

RWBro Leon Zeldis, a PM of La Fraternidad, a Spanish-language lodge under the Grand Lodge of the State of Israel, and editor of that Grand Lodge's magazine, Haboneh Hahofshi, is no stranger to the pages of Harashim (see issues 4 & 5). He is a contributor to Ars Quatuor Coronatorum, and a Fellow of the Philalethes Society. The following paper was given as the Philalethes Lecture 2000 in February last year, and subsequently published in the Philalethes magazine. It is reprinted here by kind permission of the author and the Society.

LOOKING BACK—MOVING FORWARD

by Leon Zeldis, FPS

The title of my paper, 'Looking back—Moving forward', is based on the image of a boat. The crew drives the boat forward while facing back. As Freemasons, we are all on the same boat, and my recommendation is that we must move forward, but without losing sight of our past. There, this is the whole gefillte fish! I could sit down right now and let you think it over, but then, having come from so far away, I feel obliged to elaborate.

If there is something on which all Masons I meet are in agreement, it is that our Craft stands now at a critical point. Membership is falling, interest in joining our lodges is weak, and we are being attacked from both old and new enemies.

In fact, not only Freemasonry is in crisis, the malaise is felt in all sectors of society. As somebody remarked, 'God is dead, Communism has failed, and I myself don't feel so good'. There is talk of a crisis of values, the oil crisis, the ozone crisis, the AIDS crisis. The word crisis itself is in crisis from overuse.

Whether the situation of crisis exists or not, the sensation of crisis is quite real, and that's almost the same thing.

Our world is changing so fast, that we are hard pressed to keep up. No sooner have we learned, more or less, how to manage a computer program, when a new one comes up, perhaps better, certainly different. The 'future shock' brilliantly predicted by a writer a few years ago has become our daily reality. Knowledge acquired with great effort in the course of years becomes outdated and irrelevant in a matter of weeks. The amazing development of the means of communication is changing radically the way we work, are entertained, and make purchases. The 'global village' is a present reality. This, however, has not increased our sense of satisfaction, or given us peace of mind. Life is too fast, competition too furious, time is scarce, too many new things pile up every day. In fact, we are sick of novelties.

The family as the nucleus of social life is also changing. The number of one-

parent families is increasing. The working woman is not the exception, but the norm. In a recent poll taken in South Dakota, about 95% of mothers with children at home are working out. Children become independent much earlier, divorce is more frequent, roots are less strong. Even at work, you feel it. People change jobs easily, sometimes chose a different profession. Loyalty towards the employer is a vanishing quality.



**Illustrious Leon Zeldis, 33°
Past Sovereign Grand Commander
Supreme Council for the State of Israel**

As another millennium begins—and don't jump to correct me and tell me it will start only next year; if all the world decided this was the time to celebrate, forget arithmetic—I repeat, as the new millennium starts, we can observe the growing disparity between accelerating technological progress and the stagnation—if not backsliding—of the moral fibre of the human race. The past century—it still makes me uneasy to speak of the 20th as the past century—was exceedingly full of massacres, wars, pestilence and hunger. No wonder, then, that apocalyptic movements and fanatical cults appear with increasing frequency.

In this dark scenario I have pictured, there are some rays of light to infuse

hope in our hearts. The same feeling of unease, of uncertainty that characterises our predicament, makes us search for an anchor to brace up our spirit. Some find solace in religion. Others find religion wanting, and look elsewhere.

Now, perhaps some of you may be thinking, all this is very interesting, but what has it got to do with Masonry?

I believe Freemasonry has a valid message in our time; it can fulfil an important function; it can help us to face the difficulties and sorrows of life with confidence and hope. I believe that Freemasonry, and its three-fold motto: Liberty, Fraternity, Equality, is as actual today as two hundred years ago.

Ours is a wonderful organisation; what other group can boast of the traditions we treasure, the charitable works we perform, the all-embracing universality of our fraternity? We have a solid organisation, centuries old, an impeccable agenda, and by and large, excellent leadership.

So, why the despair? Why the prophecies of doom?

Perhaps the most important factor that contributes to our present pessimistic outlook is the contraction of our membership. This is a fact that cannot be denied. At its peak, membership in the United States reached over four million Masons. That was in the late 1950s. Since then, a gradual decline has set in. I don't have the latest figures, but on the basis of past performance, we must have around two million members. That's a 50% decline in half a century.

Moreover, an interesting fact, revealed in a study made by Bro John Belton, of England, is that the contraction is the result not only of a smaller number of new members, but that these new members stay in the lodge a shorter period of time before resigning or being dropped for lack of payment.

The issue of numbers has become an obsession among our leaders. All kinds of programs have been tried to stop the drain, including the controversial one-

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President's Corner

After the hype that surrounded both the Bicentennial Celebrations of 1988 and the Olympics of 2000, the Centenary of Federation and the formation of the Commonwealth of Australia is likely to come a distant third. Nevertheless 2001 will present a good opportunity for Freemasons to show that members of the Craft have contributed significantly to the development of our countries. I use the plural because New Zealand was well and truly involved in the discussions that took place prior to 1901.

I know that one Tasmanian brother has commenced a review of the life and times of Sir Edward Braddon who was prominent in the lead up to Federation. There must have been many men who were active in the political sphere, leaders and statesmen at that time who were Freemasons. This would be a good time to bring attention to their activities and the role of the Craft in their lives.

Unrelated to the above, but germane to the organisational structure of our Craft in this part of the world, with autonomous State Grand Lodges, there is

a topic that has been drawn to my attention by our good friend and brother Yasha Beresiner. He observed that the relationships between the research lodges and their respective Grand Lodges vary a great deal. In some instances relations are strained, in others they are cordial, but rarely are they on a footing that maximises the opportunities that exist for fraternity-wide Masonic education. It would surely be to the advantage of the Craft if we took stock in each of our jurisdictions and made efforts to bring about greater co-operation.

We need to ensure that research lodges enjoy the confidence of the Grand Lodges. We need to emphasise and enhance their academic standing. In so doing we may need to affirm that while our interests cover a broad spectrum of Masonic topics, the research lodges do not align themselves with any factions that might exist from time to time when controversies tend to polarise members of the Craft.

It is pleasing to report that the Grand



Lodge of Tasmania has published *A Strategic Plan for Freemasonry Tasmania 2000 – 2001* and in it we find the following statement:

- * Investigate using the Lodges of Research to provide suitable speakers to provide information to lodges on issues of significance.

That is a good start.

Murray Vaxley

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day classes. It is too early to judge whether their success justifies relinquishing our traditional methods of advancement through the degrees. This is certainly not a new idea. I could quote examples of one-day three-degree ceremonies from the 18th and 19th centuries.

Of course, lodges need funds, and Grand Lodges need grand funds. That seems to be the underlying reason behind this furious activity to maintain, if not increase, our membership.

Let's look at our past. Not twenty or fifty years ago, but a hundred or two. Ours, after all, is a venerable institution. How large were our lodges then? Membership numbering not hundreds, but rather tens. In a Lodge, people knew each other, respected some, disliked others, no matter, they had this common bond of meeting under strict rules of courtesy, dining together, discussing problems, both theoretical and practical, yes, even politics. Brethren were not afraid of having a good debate, expounding different, even contradictory ideas. The lodge was—as it should be

today—a place where you could speak out your mind without fear or shame.

Brethren, numbers alone will not ensure the survival of our Craft. Quality is the key factor, not quantity. A small Lodge, where all members practice Masonry, is preferable to a lodge with a huge membership of brethren who hardly know each other, who contribute nothing to the Lodge except their money, and who receive nothing from their Lodge, except the occasional summons.

Let me say a few words about food. Look, let me remind you that the original purpose of the brethren who got together to form the first Grand Lodge in London, in 1717, was to have a big banquet every six months. They also wanted to elect a Grand Master, but that was almost secondary. Who, do you think, were among the most important Grand Lodge officers? The *Stewards*, those in charge of organising, and financing out of their own pockets those magnificent feasts. They even were entitled to wear aprons of a different colour. The *Stewards* — the banqueters — were distinguished people.

Some of this tradition remains in our

present lodges. Particularly in other countries, the dinner—there it is called the 'agape', the 'love feast'—is an integral part of the Masonic meeting, and it is a full three-course meal. Debates started within the lodge continue around the table, and sometimes these are more interesting than those within the lodge.

My point is, people come to the lodge when it is interesting, when it is fun, when a Brother looks forward to the lodge evening, when he feels part of a big family, secure, uninhibited, among friends.

I'm not idealising the picture. Of course in any human organisation there are rivalries, sometimes bitter disputes, sometimes a lodge will split when the inner stress becomes intolerable. But these are the exceptions.

How can we recover this atmosphere, that existed in the past? How can we compete with television, Internet, shopping malls, bridge, golf and, perhaps most important, the general attitude of 'what's in it for me?'

I started by saying: Look back. Back to our fundamental principles, not to

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those famous 'landmarks' about which no agreement has ever been reached. I mean what is truly important in our institution. In my opinion, there are three legs on which our institution stands.

The first is that we want to improve the world. We would like to see a world free of hatred, free of poverty, of hunger, of sickness, of war. But improving the world is a huge project. Some religious leaders have tried, without much success, we must admit. Individually, what can a person do? Maybe he cannot improve the world, but he definitely can improve himself!

That's our first principle. Every human being has the capacity to look into the mirror and say: This part of my personality is not quite right. I can correct it. Nobody can force me to do it, and nobody can do it except myself.

'*Gnothi seauton*' was inscribed at the entrance of Apollo's Temple in Delphi, which Socrates chose as his motto: 'Know thyself'. That's the beginning of philosophy, and self-knowledge is the first step towards self-improvement, or in Masonic terms, smoothing the rough stone.

Masonry gives us support, shows the way, stimulates us and lends its symbolic tools to make our task easier, but in the final account, we ourselves must wield the tools, each at his own pace, following his own music and way through life. If we want, we can be better.

The second principle, no less important than the first, is the universality of Freemasonry. That is, the possibility of finding a common ground, of working together, in harmony, developing feelings of fraternal affection among persons with the most diverse backgrounds, from different social and ethnic origins, speaking diverse languages, belonging to different cultures, religions, political stances. Despite all these enormous differences, which Freemasonry recognises and accepts, it still insists there is a common level of humanity that binds us all together, a common yearning towards that far distant goal that makes us all fellow travellers on the road to truth. Our ideal is capable of surmounting all inequalities.

The way to achieve this ideal is through work. 'Work,' wrote John Ruskin, 'is where we engage with the world, meet its resistance, obey its reality, change it. Work is thoroughly real . . . Participation in work,

imaginative and practical, joins person to person in community.'

Working together we develop our sentiments of fraternity and charity, tolerance and mutual assistance. This great principle, that I might call *fraternal cohesion*, the possibility of establishing and developing links of sincere friendship among all men, is perhaps our greatest contribution to society, so often torn apart by class, religion and politics, not to speak of prejudice and blind irrational hatred.

By working, I mean Masonic work. That includes learning our history, discussing our philosophical ideas, examining questions from as many angles as there are brethren present in the lodge. Masonic work is also charity, not sending a cheque to some worthy cause, but being personally engaged, making happy some poor children, or visiting a sick brother, donating blood, helping in some community service organisation.

Fraternal cohesion finds expression both in the spiritual and the material realms. In the spiritual, by the instant effective communication that develops between Masons who have never met before, and may never meet again. No less important, it grows within us, and the assistance given to others creates in us a wealth of inner satisfaction.

In the material, this principle finds expression in the many works of charity and social benefit undertaken by Masons individually and institutionally throughout the world. The Mason is taught to give without causing offence to the less fortunate. This discretion has led to a situation where much of our charitable effort is ignored by the world at large.

The third great principle of Freemasonry, in my opinion, is actually the summation of the previous two: it is personal responsibility. From his first steps in Freemasonry, the newly-made Mason is given a lesson repeated in many ways: you have to do it yourself. The Entered Apprentice is given symbolic tools to smooth his stone. He himself must strike the stone with mallet and chisel, that means with strong will and correct purpose. Nobody else can do it for him. Masonic ceremonies are personal experiences. Not by mail, nor through a virtual site on the Internet. You must experience the ritual, to undergo the symbolic transformation to become a Mason.

Personal improvement, universal fraternity, personal responsibility. The

three legs of Masonic ideology.

Looking back at the depressing picture I described at the beginning, we can see that Masonry can make a difference.

First, Masonry imposes upon us a discipline of thought, a philosophical posture that demands rational examination of problems. Marcus Aurelius was constantly reminded of the fragility of human existence, which led him to disdain the miseries of life. In the similar way, the Mason learns to face with serenity the hectic landscape of daily strife, the strident claims of the media, the hysterical demands of the merchants of ideology. Order and silence are the best antidotes against confusion.

Secondly, we face the future with optimism. We sincerely believe that men and women can be better. This is an imponderable factor, but one that subtly infuses our way of looking at things and strengthens our will, sustaining a proactive rather than a passive stance.

Masonry's external action depends, of course, on local circumstances. Masons have fought for religious tolerance, universal, non-sectarian education, the separation of church and state, the removal of social barriers of any kind. The point I want to make is that Masonry was, and should continue to be, an active institution, closely involved in the life of the community, working in many different ways to make ours a better world.

I shall quote from a paper written by Brother Pedro Fernández Riffó, entitled 'Masonry and Axiology':

Freemasonry carries within itself the tendency to find expression in action, since the Mason is a builder. For this transcendental social activity of building a better world, Masonry arms its members with the knowledge gained from science, with the highest positive values, with the deeply rooted sense of responsibility and duty, of right and justice and thus, perfectly steeled against evil, error and vice, ignorance and hate, it places them in society to face a multitude of tasks that each Brother must fulfil, in good spirit, throughout his life.

This, too, is Masonic philosophy. We trust in the relevance and effectiveness of our ideals. We trust in the possibility of improving ourselves, and thereby improving the society in which we live, and we work diligently, here and now, for the realisation of our objectives.

Three thousand years ago, Ecclesiastes, or King Solomon, after a

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painfully pessimistic survey of the meaning of life, wrote the following: 'Whatever your hand finds to do, do it with all your might.' Brethren, with renewed enthusiasm, based on the solid foundation of our ideals, we must strive forward with faith, hope and loving-kindness.

Allow me to say a few words about Freemasonry in Israel. This, as you shall see, is relevant for our subject. The Grand Lodge of Israel counts about 70 lodges established throughout the country, from Naharia, close to the Lebanese border, to Eilat, the port on the Red Sea from where King Solomon's ships sailed to legendary Ophir.

