness as Freemasons is directly proportional to our involvement with people and organisations outside the lodge. Again, this is so eloquently expressed in the words, to practise out of the lodge those duties and precepts we have been taught within it.

Let me put this somewhat more bluntly. ***There is an urgent need for some Freemasons to get themselves a life***

outside Masonic circles.

I well recall, and always use as a measure, that telling question frequently asked by my predecessors, MWBros Bill Roache and Ian Smith.

Is the Brother well known within his community as a Freemason?

As Freemasons, we need to be aware that there are many people today who do not feel bound to traditional principles and standards. Indeed, some of the trendies who masquerade as educational experts, place very little emphasis on standards or discipline of any description. This, added to the increasing pressure of modern life, has contributed significantly to what I refer to as *theme mentality*—the obsession, if you like, of excessive individualism in which economic prosperity and personal interests are frequently placed before national interests and, sadly, before compassion and caring for people.

Increasingly, we are being asked to believe, or to accept, that modern people possess no strong religious or moral virtues. Or that, at the very least, they have the decency not to intrude them into the public arena.

We know of course that as Freemasons we make constant reference to truth, integrity, morality and ethics, as the very foundations of our teachings and endeavours. Excessive individualism, therefore, which places man or woman at the centre of things, makes no allowances for a sense of community. It counteracts the sense of altruism, and the sense of service, which are central to our principles.

Without being paranoid, Freemasonry must be prepared to accept that there are many subtle, and not so subtle, forces which produce mental dizziness—not always perceptible but, nevertheless, insidious. These forces are filling psychiatrists' waiting rooms, as more and more people are unable to identify the causes that are confusing their lives.

We would all agree with RWBro Walker's observation that Freemasonry provides some form of mental sheet anchor, a navigational point which provides us with the means of identifying our exact position, and thereby the knowledge and courage to get back on course. It can indeed be that bright

(Continued on page 4)

Harashim

President's Corner

What are the characteristics of a successful speaker—depth of knowledge, fluency, charisma, humour? In what order would you place these qualities? Of course it will vary according to the circumstances.

There are people who fly around Australia, indeed the world, in order to fulfil speaking engagements to audiences who dwell on their every word. For anything from one to five thousand dollars per presentation you would expect some deeply insightful opinions and some information of great strategic value. Yet these presentations often contain little real substance. They are usually laced with homely advice, some humour and a wealth of clichés. They are invariably motivational but usually not intellectually challenging. Often it is the mode of presentation and the body language of the presenter rather than the content which attracts most interest.

I am not being critical or cynical. I am merely inviting you to think about this industry which has a secure place in our modern world. Government departments, corporate bodies and service clubs frequently hire such speakers. In fact, I think that Freemasonry needs some of the very same stimulation and inspiration. Unfortunately, some of our Grand Lodges are so encased in their own autonomy that they would find it difficult to give official sanction to a speaker who was not seen to meet all of the requirements laid down for their own Panel of Lecturers.

Contemplate for a moment what would happen if your Masonic lecturer began with:

- 'What is the nicest thing that happened to you today?'
- 'What is the best thing that has happened to your lodge in the last six months?'
- 'Everyone stand up. Now shake hands with at least four people near to you.'
- 'Put your hand up if you spent more time greeting the family dog than greeting your wife when you arrived home this evening!'

These are just a few samples of how to get people to discard their hang-ups and prejudices and open their minds. If you want people to be receptive to new ideas, to use their initiative and come up with their own new ideas, you have to get them off the 'Misery Train', away from the concerns and disappointments of daily life. In the Masonic context we often need to divert attention, at least temporarily, from unwelcome trends and perceived difficulties, so that new ideas can be thoroughly considered.

Fortunately, the ANZMRC has been able to adopt a procedure whereby visiting Masons can be invited to meet with us, talk to us, and freshen up our ideas about where Freemasonry fits into the scheme of things. Because of the generosity of the chosen lecturers and the co-operative spirit of the various research lodges, the costs to the brethren are minimal. Our lecturers do not receive



handsome fees and they do not stay at five star hotels. Their reward comes in the joy of meeting with lots of brethren, the satisfaction of forming new friendships and exchanging information about the Craft.

I hope that all who read this issue of *Harashim* will give some thought to how Masonic presentations can be made more vibrant. And at this time especially I hope that those of you who are in Australia, New Zealand, and South Africa will enthrall your brethren to attend the functions arranged as a part of the visit of Brother Yasha Beresiner to our lodges of research. His breadth of experience in Europe and the Middle East, his scholarship, his sense of humour and zest for life, will enable him to present new and interesting perspectives concerning Freemasonry—past, present and future.

Murray Vaxley

ATATÜRK AND THE ANZACS

Those heroes that shed their blood and lost their lives . . .

You are now lying in the soil of a friendly country,

Therefore rest in peace.

There is no difference to us between the Jonnies

And the Mehments where they lie side by side.

Here in this country of ours . . .

You, the mothers

Who sent their sons from far away countries

Wipe away your tears.

Your sons are now lying in our bosom and are in peace.

After having lost their lives on this land

They have become our sons as well.

Mustafa Kemal Atatürk
ANZAC Memorial, 1934.

Reprinted from <<http://www.turkishnews.com/DiscoverTurkey/who/ataturk/>>.

FREEMASONRY'S ROLE & FUNCTION

(Continued from page 2)

morning star whose rising brings peace and tranquillity to the faithful among men.

Brethren, considerable marketing skills and education are needed to promote those Masonic principles which we know have withstood the test of time. Without the hard sell of public relations consultants, as individuals, each one of us needs to adopt as a personal motto:

I am someone else's impression of Freemasonry

and, accepting this, all that I think, say or do will reflect on our wonderful fraternity.

Having said this, let us also be realistic in accepting that Freemasonry is not for everyone.

On a personal level I am motivated by those beautiful words in the *Address to the Brethren*:

I trust, therefore, you will have but one aim to unite in the grand design of being happy and communicating happiness. These noble sentiments are not of course peculiar to our craft. In the Volume of the Sacred Law we are exhorted to have unity of spirit.

Our meetings, therefore, must continue to be made more appealing—something to be enjoyed, not something to be endured. The business, ceremonial and social aspects all must be carefully considered and balanced. How often do we see beautiful ceremonial followed by a festive board or Installation Banquet that has quite obviously lacked the same attention to detail.

Leadership in this regard rests not only with Grand Masters, or with Boards, but at every Master's pedestal.

Let me repeat the words I spoke in my Proclamation Address:

It is with absolute conviction that I again remind us all, we will only remain viable if we are prepared to market that which we hold so very dear. Let us continually promote our ideals by making their packaging more attractive.

The Pro Grand Master of the United Grand Lodge of England, MWBro the Rt Hon Lord Farnham, put it this way:

Freemasonry aims to develop the individual as a good citizen and as a man with a good moral foundation. Other benefits to society may follow, but these come from individuals acting in their personal capacities and not necessarily as Freemasons.

Unlike Freemasonry in some parts of the world, we are not a societal pressure group. Rather, we endeavour to influence the personal standards of individuals.

Where to from here?

Firstly, let me say categorically that we are not going to attract the numbers of brethren who joined Freemasonry after the Second World War in particular, in order to continue the fellowship they experienced in the services.

It is important therefore that we direct our energies to correcting the perceptions which some within the media and religious groups have about us. We need to demonstrate that Freemasonry encourages every Brother to further develop his intellect and spirituality. We must emphatically stress that as Freemasonry has no sacraments or dogma, and as we do not advocate salvation through good works, we are in no shape or form a competitor for a Brother's religious beliefs.

As we move into the new millennium, your work in Barron Barnett will take on a greater significance, Brethren. As RWBro Murray Yaxley, PDGM (Tas), has identified:

In the next century the work place will not offer sufficient fellowship to satisfy people's social instincts. Many will work from home, linked to the office by computer and telephone.

So the irony of this age of sophisticated communication is that people will spend more time by themselves. For this reason alone, society has a real need for the teachings of Freemasonry.

We must continue to be optimistic about Freemasonry's future—not as an exact replica of the past, but as a fraternity which, through internal vigour and enthusiasm, has successfully adapted to the times.

In my Proclamation Address I said that a Grand Master's role was to share in the joys and sorrows of his brethren and to assist in the welfare of all—never demeaning the office by becoming embroiled in petty issues or letting minor irritations cloud his judgment, his vision. I ask every Freemason to adopt the same philosophy.

In Cicero's words:

Nobody grows old by merely living a number of years. People and organisations wither by deserting their ideals. Self-interest, cynicism

and despair bow the head and destroy the spirit.

Service to others and the importance of the spiritual are universal principles for a fulfilling life which have been acknowledged as such by our ancient brethren.

Grand Masters, Masters, indeed brethren generally, have learnt very little unless they have learnt humility, unless they practise charity and kindness of disposition, unless they have developed a capacity for inner peace.

I am humbled, Brethren, by the great honour that you have bestowed on me to serve Freemasonry. The office has heightened my awareness of my own mortality and transience. Indeed, it has accentuated my realisation of my smallness in God's scheme of things.

That great Australian, Sir John Monash, has greatly influenced my thinking. He wrote:

Adopt as your fundamental creed that you will equip yourself for life, not solely for your own benefit but for the benefit of the community.

I well remember a reception which was held in conjunction with the Grand Installation in Auckland, New Zealand, in November 1992. A young New Zealand brother was talking with MWBro Bill Roache, who, because of the crowd had great difficulty making himself understood through the use of his artificial voice. Undeterred, MWBro Roache simply took out a business card and wrote:

To Russell Jackson with best wishes.
Enjoy your Masonry. Bill Roache

In 1998 Russell Jackson came to our Grand Installation. MWBro Roache had passed away only two months earlier, but Russell still had in his possession—and treasured—that same little card. *Enjoy your Masonry!* What a wonderful legacy! It was Bill Roache's simple and humble way of saying:

May kindness and brotherly affection ever distinguish us as men and Freemasons.

These, Worshipful Master and Brethren, are my wishes for us all. It has been a pleasure to share my thoughts with you.

* An address delivered to Barron Barnett Lodge No 146 UGLQ on 15/9/99 by MWBro Emmanuel Anthony, PSM, BA, BEd, AEd (Old), Grad Cert (Oxon), MACE, Grand Master UGLQ.

MASONIC COLLARS

by Yasha Beresiner

On 24 June 1727, just 10 years after its creation, the Grand Lodge of England authorised the Master and Wardens of a Lodge to wear 'the Jewels of Masonry hanging to a white ribbon'. These jewels are described as the square for the Master, the level for the Senior Warden and the plumb rule for the Junior Warden.

The 'ribbon' referred to in 1727, however, had no specifications given as to size, width or shape. The clear conclusion is that the ribbon was intended purely to accommodate the jewel and not as a decorative garment in its own right. It is again the French who appear to have been the innovators converting the slim line ribbon to an article of clothing.

The first mention we have of this is in the French exposure 'Le Secret des Francs-Maçons' published in 1742 by the Abbé Gabriel Perau (1700–1767). He speaks of the 'cordon', which translates as 'sash' or 'cord', stating that it is worn around the neck and 'taille en triangle'—cut into the shape of a triangle. The implication is that of a collar wide enough and shaped to be decorative and now worn with greater pride.

It is early prints and portraits that show us the variety of collars prior to the standardisation in England that followed the formation of the United Grand Lodge in 1813. A close study of some of the wonderful paintings in Grand Lodge in London will reveal an array of differing collars. William Hogarth (1697–1764), the greatest satirist and artist of his time and a Freemason, executed a well known painting of his father-in-law, Sir James Thornhill (1675–1734), the Parliamentarian and an established painter himself. It shows him wearing a pale blue 'collarete' to which is appended a silver badge. In contrast, the anonymous powerful painting of the famed Dr Robert

Crucefix (1797–1850), medical doctor and *inter alia* founder of what is now the Royal Masonic Benevolent Institution, shows him wearing his Grand Deacon's badge hanging from a decoratively embroidered and wide collar placed high on his chest.

With the Union of the two Grand Lodges in 1813, a series of new regulations



WBro Yasha Beresiner, LLB, LGR,
PM Quatuor Coronati Lodge 2076 EC,
Batham Lecturer 2000.

led to standardisation of many aspects of the Craft. This also applied to collars and the standard four-inch-wide collar now characteristic and worn by all ranks in Freemasonry, from Master Mason to Grand Master.

There is one exception: Provincial and District Grand Stewards may wear distinguishing collars 2½ inches in width. The standardisation referred to also applied colours and extended to matching colours between collar and apron. There are only three Masonic colours designated by the *Book of Constitutions* of the United Grand Lodge of England: Garter blue for officers of Grand Lodge, Provincial and District Grand Lodges, and London Grand Rank; crimson for all Grand Stewards, and light

blue for officers & Past Masters of private lodges.

It is the exception that makes the rule! This also applies to the colours just described. Officers of the *time immemorial* lodges, the three surviving lodges of the four that joined together to form the premier Grand Lodge in June 1717, have the distinguished privilege of wearing a garter-blue stripe in the centre of their light blue collars. These three are Lodge of Antiquity No 2, Royal Somerset and Inverness Lodge No 4, and Lodge of Fortitude and Old Cumberland No 12. There is no foundation for a long-standing myth that the 'button' or small central 'knob' on a Past Master's collar represents the beehive. Although the beehive was an early Masonic symbol indicative of labour and industry, it was discarded as such at the time of the union of 1813. The button is symbolically insignificant and almost certainly centrally placed as a decorative embellishment to hide the endings of the collar braid.

The smart and impressive shoulder chain, worn as a substitute to the cloth collar by Grand Officers in active office and Provincial and District Grand Masters and their Deputies and Assistants, is hardly a Masonic innovation. Many orders outside Freemasonry include such chains of office, most pertinently the Lord Mayors of London and various other organisations of antiquity.

In the Quatuor Coronati Lodge No 2076, where we frequently have visitors from many recognised jurisdictions, the array of collars worn, their designs and colours, make a wonderful sight in lodge, so reflective of the universality of our great institution.

WHICH ARE YOU?

A hot air balloon appears, carrying a man who is clearly agitated. Seeing someone on the ground below him, the balloonist reduces altitude until he can be heard, and shouts down: 'Can you help me please? I promised a friend I would meet him half an hour ago, but I don't know where I am.'

The man below responds: 'Yes, I can tell you. You are in a hot air balloon, roughly 30–40 ft above this road, between 40 and 42 degrees North latitude and

between 58 and 60 degrees West longitude.'

Exasperated, the balloonist calls back to him: 'Thanks a lot! You must be an engineer.'

The man replies: 'Actually I am, but how do you know?'

The balloonist shouts: 'Everything you told me is true and technically correct, but I don't know what to make of your information. I am still lost.'

'Ah,' says the engineer, 'in that case you must be a manager.'

The balloonist replies: 'In fact I am, but how do you know that?'

The engineer explains: 'Because you don't know where you are, or where you're going! You've made a promise to someone, which you don't know how to keep, yet you expect me to solve your problem. The fact of the matter is that you are in exactly the same position you were in before we met, yet appear to believe it is now someone's MY fault.'

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LE GRAND-MAÎTRE

To the Illustrious Brother
The Hon. Joseph A. Walkes, Jr. 33°
F.P.S.
President of the Phylaxis Society

Paris, October 25, 1999

Dear and Illustrious Brother Walkes,

My Grand Representative to North America and the Caribbean, R.W. Michael L. Segall, 33°, has asked me to confirm in writing the long-standing recognition of Prince Hall Masonry by the Grand Lodge of France.

Indeed, in 1952, when many U.S. military were stationed in Europe, the G.L. of France has globally and unilaterally recognized regular Prince Hall Masons, to demonstrate our fraternal solidarity to American Prince Hall Brethren who were shunned as men and Brethren by the other regular jurisdictions in both the U.S.A. and Europe, and so that they might attend our Lodges.

Forty-seven years have passed since, and with the return of Prince Hall GI-s to their country, visitation has of course declined. But I wish to strongly state here that at every time since, and whether they were many or few, all Prince Hall Masons who could prove membership in a regular Prince Hall body have been and still are received with open arms in our Lodges. I am convinced – we are all convinced here – that these ties can and should now be restored to full strength and become formal, bilateral treaties of amity with all regular Prince Hall bodies.

In the meantime I would like to send you personally, as well as to all the Brethren of the Phylaxis Society, a most friendly and fraternal greeting. May the Blessing of Salomon protect you personally, your Brethren and all your loved ones.



Yours respectfully and sincerely,

M.W. Jean-Claude Bousquet 33°,
Grand Master,
M.W. Grand Lodge of France

The above letter speaks for itself!

Reprinted in *Harashim* by kind permission of the author, MWBro Jean-Claude Bousquet, Grand Master of the Grand Lodge of France.

WBro Jim Smith is an Illinois Mason living in mainland China. We have read previously of his preparation for a visit to Hong Kong ('Importing an apron to China', Harashim, January 1999), and here is the illuminating report on his visit to a Scottish lodge in Hong Kong. One comment may need explanation. He refers to the brotherhood of the lodge being increased by two (a New York Mason affiliating with the lodge, and the candidate for raising that night). Bro Smith apparently assumed that Scottish procedure is the same as in his own jurisdiction, that a candidate must take all three degrees before becoming a member of the lodge. Bro Smith's report was made to the Philalethes Society International on the PSOC emailing List. Enjoy!

A SCOTTISH THIRD DEGREE IN HONG KONG

by Jim Smith

On February 9th, I was delighted to have the opportunity to enjoy the hospitality of the brothers of Lodge St John No 618 Hong Kong under the regulation of the Grand Lodge of Scotland. I witnessed their brotherhood increase by two, and enjoyed a Burns Supper afterward. This is my very long report on that visit.