What characterises Israeli Freemasonry, and has done so from its very beginning, at the end of the 19th century, is its ethnic and cultural diversity. Starting with the first lodges, established in Jerusalem and Jaffa near the end of the 19th century, and until this very day, our lodges welcome Arabs and Jews, of the Christian, Muslim, Jewish and Druse faiths. Speaking eight different languages, our brethren manage to work together in friendship and tolerance, keeping the flame of fraternity burning bright even under the most trying circumstances, in times of recurring wars and constant terrorism.

On the altar of our lodges, three Volumes of the Sacred Law are open: the Tanach or Jewish Bible, the Christian New Testament, and the Muslim Koran. In Grand Lodge, three Grand Chaplains have equal rank. The Grand Lodge seal shows the cross, the crescent and the Star of David together embraced by the square and compasses.

Joint meetings with Arab-speaking lodges are frequent, and four Israeli brethren, two Jews and two Arabs, were awarded the Masonic Peace Prize instituted by Argentinean Freemasonry a few years ago.

My purpose in giving these details of Masonic life in Israel is not to boast of our tolerance and fraternity. After all, we only practice what our ideals prescribe. However, it is important to underline the capacity and importance of our Order as a stabilising and moderating factor in a potentially explosive situation.

Coming from Israel, I bring direct and irrefutable evidence that Masonic ideals do work, and they have proven their value through scores of years of uninterrupted armed conflict.

This is no isolated instance. I could cite many other examples from the

history of other countries, the United States included. The enlightening and beneficial contribution of Freemasonry is felt in many forms through the activities of individual Masons, as well as the institution as a whole.

Freemasonry proclaims the possibility of improving society, starting with the betterment of the individual. Hence, the vital importance our Order assigns to education, as the means of progress, both of the individual and of society as a whole.

'Education,' observed Kraus, 'is something most people receive, many transmit, but very few have.'

In 1790, the French philosopher Condorcet described the ends of public education. The first objective, he wrote, was 'to offer all individuals of the human species the means to provide for their needs, to ensure their welfare, know and exercise their rights, understand and fulfil their duties.' Kindly note, not a word about simply accumulating knowledge. We could hardly improve on this definition today.

Education has always one of the prime objectives of Masonic work. Masons throughout the world have promoted the creation of free public schools, colleges, universities. Some universities have been founded and run by Masons. To give a few examples, the Free University of Brussels, founded in 1834; the Universities of Concepción and La Republica in Chile; the Free Pythagoras University of Cretone, in Italy; Matamoros University in Mexico; José Martí University of Cuba, unfortunately closed by the communists; and here in America, let me mention Girard College, founded by Brother Stephen Girard, and Hamilton College, founded by Samuel Kirkland. Of course, many colleges and universities have Masonic presidents, deans and professors. What should interest us is the possibility of introducing Freemasonry as an academic subject, within the area of Humanities. Such courses already exist, or are in the process of being established, in Belgium, Spain, Italy, Chile, and other countries.

Masonry is—or should be—primarily a philosophical and educational institution. Its roots are in the intellectual breakthrough of the Renaissance and the Enlightenment, when thinkers such as Bacon and Newton set the basis for experimental science, eventually leading to the technological revolution we are experiencing today.

This tradition should point to us the

need to make Education our prime objective. Charity is a worthy activity, no question about it, but it should not be regarded as our main field of action, nor the reason to make such tireless efforts to sustain or increase our income. 'Charity,' remarked Oscar Wilde, 'creates a multitude of sins.'

In this new millennium our Order faces many challenges. Some are problems that originate in the past, like the separation of American Masonry based on the colour of the skin. This, fortunately, is slowly coming to a solution, although much work has still to be done, both at the ground level and in the higher ranks of our bodies. Another problem stretching from the far past is the place of Women in Freemasonry. Original thinking must be applied to solve this issue before a solution is forced upon us. Finally, among the many problems I could mention, one stands out as most significant: that is the matter of mutual relations between Masonic bodies, be they Grand Lodges, Grand Chapters or Supreme Councils. The present situation is illogical and untenable. Here, too, our best minds should apply themselves to find reasonable solutions, taking into consideration past history, yes, but also, and particularly, present circumstances and realities. And then, there are the new challenges presented by the present technological revolution, the speed of change, all those factors I mentioned at the beginning.

I shall conclude by repeating once more what I have stated before: Freemasonry has a valid message for Mankind, it can play a significant role in making our world a better place to live.

Human beings desire perfection, want to become better, and if we offer them the proper environment, the right conditions that will enable them to develop their capacities, there is no limit to what can still be achieved. Freemasonry, humanistic and meliorist, will stimulate, accompany and participate forever in the marvellous saga of human progress.

GL of INDIA NEW WEBSITE

The Grand Lodge of India website is now: <<http://www.masonindia.org>>, and the email address is: <glandia@nde.vsnl.in>.



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Last year, the GLNF instructed lodges working the Rectified Scottish Rite to remove their requirement that candidates be of the Christian faith, and modify their ritual. The GPdG pointed out that this breached the conditions of the 1958 agreement, whereby the GPdG Craft lodges had been placed under GLNF administration. The GLNF unilaterally terminated the agreement and withdrew recognition of the GPdG as a 'Freemasonic Institution'. The GPdG then initiated legal proceedings for 'wrongful termination of contract'.

The GLNF proceeded to erect two 'high grade' bodies to replace the GPdG, a *Directoire Nationale des Loges Écossaises Rectifiées de France* to administer the degree of Scottish Master of St Andrew, and the *Grand Prieuré Régulier de France* for the Squire Novice and CBCS. Both are housed at the GLNF temple at Neuilly. Membership is drawn from lodges working the Rectified Scottish Rite which amended their rules and ritual, and remained under the GLNF.

Precisely how many members left the GLNF and returned to the GPdG seems impossible to determine. Low estimates range between 180 and 600. The Grand Master of the GPdG (at the 5th International Conference of Great Priors, in August 2000) referred to 4000 members 'on the streets' as a result of the dispute. He went on to say that the GPdG had no wish to administer Craft Masonry, but had assumed responsibility for them.

More information is available at the GPdG website <<http://www.gpdg.org>>.

ROMANIAN GRAND LODGES UNITE

The United Grand Lodge of Romania has merged with the National Grand Lodge of Romania, with effect from 21 January 2001. Negotiations began several years ago, but speeded up with the election of new Grand Masters, six months ago. The exact translation of the name of the new body is The Grand National Lodge from Romania.

The National Grand Lodge was re-constituted in 1993, by the Grand Orient of Italy, with assistance from the Grand Lodge of California. The United Grand Lodge was formed in 1996 by the French National Grand Lodge. Both Romanian Grand Lodges enjoyed some measure of mainstream recognition, but the National Grand Lodge was the larger and was

expanding more quickly. The National Grand Lodge will provide the headquarters of the new Grand Lodge; details are as follows:

Freemasons' Hall, Calea Victoriei 118, Et. 4, Sector 1, Bucharest

Grand Secretary,

PO Box 22-215, Bucharest, Romania

Phone: +40-1-310-3134;

fax: +40-1-310-3135

Email: <MLNR@freemasonry.ro>

Website (under construction):

<<http://www.freemasonry.ro>>.

Present at the signing of the protocols were representatives of the United Grand Lodges of Germany, the Grand Lodge Alpina of Switzerland, the Symbolic Grand Lodge of Hungary, and the Grand Lodge of Russia. The French National Grand Lodge sent a message of support.

NEW PRINCE HALL GRAND LODGE

The Prince Hall Grand Lodge of Hawaii, scheduled for erection in September 2001 (see *Harashim*, issue 15, page 12) is ahead of schedule. Invitations have been issued to attend the consecration in Honolulu on 2 June.

This will unite the three Hawaiian lodges of the Prince Hall Grand Lodge of California & Hawaii with the sole surviving military lodge in Hawaii under the Prince Hall Grand Lodge of Texas.

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Masters, Wardens, and Past Masters of the four Prince Hall lodges in Hawaii, at the meeting in April 2000 when the decision was taken to form the MW Prince Hall Grand Lodge of Hawaii.

Photo courtesy of the Grand Master designate

THE CHANGES IN THE NEW ZEALAND GRAND LODGE STRUCTURE

by Colin Heyward

At the Annual Communications of the Grand Lodge of New Zealand held in Dunedin in November 1999, a nine point plan was presented to the assembled brethren. This plan introduced far reaching reforms to the structure of the Grand Lodge system in this country. It provoked constructive discussion and debate on the floor of the Communications, with many entrenched points of view being argued against. The outcome of a ballot on the issue resulted in the whole plan being adopted by a 2:1 majority. At the following Grand Lodge Communications, held twelve months later in Wellington, the new system was implemented.

Basically the nine points are:

1. All Master Masons are members of Grand Lodge.
2. A one-vote-per-Lodge system, with provision for Proxy voting.
3. Divisional Conferences to be held at least once per year; Brethren, Lodges and Districts can promote Constitutional changes at this forum.
4. Biennial Grand Lodge Communications, where those changes can be adopted.
5. In alternate years, the Grand Lodge will hold an 'Annual' General Meeting (a legal requirement) where Lodges can vote by Proxy.
6. Abolition of the present 13 Provincial Districts and substitution of 3 Divisions (Northern, Central and Southern) along with regionally grouped Districts, ten per Division. Each Division has a Divisional Grand Master (RWBro). Each District has a District Grand Master (VWBro). These eleven Brethren, plus appointed specialist Advisory Teams administer the Division.
7. Divisional Grand Masters are nominated by their respective Districts and Appointed by the Grand Master for a three-year term. District Grand Masters are nominated by Lodges in each District and elected by postal ballot of the Lodges for a two-year term.
8. The Grand Lodge's Board of General Purposes is reduced in number from twenty-three members to eleven.
9. The Grand Master is nominated by each District; selection is made by a panel of Past Grand Masters; their selection is elected by postal vote of Lodges.

What do these changes mean to the New Zealand Freemason?

As a member of Grand Lodge, the

Master Mason has more opportunity for input into the running of the Craft. He can bring up a topic for discussion in his Lodge, to his District Grand Master, to the District, to the Division, to the Board of General Purposes, either directly or by gaining support from his Brethren and having it promoted by a joint approach. He can have a direct say in whom and what his Lodge votes for.

Grand Lodge costs should be reduced, because of the reduction in size of the Board and the travel and accommodation costs involved, and also by the change to *Biennial* Communications. Costs for running of Divisions are controlled by the Brethren by voting in an annual budget.

A District Grand Master will have a more hands-on feel for the Lodges under his jurisdiction. He is urged to pay informal visits to each Lodge, to learn of strengths and weaknesses in their operation and respond accordingly. The Advisory Teams are available to assist him with expertise and help. The ceremonial functions of the District are directly under his control.

The Divisional Grand Master is solely responsible for the administration duties of the Craft in his Division, reporting directly to the Grand Master and the Board. Although he will be involved in ceremonial duties when the Grand Master visits his Division he does not become involved with individual Lodges unless invited to by the District Grand Master. This does not mean to say that he does not visit informally.

The Nine-point Plan was promoted by the Immediate Past Grand Master, MWBro J Michael Pope, during his two years in office. He appointed a Review Committee of six, with a brief to produce a scheme which would abolish the 'them and us' syndrome between Grand Lodge and the Brethren. The committee asked to focus on giving Lodges total support through an organisation which catered for the needs of its members.

Time will tell whether the scheme which has been adopted, will do just that, but, in year one, the Brethren are enthusiastically positive towards the way it has been implemented and are waiting for the results.

[WBro Colin Heyward, PAGDC, is Secretary of Hawke's Bay Research Lodge No 305.]



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Grand Master designate is Bro Leslie C Jones, RW District Deputy Grand Master, Prince Hall Grand Lodge of California & Hawaii.

SWISS RESEARCH GROUP

Contact has been established with a research group under the Grand Lodge Alpina of Switzerland, the *Groupe de Recherche Alpina* (GRA), founded in 1985.

The group meets quarterly, in Lausanne, has a correspondence circle about 200 strong, and publishes a magazine, *Masonica*, twice a year in French. It holds an annual conference on a topic of wide interest, open to all francophone lodges in Switzerland and all members of the correspondence circle; last year the guest speaker was Fr Ferrer Benimeli, SJ, the Spanish historian.

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The group has also published a 550-page *Handbook for Masons* in three separate editions, in German, French and Italian. The reason for a research group rather than a lodge is that the Alpina statutes have no provision for a research lodge.

President of the GRA is Jean Bénédict, PM of Loge Liberté Lausanne, who is a member of QCCC, QC Bayreuth, and the (US) SRRS. He speaks and writes good English, and would be pleased to assist potential visitors; his

address is PO Box 270, CH – 1000, Lausanne 9, Switzerland (email <benedict@worldcom.ch>).

FREEMASONRY ALIVE IN LIBERIA

Freemasonry has revived in Liberia, to the extent that brethren are planning to restore the Masonic Palace in Monrovia, which was plundered and ruined 21 years ago. This news comes to *Harashim* via a Greek construction company and one of its Liberian subcontractors, who photographed the building especially for *Harashim*. Appropriately, Bro Kyiakos Andreou is a member of Lodge Phoenix #51, in Athens, and the photographer, Fadi, is the son of a Freemason in Liberia.

A brief history of the Grand Lodge of

Liberia is contained in volume 2 of Henderson & Pope's *Freemasonry Universal* (reproduced below); details of the slaughter of senior Freemasons in 1980, and the beginning of the restoration of Freemasonry in Liberia, were recorded in the *Phylaxis* magazine. The cover picture of *Phylaxis* volume XV no. 1 (1989) shows the ruined building from the same angle, and in much the same condition, as our photo (below, right), taken in November 2000. Our photographer was unable to enter the building, which was still occupied by squatters.

Some details of senior Grand Officers are given in the *Prince Hall Masonic Directory* (1997), but the entry is out of date. *Harashim* has ascertained that the current Grand Secretary is Aaron Milton, telephone +231-227-419, but communications are unreliable, and no further information has been obtained.



The ruined Grand Lodge building in Monrovia, Liberia, November 2000, still occupied by squatters, prior to restoration.

Photographs by Fadi, for Harashim.

Extract from *Freemasonry Universal* (2 vols, Global Masonic Publications, 1998, 2000).

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This West African republic was founded in 1847 by freed American Negro slaves. The Grand Lodge of Liberia was erected in 1867 by three self-constituted lodges, whose members derived from several Prince Hall lodges in the USA. There is evidence that the United Grand Lodge of England had some form of fraternal relations with the Grand Lodge of Liberia until the 1920s, but Liberia did not enjoy formal recognition from mainstream Grand Lodges in general.

Tragically, Freemasonry was extinguished in Liberia in 1980, when the Grand Master and other officers of Grand Lodge were publicly murdered. They were members of the government which was overthrown by a military coup led by army sergeant Samuel Doe, who issued a total ban

on Freemasonry in Liberia. Five years later, President Doe was persuaded to lift the ban, and hand back the confiscated and ruined buildings. The senior survivor, the Deputy Grand Master, led a cautious reconstruction, handicapped by loss of Grand Lodge funds and impoverished membership.

In 1987, as Acting Grand Master, he went to the USA, seeking help from the Grand Lodges of Prince Hall Affiliation, and it was there—in Louisiana—that he was installed as Grand Master of the Grand Lodge of Liberia. Soon afterwards, His Excellency Dr Samuel K Doe, President of Liberia, was himself killed and the unhappy country was plunged further into violent disorder.

The Grand Master took up residence and employment in New York. To what extent

Freemasonry has been revived and restored in Liberia is unclear. The only contact addresses published are old ones relating to the Grand Lodge building in Monrovia, and the current ones of the Grand Master in New York. Currently, the names of 13 lodges in Liberia, and the names of their Masters, are available, but no meeting places or dates. The Grand Master, contacted in New York, has not confirmed that lodges do meet openly in Liberia, or that the information at the head of this article is anything more than a 'wish-list'. And yet in mid-1999 the United Grand Lodge of England gave formal recognition to the Grand Lodge of Liberia. If there are lodges meeting in Liberia, intrepid English Masons—and all Masons of Prince Hall Affiliation—may lawfully visit them.

BOOK REVIEW



[Reprinted from the (US) *Royal Arch Mason* magazine, Spring 2000 issue, pp 24–25.]

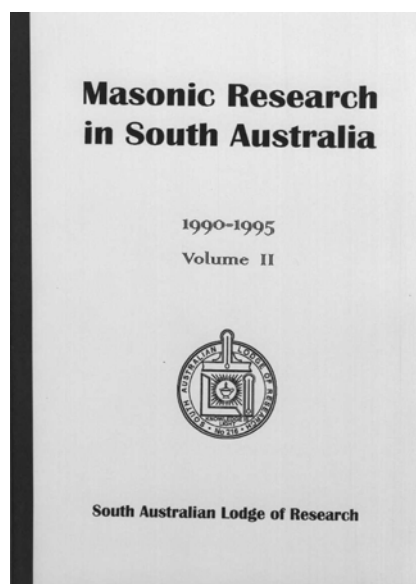
Masonic Research in South Australia – Volume 2, 1990–1995. Edited by Tony Pope. Port Elliot, South Australia: South Australian Lodge of Research 1996. Pp. 156. Soft covers. [Direct enquiries to South Australian Lodge of Research, PO Box 390, Burnside, SA 5066, Australia].

It is very desirable that a research lodge should save, and eventually publish, the papers that are delivered at its meetings. There are two practical reasons for doing this. In the first place, the talks can help to instruct other people besides the original audience. And, secondly, if they aren't published, then it really means that the person who wrote them has gone to a lot of work that will, in the end, be of no enduring value – and that can be a little bit frustrating.

So we are glad to see that the South Australian Lodge of Research (which was founded in 1965) has put together twenty-four papers that were presented in the last ten years. Inevitably they will vary in length, and in competence, and in relevance to Masonry. The collection begins with a talk by a notable English scholar, Neville Barker Cryer, who visited the lodge in 1990, and recounted some of "The Adventures of a Masonic Author". Then there were three short but carefully researched papers on the composer Mozart, written to celebrate the bicentenary of his death in 1991: one (by Tony Pope) outlines the history of Freemasonry in Vienna, one (by Mark Goulding) deals with Mozart's music, and one (by Ken Brindal) covers his Masonic career. There is a summary (by Graham Murray) of the history of the South Australian Lodge of Research. Several other papers represent ideal examples of Masonic research – one on the evolution of Masonic knocks, another on an old synagogue in Tasmania whose cornerstone was laid with Masonic ceremonies in 1844, and an outline of Irish Masonry in Tasmania (these three all by Tony Pope); then there is an examination of some of the

Criticisms of Masonry, by Fred Martin. And George Woolmer provides a practical and perceptive guide to "Preparing a Masonic Research Paper".

Then there are some others, which are intended to be inspirational, or to offer guidance for the continued survival of the Craft. And of course inevitably there are a number of papers whose connection with Masonry is at best marginal, such as "Hiram's Legendary and Real", "The Seven Wonders of the Ancient World", "The Ancient Druids", "Metals and the Old Testament", and "King Solomon" and "King Solomon's Temple".



But on the whole it is quite pleasant and readable, and a number of the papers are of enduring value. It might be worth contacting the [secretary] and enquiring about the possibility of becoming a subscribing member.

Wallace McLeod

[The next two reviews are from the English magazine, *Freemasonry Today*.]

Freemasonry Universal: a new guide to the Masonic world, Vol 2 – Africa, Europe, Asia & Oceania
By Kent Henderson & Tony Pope,

Global Masonic Publications, PO Box 332, Williamstown, Victoria 3016, Australia. 438 pages.

Any doubts that Freemasonry is indeed universal is cleared up with this excellent follow-up to Volume One, which covered The Americas. There is for example, 49 countries covered under Africa. And if you thought freemasonry did not flourish in, for example, Burkina Faso, then this book will put you right.

Anyone who is contemplating visiting Masonic constitutions overseas (not forgetting that vital call to United Grand Lodge of England to see if it is Regular) will find this an invaluable treasure.

That there are 21 countries in Eastern Europe—largely those formerly in the communist bloc—shows how Freemasonry is expanding now that a more liberal society prevails in that region.

However, the problems that face Freemasons in some parts of the world are grimly underlined in this volume. Iran for example, banned Freemasonry after the Islamic revolution, and its Grand Lodge is now in exile in California. Only four of its former 43 Lodges are active. This quartet meets in Boston, Massachusetts.

Given the arguments raging in the UK at present on registration of Freemasons who are part of the judiciary and police service, the book points out that Freemasons and other bodies in Malaysia have to disclose membership and other details to the Registrar of Societies, under the Societies Act.

However, this law was not aimed specifically at Masons. Good relations, says the book, are maintained between the Craft and the Malaysian government.

The authors are to be congratulated on being able to put so much information together. Where available, web sites are also given – a very useful addition.

In his foreword to the book the Reverend Neville Barker Cryer, a well-known Masonic author, says that Freemasons need to know what Masonry

(Continued on page 10)

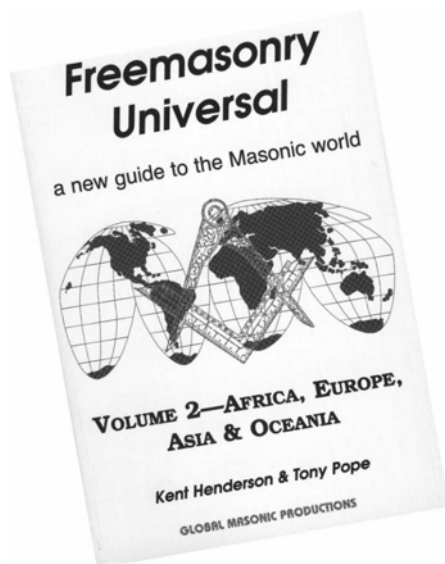
(Continued from page 9)

is today “and here is one of the tools for doing just that”.

Even for Masons who may not travel outside their own jurisdiction, it is comforting to know just how global Freemasonry is. But how do you find out? This is an essential work in understanding the geographical expanse of Freemasonry, enabling the reader to embrace the fraternity worldwide.

The book provides a wealth of information, including a brief history of Freemasonry in each area, details of governing Masonic bodies in the area and, in many instances, how to communicate with them.

There is a particularly useful section on notes for visitors, and in some cases, details of Lodge meeting times and places. While any such volume will, of necessity, never be totally up-to-date, I cannot think of a better volume as a starting point to understand masonry universal.



Masonic Curiosities And More

by Yasha Beresiner, Australian & New Zealand Masonic Research Council. 220 pages. ISBN 0 9578256 0 9. Price £15 plus £1 p+p. UK distributors: InterCol London, 43 Templars Crescent, London N3 3OR. Web site: www.intercol.co.uk.

Every so often one of those delightful little books comes along which makes riveting reading. Yasha Beresiner, a former Master of Quatuor Coronati Lodge No 2076, the premier lodge of research, has produced some fascinating vignettes with 20 intriguing stories about Freemasonry.

In lodge rooms we take the furniture and other trappings for granted. But what of those common features of lodge

rooms, the tracing boards and globes?

On tracing boards, one theory is that, back in the mists of time, lodges met in the open air. As such, the delineation that marked the lodge area outdoors may have been converted into a tracing board once lodges began to meet indoors. Far fetched? Perhaps, but curious nonetheless.

Globes have always played an important part in Freemasonry. They were part of the frontispiece of the 1784 Constitutions of the Moderns Grand Lodge. The famous Freemason, William Preston, in his lectures between 1772 and 1800, as well as in his publication *Illustrations of Masonry*, placed considerable emphasis on the significance of globes.

Yasha Beresiner comments: “The presence of Terrestrial and Celestial Globes as part of our lodge furnishings is fast becoming a thing of the past. It can only be hoped that those fortunate lodges that do possess globes will take care of them at their meetings, enhancing the atmosphere and beauty of the lodge room.”

The wrangling that took place over the Royal Arch between the Antients and Moderns – the two rival Grand Lodges that split English Freemasonry between 1751 and 1813 – underlines how emotive Masonic issues can be.

The Antients saw it as the Fourth Degree, while the Moderns refused to recognise the Royal Arch at all. The Antients practised the Royal Arch ritual in Craft lodges as a fourth degree, and from 1807 onwards dropped the provision that only a Past Master could become a Royal Arch Mason. Here is a nice little potted history by the author of what is now accepted as the completion of the Master Mason’s or Third Degree.

As the author points out, Masonry should be fun. This is underlined by a chapter on the close relationship between the Craft and theatre and music. While most Masons know that Mozart was a brother, what about Thomas Arne, composer of Rule Britannia? Nor is it widely known that the tune of God Save the Queen was first recorded as a Masonic song in The Hague in the 1760s.

The author takes us through the fascinating world of Masonic collectibles – paper money, postcards, book plates and playing cards. A look at Masonic newspapers shows how open Freemasonry was in bygone years.

These and many more tales of Freemasonry would make excellent short lectures for those lodges that may not

have a candidate. It would make an excellent gift to the new Master Mason completing his third degree.

John Jackson

[And from *Freemasonry Victoria* . . .]



Masonic Curiosities

(Yasha Beresiner, 2000, ANZMRC)

The Australian and New Zealand Masonic Research Council has sponsored several leading overseas researchers on Australian lecture tours over the last few years and then published collections of their work. The books by John Hamill (1992), Cyril Batham (1993) and Wallace McLeod (1997) are all still available through the ANZMRC for \$20 each.

Masonic Curiosities certainly reflects Yasha Beresiner’s wide-ranging interests. There are chapters on one of his major areas of expertise: Masonic curiosities and collectables. Medals, pamphlets, even personal letters and postcards, can tell us so much about the people who created and used them and are often our only link with these brethren of the past.

But Yasha Beresiner is also a major student of history and ideas. *Masonic Curiosities* also includes analyses of Judaic aspects in the Craft, historical essays about the development of early English lodges and an excellent study of the confused state of Freemasonry in Italy.

Like the previous volumes in the ANZMRC series, this is a most readable collection by a recognised authority. Each chapter has a bibliography for further reading, it is illustrated throughout, and it has an extremely

(Continued on page 11)



FREEMASONRY IS A MEME

One of the most active Masonic email Lists is US-based, but open to Masons of all jurisdictions and to non-Masons worldwide. It began the New Year/Decade/Century/Millennium with an idea from one of the most profound intellects on the List, Jeffrey Marshall <magan93@home.com>, who wrote:

Freemasonry is a meme.

A what?

A meme.

So what is a meme?

'A meme is an idea, behavior, style or usage that spreads from person to person within a culture' ['The Power of Memes', *Scientific American*, October 2000].

'Memes are the basic building blocks of our minds and culture, in the same way that genes are the basic building blocks of biological life.' [<http://www.memecentral.com/>]

In short, a meme is an idea that propagates from person to person, and may—depending upon the properties of the meme—shape a society.

Successful memes possess fidelity, fecundity and longevity.

Fidelity: the message, throughout the generations of copies, remains true or nearly true to the original source.

Fecundity: the message spreads widely and rapidly.

Longevity: the message remains in the cultural mind-set for a long time, continuing to influence and, I think, be influenced by, the culture.

So let's look at Freemasonry.

Fidelity

While there are many rituals and variants, I think virtually all remain faithful to a core message or idea:

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detailed index. It is a highly recommendable addition to any Masonic bookshelf.

It costs \$27 (plus p&p) from

ANZMRC, PO Box 332

Williamstown, Vic 3016

or <<http://anzmrc.freeyellow.com>>.

David Beagley

- The tenets: Brotherly Love, Relief and Truth;
- The belief in a Supreme Architect of the Universe;
- Some variant of fraternity, liberty and equality.

Fecundity

Freemasonry is found all over the globe.

Longevity

Freemasonry has been active publicly since 1717 and privately in some shape of form far earlier than that.

But Freemasonry is a 'living' idea. . .

No, it's a club. . .

Well, perhaps the form often expressed by Freemasonry is a club, but I'd suggest that the club is only a form for the propagation of the meme defined above. What is important is the meme—that's how we shape people's minds and hence shape society. The exact method of transmission is perhaps less important.

This idea quite possibly suggests that Freemasonry could change its exterior form—that is, the means of propagating the meme—considerably, and still be Freemasonry.

It also suggests that perhaps it *has*, in the past. Perhaps what we now call Freemasonry is simply a variant of an old meme that has traveled by other names in the past. When one outward form begins to lose effectiveness in propagating the meme, it dies out and another takes its place.

If this is true, then perhaps we should be far more concerned with the message rather than the form. Or perhaps we've taken Marshal McLuhan's comment, 'The medium is the message', far too much to heart. Perhaps we're far more concerned with the 'club' than we are with the message itself.

Finally, if this is true, I wonder whether the meme of Freemasonry was deliberately unleashed into popular culture to change it. This means the idea was release and propagated deliberately, using Freemasonry as a form to do it. When we look at the changes in society that seem to parallel the release of the meme of Freemasonry, I wonder if the idea doesn't have merit.

If that is the case, the 'club' of Freemasonry didn't change anything. The lodges didn't take part in the French Revolution or Boston Tea Party or any other revolutionary activity. Rather, the people that 'caught' the meme did. And perhaps they caught the meme from the 'club'—or even from someone who was in the 'club'.