Hong Kong is a pretty small place, so all of the lodges there meet in one central facility, namely Zetland Hall. Zetland Hall is an immaculate three-story building located on a hill overlooking the central business district in the heart of the city. It is the home to numerous lodges under the English, Scottish, and Irish constitutions. One could literally show up any night and join in a lodge meeting. I, however, chose to examine the Zetland Hall schedule online and decided to visit Lodge St John No 618. I contacted the Zetland Hall administrator, Tommy Thompson, via email and he was able to make all the necessary arrangements. I was informed that the dress code was Highland Dress, black tie, or uniform. But since I was a visitor I could get away with a dark suit and tie.

Upon my arrival at Zetland, I was warmly greeted and provided with a stiff drink. Zetland Hall has a fully stocked bar and kitchen, so several brothers were having a snack before the long night ahead. Others (like me) were just enjoying a cool libation. As all American Masons on this list will realize, having a drink in the lodge is unheard of. But for all the objections one could make for having a bar in the lodge, it did insure the brethren arrived on time!

Brother Thompson then took me aside to a private office and confirmed that I was in fact a Master Mason. However, before I was allowed to return to the bar, a gavel cracked at precisely 6:30, informing the brethren that it was time to go upstairs. Then brethren dressed in kilts of all tartans, tuxedos, and cross-dressers (apparently those who wear tartan slacks instead of kilts) ambled up the two stories past the changing rooms, past portraits of ancient Grand Masters, and onto the third floor.

The entire building seems like a museum crammed full of Masonic memorabilia from the 140 or so years of existence in Hong Kong. Things were proceeding much too quickly. I could have taken hours to climb those stairs and still not seen everything.

On the third floor was the anteroom for *both* lodge rooms. Two lodges meet simultaneously most nights there. Lodge St John had the larger room that evening. On a table in the anteroom lay a colorful assortment of aprons. The Lodge St John brothers wore white leather aprons with a red tartan trim. There were also several brothers from one of the Hong Kong English lodges who were wearing white leather aprons trimmed in light blue satin. Finally, there was my own Macoy's white leather apron trimmed in royal blue satin. The two local Fellowcrafts in attendance were wearing a white apron with two blue rosettes. The Entered Apprentice wore a plain white apron.

The lodge room was magnificent. It was large and spacious, with seating in the North, East and South. The only door to the room (unusual for me) was along the Northwest wall. The brethren mostly sat in the North. Entered Apprentices sat in the Northwest. Fellowcraft sat in the Northeast. We visitors (the Englishmen and I) sat in the Southeast. The Master and all the Past Masters in attendance sat in the East. This was unusual for me, as only the Master sits in the East in our lodge. Another oddity was the fact that the Secretary and Treasurer were both seated at a desk in the North. No officer in my mother lodge sits in the North.

It was at this point that I was able to answer an age-old question. What do Scotsmen wear under their kilt? Thanks to several of the brethren in the North, I was finally able to put that question to rest.

Well it was a very busy night. Business was conducted in the First Degree. Right Worshipful Master Andrew Lamont kept the proceedings on track and did a marvelous job throughout the evening. The amount of ritual memorized by Brother

Lamont was staggering. He led the proceedings through the regular business meeting, through the obligation for affiliation, through the entire Third Degree, and through the Burns Supper.

Following the normal business, an American brother from New York took the oath of obligation and formally affiliated with Lodge St John. The New York brother is retired and spends four months of the year in Hong Kong. Since he was a frequent visitor to the lodge, he decided to stop freeloading and actually pay dues. I recall seeing a tear in the eye of the Treasurer as the brother finished the obligation and donned his new tartan apron.

Next, the EA was excused and the candidate for Third Degree was examined. The RWM asked about a dozen questions, to which the candidate responded adequately. The examination in Illinois and most other American lodges is significantly longer, so I was a little surprised. However, I was more surprised at how long the candidate had waited to be raised. He had been passed to FC way back in January 1998! I figured that anyone who had waited over a year to be raised deserved it. Upon further investigation it turned out that it was pretty typical for each candidate to wait between six months to a year between degrees. This is because of the large number of candidates and limited number of lodge nights (one per month). Their persistence in continuing through the degrees is very admirable.

After that, the FC were excused and the Third Degree started. The candidate was dressed similar to what I am used to, except for the absence of a hoodwink or cabletow. The 'first part' (including the obligation) was fairly quick. It seemed much quicker than the Illinois version. At the end of the 'first part', the candidate was informed that he would be returned to the lodge to reenact a drama. I was astonished! Telling the candidate that he's going to be killed removes the element of surprise. I can still vividly remembering the

(Continued on page 8)

WBro Rashied Sharrieff Al Bey was WM of Luxor Lodge, under the Hiram Grand Lodge of New York, and subsequently sought to be 'healed' into the mainstream Grand Lodge of New York. Some of his colourful background may be seen at <<http://www.home.earthlink.net/~magus9/index.html>>. The following article was provided in response to an enquiry by ANZMRC webmaster WBro Richard Num.

HANDLING THE HOLY QUR'AN

by Rashied Sharrieff Al Bey

In general the handling of the Holy Qur'an requires of Muslims that they are ritually pure before handling it. This would be the same kind of ritual purity or preparation that one would make before prayer, and is akin to the necessary preparations a candidate must conform to before the ritual of initiation, passing, or raising—without it, the ceremonies are not ritually complete or perfected.

This process is called *wu'du*, and is performed generally as follows: *niyat* (the declaration of the intent that one is about to perform the *wu'du*) in the Name of the Most High; the washing of the hands thrice, beginning with the right; the washing respectively of the eyes, ears, mouth, nose, face from hairline to chin and ear to ear, and hair of head (all thrice); neck and throat once; then thrice the forearms from elbow to wrist, right first; and lastly thrice the feet, right first, from ankles through soles.

There are some variations on this, dependent upon what school of thought the adherent conforms to, thus I say this is the general method, but all schools agree that it is unlawful not to perform it. In the prayers are recitations of various sections of the Holy Qur'an, with some recitation parts being obligatory, and thus common to all performers of the prayers, and some other parts being left to the performer's discretion.

If water is not available to a person, such as in certain travel or locations, then *tayyamum* is a kind of *wu'du* in which clean sand or soil is substituted for water. The dust sweepings of one's home, for instance is not clean soil, but gardening or farming soil is. One touches clean earth thrice, and continues on accordingly—again, how *tayyamum* is done is subject to school, as is *wu'du*.

Lastly, if there has been sexual intercourse, a more complete kind of washing is required, called *ghusl*.

These are in general the forms of the ritual purification/preparation, with modifications as described.

Admittedly, this can seem quite a bit to do for the handling of a book, and a non-

Muslim may understandably feel imposed upon to some extent. Muslims are required by law to hold all the prophets and all revealed books (of the Abrahamic line in particular) on the level, elevating the standing of one no higher nor lower than another, so that this is construed to mean that the above-described *wu'du* should most properly be applied to all of the books, as far as Muslims are concerned.

The Holy Qur'an is explicit that the Almighty has revealed His Will to every people in some form or another, each nation or tribe, and with their own prophets from amongst them; with prophets both known to us and unknown—for me, this means that all VSLs must be respected and venerated in the same way and on the level. If we do not follow them in

preference to the Qur'an, that is one thing, but the respect shown to them and their adherents is quite another. Only polytheism and atheism are very strictly not countenanced.

Our first Senior Deacon was Muslim, and was in *wu'du* before every communication, handling all the VSLs equally. Our second and current is Christian, and is not in *wu'du* proper. Still, he washes his hands prior to his entrance into the Lodge room and otherwise handles the VSLs equally. It is the respect for the VSLs that is the intent, and it is the intent that we believe is the basis of Judgment.

A SCOTTISH THIRD DEGREE IN HONG KONG

(Continued from page 7)

confusion when I stood before my WM and he informed me that I was not yet a Master Mason.

The loss of surprise was however more than made up for by the special effects—black lights. White shirts and gloves glow very well in black light. Unfortunately, white leather aprons do not. Another neat surprise was a hidden hole in the floor in front of the RWM. The candidate was actually buried there—kinda cool.

The drama was not quite as dramatic as my version. Instead of acting out the drama as we do (yes, even the sea captain has a part) the drama is pretty much narrated by KS. Nor were any costumes or props used. However after the drama ended, there transpired several 'graveside discussions'. These were quite moving and gave lessons on the symbolism of the Third Degree in verse.

Then followed the instruction on the penal sign and other signs of recognition. Other than the penal sign and the Grand Hailing Sign, the other signs of recognition were completely unknown to me. It looks like I should stick to my lapel

pin. One interesting thing is that the candidate was instructed on how to recognize the Grand Hailing Signs of other Grand Lodges. This was very interesting, but unfortunately I have completely forgotten the other signs after my vacation.

All this was completed by 9:30 and so it was off to supper. At 10 pm we reconvened in the main dining room and began the Burns Supper. The Burns Supper (as I learned) is an annual evening of fine dining and drinking held to honor the 'Immortal Memory of Robert Burns', Scottish National Bard and Freemason.

The festivities began with the procession of and a toast to the Haggis ('Chieftain of the puddin' race'). For those unfamiliar with haggis, it is dish that apparently is made up of all the bits of a sheep the butcher couldn't sell. It's all ground up and formed into a nice, brown, steaming heap. The Haggis was served with white, mushy stuff and orange, mushy stuff which is apparently all mixed together to hide the flavor of the haggis. Fortunately it is also customary to

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The topic of women in Freemasonry can become quite heated among mainstream Masons. It has many aspects, most of which are irrelevant to this article, which simply demonstrates: (a) there are women who consider themselves to be Masons; (b) an understanding of Masonry is well within their intellectual capability; and (c) they can teach us a thing or two about the Craft. For some years, Janet Wintermute has been a student of Masonry, seeking her particular niche, and she finally settled on a New York lodge under the French-based Grand Lodge of Memphis-Misraïm (M-M), a mere six-hour drive from her home. Under her Obedience (which requires a belief in the Great Architect and the use of the open VSL in lodge) some lodges initiate only men and some initiate only women, but intervisitation is permitted. Sister Wintermute happened to mention on one of the email Lists that some mainstream New York Masons visit her lodge, and that some have joined M-M secretly, while retaining membership in the mainstream Grand Lodge.

A WOMAN'S VIEW ON RECOGNITION

We are dealing with a set of sophisticated problems on this thread, and they are very much worth considering.

Earlier, I was asked my personal feelings about the men within Memphis-Misraïm who were still members of Blue Lodge Masonry while (secretly) also being in M-M, an Order unrecognized by their mainstream Grand Lodge.

First, my personal feelings aren't very important. I'm just an Apprentice and may be incorrectly informed about almost anything under the Masonic sun. I will share these opinions with you, though,

because they touch on tidbits other people have been posting to the thread here and there.

It pains me greatly that any Mason must go underground for any reason. Masonry is about free thinking, and its members ought not to be forced belowdecks, for political, religious, social, or any other reasons. I hate it that many European Masons must hide their membership in order to get or keep good jobs or be able to send their kids to the great universities. I hate it that Masons living in much of the Middle East must keep their affiliation secret on pain of death. I hate it that men in my own order

must keep their Memphis-Misraïm allegiance unknown because the Masonry they found first, in chronology, turned out not to be the Masonry that best met their needs.

To the extent that Blue Lodge Masonry in the United States has gone down the 'My way or the highway' road, with its doctrine of exclusive jurisdiction, *in my opinion* it has erred. The doctrine of exclusive jurisdiction has been co-opted by certain factions within the Craft as a way to justify continuing to snub Prince Hall Affiliated Masonry and maintain that PHA members are 'not Masons.' Racism must be called out for what it is, and then rooted out. Because Janet says so? No. Because discriminating against a person on the grounds of his or her race or ethnicity is fundamentally unmasonic at the core. You can't BE a Mason and let racism influence your thoughts or actions!

Swirling around that ugliness the attractive cloak of a presumptively 'Masonic' justification for continuing it is abhorrent.

In defending the principle of changing Obediences, Ross said, 'If the light they are seeking is brighter in a parallel Masonic Order, should they be criticised for seeking it?'

And someone else (sorry I forget who it was) said, roughly, that when one enters this initiatory path, one is most often not aware that it is in fact a many-branched path and there are real options as to which Masonic Order one joins, or *should* join.

In the United States, for men the vast majority of lodges are UGLE-descended mainstream lodges. (And don't forget that this big group includes PHA Masonry.) There is plenty of intellectual, esoteric 'stuff' in the content of their Masonry, but the time and attention devoted to studying that content has lessened dramatically since 1930 (the year my father was raised to the 32nd degree of the Scottish Rite, in Peoria, Illinois). [There's nothing sacred

(Continued on page 10)



From left to right: a local US mainstream Mason; Richard Num (South Australia); Janet Wintermute (Memphis-Misraïm); Rashied Sharrieff Al Bey (Hiram Grand Lodge of New York).

(Continued from page 8)

douse the combined mixture with a liberal helping of whisky. I'm not sure what it does for the taste, but I didn't seem to mind so much after that.

After the toast to the Haggis, other toasts were offered to the President of the People's Republic of China, the Queen, the Craft, the Grand Lodge of Scotland (laaang may she prosper!), the Lassies, the Visitors, and about anyone else in the

room. I was selected to respond to the toast to the visitors, which I royally flubbed (never having been toasted before). But thankfully the Master of Ceremonies rushed to my aid and the response was saved.

All in all, it was a very long (ending at about 1 am) and enjoyable evening.

A WOMAN'S VIEW ON RECOGNITION

(Continued from page 9)

about 1930—I just use it because I know a little about my late father's brand of Masonry, and it is greatly different from what's practiced today in most SR valleys in the United States.]

To borrow an often-used figure of speech, Freemasonry is a stool supported by three legs: brotherly love, relief, and truth. At earlier times in history, the legs were about the same length and the stool was fairly level. Since World War Two, at least, and in the United States, the stool has wildly tilted. The relief leg (charitable work) has grown really, really long. And the brotherly love leg is mighty long, too—the 'fraternal' aspects of Craft Masonry are doing well here. But the truth leg—which entails esoteric study and philosophy—is now very short in comparison to the other two legs.

So the stool is way out of level. It's listing dramatically. It may fall down altogether. That would be the natural outcome of any organization that loses sight of its core values and intellectual history.

If the stool were more or less balanced, with some charity stuff, some warm fuzzies on the brotherhood front, and some intellectualizing/philosophizing going on in all mainstream lodges, there would be attractions aplenty to cover the full scope of people's interests. Some members would specialize in fundraising or aid to worthy causes, while others organized and put on great social events for the membership, and others attended to their own needs for intellectual rigor and the honing of ideas by learning and sharing information about the history and content of the Craft itself.

With the stool out of balance, though, one category of members is cut off from the nourishment it seeks from the institution.

Now did anybody outline for YOU, when you applied to become a Mason, the fact that you would be well served if you wanted to help the less fortunate, and well served if you were looking for lots of good friends, but you'd be put on a low-calorie or no-calorie diet when it came to the esoteric content of the initiatory path within Masonry?

Of course not! Most mainstream Masons here are almost completely out of touch with the truth leg of the stool. So they're certainly not telling potential recruits about this issue. The present situation is not a problem—for them.

It's only AFTER this subset of the applicant pool comes in, makes the promises Tony wrote to us about, and joins the mainstream lodge that the mind-bending process of initiation begins to work. And once those wheels are in motion, the members in the subset for whom intellectual endeavor is more central than charity work or fraternal affection begin to sense something important *to them* is missing.

That's when they put up their collective periscope and peer about. What do they find? Orders where Masons do not do much charity work and pay a bit less attention to the feelgood parts of lodge life so they can devote proportionally more time to studying the initiatory path, the alchemical changes that MAKE 'good men better.'

Everybody is not into this, but some people are. In general, Masonry does not lay all its cards on the table for prospective applicants or guide them to the Orders that may best meet their individual needs. In view of that fact, is it right to denigrate members who find they need to get stuff that their original lodge or GL does not provide—and then take action to acquire it?

If you can give up the notion of 'My way or the highway,' or 'My Masonry is the only real Masonry,' then you can accept the notion of accommodating people with needs different from what your Order specializes in providing. You can go on doing what you're doing, what's working for you, and you don't have to spend vast quantities of energy building and maintaining walls around your Order to keep other Masons out, just because they're specializing in different work.

I like to think of Freemasonry as a really big tent, with enough room inside for all well-intentioned people to find a place to sit down and refresh themselves. Once you get inside the tent, it's like a three-ring circus, only there are way more than three rings working at one time. Sure—the UGLE-managed ring is the biggest. And it's all guys, and they think they're in the best ring. They used to say they had the only ring and everybody else was faking it. But recently they've begun to look around with a different eye, and they now view some of the other rings as Masonic venues. UGLE admits it sees other Masonries out there, beyond the edge of its ring! For one thing, it sees the Order of Women Freemasons—an all-female English Obedience that traces its roots to

Le Droit Humain. The UGLE homepage now acknowledges that OWF exists and its members are Masons. That's a big deal.

The whole business of 'breaking promises' made in good faith is serious. But if the promise was made based on incomplete knowledge of the situation, sometimes breaking it is the only way to go...

In the case of having joined Masonry X and finding out that Masonry Y is really more in tune with one's character, temperament, and needs, moving from X to Y seems appropriate to me. But that is not precisely what the male members of my Order are doing in New York. They are trying to have it both ways, and I don't approve of that.

I want them to be Memphis-Misraim Masons, aboveground, where they have a chance of actually seeing the light and contributing to the success of our very small ring in the big circus. I feel bad that, because of the rules current in mainstream Masonry in my country, these men must conceal themselves. Dual membership is OK in New York, but only if both organizations have mutual recognition. The hangup on the recognition issue is the only thing forcing my guys underground.

Why does this situation matter? Because, just like racism, skulking around in the shadows is fundamentally un-masonic. We are about light. We are about advancing the light into the darkness and vanquishing it. We can't do that work if we're forced to remain in the shadows.