[No one responded directly to this breath-taking thought, but other topics gathered momentum, and Bro Marshall referred back to his initial theme on several occasions.]

I'm not looking for explicit references to Freemasonry *per se*, but rather traces of a Freemasonry meme that I think can be found. If you know of any other

sources—I'm particularly interested in Dee, Bacon, Raleigh and perhaps Drake—I'd appreciate it. I have a sneaking suspicion there was a lot going on in the 16th century that prepared the meme for its gradual public release in the 17th century, and full-blown public release in 1717.

[In regard to an old paper, posted to the List, which generated some rather heated criticism, he responded]

But, one might ask, if the material is dated 1880, why get so worked up about it?

My answer is that even though the material is dated 1880, I think it is still indicative of the attitude of Masonry towards women (at least non-Co-Mason/Feminine lodges). The attitudes of individual Masons may well have changed, but as an institution, I fear we have not. The tone presented in the paper was, perhaps, very much in accord with society in 1880. Now, that tone is very much dissonant with the society of the 21st century. That is why I think we've lost our relevance. And in losing our relevance, we will continue to attract fewer and fewer candidates to our doors.

If some on this List recall, I posted a note about Freemasonry being a meme—an idea. That idea is based upon the tenets of Brotherly Love, Relief and Truth. It is predicated upon teaching Masons how to think and how to control themselves and relate to the Cosmos. In short, I think it's about seeking and obtaining conscious control over ourselves and using this control to be consciously aware of our relationships. I think this was radical stuff in the 18th century, and still is. Eighteenth and early 19th-century Masonry took this idea and transmitted it to help reshape society. Or rather, I should perhaps say, released the meme through its members who did that.

By and large, at that time, this meant free males. Pushing this idea to slaves, indigenous peoples, and women was perhaps beyond the envelope of change possible at the time. Perhaps we must make change incrementally, at times, in order to assimilate it.

Now, personally, I think Masonry succeeded in this goal. I think, especially in the US, it helped to forge a group that were capable of stepping forth to the demands of citizenship in a free society.

But then Masonry got stuck. The meme was frozen in time and was locked in to only apply to free men. We somehow forgot that the goal was only partially achieved. Societal forces continued to push for further change, to bring the benefits of freedom to all men and women. Masonry stood still, frozen in time as it were.

We're still frozen in time! Unless we understand that the meme is far more important than the structure, we will increasingly become irrelevant in society.

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I think we are at that point now. The structure must change. That doesn't mean the meme changes. The meme is simply applicable to a wider element of society. If we can't understand this, then we actually stand opposed to the meme's core value.

[And Bro Marshall expanded on the topic of change, arising from yet another topic of discussion.]

Brother Jay, I think you perhaps overstate the issue with today's poets and philosophers. I really don't think the university professors of today are the extent of our society's poets and philosophers. They are a part, yes, but certainly not the whole. The musicians are a part. Some union organizers are a part. Some clerics are a part. Yes, even some politicians are a part. There are many voices out there that see visions for the future of society and try to describe that image to the rest of society, to in some way try to bring that vision to fruition, to somehow shape society. I wonder how many of these voices are Masons? Precious few I'd guess.

Because we are now identified with the forces that prevent change rather than the forces that try to shape change.

[In another posting, he suggested that

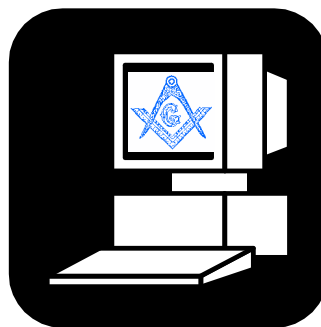
Rosicrucianism, too, was a meme, or perhaps another medium for the same meme.]

Here are a couple of questions for readers of Harashim.

- * Does this sort of thinking interest you?
- * Do discussions like this take place in your lodge?
- * If not, why not? Isn't this part of the self-improvement Masonry should be providing?

For all its limitations and defects, the Internet does provide this opportunity for men to meet who might otherwise have remained at a perpetual distance.

It cannot entirely replace the lodge, but it provides opportunities that are lacking in many of our lodges.



Amendments to ANZMRC Directory

Hobart Lodge of Research 62 TC

March and November meetings are now on the fourth Friday of the month.

South Australian Lodge of Research

Meetings are now on the fourth Friday of even months, except December, which remains on the third Friday.

All correspondence should be addressed to WBro Dr Richard Num, PO Box 390, Burnside, SA 5066.

Phone: (H) 08-8364-0003

(W) 08-8402-4444

Fax: 0015-1-603-737-0548

Email: <RNum@email.com>.

Lyceum Lodge of Research 8682 EC

In the listed address:

delete "Johannesburg";

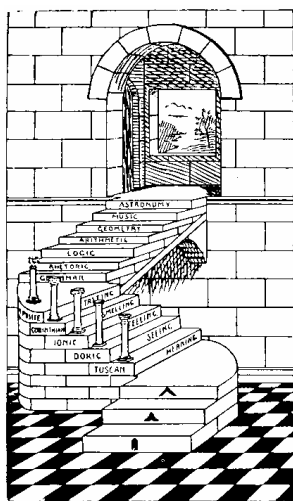
fax is: 27-11-883-2455; and

email <mhgl@global.co.za>.

Please amend Directories accordingly.

Research Programs 2001

Date	SA Lodge of Research 216	Victorian Lodge of Research 218
23 February	Freemasonry and heraldry (illustrated) <i>John Stubbs</i>	
23 March		Demonstration of Italian 3° ritual (with explanation) <i>Frank Della Grazia</i>
27 April	Demonstration of De Molay ritual (Opening, Tribute to Father, Closing in full) <i>Playford Chapter, Order of De Molay</i>	Litholatry <i>Graeme Love</i>
May		Freemasonry—A systems thinking approach <i>Robert Callil</i> <i>Yarrowee Lodge, Ballarat Temple, Tuesday 15/5/01</i>
22 June	The pentagram <i>Kennion Brindal</i>	Penalties and Obligations <i>Alan Jennings</i>
27 July		WBro Vahland of Bendigo <i>David Beagley</i>
24 August	Freemasonry and Sacred Books <i>George Woolmer</i>	Vice-regal Grand Masters—who and why <i>Kent Henderson</i>
28 September		Esoteric movement out of the Reformation <i>Neville Anderson</i>
26 October	Installation WM's Address	Landmarks of the Order <i>Bruce Gibson</i>
23 November		Installation
21 December	To be announced	



Harashim

חראשים

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

ISSN 1328-2735

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April 2001



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.

Additional copies are available to interested persons on subscription (details below). At a later date, copies of most articles, features and news items will be posted on ANZMRC's website <<http://anzmrc.freeyellow.com>>.

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

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

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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 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.

Remittance in Australian dollars only, to:

The Secretary, ANZMRC,

PO Box 332, Williamstown, Victoria 3016, Australia.

PRINCE HALL MASON FOR ANZMRC TOUR

David L Gray, a Prince Hall Mason and member of the correspondence circle of the South Australian Lodge of Research, has been selected from among three candidates, as the ANZMRC lecturer for 2002.



David LaMonte Gray, 29, married, with 3 daughters, is a graduate of Central State University, Wilberforce, Ohio, where he is employed as senior accountant.

He is a Past Master of Wilberforce Lodge #21, under the Prince Hall Grand Lodge of Ohio, and is active in the York Rite, Scottish Rite, and Order of the Eastern Star. He is webmaster to his Grand Lodge, Grand Chapter, and OES Grand Chapter; founder and administrator of the Prince Hall Research E-mail List; and a member of both the Philaethes and Phylaxis Societies. He has been admitted to the Brotherhood of the Blue Forget-Me-Not, in recognition of his services to Masonic education; is foundation secretary (and principal architect) of the newly formed 'Dr Charles H Wesley Masonic Research Society', and editor of its quarterly magazine, the *Masonic Voice*.

(Continued on page 2)

THE SECRETARY'S PERIGRINATIONS

by Kent Henderson

In late February I went to Newcastle for a week on business—my first visit to the Hunter region. My pre-impressions of Newcastle were of a large industrial city that one would put last on any tourist itinerary. In fact, I discovered, the Hunter region is very beautiful, with its lakes and waterways, and well worth a visit.

The ANZMRC has an Associate Lodge in Newcastle, the Newcastle Masonic Study Circle. When I arrived, I phoned the Study Circle secretary, Phillip Carter (whom I had never met) in the hope of a get-together. Quite coincidentally, his mother lodge, Lodge Thistle Kilwinning #54 NSW, was meeting on the Wednesday night, which I happened to have free. So Phillip kindly picked me up from my hotel, and off to lodge we went. In a quick ring around, Phillip managed to get along several other Study Circle members to the meeting, enabling me to met them also, including its President, Col Perritt.

The meeting featured an illustrative lecture on 'The Gods of Egypt', presented by WBro M Foster, which was quite interesting. I am happy to report that the Newcastle Study Circle, which meets quarterly, moves along happily, and has a most enthusiastic membership (at least the brethren I met), not least of



whom is Phillip himself. My thanks to Phillip for a most pleasant evening.

In the second week of March, I found myself in New Zealand, to speak to the Research Lodge of Wellington, an ANZMRC Affiliate. The Master of the Lodge, Murray Alford (whom I had met on several previous occasions) had kindly invited me to the lodge to deliver my paper 'Back to the Future—A Prescription for Masonic Renewal'.

It was a wonderful evening. Murray had been doing a lot of publicity among local lodges, concerning my visit and,

somewhat to my astonishment, about 100 brethren were present, including two Past Grand Masters, the District Grand Master, and Masters of about a dozen lodges. My address was quite well received, and I was plied with a large number of questions. I think it is fair to say I 'stirred the possum' somewhat! The email and Internet has been running quite hot since—particularly with requests for the Masonic Education Course. One of the Past Grand Masters present, MWBro Mike Pope, is already in the throws of forming a new 'European Concept' lodge in Wellington. For those unaware of what I am talking about, my paper was published in the *ANZMRC Proceedings* 1994, and may also be found on the Internet at <<http://central.austasia.net/masonic>>

I was particularly delighted, in Wellington, to stay with John Brookie and his lovely wife Judy, and I greatly appreciated their hospitality. My thanks, also, to Murray Alford, who wined and dined me at a most pleasant lunch, and showed me around. I am pleased to report that the Research Lodge of Wellington is in very good hands, and it was a delight to meet so many wonderful brethren during my short visit. I certainly look forward to going back again at some stage.

PRINCE HALL MASON FOR ANZMRC TOUR

(Continued from page 1)

Bro Gray is author of *The Unveiling of the Third Preparation* (1995), a collection of research papers, and is currently working on an encyclopedic *Guide to People and Places in the Masonic Ritual*. He is a contributor to the *Masonic Globe*, the *Philalethes*, recent issues of *Harashim*, and the South Australian publications, *Gleanings* and *Masonic Research in South Australia* (volume 4, in press), as well as having assisted in Henderson & Pope's *Freemasonry Universal* (Volume 1—*The Americas*, 1998).

The book of the tour, based on the lectures to be offered by Bro Gray, is tentatively titled *Inside Prince Hall*. In addition to recounting the historical development of Prince Hall

Freemasonry, the book will examine the cultural and historical impact of the Fraternity on the African-American community, compare its structure and practices with those of mainstream jurisdictions, analyse the mistakes of the National Compact period, outline the proliferation of bogus groups, seek to dispel myths and historical inaccuracies associated with the Order, and consider problems related to recognition.

For the tour, Bro Gray will also offer exemplifications of selected parts of the (Ohio) Prince Hall ritual, and papers on more general aspects of Freemasonry.

Following the precedent of Yasha Beresiner's tour last year, it is likely that David Gray's tour will be arranged to coincide with the ANZMRC Conference, to be held in South Australia in

September/October 2002.

It is anticipated that any recognition problems arising from the selection of Bro Gray will be solved well before his arrival. The Prince Hall Grand Lodge of Ohio (1849), descended from the Prince Hall Grand Lodge of Pennsylvania (1815), has been recognised by the mainstream Grand Lodge of Ohio (1808) and all three 'home' Grand Lodges (England, Ireland and Scotland).

Recognition has not yet been exchanged between the Prince Hall Grand Lodge of Ohio and any Grand Lodge in Australia or New Zealand, but the matter is being addressed from both ends, having been referred to our Grand Lodges by our president, Murray Yaxley, in his capacity as chairman of the joint fraternal relations committee, and by David Gray to his Grand Master.

If this is achieved, Bro Gray will be eligible to visit all *ten* jurisdictions in Australia and New Zealand.

Harashim

President's Corner

At the time our Editor asked me to submit a few words for this issue of *Harashim*, I was in the process of organising a presentation for an Open/Friends Night at Hutchins Old Boys Lodge. I think it might be useful to have our readers reflect on this kind of meeting. The whole question of proper solicitation, recruitment, membership extension, call it what you will, has changed a lot in recent times.

It has been an interesting exercise in action research to look at how attitudes and procedures in this area have changed and how *Open* or *Friends* nights have evolved.

The Grand Lodge of Tasmania first drew up guidelines for Open/Friends Nights in 1989. Since then I have arranged many such functions in a number of lodges and it is interesting to see how the approaches have varied. There are two premises that are common to all. Firstly the visitors will range from those who have become quite familiar with some aspects of Freemasonry through relatives, to those who have had no previous contact at all. Secondly, the presentation should be helpful to brethren as they seek to learn how to become discreetly open about their membership of the Craft.

Looking back through the notes of earlier presentations reminds me that the best questions have come from ladies. Invariably, they show that brothers, fathers, uncles and other brethren have done Freemasonry less than justice by being ultra-secretive about the principles and activities of the Craft.

One hopes that the information presented will be found to be interesting, and that it will stimulate interest in the Craft. But what is of greater importance is the way in which the visitors are received, what impressions they get of the ambience of the lodge and the fellowship to be found therein. It should be obvious that those brethren present enjoy their Freemasonry. We must show that Freemasonry makes a difference to our lives and to the lives of other people. It is not sufficient that Freemasonry should provide an ecumenical refuge for spiritual development.

If you are going to be successful in persuading anyone to give up a lethargic lifestyle dominated by television, and re-engage with society, you will have to show that it can be worthwhile to join an organisation which fosters an interest in public good, teaches values and helps people to help each other. So if you are responsible for an Open/Friends



function, enjoy both the preparation and the occasion itself.

Video clips can be helpful. Demonstrations of Masonic websites can be helpful, providing the technicians have everything under control.

Our next meeting will have five brethren present short segments on differing aspects of Freemasonry. One will refer to School Lodges in particular.

Best wishes to you when you hold your next Open/Friends Night.

Murray Vaxley

This 'n' that . . .

by Tony Pope

WA—Jubilation

Peter Verrall reports that the Western Australian Lodge of Research celebrates its Golden Jubilee on Thursday 26th April 2001, the same day of the week and date that it was originally constituted in 1951.

The lodge will be holding a special meeting at Freemasons Hall, Terrace Road, Perth. It is hoped that representatives will be present from some of the 86 remaining lodges, out of the 188 which joined the Lodge of Research in its first year, 50 years ago. It is intended to present them each with a certificate in recognition of the continuous support they have given over half a century.

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After the ceremony in lodge, there will be a 'This is your Life' presentation, written and hosted by Peter Verrall. The Lodge of Research will be represented by the lodge banner and the lamp. Two early members of the lodge, now deceased, will be represented by voices behind the door, but other members—some of long standing—will be personally interviewed by Peter and asked to relate some of the lodge's history. Peter has written a 50-year history which will be presented to the lodge.

This year the lodge lecture programme comprises repeats of some of the early lectures given by long standing members.

SA—Lost and found

Richard Num reports locating an American Mason who was raised in Lodge of Research #216 (since renamed the South Australian Lodge of Research). It was in 1968 that David Norman Carlsen, a Fellow Craft from West Seattle Lodge No 287, Washington, visited South Australia and arrangements were made between the two jurisdictions for him to receive the third degree in Adelaide. From Australia, he went to New Zealand, before returning to Seattle, and becoming Master of his lodge in 1984 (and twice since), and active in other degrees.

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The full report of the Beresiner 2000 tour is still locked in the mind of the author, but the following (which largely follows a report published in Freemasonry Today) draws a line under that very successful venture. Off with the old, and on with the new!

Masonic Lecture Tour *par excellence*

by Yasha Beresiner

There are times in life when everything appears to be just in place: nearing my 60th birthday in top physical shape, business achieving its targets, the family happy, surrounded by good loyal friends and a Masonic career at its most pleasurable. It was in this well-balanced state of mind that my wife Zmira and I embarked on our Australian and New Zealand lecture tour, on 21 July 2000. We were the guests of the combined lodges of the Australian and New Zealand Masonic Research Council (ANZMRC), with their Johannesburg Associate thrown in as a bonus!



South Africa

The visit to Johannesburg and the open meeting at the Lyceum Lodge of Research (English Constitution) on the evening of our arrival may have been too brief to fully savour the warmth of our reception but it gave us a wonderful sense of what was to come. From the moment Rod, Irene and David collected us at the airport and for the remaining 36 hours we were royally treated and entertained, and found ourselves on our

until the relative decrease in the fraternity in recent decades.

The enthusiasm of the brethren was manifest in the lunch-time 'Master Class' organised by David Wray, secretary of the Western Australian Lodge of Research on the Tuesday, and continued at the Robin Hewitt Memorial Lecture I delivered the next day.

By now, Ronnie and Zoe had joined us for the rest of the trip. A shark-and-chips meal particularly memorable, we

distinguished brethren and their ladies present, I was intrigued to meet VWBro Mike Dundas, the Grand Lecturer—not least because, to my obvious surprise, he was not a member of the Lodge of Research!

South Australia has the distinction of being the first, in 1884, to create the office of Grand Lecturer. The next such appointment was not to take place for another 80 years, under the jurisdiction of the United Grand Lodge of Victoria in 1965, and it has been a subject of continued controversy in all Australian jurisdictions since. The problem is caused by an underlying tension between the Grand Lodge appointment and the various research lodges and associations, whose membership is frequently ignored by the Masonic authorities.

The presence of members of the Co-Masonic fraternity of Adelaide at the lecture on Saturday 29 July made for livelier debate than I had anticipated. I gave in to the persistent request by some of the ladies present to be addressed as Brother. It was a reflection of the much wider scope and broader view of Freemasonry that our Australian brethren enjoy, compared to England. These were subjects of long debate with Tony, Nigel, Richard and whoever else cared to join us, late into the night, as we sipped superlative South Australian wines and nibbled at a dozen or more delicious local cheeses.

Tasmania

Tasmania was next on the list. It was an honour to be hosted by Murray Yaxley, GMOH, prominent Mason, Past Deputy Grand Master, President of the ANZMRC and careful driver! Whilst we had not anticipated such wintry conditions in Hobart, the four-hour drive to Launceston was the most scenic route we were to travel. Modern technology—by way of the mobile telephone—allowed me to be interviewed on the local radio as we reached Northern



The Master Class at Perth

way to Perth on Sunday 23 July, a third continent in as many days, in a stupendous, if stupefied, state of mind.

Western Australia

We were given time in beautiful and isolated Perth, to catch our breath and begin to absorb the remarkable Masonic atmosphere of this exceptional continent. Freemasonry in Australia started under the overwhelming influence of the English, Scottish and Irish Provincial Grand Lodges in the early half of the 18th century. The six independent Grand Lodges that rule today began their authority, not without considerable hindrance, in the 1870s with Freemasonry prospering and growing

made our way to South Australia on Friday, refreshed and excited.

South Australia

At Adelaide airport, Tony Pope, my editor whom I was meeting at long last after months of E-mail correspondence, was accompanied by his son Nigel (my host for this section), webmaster Richard Num and significantly, if somewhat symbolically, by Bro Shahid Naqvi, President of the Shia Islamic Awareness Society. We were whisked off to the reception at the invitation of MWBro Geoff Tucker, the newly elected Grand Master of the Grand Lodge of South Australia and the Northern Territory Incorporated. Among the many

Tasmania. Attendance at both the Hobart and the Launceston Lodges of Research was excellent, with a full contingent of the Grand Lodge of Tasmania present at the latter meeting on 3 August.

Victoria

We were now en route to the only Royal Arch lecture I was to give. The Golden Jubilee Chapter of Research in Melbourne officially hosted my Batham 2000 Lecture on 4 August. Here I was able to bear-hug the big, bearded, quintessential Australian, Kent Henderson, who had effectively single-handedly organised my whole Australasian lecture tour.



The author with some of the Victorian 'luminaries'. From left: Yasha Beresiner, Neville Anderson, Kent Henderson, GM Carl Stewart, Yasha again, and Graeme Love.

Saturday morning I was a very proud member of the official delegation of the United Grand Lodge of Victoria who attended the Jewish Masonic Service at the Melbourne Synagogue as guests of Rabbi Ian Goodhardt. We were headed by MW Grand Master Carl Stewart and the full complement of his officers.

At the Victorian Lodge of Research, in the evening, I was to meet some of the luminaries of the Australian Masonic research scene. My host, the Reverend Neville Anderson, at whose museum-like vicarage we were staying, was in the chair and Graeme Love, editor of the Transactions and well known secretary of the Correspondence Circle, gave us a particularly warm welcome.

New South Wales & ACT

It was a short flight to Canberra. I was particularly fascinated by Australia's national capital, the historic circumstances of its geographic setting and creation, a compromise between Melbourne and Sydney vying for the honour.

The poor attendance at the Canberra Lodge of Research and Instruction on 9 August reflected the secondary standing of many of the research bodies in Australia. There had been earlier problems with the Sydney Lodge of Research, which brought about its demise in the 1960s, and the suspicion with which Masonic research

organisations are viewed by the hierarchy is still prevalent throughout the Masonic jurisdictions in the Commonwealth.

Neil Morse took us to meet the first kangaroo we were to come across, almost two weeks into our trip, at the National Wildlife Park.

It was on our visit to the National Library of Australia, however, that he was able to show us the important discovery of volume 1 of the *Cayers Maconique*. This contained the 18th-century manuscript ritual which was the subject of his lecture (and demonstration in which I participated) at the Brisbane



conference, a few weeks later.

The night of Thursday 10 August we were the guests of the most charming Juan and Robin Alvarez in Cambewarra, not a hundred miles from Sydney.

My unscheduled visit to Lodge Kiama No 35 NSWC was memorable, if only for some of the most unusual Tracing Boards I have come across. It is the custom in most Australian jurisdictions to have the Tracing Boards either hanging on the wall or rotating on a free stand, the depictions hidden from view and each displayed according to the work in progress.

Sydney was seething with energy as the build-up for the forthcoming Olympics was gaining momentum. The colossal Masonic Centre in the very heart of the city, in Castlereagh Street, was impressive in its content and organisation.

Because my lecture on Friday 11 August, hosted by the Research Lodge of New South Wales, was part of the Quarterly Communication of the District, attendance at the lodge was very high.

On Sunday we were invited by the brethren of the military lodges to a magnificent visit and barbecue at the Victoria Barracks, and we spent romantic and relaxed evenings on Sydney's brilliant harbours.

Queensland's Tropical North

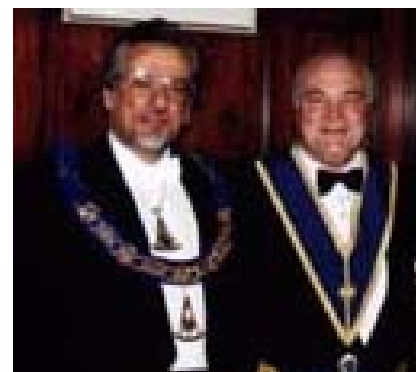
Our arrival in Cairns was almost a shock. We were still recovering from the near-freezing temperatures of Hobart, to find ourselves unsuitable clothed for the tropical temperatures of Northern Queensland. The sun shone warmly all day and the deafening bird songs woke us early every morning. Kevin and Rosemary Fitzroy, in whose delightful home we stayed, organised a barbecue on our first evening.

We were to meet several of the brethren who attended the WHJ Mayers Memorial Lodge of Research lecture on Monday 14 August. We did not miss the Quicksilver day trip to the Great Barrier Reef: a stunning experience. We can still today visualise the thousands of reefs emerging majestically from the waters as the tide receded in the early evening.

Townsville was an extension of our visit to Cairns. We were charmed by the warmth of Graham and Helen Stead, and Misty. We had long conversations late into the night on our mutual collecting interests. The venue for my lecture on Wednesday 16 July was the WH Green Memorial Masonic Study Circle and the majority of the brethren who attended, joined together the next evening for a delicious dinner at the Sundowner Inn, before our departure for Brisbane.

Brisbane Conference

In many ways this was meant to be the pinnacle, the peak of the tour. Here in Brisbane, brethren from the jurisdictions I had already visited and some from the ones I was due to visit, namely New Zealand, converged on the city for the 5th biennial ANZMRC Conference. It felt like a reunion. The three-day conference was hosted by the Barron Barnett Lodge of Research and it was a great honour to be the first 'foreigner' to be invited to address the brethren gathered for the Kellerman Lectures.



GM Emmanuel Anthony and author

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The conference was formally opened on Friday 18 July by MWBro Emmanuel Anthony, PSM, Grand Master of the United Grand Lodge of Queensland, whose combined serious and good-humoured outlook on Freemasonry epitomised the true spirit of the fraternity.



Above, left: Yasha & Zmira Beresiner
Above, right: Author receiving his Kellerman Lecturer certificate and badge from Asst Secretary Andy Walker

Below: The Kellerman Lecturers 2000
From left: Arthur Hartley (WA), Neil Morse (NSW/ACT), Jim Hughes (Qld), Guy Palliser (NZ), Yasha Beresiner, Max Webberley (Tas), Phil Hellier (Vic).



This was a most successful event, culminating with the dinner on Saturday 19 August, when we were presented with our certificates and the prestigious Kellerman lapel badges. The published *Proceedings* of this and previous conferences remain important sources of reference in Masonic literature. Our wonderful hosts in Brisbane, Michel and Vicky Fried, were old and good friends from their days before their migration to Australia.

We made a side trip for me to address the Toowoomba Lodge of Instruction on Wednesday 23 August. Bro Peter Kemp drove us the 80 miles, during which (and on our return) we had the most delightful exchange of stories, which are now part of the London repertoire of after-dinner speeches. Keith and Ann Fuss had time to take us through a lightning visit of the Toowoomba area, where we purchased a genuine Australian sheep in support of the Jordaryan Woolshed Association. This was an exceptional visit to what was an effective living experience of pioneering Australian rural life of the 1850s.

New Zealand and Home

We were now ready for the last leg of our trip, the six lectures to be delivered in New Zealand before our return home from Auckland on 6 September. We arrived in Christchurch on 25 August and felt as if we might have landed in England. Not just the wet weather, which remained rainy for the duration of our short stay, but the blatant signs of patriotism, the Union Jack and portraits of the Queen, dispersed here and there, were reminiscent of England in the 1970s. Freemasonry was also on a more familiar footing than we had encountered in Australia.

The whole Masonic structural framework in New Zealand is under re-organisation and the implications of the new divisions and Grand Lodge appointments was the subject of discussion and debate everywhere.

The Christchurch Masters' and Past Masters' Lodge, the first I addressed in New Zealand, was attended by senior members of the Craft—who clearly held the lodge in high esteem as an important entity in Masonic research, unlike the attitude in the neighbouring jurisdictions of Australia. At each of the meetings of the research lodges I attended—in Wellington, Hawkes Bay, Rotorua and Auckland—the membership consisted of several Grand Officers and a sizeable number of past and present Grand Lecturers. Under the jurisdiction of the Grand Lodge of New Zealand, all Grand Lecturers are selected from the membership of the Research and Past Masters Lodges.

Our bus and boat trip to Wellington on Monday 28 July was far calmer than we had expected, the Cook Straits being famous for turbulence. Keith Knox met us off the ferry and we spent the rest of Tuesday 29 August touring



Keith Knox, WM of the Research Lodge of Wellington and the author at Grand Lodge Library & Museum

the outskirts of Wellington. We ended in Plimmerton for a warm and friendly evening with his wife Gill, a keen collector of Elsie Oxenham's well known children's books. On Wednesday we paid a brief visit to the Grand Lodge Headquarters and Museum, before the lecture to the Research Lodge of Wellington.

On Thursday Keith drove us in his inimitable style on a scenic route to a meeting point between Wellington and Hawkes Bay, where Ken Edney and his family took charge of us. My address to the Hawkes Bay Research Lodge on Friday 1 September was exceedingly well attended and included Tony Israel, who had driven down 200 miles in order to drive us back to the Rotorua area directly after the lecture. We arrived at Tony and Kathy's farm in Whakaroa in the very early hours of Saturday morning, and awoke some hours later to a stunning view of Lake Taupo and the volcanic mountains beyond. Tony and Kathy accompanied us to the open meeting at the Waikato Lodge of Research, where I gave the 13th Verrall Lecture (named in honour of Peter



The author at the Norman Spencer Memorial Library & Museum in Auckland with J P Lupton, WM of United Masters Lodge, and Jo Burns, PM.