Now then, is my Masonry superior to yours? Do I think that everybody ought to want to be an M-M Mason and not a mainreamer? Absolutely not! I want there to be however many Masonries there need to be in order to accomplish the Great Work and improve life on the planet for everybody, members and outsiders.

Repeating a refrain from posts in the past, I want there to be men's lodges, women's lodges, and mixed-gender lodges so individuals can undertake the work in an atmosphere where they feel comfortable, loved, and supported. If the Masonic stool were properly balanced today, and if the recognition-obsessed branches could adjust their thinking about that all-consuming concept, we could have a big tent and *one* ring in it.

Masonry is a complex and divinely inspired institution with absolutely world-shaking potential. But the friction between those rings is slowing down the machinery.

Confessions of a Born Again Fundamentalist Freemason

by Nelson King

I confess that I am a Born Again, Fundamentalist, Freemason. Now before you have a cardiac arrest, or a stroke, let me explain what a Born Again, Fundamentalist, Freemason is.

I used to be a very (for want of a better word) *liberal* Mason. I am now a very Conservative or Traditionalist Freemason. Therefore, I am Born Again. By Fundamentalist, I mean that I believe that no one has a *right* to be a Freemason.

I believe those who want to be Freemasons must be good and true men, free born and of a mature and discreet age and sound judgment, no bondsmen, no women, no immoral or scandalous men, only men of good report. I believe that a man who wants to be a Freemason must believe in the existence of God, and take his Obligation on the Volume of The Sacred Law of his choice and that he owes a duty to that God and to his fellow man no matter what their creed, color, or religion.

I believe that a Freemason is obliged to obey the moral and civil law.

I believe that a man's religion or mode of worship should not exclude him from the Order of Freemasonry, provided he also believes in the existence of a Supreme Being, and that Supreme Being will punish vice and reward virtue.

I believe that a Freemason is bound never to act against the dictates of his conscience.

I believe that Freemasonry is the center of union between honest men and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

I believe a Freemason's Lodge is the temple of peace, harmony, and brotherly love; nothing is allowed to enter this Lodge which has the remotest tendency to disturb the quietude of its pursuits.

I believe all preferment among Masons is grounded upon real worth and personal

merit only, therefore no Brother should be passed chair to chair, whether it is in a Lodge or a Grand Lodge, just because he knows the right people or has held the previous office for one year; no Grand Master, Master or Warden is chosen by seniority, but only for his merit .

I believe that there is nothing wrong with Freemasonry, as laid down for our instruction in our Ancient Charges.

I am a Born Again Fundamentalist Freemason.



Nelson King, FPS, editor & president of the Society

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FREEMASONRY'S BEST KEPT "SECRET"

Freemasons have always proclaimed that they are not a secret society, yet out of millions of Freemasons, all over the world, only a select few are aware of The Philaethes Society.

Among the original "keepers of this secret" were Harold V. B. Voorhis, Rudyard Kipling, Robert I. Clegg, Louis Black, J. Hugo Tatsch, Charles S. Plumb, Harry L. Haywood and Charles S. Hunt.

The Philaethes Society was founded on October 1, 1928, by a group of Masonic Students. It was designed for Freemasons desirous of seeking and spreading Masonic light. In 1946 The Philaethes Magazine was established to publish articles by and for its members. For many years it has been voted the best Masonic Publication in the world.

The sole purpose of this Research Society is to act as a clearing house for Masonic knowledge. It exchanges ideas, researches problems confronting Freemasonry, and passes them along to the Masonic world.

To find out more about Freemasonry's Best Kept "Secret," write to PO Box 70, Highland Springs, Virginia, 23075-0070 or on the Internet at <http://freemasonry.org/psoc>



New Internet Lodge

Internet Lodge #9685 EC is beginning to be cloned in other jurisdictions. Early off the mark is Internet Lodge UD, under the Grand Lodge of Alberta. Foundation Master is PGM Hugh Young, email <hugh@linshaw.com>, originator of the popular website <<http://www.cadvision.com/linshaw/omtp.html>>. Foundation Secretary is Peter Johansen <p.e.johansen@canada.com>, and the lodge website <<http://www.internetlodge.ab.ca>> is well worth a visit.

Phylaxis Society leaders honoured

For the first time ever, seven Fellows of the Prince Hall research body, the Phylaxis Society, have been elected to the Masonic Brotherhood of the Blue Forget-Me-Not. This was announced by the Brotherhood's Board of Directors, and reported in the Phylaxis Notes in March. They are: Joseph A Walkes Jr (president), Tommy Rigmalden and Robert Campbell (vice-presidents), David Archibald (executive secretary), William D Green (financial secretary), Oscar Roberts Jr (treasurer), and William H Gross.

As stated in the announcement signed by Kenneth Roberts, Wallace McLeod and Nelson King, on behalf of the Board of Directors:

The Masonic Brotherhood of the Blue Forget-Me-Not was founded to recognize those Freemasons who have worked primarily in the field of Masonic education. This includes writing and the many other facets that bring light to those who might otherwise be left in darkness. Those few selected are teachers who have helped members of the Craft become dedicated Master Masons. Only recipients who are deemed worthy leaders in this field by the membership commission of the Brotherhood are selected for this award. It cannot be solicited, nor can it be purchased . . . This is not a degree; it is not a political award; there will never be a plea for a greater membership. There are no dues and fees to be paid by anyone. It is in every sense an award for service to Freemasonry and thus to our fellow men. Because of its non-political objective, and because its only members are workers in and for the Craft, many consider it the greatest honor one can receive in Freemasonry.

Bro Walkes recently received two other unusual honours—from the *mainstream* Grand Lodge of Kansas—the Grand Master's Award, and the Kansas Lodge of

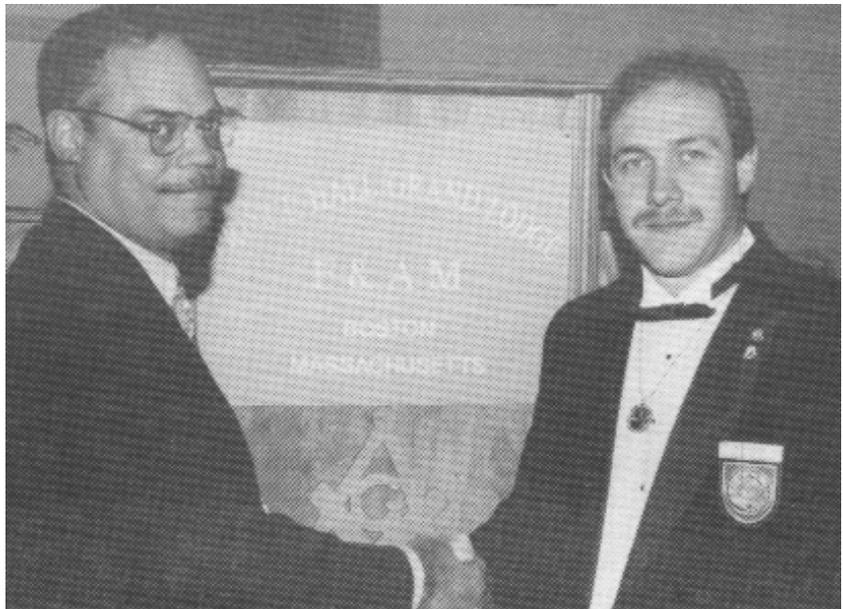
Research's Award of Honor and Merit.

Massachusetts leads the way

The Summer 2000 issue of the *Phylaxis* magazine contains a short report on the oldest extant lodges of the mainstream and Prince Hall Grand Lodges of Massachusetts, and their current Masters. These lodges make official visits to each other. Master of the mainstream St John's Lodge (1733) is Lawrence Smith, an African-American, and Master of the PHA Union Lodge No 1 (1848) is John Ferrick, a Caucasian.

A night of Brotherhood

WBro Rick Gustafson, of Silas H Shepherd



WMs Lawrence Smith (left) and John Ferrick, of Massachusetts

Lodge of Research, Wisconsin, tells the story of a mainstream Wisconsin lodge which works a 'modified French Rite' in German—

This past Wednesday evening, I and about 200 Masons had the pleasure of attending the 150th anniversary celebration of Aurora Lodge No 30 F&AM of Wisconsin.

Aurora Lodge is the only remaining Wisconsin lodge that works exclusively in the German language, using the 'modified French Rite' ritual (my 3 years of high school German classes come in handy once in a while). The event was held in the Glenn Humphrey Scottish Rite Center in Milwaukee.

Because WI enjoys fraternal relations with its Prince Hall Grand Lodge, several PH Masons were also in attendance.

The celebration began with a table lodge of exceptional quality. The meal was second

to none. The traditional toasts were given. The canons were charged and sounded!

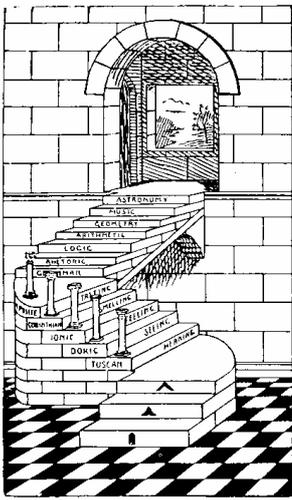
We proceeded to the auditorium where the lodge was opened (all work was in German). The Grand Master of Masons in Wisconsin and the Deputy Grand Master of Prince Hall Masons in Wisconsin were introduced and escorted to the east, where they were seated throughout the evening along with the WM.

The highlight of the night was the conferral of the EA degree. The ritual is quite different from that of our other WI lodges (Baltimore Convention—Webb, Smith, Barney, Youngs modified). It was the first EA degree for Aurora Lodge in 5 years—their candidates must be fluent in German. The degree work was top notch! Each attendee received a printed history of the lodge.

Part of the degree ceremony includes the 'circle of friendship' where members form a circle around the altar and candidate and join hands with crossed arms (that's the best I

can describe it). So, I'm sitting in the auditorium thinking: here are black and white Masons in a German speaking lodge, joined in the circle of friendship, welcoming a new brother into our great fraternity without regard to race or national heritage—Man to Man—Friend to Friend—Brother to Brother—Mason to Mason.

I've attended a number of Aurora's degrees over the years, and have sat in lodge with PH Masons. But this night was special . . . Perhaps, some day, all Masons will be able to enjoy the same fraternal brotherhood that I and so many others experienced the other night. My life is far richer for the experience. It reminded me that I was 'first made a Mason in my heart.'



Harashim

חראשים

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About *Harashim* חראשים

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>> within a few weeks of publication.

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

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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.

Personal cheques are not acceptable unless drawn on an Australian bank.

OLD IRISH LODGE SAVED FROM EXTINCTION

Lodge Leinster Marine, originally No 266 IC, and now No 2 NSWC, was preparing to hand in its warrant for lack of support, but now has a new lease of life—thanks to the Internet, Kent Henderson, and the recently formed Sydney Lodge, a 'European Concept' lodge. WBro Ron Atkinson, Secretary & Master-Elect of Leinster Marine, tells the story.

No 'Vale Leinster Marine' and thanks to Kent

by Ron Atkinson

Brethren [*of the Oz-Masons email List*], I take this opportunity to show the assistance that can be achieved through a group such as this, and to make a special mention and give thanks to WBro Kent Henderson.

You may recall a month or so ago I posted here a message entitled 'Vale Leinster Marine—a 175-year-old lodge'. Yes, our back was up against the wall with little options, because of our lodge's age and its historic value. We would have been quite happy to consolidate with any lodge, with only one condition, that being that our charter, name and number not be changed.

Apart from the historic value in our charter, we did not have a lot to offer any lodges considering a consolidation. Therefore, no consolidation proposals came forth. Leinster Marine was on its deathbed, a notice of motion stood on the notice paper stating that the lodge surrender its charter.

We had planned for a management meeting to be held on our rehearsal night to discuss the motion which would be put to the vote one week later. Then the miracle occurred. WBro Kent Henderson, on reading my posting, forwarded a copy of it to the foundation Master of The Sydney Lodge, VWBro

(Continued on page 5)

NEW PRINCE HALL RESEARCH SOCIETY

After three years of youthful hope and enthusiasm, thwarted by official indifference and procrastination, a group of Prince Hall Masons in the mid-western state of Ohio have formed a new research body, the Dr Charles H Wesley Masonic Research Society. The Secretary, WBro David L Gray, is well known in research circles beyond the borders of his native Ohio. He is an active member of both the Philalethes and Phylaxis Research Societies, founder and moderator of the PHA Research email List, one of the sources of Prince Hall information for *Freemasonry Universal*, and a member of the correspondence circle of the South Australian Lodge of Research.

While concentrating primarily on Freemasonry in Ohio, the new society will seek to strengthen its membership with established researchers from elsewhere.

The Inception of the Dr Charles H Wesley Masonic Research Society

by David L Gray

Before undertaking the process of creating any organization, the inceptors must first ask themselves key questions to assess the need for the organization of such a group. The questions are: Why?; Whom to Serve?; and How to Serve?

It is well known that in Prince Hall Freemasonry there are no Masonic Research lodges, even though there is a deep need for them. There have been attempts in the past, and there are still attempts going on today, to establish a Masonic lodge of research in Prince Hall Freemasonry. The most notable group was the Prince Hall Lodge of Research of New York (1943–46), which published its first and only transactions under the acronym *PHLORONY* in 1944. In Ohio, the desire to charter a lodge of research began in 1996, and after four years of dancing with Grand Lodge, a small group of zealous Brothers decided to go another—and, in all likelihood, a better—route.

The Dr Charles H Wesley Masonic Research Society was founded on 23 September 2000. The aims of the Society are:

- to foster Masonic research among Prince Hall Freemasons, and primarily Prince Hall Masons in Ohio;
- to educate Freemasons, and primarily Prince Hall Freemasons in Ohio, about Prince Hall and Universal Freemasonry; and
- to encourage the ‘thought’ process within all Freemasons.

Why?

In the 151 years of the Most Worshipful Prince Hall Grand Lodge of Ohio, it has done many great things. It stands proudly as the direct *mother* of more Prince Hall Grand Lodges than any other, and the *grandmother* or *great-grandmother* to many more. For most of its history, the Prince Hall Grand Lodge of Ohio has been a pioneer in Prince Hall



WBro David L Gray

Freemasonry, but in those 151 years Masonic Education has taken a back seat. This low prioritizing of Masonic Education is nothing new to Prince Hall Freemasonry, and the effects are comparable to self-inflicted genocide. Members of the Dr Charles H Wesley Masonic Research Society feel that if they don’t take the initiative to educate Prince Hall Freemasons in Ohio, no one will.

Whom & How to Serve?

Prince Hall Freemasonry is already blessed with the Phylaxis Society, which continues to serve the Craft with its many programs, projects, and the internationally read *Phylaxis* magazine. The programs and projects of the Dr Charles H Wesley Masonic Research Society will be geared towards Prince Hall Freemasons in Ohio, and our quarterly magazine, *The Masonic Voice . . . the Instructive Tongue of Masonic Thoughts*, will be of interest to all *thinking* Freemasons.

There are three classes of membership in the society:

1. Research Member (Ohio Prince Hall Freemason);
2. Associate Research Member (any other *regular* Freemason); and
3. Affiliate Member (magazine subscriber).

Research and Associate Membership is by selection only. *Research Members* must produce one short talk every two years and one research project every five years. *Associate Research Members* are asked to contribute one short talk every two years. *Affiliate Members* have no contribution requirement.

Each year the Society will have one or more research disciplines. In 2001 our discipline will be research dealing with the past, present and future of the MW Prince Hall Grand Lodge of Ohio. The *Masonic Voice* will run a series of articles in 2001, on the theme ‘Taking Stock of Prince Hall Freemasonry in Ohio’.

The Society

The Society is named after a profound man of his time, Dr Charles Harris Wesley (1891–1987). Born on 2 December 1891 in Louisville, Kentucky, Wesley earned his Bachelor of Arts degree from Fisk University in 1911, and his Master of Arts in Economics from Yale in 1913.



Dr Charles H Wesley

President's Corner

Research in Masonic terms is usually seen to involve trawling through archival documents, in order to uncover and interpret what went on in the past. But in industry and commerce we use the term *Research and Development*, an indication that there is an orientation to the future.

Freemasonry has a distinguished record as an agent of change. At various stages it has exercised leadership in the provision of education, health care and care for the aged. In some countries it has removed despots. So Freemasonry should be prepared to take a hard look at itself.

Consciously, or not, Freemasonry has so far managed to adhere to one of the main *Laws of Survival* – Evolve or face extinction.

If we are to map out a route that will enable us to confidently advance into the new millenium we must get down to specifics and identify aspects of Freemasonry which we should alter. Sometimes we spend time on matters of little consequence.

- Does it really matter where the Director of Ceremonies sits?
- Is there any landmark which precludes the clear presentation of a charge by a reader?

Sometimes we beat the air with platitudes that make us feel good for a short time, but which leave nothing of

lasting value.

Self criticism is not one of our strong points. Let me act as devil's advocate for a moment and see if we can generate some useful discussion that might lead to acceptable changes.

Let me start with two statements, hypothetical or not, depending on your point of view. Firstly, Freemasonry has an inherently authoritarian structure. Secondly, young people want to relax in their free time, being keen to socialise and learn, but not keen to be made ill at ease or even threatened by people or situations.

In the first place there is the *ritual*. So many of our brethren see it as having the authority of divine inspiration, not realising that the role plays that it presents come to us in scores of different versions. These dramatic presentations pave the way for education and self-development.

Then there is the authority of the *senior officers*. Should not the emphasis be on leadership rather than seniority?

At a time when international co-operation is easier than it ever has been before, we have the spectre of authorities controlling whom we may *recognise*, whom we may visit and with whom we may speak. In recent times some Grand Lodges have made patently foolish



decisions in exercising their authority in this area.