Verrall, whom I had the pleasure of meeting at the beginning of the tour, in Perth), following in the footsteps of no less eminent colleagues of mine than Neville Barker Cryer and Wallace McLeod.

The evening was one of the most enjoyable we were to have. Administrative changes in the District of Waikato instigated the District Grand Master, Bill Ross, and his wife Moira, to launch a wonderful and entertaining party at the Sheraton Hotel in Rotorua. We were sufficiently recovered the next

morning for Tony to drive us the 300-odd miles to Auckland, our last stop and last lecture at the United Masters Lodge of Research on Monday 4 September.

Appropriately, if only coincidentally, this was the best attended meeting of all the eighteen addresses I had given on the tour. It was the home of the famed Norman Spencer, after whom the exceptional Library and Museum is named. Norman Berridge Spencer CBE was the only Master of Quatuor Coronati Lodge to have been born in New Zealand. His name is still honoured by

the lodge annually, when the Spencer award is bestowed on the winner of the best Masonic research paper submitted during the course of the year.

It was time to fly home. The hectic pace of the past weeks passed with amazing speed—the adrenaline was still flowing in our veins when we reached Heathrow airport at 5 am on Wednesday 6 September.

Months have gone by since then, and we know the vivid memories we have will never fade, and the friends we made will be there for ever.

WBro M H Alford, who was installed as Master of the Research Lodge of Wellington on 9 November 2000, is no stranger to Australian shores, nor to Australian researchers. An opera buff, he is a regular visitor to our capital cities, particularly Melbourne, and in 1995 he came to Adelaide, to present a research paper to the South Australian Lodge of Research ('Alias the Centre', in Masonic Research in South Australia, vol 2). Bro Alford is a keen student of ritual and symbolism, bringing to the former his talent as a thespian, and to the latter a unique 'authentic school' approach. Reproduced below is his Inaugural Address, published in Transactions #466 of the Research Lodge of Wellington (March 2001), and reproduced by kind permission of the author.

MASONIC EMBARRASMENTS

by Murray Alford

'And as it was through Moses, who "was learned in all the wisdom of the Egyptians", including their Antient Mysteries, that Freemasonry derived its origin directly from those Mysteries of Antient Egypt, so the two G.P.s. which Solomon set up at the entrance to the Temple have always been, and we trust will always be, held by Freemasons in the same reverential and grateful remembrance as they were by the Israelites of old.'

That sentence, from the Explanation of the Second Tracing Board as authorised for use by the Grand Lodge of New Zealand, exemplifies the beauties of Masonic ritual. Its cadences roll gently off the tongue with dignity and solemnity. The sentence gradually unwinds like a multi-coloured ribbon of sound, imposing and harmonious, the glory of language in the service of ritual.

It is also a classic example of Ancient Masonic claptrap, for it is manifestly untrue.

No Masonic scholar worth his salt would today suggest that Freemasonry derived its origin directly from the mysteries of ancient Egypt. He would be laughed out of court if he proposed such an idea in any reputable research lodge, anywhere in the world.

Yet we regularly stand up in front of a newly-passed Fellowcraft and parrot this ridiculous notion with the authority of at least a century of use behind it. Why? An intelligent Brother who, after his initiation, has made an effort to find out more about the Craft, will have discovered plenty of material in public libraries to aid him. When he has read of the history and development of the Craft as set out in, say, Bernard Jones' *Freemason's Guide and Compendium*, what is he to think when a senior member of his lodge stands up in front of him and spouts this obvious falsehood with a straight face. What is he to think of that brother? What is he to think of

the ritual? What is he to think of the Craft?

From time to time, I present the explanation of the Second Tracing Board in a New Zealand Constitution lodge and every time I come to that point, my tongue almost 'cleaves to the roof of my mouth' in an effort to prevent me from saying it. But, perhaps from habit, perhaps from cowardice, I go on and repeat words which I cannot believe and which I believe no-one can prove to be true.

Every time I do it, I am embarrassed, and I would suggest that those words are also an embarrassment to the Craft.

And, while the above is to my mind the most outstanding example of what I call 'Masonic embarrassments', it is not the only one.

I think it proper, at this point, to declare that I am not attacking the ritual, but that I believe it is well within the business of a research lodge to examine the ritual constructively, in the light of new knowledge and the action of time upon the meaning of words and

concepts, and to identify points at which the text as it now exists is no longer fulfilling the needs for which it was designed and developed by previous generations of Masons.

The ritual was developed to impart light, instruction and admonition within this 'peculiar system of morality, veiled in allegory and illustrated by symbols'. It has always required to be interpreted by each individual Mason, but, as time has gone on, it has become harder to do so, for two main reasons.

The first rests in the ritual itself: those misstatements and changes of meaning which have made the import of the words more abstruse. I shall give some examples of these shortly.

The second reason rests in those who present and hear it. Changes in modes of communication have brought about changes in skills. In the age of the '30-second sound-bite' which makes up so much of what we see and hear on television and radio, many of the skills of presenting and understanding

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extended sentences in the Johnsonian mould, with clauses, sub-clauses, sub-sub-clauses, implied parentheses and all those other figures of speech with which our ritual abounds—these skills are disappearing.

It does not take many visits to lodges, to appreciate the difficulty some members have in presenting the ritual in an effective and sometimes even acceptable manner. Putting aside the problems of memorisation and getting one's tongue around some of the phrases, it is apparent that some of the presenters do not understand the meaning of what they are saying, for if they did, the meaning must be more apparent to the hearer. And these brethren are not simpletons—in many cases they are men who cope effectively with modern life, raising families, conducting businesses, running social and sports clubs—but the presentation of our ritual is beyond them.

It is the structure and format of the ritual which is defeating them. In many ways I am a conservative and, like all enlightened conservatives, wish to preserve the best of the past. But to attempt to preserve everything, unchanged in the smallest details, is to run the risk of what happened to the priests of ancient Rome. From the early days of the Roman republic, their most sacred religious rituals were expressed in an early language of the area—Etruscan. It did not take very long before knowledge of this language disappeared among the common people, but the priests still continued to conduct those rituals in a language which only they understood. Eventually, by the time of the mid-Empire, knowledge of ancient Etruscan diminished, even among the priests, until, on occasions of great religious or State importance, they mouthed a sequence of sounds which they had learned by rote from their predecessors and which they themselves did not understand. They could have used any sequence of mumbo-jumbo and no-one would have been any the wiser—and it is rumoured that they often did.

It would be rash to suggest that such a fate is at hand for the ritual of the Craft, but the important point is that, had the inner rituals been translated into Latin, before Etruscan disappeared among the generality of the Roman citizenry, the later degeneration would have been avoided and everyone would have understood what was being said.

And here is the crux of the problem, as it faces us. Our ritual was intended to

convey a vital message, as a sort of route-map to a way of honourable living and trustworthy dealing, founded on principles of decency and faith. It should convey that message clearly and unequivocally. The very nature of our ceremonies is such that the message should make an impact at first hearing.

And what happens? In many places the meaning is unclear, because of unfamiliarity with the words used and the complexities of sentence structure which are difficult for a great number of the presenters to phrase with clarity. Unfamiliar words are in some cases mispronounced. To a young man, much of what is said to him is in a foggy, antiquated, cobwebby language. In this situation, can we complain if the inner meaning of the Craft is not understood?

What should be done about it?

The purpose of this paper is to propose that a good case can be made for re-examining the ritual at stated periods, with the aim of clarifying whether it still fulfils the purpose of clearly embodying the fundamental message of Freemasonry and, if not, making recommendations for changes which will enable it to do so.

I would not recommend a series of piecemeal alterations, although we have seen such in the past—and here I am thinking specifically of the alterations to the traditional penalties. We know why these were done, but perhaps I am not alone in thinking that the second change left the matter even more confusing to a candidate hearing them for the first time, than did the first change.

What I suggest would be more appropriate is that at intervals of, say, twenty-five years, a small and select committee be established, with a brief to bring down recommendations for change not later than twelve months after the committee's establishment. The personnel of the committee—three would, to my mind, be the ideal number—should be knowledgeable in the history of the Craft and its ritual, but also highly competent in the use of the English language.

Where the committee feels that changes are called for, they should seek to embody those changes in classically simple language, using words whose meanings have stood the test of time and might be expected to continue to do so. Any form of colloquialism and contemporary technical terms should be avoided—nothing in language dates so quickly.

What should they look at? What should they look for?

Firstly, misstatements of fact, such as the one I quoted at the beginning of this paper. Coupled with this are any ambiguous statements which could lead an unwary listener or reader into a misconception. A good example of this is at the very beginning of the First Tracing Board.

The usages and customs of Freemasonry, our signs and symbols, our rites and ceremonies correspond to a great degree with the mysteries of Ancient Egypt

To an uncritical mind, it may appear that we are saying that Freemasonry is the same as the Egyptian mysteries, where what I believe is intended is that Freemasonry fills a similar role in our society as the mysteries did in Ancient Egypt. If this is what is meant, why not make it clear?

Another example of a clear misstatement can be found in the Charge After Passing:

As a Craftsman, in our private assemblies you may offer your opinions on such subjects as are introduced in the lecture, under the superintendence of an experienced Master, who will guard the Landmarks against encroachment.

Putting aside the fact that our degree workings have not had formal lectures incorporated in them for at least fifty years, such lectures having been replaced by the explanations of the Tracing Boards, one can well imagine the reception which would be accorded to an eager Fellowcraft who offered his opinions on such subjects, whether under the superintendence of an experienced Master, or not.

If he does not have the right to offer his opinions on such matters in our private assemblies, why do we continue to tell him that he does? Do the words 'private assemblies' have a meaning different from 'lodge meetings', and if so, what is that meaning? Surely the new Fellowcraft has a right to know such things.

The second area where change might be usefully implemented is in the case of words which no longer have the same meaning as they did when they were originally incorporated in the ritual. There are certain words which have a use only in Freemasonry, and I would be reluctant to see them go. I would hate to lose 'cowan', 'slip-shod', 'cable-tow' or 'hoodwink', but there are others which now have quite a different meaning in general usage. I give just a few examples.

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A peculiar system of morality, veiled in allegory and illustrated by symbols.

'Peculiar', which once meant 'distinct' or 'individual', is now construed in common usage as 'odd', 'queer', 'laughably strange' or even 'unbalanced'. Were the word 'particular' or 'specific' used, the meaning would be clear, without the unfortunate connotations which now surround the word 'peculiar'.

To knock off all superfluous knobs and excrescences from the rude material.

The word 'excrescence' originally had several meanings, one of which was something that protrudes, which I believe is what it meant in our ritual. The passing of time, and particularly the use of the word as a term of vilification, has reduced its meaning to that of a physical blemish such as a pustular scab. Coupled to the word 'superfluous', it also presents something of a tongue-twister and I have more than once heard the phrase reduced to a jumble of sounds, when its meaning could easily be clearly embodied in such an expression as 'to knock off all unnecessary lumps from the rough stone'

When we shall be summoned from this sublunary abode.

Here we have a real beauty. The word 'sublunary' was antique even when the first Grand Lodge was formed in 1717, for it harks back to the Ptolemaic cosmology, which pre-dated the discoveries of Copernicus and Galileo. Under that system, the earth was at the centre of the universe and around it revolved all the other heavenly bodies, enclosed in a series of concentric spheres outwards from the earth. The next sphere out from the earth was said to be that of the moon, so that anything which was 'sublunary', or under the moon, pertained only to the earth. Not only is this word now not properly understood, it is also regularly mispronounced. I have on at least five occasions heard it pronounced by five different brethren as 'subliminal', turning a phrase which was previously only confusing into rubbish. Why cannot we just say 'summoned from this earthly abode'—no less dignified, but much more clear.

I do not plan to consider tonight the example of '*not to be an enthusiast*', as it is only a few months since I spoke on that subject in this lodge.

Brethren present here tonight would undoubtedly be able to put forward other examples where time has changed the meaning of words in our ritual. But these examples will suffice.

The third area to which I wish to draw attention is the unnecessarily convoluted sentence structure of much of the New Zealand ritual. I find it somewhat ironic that one of the oldest rituals still in regular use, the Emulation Ritual, used in many English Constitution lodges, and which purportedly has been transmitted unchanged since it was first promulgated in 1823, with the exception of an amendment to the traditional penalties—that this Emulation ritual is so much easier to learn, to speak and to understand than the one authorised for use in New Zealand lodges.

I suspect that the reason our ritual is so florid and involved may have arisen after the formation of the Grand Lodge of New Zealand, when an approved ritual was being developed. It may well have been that, in an effort to placate the former English, Scottish and Irish representatives on the committee, each of whom were devoted to certain segments of their own rituals, elements from the different rituals were cobbled together, resulting in a very involved structure. I shall give just one example, one which causes considerable difficulty because it contains the germ of at least three separate sentences interlaced within each other. In our ritual, it is all one sentence.

It also referred to the fact that at the building of King Solomon's temple (for it is on the circumstances surrounding the erection of that edifice that our ceremonial is chiefly based) there was not heard the sound of any hammer, or other implement of iron – the stones being prepared in the quarries, and the timber in the forest, and each placed in proper position by means of wooden mauls.

Here we have three separate points. First, that the deprivation of all metals is linked with the building of King Solomon's temple. Second, that our ceremonies are based on what happened at the building of that temple and third, that no metal tools were used when the stones and timber were assembled on site.

As the sentence stands now, it becomes something of an obstacle course, particularly for someone not trained in public speaking. But what if it were divided up:

The second reason for depriving you of all metal refers back to the building of King Solomon's temple, on which our ceremonies are based. All the materials of stone and wood for the temple were prepared in the quarry or forest and were put together with wooden mauls. No tools of metal were

used for that work and so no candidate for initiation brings metal into the Lodge with him.

How much easier this would be to learn, speak, and understand. It is even a word shorter!

Brethren, I believe the time has come when we should take a constructive look at the ritual. And there could not be a more fitting time to do so than at the beginning of a new century. I leave you to consider what I feel is the basic point to be settled. That question is one of deciding between the form and the content.

What is most important? I believe it is the message of Freemasonry that should be paramount. If that message is now being obscured by the format in which it is expressed, then surely it is time to change the format so that the message is clear, unequivocal, and can get out into the world to do the work for which it was originally designed. Clinging, for reasons of habit or sentiment, to expressions which cloud that message deprives it of its power. Who, if given a jewelled crown, would throw away the jewels just to admire the setting?

This 'n' that ...

(Continued from page 3)

Tas—New URL, New Secretary

The Grand Lodge of Tasmania has a website <<http://www.southcom.com.au/~presence>>, which is now linked to the general site for Australian and New Zealand Grand Lodges, at <<http://www.freemasonry.org.au>>.