Is it not possible that the authoritarian aspects of our Craft could be modified so that Freemasonry more clearly presents itself as a fraternal body which espouses brotherly love, relief and truth?

We need some brethren with expertise in the social sciences to examine how Freemasonry fits in with the social dynamics of our time.

It is true that '*As some must teach and govern, others must submit and obey*' But not to excess! '*Humility in each is an essential qualification*'.

Murray Vaxley

In addition to being an educator, Wesley was an African Methodist Episcopal Preacher and Elder until 1937. President to two historically Black Universities in Wilberforce, Ohio; two national Fraternities; President and later Executive Director of the Association of Negro Life; author of eighteen books, and numerous other positions and honors; he is best remembered by Prince Hall Freemasons in Ohio as *Brother Charles H Wesley of Hiram Lodge #4*, under the jurisdiction of the MW Prince Hall Grand Lodge of the District of Columbia, and as author of *Prince Hall: Life and Legacy*, and *History of the MW Prince Hall Grand Lodge of Ohio (1849–1971)*.

The founding members of the Dr Charles H Wesley Masonic Research Society are:

President: Antonio Caffey (St Marks Lodge #7, Columbus, Ohio)

Vice President of Research: James A D Grimes (Equity Lodge #121, Dayton, Ohio)

Vice President of Administration: Thomas J Harriel (Edward Dugger Jr Military Lodge #123, Xenia, Ohio)

Secretary & Editor: David L Gray (Wilberforce Lodge #21, Xenia, Ohio)

Treasurer: Arlin E Jackson (Wilberforce Lodge #21, Xenia, Ohio) and

Assistant Editor: Bradford J Stallworth (Edward Dugger Jr Military Lodge #123, Xenia, Ohio).

Much work remains before years' end. The first *Masonic Voice* will be published and distributed in February 2001.

PRINCE HALL, MYTHS, LEGENDS AND FACTS

(Continued from page 11)
the Grand Lodge of England and
Regular in all Masonic aspects.

A MASONIC VISIT TO IRELAND

by Richard Num

Introduction

The details of the foundation of the Grand Lodge of Ancient Free and Accepted Masons of Ireland have been lost in the mists of Irish history. The first written report of a meeting appeared in the *Dublin Weekly Journal* of 26 June 1725. About 100 gentlemen, dressed in their Grand Lodge attire, met outside the Yellow Lion Tavern in Werburgh Street. They then proceeded across Essex Bridge to the Strand and on to Kings Inns (later occupied by the Four Courts) where the meeting was held in the Great Hall.

There was no purpose-built Masonic hall in Dublin until the latter half of the 19th century, when the current Freemasons' Hall in Molesworth Street was constructed between 1866 and 1869. Prior to this, Grand Lodge was housed in rented accommodation, including Tailor's Hall on Back Lane, the last remaining guild hall in Dublin. Lodges met in various inns and taverns around the city. The lack of a permanent home for Grand Lodge for the first 150 years of its existence is one cause of the



WBro Richard Num

Gilbert and Sullivan. Several of these were Freemasons, while some of the selections were chosen for their allusions to themes in Freemasonry, including the other Orders such as the Ancient and Accepted Rite, the Prince Masons and the Knights Templar. The orchestra was the Irish Sinfonia, and the singers included members and four principals of the Dun Laoghaire Choral Society. My favourite pieces were the Overture from Mozart's *Magic Flute* and the Hallelujah Chorus from Handel's *Messiah* (first sung in April 1742 at a concert in Dublin).

Thursday 8 June

The Anniversary Communication of Grand Lodge was held at the Royal Dublin Society premises (website <<http://www.rds.ie/>>). More than 1500 brethren assembled for the occasion, including official delegations from 40 other Grand Lodges. Also attending were representatives from all Provincial Grand Lodges of the Irish Constitution, spanning the globe from Hong Kong and New Zealand in the East to Jamaica in the West. Irish lodges are to be found on every continent except the mainland of North America. No representatives attended from those 5 or 6 Prince Hall Grand Lodges which are in friendly communication with the Grand Lodge of Ireland.

After the opening of Grand Lodge and the reception of visiting Grand Masters, RWBro the Bishop of Montego Bay (Jamaica) was invested as Junior Grand Chaplain. He then assisted in a Masonic Service of Thanksgiving which had been compiled by the Senior Grand Chaplain. This Service consisted of three parts and an epilogue. The three parts alluded to the three Pillars of Freemasonry, the three principal officers of every lodge and the three theological virtues of Faith, Hope and Charity. The Epilogue alluded to the values which a Grand

Master symbolises through his office—Strength, Beauty, Wisdom, Honour, Pleasure and Rest—the acme and epitome of the Order. Such attributes should lead all good Freemasons to their common destiny with God.

Following the Service the RW Provincial Grand Master of the Far East was invested in office. The Grand Lodge was then closed.

A celebration dinner was held in the evening following the Grand Communication. After the meal there were toasts and speeches by the Grand Master and the Deputy Grand Master of Ireland, and the Grand Masters of England and Scotland.

Friday 9 June

There were two options available for those attending the anniversary celebrations. You could take a full day bus trip to Birr, 100 miles from Dublin, to visit Birr Castle, home of the first Grand Master of Ireland, the Earl of Rosse. This castle is famous for an astronomical



Freemasons' Hall
photo by Richard Num

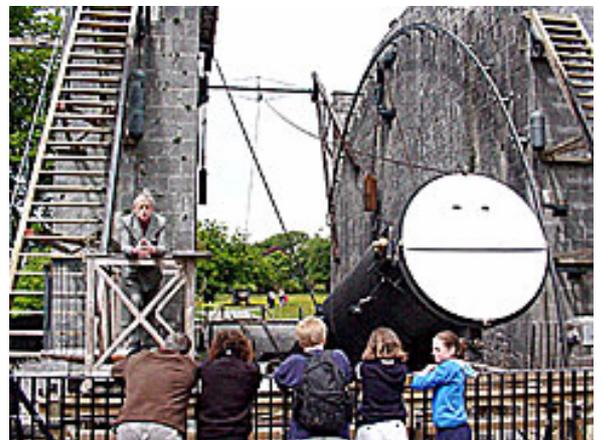
incompleteness of early Irish Masonic records.

Celebrations

The Dublin components of the 275th Anniversary Celebrations of the Grand Lodge of Ireland were held during 7–9 June 2000.

Wednesday 7 June

The celebrations opened with a Gala Concert at the magnificent National Concert Hall. We were treated to musical and choral selections by Mozart, Haydn, Handel, Verdi, Wagner, Rossini, and



The astronomical telescope at Birr Castle
photo courtesy of Lodge Ireland 2000

telescope which was a wonder of the world in its day. The telescope has been recently restored.



Altar, St Brendan's Lodge, Birr
photo courtesy Lodge Ireland 2000

Also of Masonic interest in Birr is St Brendan's Lodge, working since 1747 and still holding its original warrant.

I chose not to go on the tour. I attended an emergency meeting of the RW Grand Master's Lodge, which was formed in 1749. This is an 'ordinary' lodge with some extraordinary privileges, including the right to open in any degree it chooses, to close in any degree it chooses, to move direct from first to third or from third to first degrees. The members have the right to wear Grand Lodge aprons, even if mere humble Master Masons, and to be saluted with Grand Honours. The right of the Lodge to nominate Officers of Grand Lodge was surrendered, on the Grand Master's advice, in 1856. The five senior officers of Grand Lodge are automatically members of this Lodge by virtue of their

Grand Lodge office.

At the meeting the Grand Master presided, then handed over to his deputy, the RW Acting Worshipful Master. The lodge opened in the first degree, conducted some business, then went to the second degree. A demonstration of the second degree ceremony was then performed. It was interesting to see this. I think they did it almost as well as Duke of Leinster Lodge No 363 in Adelaide! The lodge then closed in the second degree and we all went to refreshment, an excellent catered lunch.

Saturday 10 June

This was my final full day in Ireland on this visit. At 11 am Grand Lodge was opened in ample form in the first degree, for the purpose of constituting Lodge Ireland 2000 (website <<http://www.ireland2000.org/>>). I have a copy of the Ritual of Constitution.

In effect this will be an Internet lodge working under the Grand Lodge of Ireland. Objects include promotion of Irish Freemasonry, including its tenets and ideals, and to encourage



Grand Master Darwin H Templeton and
WM Noel Sufferin of Lodge Ireland 2000
photo courtesy of Lodge Ireland 2000

communication between Freemasons on a worldwide basis.

After the ceremony of constitution of the lodge by the Grand Master and his officers, the WM of the new lodge was installed and invested, followed by installation and investiture of other officers. After routine business, the new lodge was closed and we went to lunch.

Lodge of Research

At 3 pm Lodge CC met. This is otherwise known as the Lodge of Research No 200. A paper was delivered concerning discoveries in a rural lodge room in Boyle, where many symbolic working tools (some no longer used in Irish Freemasonry) are placed upon the altar, and where additional material was discovered in a room concealed behind a curtain. This hidden room had not been entered for many years, perhaps 80. It was probably a forgotten room rather than a secret room. The contents included other working tools, floor cloths and tracing boards. I look forward to reading this paper and reviewing the illustrations in the *Transactions* of Lodge CC. The Lodge presented me with a copy of Volume 1 of *The History of the Grand Lodge of Ireland* as a gift.

Afterwards I attended the festive board meal of Lodge CC, and later that evening the celebratory dinner of the new Lodge Ireland 2000. As I had earlier been invested as an 'honorary Jamaican' by their Provincial Grand Master, the Provincial Grand Secretary of Jamaica deputed me to hand a gift of a large bottle of Jamaica Rum (shaped suspiciously like a large maul) to the Director of Ceremonies of the new lodge (and Grand Lodge webmaster, <<http://www.irish-freemasons.org/>>).

NO 'VALE LEINSTER MARINE'

(Continued from page 1)

Warwick Boyling, who hold their meetings in the Sydney Masonic Centre; they had been discussing ways to get through the amount of work they have on their plate and were considering creating a daughter lodge, to work in parallel with them under their control so they could perform more degree work. I received a phone call from Warwick, the night before this management meeting, stating that they would only be too pleased to take over our charter and thereby keep the lodge alive.

Last night at our regular meeting, six brethren from The Sydney Lodge paid a fraternal visit to Leinster Marine to get acquainted and pour the foundation of what is hoped will be a long and happy association with the proud lodge, Leinster Marine Lodge of Australia Number 2, UGL of NSW&ACT.

Brethren, we wish to thank Kent Henderson, Warwick Boyling, the members of The Sydney Lodge and the INTERNET, for without

Australasian GMs at Irish Celebrations



L to R, GMs Stewart (V), Tucker (SA), Curry (NSW), Stokes (WA), Anthony (Q), Pope (NZ).

photo courtesy Freemasonry Victoria

IN MEMORIAM

Introduction

The formation of the Australian Masonic Research Council (now the Australian and New Zealand Masonic Research Council) and the establishment of the biennial Kellerman Lectures provide a rare opportunity for researchers to present papers of more than local interest, and of greater than usual length, to their peers from further afield. The conferences at which these lectures are presented also provide an opportunity to meet and get to know the Masonic students and scholars of neighbouring jurisdictions, thus bringing together those who must otherwise have remained at a perpetual distance.

To date there have been 28 Kellerman Lecturers, from eight jurisdictions, over a period of ten years. Sadly, four of the 28 are no longer with us, except in the work they have bequeathed, and the memories of them which we share. With the death of Harry Kellerman, in whose honour the lectures are named, it is appropriate that *Harashim* record a tribute to all four of our deceased brethren, Brian Palmer (Qld), Arthur Astin (NSW), Ron Cook (Vic) and Harry himself.

Within the same time-frame, two internationally known *American* Masonic educators have died: Allen Roberts and Preston Burner. Wallace McLeod's tribute to Allen Roberts was published in issue 3 of *Harashim*, July 1997. Preston Burner, not so widely known but nevertheless influential beyond the shores of North America, died only a few months ago, and *Harashim* takes this opportunity to pay tribute to him.

In the 1980s, Bro Burner was the first to establish a Masonic bulletin board service (BBS), predecessor of the Internet websites we know today. The BBS system worked on a one-to-one basis. The system operator (Sysop) provided a computer with a database of files that could be accessed by others, via modems and the telephone service, without the intermediate stages of the Internet system; many of today's facilities were absent, and the telephone connection was direct and thus expensive for all but local calls. There was no email facility, but callers could leave a message on the 'board', as well as downloading files.

Much of this material from Bro Burner's BBS, Hiram's Oasis, found its way to Australia more cheaply than via trans-pacific telephone calls—on computer disks, by mail—and some was published by the South Australian Lodge of Research in its newsletter, *Gleanings*.

Over the years, Bro Burner established a collection of Masonic material so large that, even today, it could take a whole day to download. With the advent of the Internet, the files were transferred to the website <<http://www.kena.org/hirams>>.

Arthur Astin (d. 1999)



photo by Andy Walker

Arthur Astin was born in England and migrated to Australia, where he was employed by the Department of Civil Aviation as an airworthiness surveyor. He was initiated in 1972, and was a member of Kilwinning Lodge No 13, New South Wales Constitution, and then of Sir Joseph Banks Lodge No 300 NSWC.

He became heavily involved in the administration of the Frank Whiddon Masonic Homes, and received the conferred rank of Past Grand Inspector of Workings in 1986. Later, he was

(Continued on page 9)

Brian Palmer (1933–1998)

Worshipful Brother Brian Palmer was the second Kellerman lecturer for Queensland. Brian was born on 7 October 1933, and initiated into Berserker Lodge No 407 UGLQ at Rockhampton on 21 April 1972. He was raised in that lodge on 17 November 1972 and as he relocated to Townsville obtained his demit from that lodge on 30 June 1984. He affiliated with Alma Mater Lodge No 193 UGLQ in Townsville on 17 August 1982 and was installed as Worshipful Master on 26 September 1992.

Brian enjoyed his Masonic research and was a past President of the WH Green Memorial Masonic Study Circle in Townsville. In 1996 he was the Kellerman Lecturer for Queensland.

Wor Bro Palmer had a distinguished military career, served in Vietnam and attained the rank of Lieutenant Colonel.

Brian was a devoted family man. He was called to the Grand Lodge above on 25 March 1998 and is sadly missed by his many friends.

Graham Stead
(Continued on page 9)

Ron Cook (d. 2000)



photo by Andy Walker

Ron Cook was initiated in the Atholstone Lodge No 553, Victorian Constitution, and became its Master in 1969. He later joined Bairnsdale Daylight Lodge No 877 VC and served as its Secretary. He was also a member of the Adelaide-based Duke of Leinster Lodge No 363 Irish Constitution, and a full or associate member of several overseas research lodges, including Lodge of Research No CC (Ireland), Quatuor Coronati Lodge No 2076 (England), and the Texas Lodge of Research.

Ron was a local secretary for the Victorian Lodge of Research, and presented a paper, 'The Irish

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Harry Kellerman (1902–2000)



photo by Andy Walker

An eminent Australian Freemason and educator passed to the Grand Lodge Above on 16 April 2000.

RWBro Maurice Herman (Harry) Kellerman, *OBE, BEc, MACE, FIBA, FECS, PDGM (UGL NSW&ACT)*, was born in New Zealand in 1902 and came to Australia in 1910. He became a teacher and eventually Principal and Education Director of International Correspondence Schools, retiring in 1974. Harry Kellerman became President of the Board of Jewish Education in 1945 and Honorary Life President in 1969. He was awarded an OBE for Services to Education in 1969.

Brother Kellerman was initiated in Lodge Apsley in 1924 and was installed as Master of Lodge Tullibigeal #619 in 1945. He was District Grand Inspector of Workings 1958-60 and Grand Librarian from 1982. Conferred Rank of Past Assistant Grand Master was awarded in 1983 and Past Deputy Grand Master in 1990.

Brother Harry Kellerman was an outstanding Masonic researcher and teacher. In 1960 he was Foundation Chairman of the Committee of Masonic Education of Grand Lodge. He was a Foundation Member, Editor and Director of Ceremonies of the Research Lodge of New South Wales (warranted 1968) and its Master from March 1975 to March 1977, the first WM to be honoured with a full two-year term. He wrote many articles and several books, and he promoted cooperation and communication between Masonic researchers throughout Australia. When the Australian Masonic Research Council was established in 1992, it was decided that papers of merit should be denominated *Kellerman Lectures* and those delivering them given the title *Kellerman Lecturer*. The Australian and New Zealand Masonic Research Council holds meetings every two years and up to seven Kellerman Lectures may be presented at each Conference, one per Masonic jurisdiction, the intention being that such lectures should have standing similar to that of the Prestonian Lectures in England and Wales.

It is fitting that this great Freemason and teacher should be commemorated by Masonic lectures named in his honour.

Andy Walker & Richard Num

In 1930, Harry Kellerman was asked to contest a safe

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Preston Burner (1927–2000)



Preston and his wife, Freda

photo via William Baumbach

Preston Eugene Burner was a unique man and a very special Mason. If anything, Worshipful Brother Preston was a 'Poster Boy' for all the good things Freemasonry stands for. He possessed a contagious enthusiasm and zeal for Masonry that impacted everyone he came in contact with. He developed a unique combination of family, the man, religion and Masonry, and strived to influence each to better the others. Preston was never afraid to ask why, challenge what he felt was wrong, and find a way to do the right thing—even if he had to leave the beaten path. Preston spent an enormous amount of time researching the meaning of Masonry and religion in search of ties that might exist—always sharing his findings. I loved listening to stories from the many trips Preston and Freda took in their RV, exploring this great country and making friends wherever they went. I always enjoyed listening to Preston talk about the lodges he visited and sharing the way Brothers did things in other jurisdictions so that we could try to use them to make our Masonry better. I thank him for teaching me to leave the sanctity and comfort of our lodge and venture out to experience other forms and aspects of Masonry. Preston never ceased to amaze me with how much he knew about this area and about Masonry in Northern Virginia and DC. I remember sitting in a lodge in Takoma Park; Preston said, 'You know, part of this lodge is in DC and part is Maryland. The Master is sitting in Maryland the rest of us are in DC', and with a great deal of pride he added that this was Dad's old lodge.