Hobart Lodge of Research has a new secretary—but hardly a newcomer—Max Webberley, 77 Nelson Rd, Mount Nelson, Tas 7007, email <maxtw@smartchat.net.au>.

South Africa—Lyceum update

Secretary of Lyceum Lodge of Research, Rodney Grosskopff, explains that <mhgl@global.co.za> is his office email address, and he would prefer his home address <mwgross@iafrica.co.za> to be used for lodge purposes.

NZ—European Concept

Kent Henderson's recent visit to New Zealand, where he gave his 1994 Kellerman Lecture at the Research Lodge of Wellington, has sparked an interest in European Concept lodges.

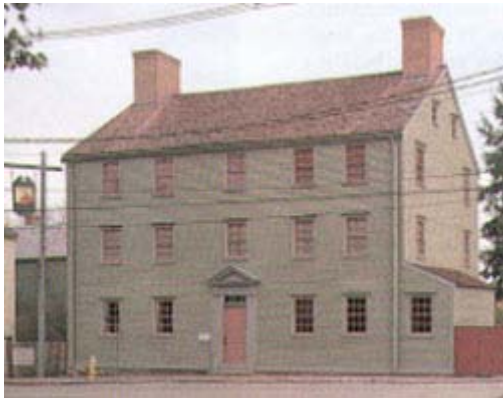
(Continued on page 11)

NEW OVERSEAS PUBLICATIONS

by Tony Pope

In America two new Masonic magazines and a research lodge newsletter have begun publication, and in the UK a well-established magazine has sprouted an e-zine.

New Hampshire's Anniversary Lodge of Research was formed in 1964 with a travelling charter, but always holds its installation meeting at the William Pitt Tavern, Portsmouth, historic meeting place of St John's Lodge (1736) and location of the formation of the Grand Lodge of New Hampshire (1789).



William Pitt Tavern

photo courtesy of Strawberry Banke Museum

The research lodge did publish a series of papers in its early years, but none recently. Now, the lodge plans to:

- visit every lodge building in the state, and make a photographic record of them;
- encourage the presentation of research papers and commence publication of transactions; and
- produce a newsletter on a quarterly basis.

Issue 1 of the newsletter, dated Fall 2000, consists of 9 double-sided letter-size sheets, stapled, with a 2-column layout, good use of 'white space', and clearly reproduced black and white photographs. It includes reprints of two good papers on how to research (by Paul Bessel and George Woolmer), a book review, and several good 'shorts'.

The editor is Mark E Furber, a noted historian who is associated with a wide range of research bodies, including Prince Hall and Australian.



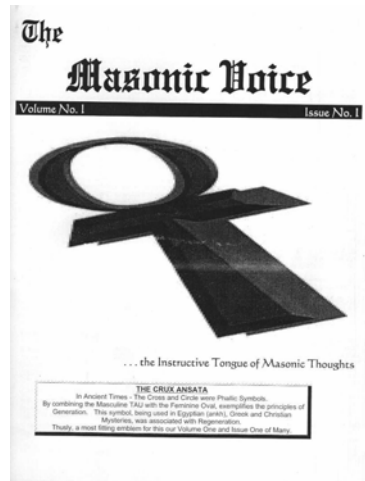
New Hampshire historian, Mark E Furber

The Masonic Voice

As foreshadowed in Issue 15 of *Harashim*, the Dr Charles H Wesley Masonic Research Society is publisher of the Ohio Prince Hall research magazine *The Masonic Voice*, edited by David L Gray.

Issue 1, published in February 2001, is a letter-size magazine of 20 pages (centre-stapled) in black and white, on thick paper of good quality, with a good balance of news, editorials and articles. In "The Wesley Room (Who Are We?)" the editor boldly comments:

For most of its history the Prince Hall Grand Lodge has been a pioneer in Prince Hall Freemasonry, but in those 151 years Masonic Education has taken the back burner. This low prioritizing of Masonic Education is nothing new to Prince Hall Freemasonry, and the effects of such is comparable to a self-inflicted genocide.



He returns to the same theme in a paper on the Masonic career of Cory Adams (GM 1912-17), in whose term of office many reforms were attempted, and Masonic Education encouraged, and Bro Gray candidly observes:

Masonic Education, the use of Masonic Exposures, low moral standards, Black clandestine Freemasonry and Masonic Recognition are all problems that still plague Prince Hall Freemasonry here early in the 21st century that Adams sought to fix early in the 20th century.

The magazine is part of the package for members (annual subscription US\$10) and affiliates (lodges, study clubs, research groups and non-Masons, US\$22), with a single copy magazine rate of US\$8. More on the Society at <<http://www.geocities.com/chwmrs/>>.



The Masonic Globe

The Masonic Globe is published by the Blue Light Publishing Company, established as a limited liability company in Nevada, but also operating in the District of Columbia. The directors of the company are a mix of mainstream and Prince Hall Masons, and the contributors to the magazine are even more ecumenical, including a member of the Feminine Grand Lodge of Belgium. Editor in chief Alton G Roundtree and CEO Gregory S Kears are both well known and respected for their work with the *Prince Hall Masonic Digest* (DC), while contributing editors Dr S Brent Morris and Art deHoyos need no introduction. David L Gray has a feature column, and other well known researchers associated with the magazine include Ken Gibala and Michael Poll.

The magazine is a bi-monthly commercial venture, and contributors are paid for their work. It is sold at bookstores and newsstands as well as through Masonic outlets. The first issue was scheduled for late 2000, but was actually published in February 2001.

It is reported to have received international acclaim. Issue 2 is scheduled for publication in April. Cost is US\$16 per year (single issues US\$4.75), and credit card subscription via the Internet is being set up.

For more information, the website is at <<http://bluelightbooks.com/home.html>>.



(Continued from page 10)

The Square on the Net

The Square on the Net is not an electronic version of Ian Allan Publishing's *Masonic Square*, but a supplement to it, containing news, letters and articles which, for various reasons, can never appear in the hardcopy magazine. For example, it can feature news items which would be dated by the time the magazine hit the streets, articles which are too long for the magazine, and readers' letters which continue a discussion long after the magazine would be obliged to move on to other topics.

Editor of both magazine and e-zine is

This 'n' that ...

(Continued from page 9)

Murray Alford reports:

Kent has got my year in the Chair off to a great start. He will undoubtedly have told you about the meeting he attended last month. It was a boomer. Kent exceeded my expectations and the brethren in Wellington are still buzzing.

Last week, I attended one Lodge which devoted its whole meeting to a consideration of Kent's paper and just last night, at my RA Chapter one of the Comps (who is actually a Grand Lodge officer) told me he is pressing his lodge (with some initial success) to incorporate some of the recommended changes. In May, at the Research Lodge we will be devoting the meeting to a discussion on the Lodge Epicurean education programme, which has also raised a great deal of interest. I have already had more than 30 requests for copies.

PGM Mike Pope is planning a European Concept lodge with a sporting emphasis, in Wellington, and has called a meeting of interested brethren for late May.

Phylaxis—Reconciliation

The 28th annual session of the Phylaxis Society, held at Atlanta, Georgia, in late February, provided the venue for a meeting between leaders of the National Compact Grand Lodge (Prince Hall Origin) and the Grand Lodges of Prince Hall Affiliation. The National Grand Master conferred with the PHA Grand Masters of Alabama, Arkansas, Colorado, Minnesota and Oklahoma. The result? According to the *Phylaxis* website, an exchange of views; according to the *Philalethes*, a resolution to recognise each other's existence. Next move will be up to the Conference of Grand Masters (PHA).

Leo Zanelli. Both are independent of the United Grand Lodge of England, and the policy of the e-zine is to include

'Buffaloes, Ladies, Oddfellows, Co-Masons, etc'. It is located at <<http://www.masonet.net>>.



Dear Sir and Brother,

Comment has been made about the paucity of members at Bro Beresiner's Canberra presentation [see *Freemasonry Today*, and *Harashim*, this issue]. This was held on the night of the Proclamation of the Grand Master, so the majority of brethren, both GL officers, past and present, and WMs and their officers from private lodges, were in Sydney (as is right and proper). I had contacted GL when the proposed programme for Bro Beresiner came out and they advised that they had nothing planned for that night. So we went ahead, and then things changed due to the Olympics. I offer this not as justification, but for information. We did have 24 there, all volunteers, and not a GM in sight! ...

Re Jeff Marshall's *meme* posting [*Harashim*, Issue 17], you asked three questions; my personal responses follow in order:

1. Yes, which is why I am a member of several Orders, one of which particularly considers such questions. This is also why I am a member of the *esoteric freemasonry* e-list. It was created as the majority of the brethren on the major (US) list haven't displayed any clues about or inclinations towards the esoteric in Freemasonry, unless it is based purely on Pike and Wilmshurst.

The Dormer Masonic Study Circle has as its main aim the study of the esoteric or mystical aspects of Freemasonry (see the President's address in March 2000) The newly appointed Australian representative is Bro Stephen Plowright, PO Box 103, Petersham, NSW 2049). Subscriptions are A\$40 per annum and the

papers are always interesting. Quite a few early papers are available from <<http://www.boudicca.de/files/26/files.htm>>.

2. Yes, at times. Last year at Canberra R+I we had a major original paper by Bro David Slater delivered as a 'work in progress' on Freemasonry and the esoteric. I look forward to reading the completed version. We have noted a number of the younger brethren are looking for more in this area.
3. This area is often seen by some leaders in the Craft as too close to 'religion' and therefore 'out of bounds'. As many haven't got their heads around there being more than one theory of origin yet, the spiritual in Freemasonry is neither considered, mentioned, nor encouraged. This presupposes that they have any ideas at all about Masonic education 'in the broad', or Masonic research specifically, beyond the platitudinous.

Neil Wynes Morse

'the Canberra correspondent'
<masonic@bigfoot.com>

Thanks for indicating overseas-based food-sources for esoterically-minded local Masons (Dormer, and the esoteric freemasonry e-list); they are certainly starved in most of our lodges. Let's hope that you, and Canberra Lodge of Research and Instruction, encourage the completion and publication of Bro Slater's paper. While you and he will, no doubt, be looking for a means of wide circulation, please also keep in mind Harashim and the ANZMRC website.

Editor

BLACK AND WHITE MASONS IN IOWA RECOGNIZE EACH OTHER

by John Willard

Wendell Terry, a black Mason from Davenport, recently made his first official visit to a white Masonic lodge.

It was a landmark occasion not only for him but for all Iowa Masons, whose fraternal society long has been separated along racial lines.

"The twin evils of racism and ignorance have divided the craft of Freemasonry for over 200 years," Terry told the 36 black and white Masons gathered at the North Scott Lodge in Eldridge, Iowa.

The gathering was equally significant for Matthew Johnston, a white Mason from Davenport. "Among the tenets of Masonry is trust and brotherhood. That results through light and exposure. It was exciting for all of us to be together."

The event marked the first time that black and white Masons in Iowa had attended lodge together since the signing of a historic recognition resolution.

The resolution allows members of the predominantly white Grand Lodge of Iowa, Ancient, Free and Accepted Masons, and the predominantly black Prince Hall Grand Lodge, Free and Accepted Masons of Iowa and Jurisdiction Inc. "to recognize the other as legitimate proponents of brotherly love, relief and truth within the State of Iowa and do accord to each other rights of visitation in Grand Lodge and subordinate lodges wherever assembled within their

respective jurisdictions."

In short, the wall that stood between white and black Masons in Iowa since the 19th century had come tumbling down.

The impact extends beyond the world of Freemasonry, an international organization that has lodges in virtually every town in the United States and throughout the world. Masonry has emphasized the fatherhood of God and the brotherhood of mankind since the first grand lodges evolved in the 1700s from the builders' guilds of England and Scotland.

The recognition resolution adopted by Iowa Masons is significant because while whites and blacks mingle freely in the workplace, they still tend to go their separate ways socially. The action by Iowa Masons shatters a barrier that discourages or prevents interaction.

Such recognition resolutions have been signed elsewhere, with 32 out of 51 U.S. Masonic grand lodges adopting them. The trend toward recognition is a step toward a single, unified Masonic organization of all colors, Masonic leaders say.

"Things are heading in that direction," Tim Anderson, deputy grand secretary of the Grand Lodge of Iowa, said.

Kenneth Collier, the most worshipful grand master of the Prince Hall Grand Lodge of Iowa, agreed that the



recognition agreement ultimately will result in multi-racial Masonic lodges in Iowa. There are no racial or religious restrictions to becoming a Mason, Iowa Masons say, and

there are black members of the Grand Lodge of Iowa and white members of Prince Hall Grand Lodge of Iowa. But over the years, Masons had adopted a rule that only one official grand lodge could be recognized as the true Masonic lodge in each state. The Grand Lodge of Iowa held that claim in Iowa.

"To recognize another Grand Lodge is monumental," Anderson said.

The recognition, which had been more than a decade in the making, was a top priority of Lester C. Fleming, the immediate past grand master of the Iowa Grand Lodge.

"Iowa is one of the few Midwestern states which has not done this, and many feel that it is long overdue," he told members in a lodge communication last year.

He and Eugene Taylor, of Davenport, then the most worshipful grand master of Prince Hall Grand Lodge of Iowa, got together to make it happen. The Prince Hall Grand Lodge, which has about 350 members, approved the recognition resolution at its grand lodge meeting July 15 in Davenport. Grand Lodge of Iowa, which has 29,800 members, approved the resolution at its grand lodge

meeting Sept. 16 in Sioux City.

"I truly say this is worth working for, the principle of Masonry in Iowa and the world, for the betterment in what we all believe in," Collier said in a letter to Prince Hall Grand Lodge members.

"Mutual support and recognition is critical to the survival of Masonry," he added.

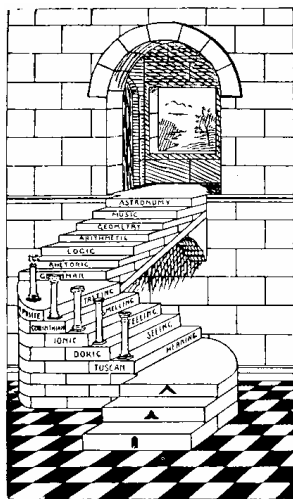
Since the signing of the recognition, the Prince Hall and Iowa Grand Lodges have been combining information on their Web sites, hosting exchanges and, in general, getting to know each other.

Both grand lodges have a proud history. The Grand Lodge of Iowa was founded in 1844. Prince Hall Masonry dates back to the American Revolution, and the first Prince Hall Grand Lodge in Iowa was founded in 1866.

Shortly after black and white Masons got together in Eldridge, Masonic history repeated itself as 16 white Masons visited Hiram Lodge No. 19, a Prince Hall affiliated lodge in Davenport. Terry, who is the lodge's worshipful master, introduced his lodge's three new Master Masons and joined with his guests in setting up more joint activities.