I wanted to take the time to tell you about a few of Preston's Masonic accomplishments. He was a very proud Senior DeMolay. He was the Tiler Emeritus of A Douglas Smith Lodge of Research (Virginia) and a charter member of General George C Marshal Lodge in DC. He was presented several awards by the Philaethes society, a group in which he was very active. These included the Order of the Blue Forget-Me-Not for notable writers and educators, and recently he received an Award of Merit — the highest award they give and is presented to only four people internationally each year. He was the founder of Hiram's Oasis, the first

(Continued on page 9)

IN MEMORIAM, continued

Harry Kellerman

(Continued from page 7)

Country Party seat by Jack Lang, later famous as the New South Wales Premier who refused to pay the interest bill on the Harbour Bridge. Lang told him the future Labor Party needed bright young university graduates like him. Kellerman responded that if they really wanted him they would give him a seat he could win, and he would rather be a 'common teacher' than a failed candidate. Generations of children have benefited from this decision, as Kellerman became anything but a common teacher.

Even at the age of 97 he was still sought as a lecturer, able to speak to large audiences on a variety of topics without the use of either a microphone or notes. He was always proud to say he had succeeded in three different fields—as a teacher, as a leader in Sydney's Jewish community, and as a Freemason.

Kellerman was born in Wellington, New Zealand, in 1902, where his father, a plumber, had gone in search of work. The family, adding a child every two years, moved between Australia and New Zealand for the next nine years, eventually settling in Sydney's inner western suburbs. This was a tough working-class neighbourhood and, although small, Kellerman gained a reputation as a good fighter, once tearing a paling off a fence to defend himself from several attackers. Kellerman was an outstanding student and was able to continue his education by winning scholarships, first to senior high school and then to university. He started a science degree, and worked as a research chemist in the university holidays. He rose to the rank of lieutenant in what was the forerunner of the Army Reserve, qualifying as a marksman.

After two years, Kellerman discontinued his science degree in favour of teaching. His father, who had wanted him to be an engineer, told him, 'If you're going to be a teacher, be good one'. The rest of his long life was spent following this advice.

His first posting was to the country town of Walcha, in 1923. Essentially a shy boy, he 'borrowed' a photograph of a young lady and family friend, Miss

Millie Ellis, apparently to keep the local females away. This small start led to a relatively lengthy courtship, a wedding in 1926, and a 58-year marriage.

In the mid-1920s he went back to university, graduating in 1928 in the new discipline of economics. By then Kellerman was known as a fierce disciplinarian, reflected in one of the nicknames he knew his pupils had for him, 'Kill-a-man'. He was also becoming known as an able teacher, and was appointed Commerce Master at Telopea High School, Canberra, the brand-new national capital city. This appointment later caused him to be dubbed 'the man who taught Gough Whitlam economics'. Whitlam maintains that Kellerman was officially his German teacher, and he just listened in on the economics lessons taught in the same classroom. He particularly recalls Kellerman's lectures in favour of freeing up world trade, as valid now as in the 1930s.

In 1934, Kellerman was appointed headmaster at Tullibigeal, a small town then a 12-hour drive from Sydney, but by 1938 he wanted to move back to Sydney.

There were few positions available for a teacher at his level. He was offered a six-month posting as Deputy Headmaster of the newly established Correspondence School. He stayed for 25 years, twelve as headmaster of the biggest school in the Southern Hemisphere, with a staff of over 400 teachers, reaching 7,000 pupils in isolated areas. This school was the subject of an Oscar-nominated 1947 documentary, 'School in the Mailbox', directed by Stanley Hawes, in which Kellerman had a cameo appearance and probably wrote a large part of the script.

Always a hands-on teacher, Kellerman broadcast 'School of the Air' lessons for an hour every day. His voice was said by the ABC to be one of the most recognised in the state.

His retirement from the NSW Education Department in 1963, where he had become recognised as a world authority in distance education, gave him the opportunity to move to adult education as Principal of the privately-run International Correspondence School. In 1969 he was awarded an

OBE for his services to education, and in 1973 he 'retired' again, this time to concentrate on writing and editing a range of journals and magazines.

He also brought his energy and expertise to Jewish education and community fundraising activities. In 1939 he was asked to teach English to Jewish refugees. From this experience he wrote a report advising the Department of Education on how to deal with refugee assimilation. He often spoke about how humble he felt, teaching basic English to obviously highly educated people. In partnership with his great friend, Rabbi Porush, Harry introduced Sunday school classes in synagogues across Sydney. They were also directly responsible for the development of the Board of Jewish Education (BJE), of which Harry was President at various times between 1945 and 1969. He was Life Patron of the Australian Jewish Historical Society, editor of the society's journal for many years, and a Board member of the Great Synagogue. The Kellerman Gallery in the new BJE Building ensures his contributions to Jewish education will always be remembered.

Following the death of Millie in 1984, he made Masonic education his full-time occupation. Kellerman had become a Mason in 1924, and was concerned at the steady decline in membership, which he believed could be arrested by a more informed membership. He re-established the Grand Lodge Library, where he worked until the week before his death. In 1992 it was decided that Masonic research papers of merit should be called 'Kellerman Lectures' and those delivering them given the title of 'Kellerman Lecturer', in recognition of his contribution to Masonic education.

He died on the 16th anniversary of Millie's death, remembered by his family and friends as a fighter, determined and spirited to the end.

Bernard Kellerman (grandson)

[A condensed version was published in the *Sydney Morning Herald*.]

Preston Burner

(Continued from page 7)

international Masonic electronic bulletin board, launching international Masonic relations into the 21st century. Hiram's Oasis prompted many men to ask the right question and join Freemasonry. Preston was also the founder of the Kena Computer Club, an active organization in Kena Temple. Another of Preston's accomplishments and one I think he felt was among the greatest, was that of Past Master of Concord Lodge. Concord is defined as a state of harmony and peaceful relationships, and Preston contributed a lot to formulating just that attitude and environment in the lodge. I heard Preston say so many times how much he loved our little lodge and how lucky we were that it was just the way it was.

Preston's presentation of the ritual was unique, to say the least. It was his own mix of DC and Virginia ritual. He always said, 'if you miss a word here or there the candidate won't know—it's the feeling and the meaning that count.' There is no doubt that Preston Burner put a lot of feeling into everything he did in the lodge and for a brother Mason. When Preston conducted the degree work for a candidate, that candidate knew he had just received beautiful and important information from a man that truly cared and wanted to share the things he had found in Masonry. Worshipful Brother Preston Burner was truly a dedicated Mason and an inspiration to the rest of us. He will be greatly missed.

*Richard K Thompson, PM of
Concordia Lodge No 307, Virginia*

Through the 1980s and 90s, Preston was a pioneer in the Masonic computer age. He collected large amounts of computerized Masonic information and, through the Hiram's Oasis BBS he ran from the basement of his home in Vienna, Virginia, he made it available to thousands across the country. The Hiram's Oasis BBS made it possible for Masonic files, pictures, information and ideas to be easily shared and exchanged.

Preston shared his computer knowledge and helped educate fellow Nobles at the monthly computer club meetings he held at the Kena Temple for over eight years. The Kena Computer Club was founded by Preston Burner in 1987. He was club president from 1987 to 1995.

At <<http://www.kena.org/hirams>> you

can now find over twelve years worth of the information made available by Preston. [Compressed, it fills a 28.5 Mbyte zip file].

Preston will be missed by all, but his hard work and dedication in making sure Masonic Light/information is shared easily by way of computers will live on through the Kena Computer Club and the Hiram's Oasis website, where all the information he spent years collecting has been moved from the Hiram's Oasis BBS to the Internet, where all can now receive Masonic Light worldwide.

William J. Baumbach II, webmaster

Arthur Astin

(Continued from page 6)

involved with the Committee of Masonic Education, serving as its Secretary, and receiving the conferred rank of Past Junior Grand Warden in 1993.

Arthur joined the Research Lodge of New South Wales in 1990. He had a particular interest in Australian Masonic history, and presented papers on: Lachlan Macquarie; Sir Joseph Banks; Dr William Bland; the Long Homes of early Sydney; the Moira apron and Moira lodges; and 'General observations on the ritual of UGL of NSW and some other Masonic rituals in use today'.

RWBro Astin was selected as NSW Kellerman Lecturer for 1998, with a paper on Samuel Clayton, the driving force behind the formation of the first civilian lodge in Australia, now Antiquity No 1 NSW. A few months after he presented this paper at the Launceston conference, I visited Arthur at his home and learned that he was dying of cancer. He died some three months later, on 15 May 1999.

Arthur was scathing in his critiques of the work of others, if they did not measure up to the high standards he set himself, but he was brilliant and thorough in his research. We have lost an outstanding researcher; already we are missing his work and critiques.

Andy Walker

Ron Cook

(Continued from page 6)

connection—Freemasonry in the colonies', which was published in their 1995 transactions, *Freemasonry Uncovered*. He was selected as 1998 Kellerman Lecturer for Victoria, and presented his paper, 'The early history of Freemasonry in Van Diemen's Land'

at the Launceston conference.

VWBro Cook held the rank of Past Grand Inspector of Workings (UGL Victoria), and the (Victorian) Diploma of Masonic History & Ideas, having been a student of the inaugural two-year course.

Bro Cook's most enduring Masonic monument will be a book it took him 15 years to research and write, *The history of the Craft in Australia*, to be published posthumously by Global Masonic Publications.

Graeme Love & Tony Pope

Brian Palmer

(Continued from page 6)

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

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

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

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

Harashim, July 1998

[The following article was prepared for the Philalethes magazine by three Prince Hall members of the Society and Nelson King, president of the Society and editor of the magazine. Aubrey B Brown is a senior officer in the Chicago Police Dept, and until recently was Grand Historian of the Prince Hall Grand Lodge of Illinois. Kevin Gembarosky is a US serviceman in Germany and a member of a military lodge under the Prince Hall Grand Lodge of Oklahoma. David L Gray is webmaster to the Prince Hall Grand Lodge of Ohio, and is employed as senior accountant at Central State University, while pursuing postgraduate studies. The article is posted on the Philalethes website <<http://www.freemasonry.org/psoc>>.]

PRINCE HALL, MYTHS, LEGENDS AND FACTS

by Aubrey Brown, Kevin Gembarosky, David Gray and Nelson King

The late Allen E. Roberts wrote ‘For more than two centuries Prince Hall Freemasonry has been the most lied about organization in the world. Caucasian Freemasonry has misstated the facts about it; Black Freemasons and their supporters have exaggerated its history and its hierarchy.’ We will dispel those myths, legends and lies.

MYTH: Prince Hall was born in Bridgetown, Barbados, B.W.I. His father, Thomas Prince Hall, was an English leather worker, and his mother, a free colored woman of French extraction.
FACT: To date there has never been any proof of the birthplace, or who the parents of Prince Hall were. To date there has only been speculation.

MYTH: The Initiation of Prince Hall and fourteen other men of color was illegal.
FACT: What constituted a legal Mason prior to the formation of the Grand Lodge system in USA? There were none before 1778, when the Grand Lodge of Virginia was instituted. Before then there were Provincial Grand Lodges—several of them. In Massachusetts there were two such bodies. One held allegiance to the ‘Modern’ Grand Lodge of England; the other, the Grand Lodge of Scotland. Studying the works of Henry Wilson Coil, Melvin Maynard Johnson, J Hugo Tatsch, Harry Carr and many others, we find there were hundreds of ‘illegal’ Masons in the early days of Freemasonry in America. For example, where were the members of the lodge that met in Philadelphia in 1731 (and perhaps earlier) made Masons? Was Benjamin Franklin, who was made a Mason in this lodge, illegal? No, of course not!

MYTH: African Lodge, which the men of color formed, was illegal.
FACT: Freemasons proudly proclaim the supremacy of the Grand Lodge of England. It was the Grand Lodge of England that granted a warrant on September 29, 1784, for African Lodge No. 459, and this warrant is still in existence.

MYTH: African Lodge had no right to warrant other lodges and form a Grand Lodge.
FACT: Let us look at the Lodge at Fredericksburgh, VA. It warranted two lodges: Falmouth and Botetourt. Those

Lodges helped form the Grand Lodge of Virginia, and both are still in existence. What did the only lodge in Massachusetts do after 1733? Did it not form a Provincial Grand Lodge and then warrant other lodges, and not only in Massachusetts? Why should African Lodge be refused the same privilege?

MYTH: African Lodge’s Warrant did not give them the right to Make Masons.
FACT: Africa Lodge No. 459’s Warrant was no different from any other Warrant issued by the Grand Lodge of England. Below is a copy of that Warrant.
[Note: omitted here, for lack of space.—Ed.]

MYTH: African Lodge was erased by the United Grand Lodge of England.
FACT: So was every lodge in America still on the rolls of either of the rival Grand Lodges. This included about half of the lodges in Massachusetts! Has any critic dared claim all other American lodges erased from the roster of the United Grand Lodge of England are clandestine?
[Note: In December 1994, UGLE declared that African Lodge had NOT been erased.—Ed]

MYTH: African Lodge was dormant for a number of years and therefore is illegal.
FACT: So were numerous other lodges. Research the anti-Masonic craze beginning in 1826. Check out the vast number of lodges giving up their charters. Hundreds of them came back into the fold with no condemnation. Why should they be privileged and African Lodge not?

MYTH: Prince Hall Grand Lodges are not Regular.
FACT: Prince Hall Freemasons, as do all Regular Freemasons, adhere to the ‘landmarks’.

- I its Brethren must believe in a Supreme Being (the GAOTU);
- II Obligations must be taken on or in full view of the VSL;

- III it must display the three Great Lights of Freemasonry when it or its Lodges are open;
- IV discussion of religion and politics in its Lodges must be prohibited, and
- V its membership must be male, and it must have nothing to do with mixed or women’s Lodges.

MYTH: Prince Hall Grand Lodges only accept men of color, and ‘Mainstream’ Grand Lodges only accept Caucasian men.

FACT:

- I John Pine, a black Freemason, who in 1769 designed the frontispiece for Anderson’s Constitutions.
- II Canadian Grand Master by the name of Charles Lightfoot Roman, Grand Lodge of Quebec, was a black Freemason.
- III The proceedings of The Most Worshipful Prince Hall Grand Lodge of New York, 1871 provide us a record of a Lodge of German Jews working under the authority of this Prince Hall Grand Lodge.
- IV Alpha Lodge No. 116, F. & A. M. Grand Lodge of New Jersey (Mainstream) is comprised of Black Masons.
- V The United Grand Lodge of England, The Grand Lodge of Scotland, and The Grand Lodge of Ireland have had Provincial Grand Lodges through out the world, and their membership is not restricted by color.

MYTH: Prince Hall Grand Lodges only accept men who are Christians.
FACT: This is a question of Regularity. Since it has already been determined that Prince Hall Lodges are Regular, for us to practice or teach this would be against the Ancient Landmarks of our order. (see ‘Landmarks’, above) In 1787, Prince Hall forwarded a copy of ‘The General

Regulations of the African Lodge' to DGM Roland Holt in London, with the very first item declaring, '... yet at the same time allow every man to join his own religion so that they be men of Honour and Freeborn.'

MYTH: Prince Hall Grand Lodges have women members.

FACT: That would be a violation of the Landmarks and Prince Hall Affiliated Freemasons adhere to the Ancient Landmarks (see 'Landmarks', above).

MYTH: Prince Hall Lodges have sexual orgies in the Lodge Room

FACT: Again this would be a violation of the Landmarks. (see 'Landmarks', above) It is unfortunate that there exist in this world spurious and even outright clandestine organizations who dare travel under the name of Freemasonry and use the most immoral and un-Masonic acts in her name and in the name of Prince Hall.

MYTH: William Harry Grimshaw's *Negro Freemasonry* . . . and books that quote this book are a reliable source for information about Prince Hall Freemasonry.

FACT: Grimshaw's purpose was sound when he wrote this book. Grimshaw theorized and wrote what had been handed down to him from years of word-of-mouth teaching. Unfortunately, his theories and teaching were corrupted. An accurate comparison would be the ritual, which has developed in North America. There is no question that word-of-mouth rituals are not the same ritual dictated to Ben Franklin.

MYTH: Prince Hall Grand Lodges have chartered Lodges in other Grand Lodges' Jurisdictions.

FACT: Prince Hall Grand Lodges have chartered military Lodges in Germany, Italy, Turkey, and Korea, to name a few. The traditional act of chartering a Lodge to service members traveling abroad is well recorded in Masonic history. This has been a practice in Freemasonry since the very beginning of the rebirth in 1717. The United Grand Lodge of England, the Grand Lodge of Scotland, the Grand Lodge of Ireland, and many other 'mainstream' Grand Lodges have chartered Lodges throughout the world in other Grand Lodges' Jurisdictions.

MYTH: Prince Hall Masons intermingle politics and Masonry.

FACT: Again, this would be a violation of the Landmarks (see 'Landmarks', above). However, it is only natural that many prominent black politicians are, or have been, Prince Hall Masons. Prince Hall Masons by nature are inclined to be involved in their communities, and this

extends to the political working. This is done as individuals and not as Masons. Prince Hall Masonry has had within its membership some of the pre-eminent Blacks in politics. The lists includes such notables as Harold Washington, Chicago; Thomas Bradley, Los Angeles; Andrew Young and Maynard Jackson, Atlanta; all former mayors. Douglass Wilder, the first black elected governor, Thurgood Marshal, and Jesse Jackson, to name a few.

MYTH: Prince Hall Grand Lodges do not enjoy full recognition from their Caucasian counterparts.

FACT: Most Prince Hall Grand Lodges and their neighboring mainstream counterparts do in fact enjoy full recognition. Most of the misunderstanding perhaps is due to the fact that Prince Hall Grand Lodges do not allow dual or plural memberships. This means that members of recognized Grand Lodges can't join as full members. Some Prince Hall Grand Lodges allow honorary memberships. These have a number of their mainstream counterparts as honorary members. Most Prince Hall Grand Lodges do allow their members to belong to Research Lodges. Many Prince Hall Masons belong to national and state Research Lodges.

MYTH: Prince Hall Masonry does not contribute to charitable activities.

FACT: All branches of Prince Hall Freemasonry support charitable activities, from individual lodges to the Prince Hall Conference of Grand Masters, the Supreme Councils (SJ & NJ), to the Shrine. Prince Hall Masonry has contributed millions of dollars in such charitable activities as scholarships and medical aid and research.

MYTH: All Most Worshipful Prince Hall Grand Lodges are Regular.

FACT: Not all Regular Prince Hall Affiliated Grand Lodges are titled as such. The Regular Prince Hall Grand Lodge in the state of Mississippi is the Most Worshipful Stringer Grand Lodge, F.& A.M. (Prince Hall Affiliated). The Regular Prince Hall Grand Lodge in the state of Florida is the Most Worshipful Union Grand Lodge, Free and Accepted Masons, PHA. There are irregular Black Grand Lodges in both these states using the title of Prince Hall Grand Lodge. There are also other such outfits operating around the country. They will usually delineate, somewhere in there, the title 'Prince Hall Origin'.

MYTH: Prince Hall Masonry has never bothered to take Irregular Black Grand Lodges to court.

FACT: There is a long history of Prince

Hall Grand Lodges taking irregular Black Masonic bodies to court. In many of these cases, their Caucasian counterparts have filed 'Friend of the Court' briefs supporting the Prince Hall Grand Lodge's stance. In fact, Prince Hall Masonry has taken every major black Masonic body to court in one state or another and has won injunctive relief in all such cases. These suits span back as far as the 1920s and include such bodies as the Internationals or Banks Organization; the Most Worshipful Universal Grand Lodge; also known as the John G Jones Grand Lodges; and the John A Bell Grand Lodges. Virtually all major irregular bodies are the offspring to one of the aforementioned bodies. There are of course numerous smaller bodies that spring up virtually overnight without any governing body. Today Prince Hall Masonry for the most part has chosen to use its funds for the betterment of the community, as opposed to costly legal battles.

MYTH: The Prince Hall Conference of Grand Masters has never, or only recently, embraced its Caucasian counterparts.

FACT: Even before recognition, Prince Hall Grand Masters have met, worked with, and received their Caucasian counterparts in informal as well as formal and public Masonic events. There is documentation going back to 1970 stating the Prince Hall Conference of Grand Masters received such prominent members as the Grand Master of Massachusetts AF&AM, and the Sovereign Grand Commander of the Supreme Council, N.J. at its meeting.

MYTH: Prince Hall and its Caucasian counterparts have only recently began to meet formally.

FACT: There is much documentation showing that the two bodies have often met formally as far back as 1923 when the two Supreme Councils (N.J.) met. This meeting resulted in the Prince Hall body deciding to change its name to United Supreme Council and add the suffix Prince Hall Affiliated to its name, to distinguish the two. After the meeting, the Supreme Council (N.J.) Caucasian, issued the following press release.

[Note: the text of the press release is omitted, for lack of space.—Ed]

These two bodies met again on May 19, 1944 in New York City where a similar resolution was made. The key addition made at this time was the Supreme Council acknowledging that the Prince Hall bodies were legally descended from

(Continued on page 3)

England and Greece

In June the United Grand Lodge of England restored recognition to the Grand Lodge of Greece, which had been withdrawn in 1993. At the same time, a resolution to restore recognition to the National Grand Lodge of Greece (recognised by England from 1993 to 1999) was lost. Both Greek Grand Lodges are considered by England to be regular, but English Masons may only visit the one now recognised. It remains to be seen whether Ireland and Scotland will follow suit.

The situation is unchanged for Australian & New Zealand Masons, who continued to recognise the Grand Lodge of Greece, regardless of the English view.

France

The Grand Lodge of France (GLdF) and the Traditional & Symbolic Grand Lodge Opéra (GLTSO) concluded a treaty in June, to form the United Grand Lodges of France, a confederation of equal and autonomous bodies based on the German pattern, confined to French Grand Lodges adhering to mainstream requirements of regularity. They hope they will be joined by the French National Grand Lodge (GLNF) and the French National Lodge (LNF).

In addition to the unilateral recognition of all Grand Lodges of Prince Hall Affiliation (PHA), the Grand Lodge of France has concluded reciprocal treaties of amity and recognition with the following PHA Grand Lodges: Caribbean, District of Columbia, and Georgia. The PH Grand Lodge of the District of Columbia also has recognition by the mainstream Grand Lodge of DC and the United Grand Lodge of England.

It is not clear at this stage whether

these (and other) acts of recognition involving the GLdF will have to be renegotiated with the United Grand Lodges of France.

Also in June 2000, the United Grand Lodges of Europe was inaugurated, with the Grand Lodge of France (GLdF), the Traditional & Symbolic Grand Lodge Opéra (GLTSO), and the Grand Lodge of Yugoslavia as foundation members. Other Grand Lodges (whose identities are confidential at this stage) are contemplating joining this body, which is also based on the German model. The Grand Lodge of Yugoslavia should not be confused with the Regular Grand Lodge of Yugoslavia. The latter has fairly substantial mainstream recognition.

The Grand Lodge of France has treaties with both the Grand Lodge and the Grand Orient of Uruguay. Considerable confusion has been caused with regard to Uruguay, including within the Grand Lodge of France itself and in Henderson & Pope's *Freemasonry Universal*, because the original Grand Orient of Uruguay changed its name to the Grand Lodge of Uruguay a few years ago. It is the current Grand Lodge of Uruguay that has substantial mainstream recognition.

Hawaii

In April the three lodges in Hawaii under the Prince Hall Grand Lodge of California & Hawaii met with the sole surviving military lodge in Hawaii under the Prince Hall Grand Lodge of Texas, to plan the formation of a Prince Hall Grand Lodge of Hawaii, scheduled to be consecrated in September 2001.

India

The following Internet information is now

available in relation to the Grand Lodge of Southern India:

website: <<http://www.glsi.org>>; email (Grand Secretary): <gs@glsi.org>; and (Secretary International Relations) <sir@glsi.org>.

Ireland

Lodge Ireland #2000 was consecrated on 10 June 2000 as an Internet lodge, encouraging communication between Irish Masons and other Masons worldwide. Its website is: <<http://www.ireland2000.org>>. [see story p. 5.]

Morocco

On 15 June, the GLNF constituted the Grand Lodge of the Kingdom of Morocco (*Grande Loge du Royaume du Maroc*) in Marrakech, from its three lodges in that country. They meet at Casablanca, Marrakech and Rabat, and work Emulation ritual in English, French and Arabic.

Unique new lodge in USA

Frontier Army Lodge of Masonic Research No 1875 is almost certainly unique anywhere and any time in Masonic history. It has been chartered jointly by the Grand Lodges of South Dakota and North Dakota, in June this year. These two Grand Lodges were formed in 1889 from the original Grand Lodge of Dakota (1975), when the Dakota Territory was divided into two states, and the lodge is concerned mainly with this period.

Membership in the new research lodge is open to all Master Masons from jurisdictions recognised by *both* parent Grand Lodges.

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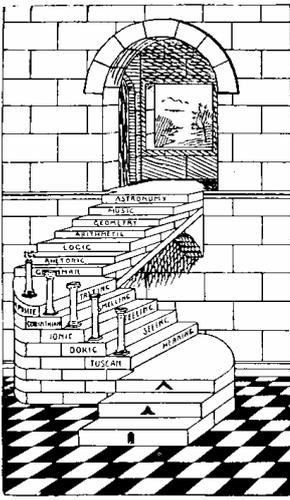
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Check it out!

Richard Num
webmaster



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>> within a few weeks of publication.

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

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 36, Tailem Bend, SA 5260, or attached to email sent to <tonypope@lm.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.

Personal cheques are not acceptable unless drawn on an Australian bank.

Editorial comment

Conference Chronicles

The late Owen Redman (South Australian winemaker and Grand Master) used to say, 'When intelligent men put on Masonic aprons, they seem to leave their brains behind'. He was referring to a lack of planning, a failure to anticipate future needs. It could well apply to those of us who participate in the ANZMRC.

We've been in the business of organising lecture tours and conferences for ten years, now, and what do we have on record for posterity and our own fading, fallible memories? Sure, we have agendas and minutes, and collections of research papers in books, but where is the flesh on those bones, the happy, human things that occurred? We have mere scraps, a patchwork of things that individuals happened to record, spontaneously, on a single occasion. For example:

- The late Brian Palmer made a video recording of the Kellerman Lectures presented in 1994, but no one has done anything similar, before or since.
- In 1997 for the first time, a visiting speaker gave a detailed report of his tour, and some useful recommendations. Having read the McLeod report, the next speaker, Yasha Beresiner, agreed to do likewise and we hope to have it in time for the next issue of *Harashim*. But I suggest this ought to be a pre-condition for visiting speakers.
- Contemporaneously, secretaries of participating lodges were asked to submit a report on their leg of the tour. In 1997, about half of them responded, some with the bare bones and a few with humorous anecdotes (notably the South Australian segment, thanks largely to Ken Brindal). In 2000, the result has been even poorer, with less than 25% response.
- At the Brisbane conference, delegates were asked to each supply the President, Murray Yaxley, with their impressions of the conference, and photographs. From these, he would compile a report of the conference. I suspect that the report contained in the *President's Corner* in this issue is very largely his own observations.
- Quite a few photos from the conference and the tour

(Continued on page 7)

UNIQUE HONOURS FOR RICHARD NUM

ANZMRC Webmaster Dr Richard Num (*right*) has recently been the recipient of not one but *two* unique honours in relation to Prince Hall Masonry.

In August this year he was appointed sole administrator of the US-based Prince Hall Research email List during the absence of its List-owner and administrator, David Gray. It is the only time an Australian Mason has administered a Prince Hall facility, or indeed any overseas email List, and Bro Num has been retained as Bro Gray's assistant upon the latter's return.

The second honour occurred in October, when Bro Num was elected to the Board of Directors of the newly-formed Charles H Wesley Masonic Research Society (see Issue 15 of *Harashim*). Bro Num is the only Australian Director, while he and Canadian Nelson King are the only two mainstream Masons on the Board.

When asked why Bro Num had been selected as administrator of the PHA Research email List, rather than a Prince Hall member, WBro David Gray responded:

WBro Num brings a unique contribution to the PHA Research List, as he has always been known to present information relative to Prince Hall Masonry's historic relationship to Irish Masonry. Richard is also great at posting highlights of his

travels that are usually unheard of to most Prince Hall Masons here in North America. So, when I came to the conclusion that I couldn't handle what was becoming a large and diverse List, by myself, he was the first and clear choice. He's a proven leader and sincere towards the cause of Freemasonry. It serves to point out to List members that even though the List is so named 'Prince Hall Research', Freemasonry is Universal



WBro Richard Num
South Australia

and Prince Hall Masonry isn't a closed-in shell that some would like it to remain.

Bro Num was asked to recount his experiences with the Prince Hall Fraternity.

EXPERIENCES OF PRINCE HALL FREEMASONRY

by Richard Num

I have been a member of the PHA Research email List since August 1999. I joined the List because of my interest in Masonic research and in Prince Hall Freemasonry in particular. As my knowledge grew I became aware of the regularity of origin and practice of Prince Hall Freemasonry. I feel strongly that an injustice is created to both PHA and non-PHA masons by the current situation, in which intervisitation is very difficult due to lack of mutual recognition between so many jurisdictions. I say it is an injustice to *both* because gaining knowledge is rendered difficult, unnecessary suspicions and unfounded assertions are

commonplace, and because we are so frequently unable to meet and work together in open lodge.

I have been able to visit only one Prince Hall lodge, Wilberforce Lodge #21 located in Xenia, a town to the east of Dayton, Ohio. (Dayton is famous as the home town of the pioneer aviator Wright Brothers). I visited in December 1999, WBro David Gray's last night as Worshipful Master. I witnessed the opening of the lodge (in the third degree) and was immediately taken by the method of communication of the *secrets* along the north and south columns, from west to east. 'Masonic ballet', I thought to myself, and that experience will long

stay vivid in my memory. If nothing else, that experience proved how much more there is to knowledge of Freemasonry than can be found in books.

It was Installation night, and I witnessed the election of officers and their investiture and installation in office, as well as the inner working for the new Master. I think he had previously taken the *Past Master's* qualification, but there was some important ritual for him to experience in a small room with only Installed Masters present (I am still trying to get a copy of that ritual).

I was made most welcome in the lodge and at the after-proceedings in a

(Continued on page 3)

President's Corner



The prime purpose of the biennial meetings of the ANZMRC is to encourage Masonic research, to put it in the spotlight. The research lodges of each jurisdiction select a brother to present a paper. He follows in the footsteps of other Kellerman lecturers.

It would not be a Masonic event if good fellowship and hospitality did not have a significant role to play. These were not wanting in Brisbane. Upon their arrival, interstate brethren were met and taken to their accommodation and this consideration and helpfulness set the tone for the weekend.

The brethren of Barron Barnett Lodge did a splendid job in organising all aspects of the meeting. We were pleased to have the Grand Master of the United Grand Lodge of Queensland, MWBro Emmanuel Anthony, PSM, at the tyled meeting for the presentation of the *special* Kellerman Lecture by WBro Yasha Beresiner, and we were delighted to have him declare the meeting open next morning.

For the second time we had the pleasure of the company of VWBro Guy Palliser from New Zealand. All states of Australia were represented, although there was no Kellerman Lecturer from South Australia.

We were presented with papers that dealt with the history of Freemasonry in Jersey, two eighteenth-century French rituals for 'The Degrees of the Practical Masons', a general survey of ritual in people's lives, an overview of a Masonic approach to self-development, a thoughtful paper on social change and its likely impact on Freemasonry, and an essay about the Knights Templar. These were all well received, and worthwhile discussions followed each one. Each paper, in its own way, represented many years of devotion to Freemasonry. The

demonstration of the French ceremony by Bro Neil Morse and his helpers was very much appreciated by all present.

Any organisation as young as the ANZMRC needs to examine its procedures carefully if it is to prosper. So there are several matters which are being considered. It is planned that more guidance be given to lecturers concerning the presentation of their papers, in order to facilitate the discussion sessions. One dilemma is that some brethren have expressed a wish to have the papers available for perusal well before the meeting, whilst others are equally sure that the papers should not be made available until after their presentation. There have been several practical suggestions put forward and the wisdom of Solomon will be sought!

Besides providing opportunities for our fellow Masonic researchers to present their papers, the ANZMRC has also arranged for lecture tours by eminent Masonic scholars from overseas. This year, WBro Yasha Beresiner's tour was timed so that he would be able to attend all of the Brisbane conference. This was greatly appreciated by all who attended, because Bro Yasha was able to join in the discussions and we all benefited from his questions and comments.

Like each general session of the meeting, the dinner was conducted so that it was a blend of formality and social interaction that was appropriate for our fraternity. At this dinner each of the Kellerman Lecturers was presented with a certificate that records the fact that he contributed a paper to the meeting. This year, for the first time, each was presented with a specially designed lapel badge. Former Kellerman Lecturers will also receive one of these badges.

The one disappointment that we have in connection with our meetings is that they do not attract a large number of participants from the local fraternity. Brethren pay lip service to the desirability of, and the benefits that come from, making a daily advancement in Masonic knowledge. It does not translate into enthusiasm for attendance at special lecture presentations.

This suggests that the opportunities that they have had to date, in their general experience of Freemasonry, lead our brethren to focus on the social rather than the educational aspects. If that is the case, then for the good of the whole fraternity we need to be positive and encourage greater variety in the presentations that are conducted within our research lodges and all of the Craft lodges. We need to make our meetings and activities attractive.

I particularly want to take this opportunity to request that the Kellerman Lecturers for Adelaide 2002 be selected *now*. They then have at least eighteen months to prepare a first rate paper, whether it be on a historical or a contemporary subject.

I look forward to our next merry meeting.

Murray Vaxley

(Continued from page 2)

local veterans club, and Bro Gray was most generous with his time during my 3-plus days in Xenia, showing me the various Masonic and other sights in the region. He took me to visit a Masonic regalia and book shop, the very large (mainstream) Masonic temple in Dayton and another in Springfield, and various Prince Hall temples. We also visited a

Prince Hall Shriners' Club (there is nothing like this in Australia!) and a Prince Hall Royal Arch Christmas party (not so different from Australia, though I don't play Bingo very often).

I can no longer recall how long I have known Bro Gray, but the Internet is responsible for bringing us together, so it might have been since 1996. If my recollection is correct, we both joined

the Freemasonry-List moderated by Nova Scotian Bro Dick James about then. In those days I checked my email once a week, and received copies of postings to the Freemasonry-List in digest form, printing them out to read. Bro Gray had the occasional posting, and included his website, and I became aware of his credentials as a keen

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PROCESSING A PRINCE HALL CANDIDATE IN OHIO

by David Gray

There are, of course, differences in customs and ritual in the various jurisdictions of Grand Lodges of Prince Hall Affiliation (PHA), and to a lesser extent between lodges in a particular jurisdiction, but in general terms procedures are the same. Prince Hall rituals are largely derived from mainstream US Webb-form rituals, but are by no means uniform. This paper, therefore, deals specifically with the processing of a Candidate for Masonry as practised in the jurisdiction of the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of the State of Ohio, with particular reference to Wilberforce Lodge #21, of which I am a Past Master.

The paper will outline the procedure from receipt of petition to conclusion of the Entered Apprentice degree, and provide detail of aspects that may be different from Australian practice. There are, of course, some matters which it would not be proper to print, and could only be lawfully demonstrated or discussed in a tyled lodge.

The petition

All petitions are received in open lodge, and after reception a motion is made to turn the petition over to the investigation committee. A petition requires name, address, birthplace, social security number, beneficiary name and social security number, occupation, and the signatures of three members of the petitioned lodge.

The investigation

All that is required by Grand Lodge concerning investigation of the Petitioner is that one be carried out. Most lodges in the jurisdiction use the standard investigation questionnaire, which ask the Petitioner about his past and present social habits (religion, alcohol use, drug use, criminal convictions, attitude toward the country, what type of friends does he surround himself with, etc).

Many lodges, like Wilberforce, require the Petitioner to supply a copy of his arrest record (if any) at his interview with the investigation committee, and in the cases of college students, they are required to supply a copy of their College Transcript.

Report on petitions

After an investigation process is completed, the committee report their findings in open lodge. The finding includes whether or not they recommend that the Petitioner be allowed to receive the first degree.

Balloting on petitions

After the report is heard from the investigation committee, the Worshipful Master will open the balloting process. The ballot box is set south of the altar after it is deemed clear by the Master and Wardens. Two tellers sit in front of the box as the brethren proceed to the ballot box to enter a white or black ball (white for accept, black for reject).



PM Bro David L Gray, when WM of Wilberforce Lodge #21

After the balloting is closed, the Senior Deacon carries the ballot box to the Junior and Senior Wardens and then to the Master. The Master asks each Warden how he found the box. The Wardens reply either *clear* or *cloudy* (meaning a black ball was found therein).

If a candidate is rejected, he is sent a letter telling him that he may re-petition the lodge again after 90 days.

The preparation room

There is no limit to the number of Candidates that may be initiated in an evening. It could be as many as 15—or even more. The Candidates are prepared by the Senior and Junior Stewards, but first the Senior Steward asks each Candidate a series of questions to

ascertain that he comes of his own free will and accord, that he is qualified, worthy, of lawful age and properly vouched for. Both Stewards return to the lodge and the Senior Steward reports to the Master that the required questions have been answered satisfactorily. The Stewards then return to the preparation room and prepare the Candidates in the traditional way with regard to slippers, hoodwinks and cable-tows, but clothing varies; in some parts of Ohio they wear the commercially available ‘candidate suits’, but most lodges require the Candidate to be dressed only in a white pocketless shirt and white underpants.

When the Candidates are ready, the Senior Steward gives the knock of the degree, and (within the lodge) the Senior Deacon rises and reports that there is an alarm at the door of the preparation room. The Worshipful Master instructs the Senior Deacon to attend to the alarm. The Senior Deacon goes to the door, opens it wide, and asks the Candidates the same questions they have previously been asked by the Senior Steward. The Candidates are admitted to the lodge together, but each receives individual attention at the appropriate stages of the ceremony.

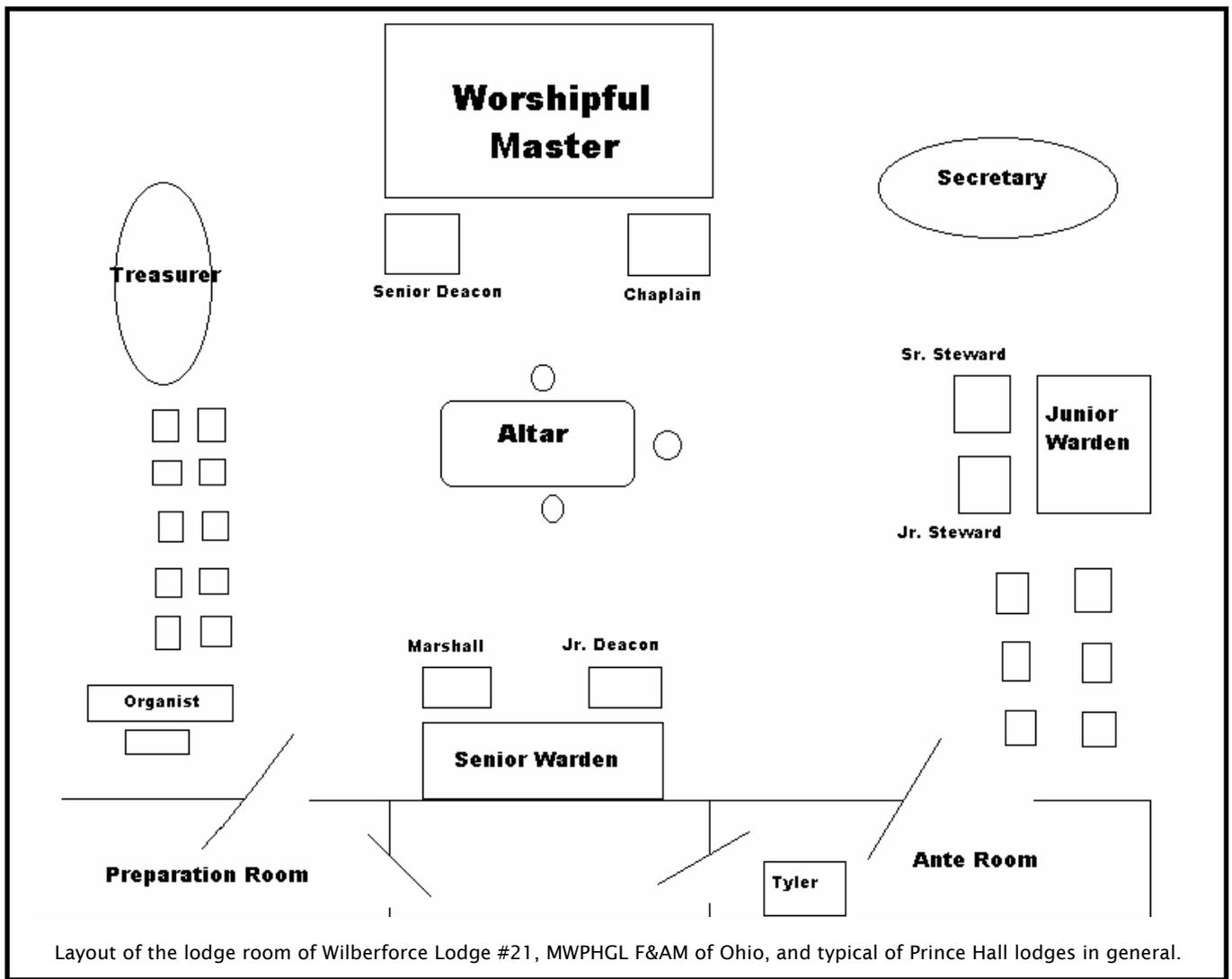
The lodge room

The diagram on the opposite page is a replication of the lodge room of Wilberforce Lodge. The setup is the same in every Prince Hall lodge I have visited in and out of the jurisdiction.

A brief overview of the degree work

The degree work is performed by the officers of the lodge, and it is customary in most lodges that the Junior Warden performs the Master’s part during the first degree and the Senior Warden

(Continued on page 5)



(Continued from page 4)

performs the Master's part during the second degree. The Apron Presentation is done by the Worshipful Master himself or by a Past Master.

Perambulations are conducted with Stewards in front, with crossed wands, followed by the Senior Deacon, then by the Candidates, with the Marshall in the rear. The first Candidate has his right hand on the Senior Deacon's right shoulder, and subsequent Candidates follow in line, each with his right hand on the right shoulder of the Candidate in front of him. [*Scottish style—Ed.*] From this point onwards, I shall confine the description to the procedure for initiating a single Candidate.

When the Candidate has been admitted to the lodge on the point of a sharp instrument, the Master assures himself that the Candidate puts his trust in God, and then the Candidate is conducted once around the lodge for inspection by the Wardens. He is obligated at the altar, and brought to light. He is introduced to the three great lights and the lesser lights of

Freemasonry, and the sign, grip, pass-grip and word of the degree are communicated to him. Then the Candidate is taken to the stations of the three principal officers in turn, commencing with the Junior Warden, and salutes each officer with the sign and penalty of the degree.

The Candidate is invested with the badge of a Mason and, having being taught how to wear it by the senior Warden, is presented with the working tools and escorted from the lodge.

When he has changed into his black suit, he is re-admitted to the lodge and given the lecture of the degree. Some lecturers use a tracing board for illustration; others use slides; a few, like myself, use the actual physical objects.

The lecture is followed by the Symbolism Lecture and the Charge.

Instruction and proficiency

It is the duty of the Senior Deacon to arrange instruction of the Candidate. He usually arranges classes at the lodge, and for a Candidate who lives quite a distance away from the lodge, he would arrange for that Candidate to be

David L Gray was born in Ohio in 1972, and graduated from Central State University, in Wilberforce, Ohio, in 1997 with majors in accounting and management, and a minor in general business. He is currently employed at Central State University as senior accountant, and is pursuing a Master of Arts degree in management. He is married and has three daughters.

David Gray is active in the Craft (WM of Wilberforce Lodge #21 in 1999), the York Rite (currently Excellent King of Lincoln Chapter #2 RAM and a Knight Templar), the Scottish Rite (32°), the Order of the Eastern Star (Worthy Patron 1995–2000), the Philaethes and Phylaxis Societies, and the South Australian Lodge of Research.

Bro Gray is the author of *The Unveiling of the Third Preparation*, a collection of research papers (1995), and is currently working on an encyclopedia of *People and Places in the Masonic Ritual*. He is webmaster to his Grand Lodge and Grand Chapter, and serves as chairman or member of several Grand Committees. He is the secretary (and principal architect) of the new PH research society in Ohio.

FIFTH AUSTRALIAN & NEW ZEALAND MASONIC RESEARCH COUNCIL CONFERENCE

Opening address by MWBro Emmanuel Anthony, PSM

Brethren, it is indeed a great pleasure for me to officially open this fifth Australian and New Zealand Masonic Research Council conference, and in doing so to also extend a very warm welcome to our beautiful state of Queensland.

At the December Communications of the United Grand Lodge of England in 1996, the Grand Chaplain had expressed concerns (with which I am sure we would all concur) that, regrettably, there were far too many people who had inaccurate ideas about our wonderful fraternity and not nearly enough Freemasons who were capable, or willing, to put them right.

In other words, Brethren, the Revd Tydeman was articulating the stark reality that Freemasons were somewhat lacking in their educational and research programs.

Indeed, similar sentiments have also been expressed by His Royal Highness, the Duke of Kent, Grand Master of the United Grand Lodge of England.

In his address at the Annual Investiture on Wednesday 26 April 2000, he said:

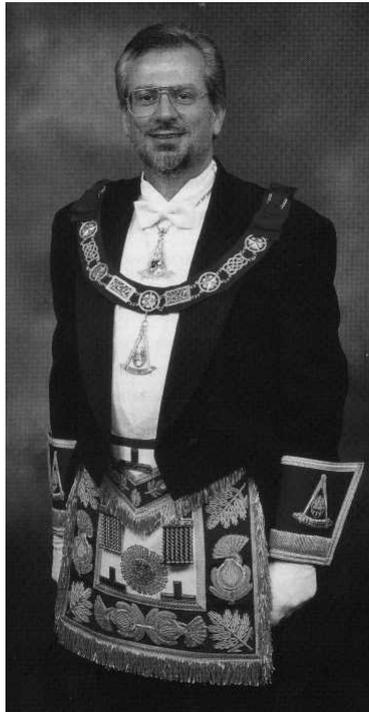
While we cannot claim to have put to silence the ignorance of foolish men, we have rebutted their false accusations nationally and locally as never before.

I believe that by refusing to accept unjustified attacks and unfair discrimination, and by speaking more freely about the virtues and joys of the Craft, we are beginning to move on the front foot...

... we should feel confident and proud of our Freemasonry.

The openness I spoke about at my Installation as Grand Master, over two years ago now, is no longer an option; and failure to acknowledge this reality will continue to create that vacuum of ignorance that provides fertile ground for rumour and speculation and which, ultimately, can only be to our detriment.

Our future prosperity, as an organisation relevant to this millennium, must be predicated on the effectiveness of our educational systems and processes. Lectures *per se* do not equate to education. We need to develop interactive techniques and strategies that embrace modern technology and adult learning principles; that enable the



MWBro Emmanuel Anthony, PSM
photo courtesy UGLQ

learner to have considerable input into, and control of, his Masonic destiny.

Above all, our Masonic education must be inclusive—it must have the capability to share our value systems and beliefs with our families, with youth and with the wider community.

Sir Winston Churchill once said that the only essential ingredients of education are appetite and enthusiasm. As Freemasons, we need to be ever conscious of the fact that brethren will only remain enthused if they are encouraged and supported. This, I strongly believe, is at the very core of the philosophy underpinning Masonic education.

As I said in my Proclamation Address in 1999, we will only remain viable if we demonstrate a preparedness to market that which we hold so dear; if we continually promote our ideals by making their packaging more attractive. We must always value Freemasonry as a rich heritage that we are holding in trust for future generations.

I have said on numerous occasions that when we accept a man as a brother, we not only acknowledge his intrinsic

worth as a human being, but we also have a duty of care to nurture his intellect and to engender confidence and self-esteem.

As RWBro Michael Walker, the Grand Secretary of the Grand Lodge of Ireland has said:

Masonry is about self-improvement; not in a material sense, but in an intellectual, moral and philosophical sense.

In March of this year, I asked a young Freemason to address a gathering of new members and their partners. In his summing up, he said this:

Before I became a Freemason, I knew about the concepts of charity, love of family, love of God, respect for other people's opinions and beliefs and the striving for excellence. These concepts were nothing new.

Admittedly they were presented in profound and beautiful rituals which enabled them to be powerfully impacted on candidates.

But more importantly, what the Craft offered me personally was a forum in which to put these concepts into action and an opportunity to interact with like-minded men in the pursuit of fellowship and self-improvement.

Let me conclude with these remarks. They were spoken on 22 July by the newly installed Master, following the consecration of Redcliffe First Settlement Lodge No 287.

... in recent years we have been panicked into thinking that the introduction of candidates and the working of degrees are the most important facets of our Masonic calendar.

This, however, is far from the truth. What is of paramount importance is that we know who we are; what we are about and what we are trying to achieve—as individuals, as a lodge and within our community.

This understanding can only be achieved through education.

I wholeheartedly endorse and applaud these sentiments.

I wish you well in your deliberations during the next two days and that you enjoy a most fulfilling and productive Conference.

CONFERENCE CHRONICLES

(Continued from page 1)

have found their way to *Harashim*, and the pick of them are included in this issue, thanks to Ronnie San, Yasha Beresiner, Neil Morse, Andy Walker, Max Webberley, and some of which the source is uncertain—thanks to a failing memory—possibly Nigel Pope and Richard Num, among others.

We lack continuity, a cohesive record of all we have done, chronicling our successes and failures—and the fun we have. Who could tell, from most of the records we do keep, that we are united in the grand design of being happy and communicating happiness?



IN MEMORIAM

Jim Hughes (1931–2000)



It is with deep regret that we record the death, after a brief illness, of Jim Hughes, whom many of us met earlier this year. Bro Hughes was Master of Barron Barnett Lodge, the host lodge, at the time of the Brisbane Conference, and Kellerman Lecturer for Queensland.

He was born in London and served in the Metropolitan Police before migrating to Queensland in 1958, where he served in the Queensland Police at Brisbane, Roma and Townsville until his retirement, with the rank of Inspector.

He joined Raphael Lodge #30 UGLQ in 1973, and later Hibernian, Albion Star, and Coorparoo Lodges. It was in 1993 that he affiliated with Barron Barnett Lodge of Research, and became its Master in 1999.



Photographs

Top row:
Andy Walker (NSW/ACT) presenting a certificate to NSW/ACT Kellerman Lecturer Neil Morse; NZ Kellerman Lecturer Guy Palliser.

Above (group):
Yasha Beresiner & his wife Zmira, Kellerman Lecturer Max Webberley (Tas) & Zoe San.

Above left:
President Murray Yaxley; Kellerman Lecturer Phil Hellier (Vic).

Bottom left:
Kellerman Lecturer Arthur Hartley (WA) and Mrs Hartley.

The Beresiner Tour Report

NSW/ACT

If Andy Walker (Secretary, Research Lodge of NSW) or Neil Morse (Secretary of Canberra Lodge of Research & Instruction, and host for the Canberra leg) supplied a report on the NSW/ACT part of the tour, it has

disappeared (from file and memory), but Neil's photos and captions tell at least part of the story. Yasha visited the National Library of Australia and met the Map Curator (photo too dark to use). The visitors also had a happy time at the National Aquarium and Nature Park, Canberra, where they made new friends.

When it was time to move on, they were handed over to NSW hosts Juan Alvarez and his wife.



From left, Juan Alvarez, Mrs Alvarez, Zmira Beresiner, and Yasha

Qld

Wednesday 16 August saw the arrival in Townsville of WBro Yasha Beresiner, the International Lecturer for the 2000 tour of the Australian & New Zealand Masonic Research Council. Bro Beresiner was accompanied by his wife Zmira and their friends from the UK, Ronnie and Zoe San.

Yasha and Zmira's hosts, Graham and Helen Stead, were at the airport to greet them, along with Ian Paull and Jim and Jean Thomas. After lunch Yasha and Zmira were shown the highlights of Townsville. No wonder people call it paradise!! Ronnie and Zoe were looked after by Ian and Olive Paull and delivered to their accommodation in the late afternoon.

That night the Masons of North Queensland were treated to a most memorable Masonic event when WBro Beresiner delivered his address 'The 4th Degree in the Craft' to the W H Green

Memorial Masonic Study Circle. The District Grand Master and Deputy District Grand Master attended with District Grand officers. The 58 Masons gathered were treated to a most interesting address. Bro Beresiner impressed with his ability to respond to a wide range of questions. The local Bethel of the Jobs Daughters catered for the event.

Next day Yasha and Zmira were driven to the old historical gold mining town of Charters Towers. After an enjoyable lunch and a visit to the museum, the party returned home. That night our distinguished guests joined with members of the WH Green Memorial Masonic Study Circle to have a most enjoyable dinner at a local restaurant.

Our charming guests left Townsville the following day. Yasha and Zmira left many fond memories in Townsville and we hope that one day they will return.

Graham Stead, Secretary



Above, Zmira
Below, Zoe



Above, Yasha
Below, Ronnie



Harashim

Tas

The arrival, almost on time, of the big, silver bird from Melbourne was the beginning of the Tasmanian experience for Yasha, and his happy party of Zmira, Ronnie & Zoe. For us the flow of information, jokes, food, wine, media announcements & interviews, plus fraternal affection commenced almost immediately, and continued non-stop until a farewell four days later at Campbell Town.

The usual 'find our visitors' puzzle at the airport was solved by the look-and-ask method—placards were too tacky and discrete ties were not really easy to identify at a distance. The weather was unkind and the cold made Zmira fasten her coat and query the forecast. First stop at the Heritage Accommodation of the Masonic Club saw all reassured, as Les Richardson, the Manager, had the bar open with coffee pot and biscuits all ready, when we arrived at 4.30 pm.

The rooms delighted Yasha and Zmira who eventually unpacked, while Murray took Ron and Zoe to their nearby lodgings. The short time together had already established that rapport which quick wit and good will form so easily and quickly. The quartet was then left to settle in and the drivers set off for their homes, satisfied that the best was yet to come—and it did!

Early on Monday, Yasha and three local members (with all the skills and equipment needed for providing excellent slide and other visual aids for lectures) went to the lodge and set up everything ready for the lecture presentation that evening. Then Yasha had an interview with the local newspaper. This subsequently printed an accurate report of his visit and its Masonic purpose, as well as the major item of his authoritative views on the Palestine problems. He next survived a mild shock when he found that the lecture chosen and advertised for that evening was totally different from the one for which he had prepared slides, projection gear and all the visual aids. Ever the diplomat, he managed to wield together several sections of his published lectures to form a unique presentation on the evening, with effective use of the projection gear.

This masterly and nerve-racking recovery commenced just prior to joining quite a group of the members of the Hobart Lodge of Research for a pre-lunch session and a jovial meal together.

The lunch was memorable for the fun and fellowship but Yasha needed a quiet time before the evening meeting to complete the 'mind wielding preparation' needed for the successful evening presentation.

Successful is really too mild a word to describe the excellent evening, of which the lecture was the undoubted highlight in the lodge. The occasion was

was outstanding. Seldom has spontaneous applause been sustained for so long in any of our lodge rooms. All present had ample opportunity to contribute by comments or questions, and the common thread was sincere appreciation to the lecturer for his work, wit and wisdom.

RWBro Yaxley, as representative of the Grand Master, spoke of the role of the ANZMRC, and the Conference to be held in Brisbane, and WBro Webberley, IPM, thanked the lecturer for his grand contribution to the education of the brethren. A vote of thanks was carried with enthusiastic applause. The Master of the research lodge, Guy McBeachen, then thanked the Pacific Lodge and the Master in the Chair, Max Pringle, for their considerable contribution and their



From left: Max Webberley, Zmira Beresiner, Yasha, Zoe San, Mrs Yaxley & Murray Yaxley

unique in that the Hobart Lodge of Research was hosted for the evening by Hobart's largest lodge, the Pacific Lodge. Their generous arrangements and extensive help did much to ensure a good night, but the splendid quality of the lecture material and its presentation

generosity as hosts for the evening. WBro Pringle then closed the lodge in peace and harmony.

Members moved to the South for a festive board, a fine meal and a grand performance by Yasha and Ronnie. They

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Peace to take a generation

By HARRIET BINET

THE signing of a Middle East peace accord between Israel and Palestinians will not bring real peace to the region for at least another generation, a visiting political commentator said yesterday.

"My view is that we need to get into a situation where youngsters – the boys and girls in school – are being educated with the mentality of peace," said Yasha Beresiner, a former Israeli soldier.

"No matter what is achieved today we are not going to see peace in the true sense of the word in our lifetime, or this generation.

"This has already



Yasha Beresiner: mentality of peace.

[substituted photograph]

proven itself to be true in the case of Egypt.

"We have had peace now for 10 years or so and yet the relationship from a political point of view is still tense."

Mr Beresiner a former soldier, lawyer and now antique dealer, is on a three-month international tour, brought to Tasmania by the Australian and New Zealand Masonic Research Council.

However, the 60-year-old, who is fluent in six languages, was at pains to point out his political and religious views were personal and separate from his position as a Freemason.

He was born in Turkey to Russian and Greek parents and now has dual British and Israeli nationality. He spoke at Masonic gatherings in Hobart last night and will speak at the Launceston Lodge of Research on

Hobart Mercury, 1 August 2000

The Beresiner Tour Report

SA/NZ

A strong contingent of members of the South Australian Lodge of Research met Yasha and party at the airport, upon their arrival from Western Australia. With South Australia having been short-changed in the number of days allocated for the visit, Yasha and party were scarcely given time to collect their baggage—and none to collect their thoughts—before being whisked off to Grand Lodge, where a small and select group awaited their arrival.

There, the visitors were introduced to GM Geoff Tucker and his wife Pam, DGM Rob Casson and his wife Adele,

At the Grand Master's Party



GM Geoffrey Tucker & Yasha Beresiner

Grand Lecturer Mike Dundas and his deputy, Brian King, Grand Librarian George Woolmer, and Fraternal Relations advisor Fred Martin, all congregated in the Grand Master's room.



Tony Pope & Ronnie San

Present also were the research lodge welcoming committee: WM John Priede, Acting SW Jim Naqvi, JW Lew Halley, Secretary Graham Murray, Acting Treasurer Ed Halley, IPM Richard Num,

Tas

(Continued from page 9)

delivered a stand-up, non-stop performance of top jokes for at least twenty minutes. The rib cages of their listeners suffered such an assault on their flexibility that most of those present took at least two days of light duties to recover. It was an incredible ending for an outstanding Masonic evening, and will be a local benchmark for years to come.

A quiet drive around the Huon and Channel area, with a brief stop for orientation at Mount Nelson Lookout, was highlighted on the Tuesday by a delicious meal at Huon House. This was complicated somewhat by a media arrangement whereby a pre-arranged phone call allowed Yasha (in a guest room) to be interviewed direct to air, on Palestine concerns, whilst we listened to the broadcast on the radio in the dining room. It was clear that his expertise is widespread, widely acknowledged, and appropriately backed by the multi-skills and mind speed needed for effective use of the current affairs interest of our probing media.

The two media incidents highlighted how attitudes can be changed through appropriate use of the mass media. These changes need to be continued for the good of our Craft. A man like Yasha can easily assist in such matters if suitable local arrangements can be made. We must thank our Grand Lodge media

liaison officer, Ian Cutler, for the good work he did in this regard.

The next morning our visitors took off for the charming town of Ross, via the old village of Richmond. After an appropriate morning tea, the old road through to Jericho led to Ross, with an inspection of the beautiful carved stonework of the bridge being interrupted by the news that lunch was not available in that town, due to an unexpected influx of several organised parties.

We joined our brethren from the Launceston Research Lodge in the next northern centre, that of Campbell Town, and there enjoyed a lunch together. The sadness of the parting of new friends was eased by the anticipation of renewal of acquaintance at the Conference in Brisbane.

The visit of Yasha Beresiner provided many highlights for many Masons in Hobart. The greatest of these were shared ones. None will forget the after-dinner performances in the South, most will recall the Lecture with delight. One will remember the privilege of assisting with the transport, for it was a joy to be in such Masonic company. Long may these visits by overseas members continue, and may they always prove as inspiring and fraternal.

Max Webberley



Presentation at SA Lodge of Research
Yasha Beresiner & WM John Priede

NZ

Bro Beresiner's talk was a success at United Masters Lodge. He spoke without any notes and was a relaxed speaker. All attention was directed to him, and his light interludes were great and went down well. A number of questions were asked and were satisfactorily replied to.

We issued 365 tickets to all the lodges in the area. Ninety-six tickets were sold and about 90 brethren attended from 22 lodges. We would have liked a better attendance but all efforts failed to raise more interest.

All twenty books were sold and we have since sold another eight.

While in New Zealand the Beresiners were advised that their third grandchild had been born and they were, of course, anxious to return to London to see the family.

J T Lupton, WM

Yasha's host Nigel Pope, and a lowly also-ran who happened to have edited Yasha's book, *Masonic Curiosities*, and came in for some flack over *that*, because it was not yet off the press, but consoled himself with the bounteous selection of finger-food and quite passable drinks.

After an hour of socialising, we all departed—the GM and DGM to other Masonic duties; Yasha, Zmira, Nigel and myself to Nigel's house (popularly known as the Vatican Hotel); Ronnie and Zoe, with escort, to their hotel; and the others to sundry destinations.

The guests were given a chance to unpack and unwind, and to meet Nigel's wife, Sue, and their recently arrived offspring, Simon. Yasha, himself a grandfather and grandfather-to-be, enthused over young Simon, and still refers to him affectionately in emails. Not to be outdone, I elected to babysit while the rest of the household dined out, with research lodge members. Upon their return at a relatively early hour, they found a vintage port awaiting them (well, some of it), together with a selection of South Australian & Victorian cheeses, and locally grown pistachio nuts (SA) and dates (NT). These proved very popular, with Yasha hogging the pistachios, explaining that they originated in Turkey, the land of his infant nurture.

A bunch of researchers rolled up, who helped to clean up the left-overs and sample some fresh libations; surprisingly, quite a bit of shop was talked, among the general jocularity. When the non-residential guests had departed, Nigel disinterred a nightcap, the Glenlivet!

All arose quite early on Saturday morning, bright-eyed and bushy-tailed. Yasha had a busy day of sightseeing ahead of him, to be followed by an untiled meeting of the South Australian Lodge of Research in the evening. His schedule began with breakfast with lodge members in the Central Market, followed by visits to the SA Museum and the Art Gallery of SA, with lunch at the Museum. I opted out, but Nigel, Sue and infant, and all of Yasha's party, duly embarked on their cultural outing and had a delightful time. Richard Num reports:

Lunch at the Museum was quite good, as was the guided tour of the Aboriginal Gallery of the Museum by an indigenous lady—she got better as she went on and gained confidence. At the Art Gallery of SA we restricted ourselves to

viewing some treasures of the Colonial Collection.

Yasha had agreed to present his lecture 'Some Judaic Aspects of Freemasonry', and members of the local Liberal Jewish community had been invited to attend (the meeting had been changed from Friday evening to Saturday evening, to make this possible). Soon after his arrival in Adelaide, Yasha learned that members of the lodges of the Order of Women Freemasons and the International Order of Co-Freemasonry *le Droit Humain* had also received invitations, together with members of the

lodge room, even untiled, but Yasha appeared to take it in his stride. His sangfroid was not greatly disturbed even when gremlins got into the slide projector. The machine started changing slides without any prompting, and Yasha began to speed his delivery to keep pace, but the machine simply went faster, until Yasha was lagging badly behind. Then the machine went quickly into reverse, until it was a couple of slides behind Yasha! It behaved itself for a while, but became impatient and again started edging forward. Rebuked, it again went into rapid reverse, and Yasha searched—



Saturday lunch in Adelaide
Around the table from left: Yasha, Graham Murray, Richard Num, John Priede, Zoe San, (standing) Sue Pope, Nigel Pope, Ronnie San, Zmira, Lew Halley, Alan Wright.

Theosophical Society and the general public. Somewhat taken aback, Yasha contemplated changing his talk to 'Beyond the Masonic Veil'.

He explained to me: 'I think the ladies would be bored with my original talk'.

'I suspect that those ladies who happen to be Masons are probably coming specially to hear your boring original talk,' I replied.

Yasha, true to his adopted nationality, decided on a compromise: he would give 'Beyond the Masonic Veil' and, if he deemed it necessary, he would also give a summary of 'Some Judaic Aspects of Freemasonry'. Consequently, Yasha arranged for a slide projector, and went to the lodge mid-afternoon to check it out. He returned in time for his mandatory pre-lecture nap, and a light meal, before he, Zmira, Nigel and I departed for lodge.

I confess I found it a trifle disconcerting to have women in the

in vain—for an off switch.

'How do you turn it off?' he asked.

'Pull the plug!' came the reply.

Despite the Keystone Cops behaviour of the slide projector, Yasha's presentation was masterly, and warmly applauded at the conclusion.

He called for questions, received some intelligent ones, to which he responded in like vein, and then it happened! One of the Co-Masons rose and, quite courteously but forcefully, she chided him for not delivering the advertised talk. Yasha switched smoothly to Plan B, and we were treated to 'the boring original' talk as well. If any were disappointed that Yasha made no reference to the Cabala, they were consoled by his erudition, charm and wit.

We adjourned to a festive board prepared by the Rainbow Girls, where convivial conversation was occasionally interrupted for a toast, and a presentation

(Continued on page 12)

EXPERIENCES OF PRINCE HALL FREEMASONRY

(Continued from page 3)

Masonic student and researcher.

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

The PHA Research List claims to be the oldest extant PHA List. Matters open to discussion include ritual, protocol, history, and symbolic matters relevant to Prince Hall Freemasonry and universal Freemasonry. The List is open to Freemasons and Eastern Stars of any affiliation and jurisdiction. The primary object of the List is Masonic research. The List commenced in November 1998. Ten messages were posted in the first month, and 17 in December 1998. Brother Gray seems to have hit his straps during the early months, as there were 306 emails in the third month. There was then a decline, until 308 messages were posted in January 2000. Then 1024 messages were posted in October 2000.

These statistics can be seen at the home page of the List <<http://www.egroups.com/group/pharesearch>>. There are now 360 members of the List.

The current membership of the List has very varied experience and knowledge of Freemasonry, and a wide array of personalities. Some are more emotional and some are more cerebral in their approach. We have had the odd fanatic on the List, and occasional wars

due to arousal of emotion. We have also experienced the end-stage of the occasional religious conversion experience.

The membership is mainly comprised of Prince Hall Masons, members of the Order of the Eastern Star allied to Prince Hall, and non-PHA Masons. The membership spans the globe. Prince Hall Freemasonry is to be found in Europe, the Middle East, Korea and other parts of the East, in Africa, the Caribbean and of course in North America. It is quite possible that some Prince Hall Masons are stationed in Australia.

Apart from the membership, one of the great and under-utilised assets of the List is the archive of messages. The List is hosted by eGroups. Under the eGroups system, all messages can be stored and can be retrieved by search techniques. Provided eGroups can continue to store an ever-growing number of messages, this will prove to be an increasingly important collection of material for the researcher. Currently there are 7800 messages in the archive.

Why did Brother Gray appoint me as a moderator of the List? Simply because he wanted to take a short vacation, and needed someone to mind the shop while he was away. I felt very honoured to be asked and, because it was my friend asking, I had no hesitation in accepting. I am not sure what the List members think of having a non-PHA man as a moderator, but I have always been

treated with courtesy and respect. I try never to forget that it is a Prince Hall List as well as a Masonic List, and that almost all are members because they want to learn.

The duties of a List moderator range from routine administration to perplexing. We like to know the name and affiliation of those seeking to join, before approving their membership. We don't usually vet postings before they are sent to the members at large. Rarely is there a flagrant breach of Internet etiquette, and in such an event the offender is contacted privately, or has membership privileges suspended. The moderator has the duty of maintaining harmonious relations on the List. If a particular List member provokes disharmony, that can be handled in a variety of ways, from having a quiet word off-List, to humour, to public admonition, to suspension from membership. The last two are used very rarely by the moderators.

The postings to the list vary greatly, from gossip and chitchat to the speculative, knowledgeable and thought-provoking. Being a moderator can be challenging and sometimes perplexing. It is a privilege to contribute in this fashion to an international group of Freemasons, maintaining a measure of harmony without stifling exchange of ideas and experiences. I'm not sure how well I have done the job, but Bro Gray has not complained, nor has any other person.

PROCESSING A PRINCE HALL CANDIDATE

(Continued from page 5)

instructed by a member of the lodge who lives nearby.

The Candidate is provided with a book of the degree in which he needs to prove his proficiency. All ritual books are encrypted in this jurisdiction. He is required to memorize the catechism of the degree, along with the obligation, and grip. He is usually ready to prove his proficiency in two to four weeks after having the degree conferred upon him.

Postscript

Special care is given to the new membership intake and the degree-conferring processes in Ohio, and typically throughout Prince Hall Freemasonry. The District Deputy Grand Lecturers work closely with the lodges in their Districts to ensure that the work being performed is done according to prescribed ritual, and uniform with the

other lodges across the jurisdiction.

What picture is without some flaw, either major or minor? The weakness in our system is the system itself. New Master Masons are produced who have a sound knowledge of the catechism of the three degrees, but they lack even a basic knowledge of the history of Prince Hall Freemasonry, and of Freemasonry in general. Some lodges are aware of this, and instruct their new brethren in these essential matters. It is to be hoped that other lodges will copy their example.

SANT

(Continued from page 11)

was made to Yasha of volumes 1-3 of *Masonic Research in South Australia*.

For those who like statistics, attendance numbered around 40, with the SGW (with his wife) and Deputy Grand Lecturer standing in for the GM and Grand Lecturer.

Afterwards, Yasha, Zmira, Ronnie, Zoe and I returned with Nigel to the Vatican Hotel, where we were again joined by a mob from lodge, and discussed events of the day.

On Sunday morning, Ken Brindal and Betty called in to say farewell before heading back to Port Elliot, and I took my leave and headed back to Victoria, leaving Nigel to see our guests safely on the midday flight to Melbourne and

Harashim