It all means a stronger Masonic organization.

"By coming together and sharing, we can truly be what Freemasonry is all about — making good men better," Collier said.



Harashim

חרשים

The Quarterly Newsletter of the
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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.

Additional copies are available to interested persons on subscription (details below). At a later date, copies of most articles, features and news items will be posted on ANZMRC's website <<http://anzmrc.freeyellow.com>>.

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

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- The name of the author and the source of the article are included; and
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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 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.

Remittance in Australian dollars only, to:

The Secretary, ANZMRC,

PO Box 332, Williamstown, Victoria 3016, Australia.

World News

RUSSIAN REVOLUTION

The Deputy Grand Master, both Grand Wardens, and six lodges have broken away from the Grand Lodge of Russia (GLOR) to form the Russian Regular Grand Lodge (RRGL). This was announced by the Grand Secretary *pro tem* of the RRGL on 23 May in a letter to the Grand Secretary of the United Grand Lodge of England.

The letter states that the new Grand Lodge (RRGL) is the only legal Grand Lodge in the Russian Federation, having been duly registered under Russian law. A copy of the certificate of registration shows the Grand Lodge is registered as 'Association of Rough and Perfect Ashlars—Russian Regular Grand Lodge', giving it 'the right to pursue its business in accordance with the Foundation Documents and within the framework of the effective legislation of the Russian Federation'.

The letter expresses regret that members were 'obliged to form this Grand Lodge because of the intransigence of the Grand Master of the Grand Lodge of Russia', who (it alleges) acted on instructions from the Russian Scottish Rite Supreme Council in refusing to register the Grand Lodge (GLOR) in accordance with Russian law. It alleges 'other maladministration' and goes on to claim that the new Grand Lodge (RRGL) was formed 'in accordance with ancient custom, following the example of the Four Old Lodges that founded the Premier Grand Lodge of England at the Apple Tree Tavern in 1716'.

A 'Declaration on Restoration of Regular Freemasonry in Russia and Establishment of Russian Regular Grand Lodge', signed on 16 April 2001 by the Masters of the six lodges, alleges (inter alia):

- Russian Freemasonry lapsed into a period of decadence and crisis which the signatories were unable to reverse by democratic process
- The GLOR is in serious violation of Russian law because its Grand Master has refused to have it registered
- The Grand Master of the GLOR has forfeited the sovereignty of the Grand Lodge by acting under the orders of the Russian Scottish Rite Supreme Council
- Misappropriation of funds
- Breaches of the Constitution by the Grand Master

(Continued on page 2)



(Continued from page 1)

- Interference by the Grand Master in the rights of private lodges and arbitrary variation of fees and dues.

The lodges which have broken away from the Grand Lodge of Russia are: Harmony #1, Lotus #2, Jupiter #7, Quatuor Coronati (Research) #8, Orion #15 (all meeting in Moscow), and Astrea #3 (St Petersburg). *Harashim* has not yet ascertained the extent of the membership of the Russian Regular Grand Lodge.

The RRGL will hold its inaugural assembly on 24 June, to adopt a new constitution, elect a Grand Master and Treasurer, install the Grand Master and Grand Officers, and approve a budget.

The RRGL is located at 36/1 Building 1, Ulitsa Novoslobodskaya, 103055 Moscow.

Grand Secretary *pro tem* is Alexander Kafyrov, phone/fax (7095) 245 69 67, email <regularlodge@hotmail.ru>.

The Grand Lodge of Russia was founded in 1995 from lodges chartered by the French National Grand Lodge (GLNF). A year ago it had 200 members and 12 lodges, including: Lodge Brotherly Love #10, with a travelling charter for the purpose of spreading Freemasonry among the former soviet states east of the Urals; and Lodge Pacific Rim #12, meeting at Vladivostok, erected with the assistance of the Grand Lodge of Alaska. *Harashim* is seeking more recent news of these two lodges, and of the GLOR generally.

UNITY IN BULGARIA

The Grand Lodge AF&AM of Bulgaria, founded in 1997 from lodges chartered by the United Grand Lodges of Germany, has united with the Grand Lodge of Bulgaria, founded in 1992 from Yugoslavian sources, to form the United Grand Lodge of Bulgaria. *Harashim* has yet to ascertain the address and other details of the new Grand Lodge.

Still beyond the pale are the four Co-Masonic (*Droit Humain*) lodges in Bulgaria. The latest report is that they are doing nicely, thank you.

UPDATE FROM ROMANIA

In response to inquiries about the recent union of Grand Lodges in Romania, the Grand Secretary of the National Grand Lodge of Romania, RWBro Manole Iosiper, has replied at length. His email serves to correct and expand the information given in the April issue of *Harashim*, as follows:

The exact name of our Grand Lodge is National Grand Lodge of Romania (in Romanian: Marea Loja Nationala Din Romania).

Address:

Freemasons' Hall

Calea Victoriei 118, Etaj 4, Sector 1

Bucharest, Romania

Tel: +40 1 3103134; Fax: +40 1 3103135

email: <MLNR@freemasonry.ro>

website: <<http://www.freemasonry.ro>>

There are 90 active lodges at the moment.

There are about 2000 members.

Regarding the history of the other Masonic body, the United Grand Lodge, it's a real long and complicated story. If you want, I can come back to you with details. For now, I can explain very briefly their history:

After the communist regime came to power in Romania, at the end of WWII, Freemasonry was banned and a lot of Freemasons were jailed. Some of the brethren who managed to leave the country established a Romanian Scottish Rite in exile, in France. So, for almost 50 years, there was a Supreme Council of Scottish Rite working in exile, in France. It must be said that [there was never] a Romanian Grand Lodge in exile. The members of the above-mentioned SCSR in exile were members of a lodge in Paris, under the Obedience of the French National Grand Lodge (GLNF). The members of this SCSR established the United Grand Lodge after the Grand Orient of Italy formed the National Grand Lodge of Romania in January 1993.

The GLNF did not form the United Grand Lodge, nor did they extend recognition to that Masonic body. On the contrary, the GLNF has recognised the National Grand Lodge of Romania since 1996.

The negotiations to unite the two Grand Lodges began in 1994. During these years, there were three moments when lodges of the United GL joined the National GL. So, practically, the unification of 24 January 2001 was the third one.

As far as we know, there are at least 6 lodges working under the Obedience of the Grand Orient of France. We don't have any relations whatsoever with these lodges.

RECOGNITION ROUND-UP

The United Grand Lodge of England is in the process of recognising further State Grand Lodges in Brazil and Grand Lodges of Prince Hall Affiliation in USA, the latest being Mato Grosso do Sul and District of Columbia,

respectively. England has also moved to recognise the Regular Grand Lodge 'Yugoslavia'.

The Grand Lodge of Western Australia has resolved to recognise the following Grand Lodges of Prince Hall Affiliation: California & Hawaii, Colorado, Connecticut, Illinois, Indiana, Kansas, Massachusetts, Minnesota, Nebraska, New Mexico, Ohio, Oregon, Pennsylvania, Rhode Island, Washington and Wisconsin—but no exchanges have been completed.

The mainstream Grand Lodge of Arizona has resolved to offer recognition to Prince Hall Grand Lodges which are recognised by (a) their mainstream counterparts, and (b) the Prince Hall Grand Lodge of Arizona. A motion before the mainstream Grand Lodge of Arizona to switch recognition from the Regular Grand Lodge of Portugal to the Legal Grand Lodge of Portugal/GLRP was lost, but a recommendation to withdraw recognition from the Grand Lodge Valle de Mexico was carried. The reason for this withdrawal of recognition has not been made public, but a report has been forwarded to the (US) Committee on Information for Recognition, to be placed before the next conference of North American Grand Masters in February 2002.

The mainstream Grand Lodge of New York voted in May to recognise the Prince Hall Grand Lodge of New York, and the Prince Hall Grand Lodge reciprocated in June. The mainstream Grand Lodge of Missouri has a motion for recognition of its Prince Hall counterpart scheduled for September.

The Spanish Federal Grand Lodge (*Gran Logia Federal Española*, GLFE), which broke away from the Grand Lodge of Spain (*Gran Logia de España*, GLE) in 1996, is seeking to exchange recognition with Grand Lodges of Prince Hall Affiliation. It is the GLE, *not* the GLFE, which has substantial mainstream recognition. The GLFE claims recognition by 37 Grand Lodges, of which it names seven—but of these seven names, only one is identical with that of a mainstream Grand Lodge, the Grand Lodge of Cuba.

NEW LODGES

The idea of European Concept lodges, of which Lodge Epicurean #906 VC is the exemplar, has spread to North America. Lodge Vitruvian UD has been authorised by the Grand Lodge of Indiana, with four regular meetings per year (for business and research) and four 'emergent'

President's Corner

Silence is not always golden!

Each Grand Lodge is independent and that is the way it should always be. But there is no reason why our Grand Lodges should avoid joining in conversations with Freemasons at the international level. For the first 150 years of the life of white settlement in the Antipodes we did not really have an alternative to our geographic isolation. In 2001 it is different. Our continued provincialism can no longer be justified. Surely we are not pretending that we have nothing to learn from those who practise Freemasonry in Europe and South America, for example.

Last year the Executive Secretary of the World Conference of Grand Lodges, Thomas W Jackson, better known as the long-time Grand Secretary of the Grand Lodge of Pennsylvania, spoke to the Grand Lodge of Michigan at its Annual Communication. His subject was *the purpose and significance of the World Conference* which started in Mexico City almost a decade ago. Since then it has been held in Lisbon, New York City, São Paulo and Madrid. With a few quotes I shall try to convey the gist of what Bro Jackson had to say.

The purpose of the World Conference is to provide a forum for discussion. We in Freemasonry are our own worst enemies. Most of the problems that we find in Freemasonry today are either internal problems that we create for

ourselves or external problems where we have given those outside of us the opportunity to create for us. We live in a technological age where what was once private information in Freemasonry is public information on the web in 24 hours.

We have to talk with one another. We have to recognise where we have problems, and we have to work together to solve these problems. The goal of the World Conference is to provide that forum. There is so much that we can learn by our association with other Grand Lodges.

One of the greatest problems of Freemasons in North America [is that] we are simply ignorant of the meaning of Freemasonry, and the purpose of Freemasonry and the contribution Freemasonry has made to this world . . . If it were not for Freemasonry this world would be vastly different than it is today. Outside of organised religion, Freemasonry probably had a greater impact on the development of this world than any other organisation.

Whilst the central teachings of Freemasonry have not changed over time, nor from nation to nation, the manner in which those teachings are presented does change. Our teachings are transmitted in a manner that is most appropriate and effective for the culture of the jurisdiction. And cultures change. Therefore we must continue to modify the manner in which we express and present the values which we hold dear.



The ANZMRC has provided opportunities for our brethren to meet with Masonic scholars from other jurisdictions. Members could do a further service to Freemasonry by encouraging those who govern our Grand Lodges to take a wide view of the world of Freemasonry. It would be good for Freemasonry in this part of the world, if we were represented when there are significant international discussions. I have seen at first hand the value of participation in both professional and Masonic forums that bring together a wide selection of people. We would do well to be advocates for greater participation in Masonic education at the international level. We do not have all of the answers. We can learn from the brethren of other jurisdictions.

Murray Vaxley

(Continued from page 2)

meetings (for conferral or exemplification of the degrees, and for installation). The lodge will generally work in the first degree, and hopes to be permitted to adopt English *Emulation* ritual. Membership is restricted to 36. Foundation members include the Deputy Grand Master, a Past Grand Master and the editor of the *Indiana Freemason*. Website for the lodge is at <<http://www.vitruvian.org/>>, and inquiries should be directed to WBro Jeffrey Naylor <jeff@masoniclight.net>.

The District of Columbia has added to its thematic and special purpose lodges with Fiat Lux Lodge #1717. It works *Emulation* ritual and styles itself after an 18th-century English lodge. It will meet

quarterly, and have a full festive board after each meeting. Ted Berry <tedberry_dc@hotmail.com> will answer inquiries.

Local News

LEICHHARDT JOINS ANZMRC

The Australian & New Zealand Masonic Research Council welcomes a new member—Leichhardt Lodge of Research #225 SA&NTC, located at Darwin, at the 'top end' of the Northern Territory.

The current Master of the Lodge is WBro Greg Tomlin, and the Secretary is

WBro John Worrell, MPS, who is also Australian Secretary of the Philalethes Society (having inherited that office from his late father, Jack Worrell, FPS, of Queensland).

The lodge meets at 23 Stokes St, Parap (Darwin), on the second Thursday of each month, at 7.30 pm. It does degree work, as well as research.

Correspondence should be addressed to the Secretary, PO Box 3560, Darwin, NT 0801, phone (08) 8981 8584, mobile (best in daytime) 0408 242814, email <jaygee@octa4.net.au>.

A paper by Bro Worrell is included on page 4. Other news items and several features have been held over for the next issue of *Harashim*.

The Thumb in relation to Craft Masonry in South Australia

by John Worrell

It is the practice of all lodges in the jurisdiction of the Grand Lodge of South Australia and the Northern Territory to use the term 'attitude of reverence', and a subject of great debate centres on the need to distinguish between its use and that of the 'Sn of F', especially during the Obligation in all three degrees, and likewise when acknowledging the salute from a junior officer, and at the closing of the lodge.

It is the intention of this paper to discuss the various forms of these two very similar postures and perhaps by bringing available research together to discover, if possible, why our founding fathers felt it necessary to introduce a new term, 'attitude', into the South Australian ritual—which has not been copied by sister jurisdictions.

The first mention of '*attitude of reverence*' appears in *A History of Craft Masonry in South Australia 1884–1934*, where, referring to the 5th edition of the ritual (1933), the authors say:

It is interesting to note that this edition still uses the words 'Sign of reverence' rather than 'attitude of reverence'.

Also, in a letter from the Grand Lodge of South Australia dated 25 September 1947, in reply to a request for information from the United Grand Lodge of Queensland, Grand Secretary F J Ellen writes:

The Grand Lodge of South Australia uses the attitude of reverence, given with the thumb against the forefinger, as distinct from the Sn of F. Not infrequently the attitude of reverence (thus designated in the reprint of our ritual now in the hands of the printers) is referred to as the sign of reverence, but in our opinion erroneously, as it is a Masonic Maxim that all signs must be preceded by the s...p of the degree, which is not the case with the attitude of reverence. Briefly the sign of F. is used exclusively as part of and when giving the FC sign, and the attitude of reverence is used on all other occasions for which, prior to 1933, the Sn of F. was employed.

From these findings and the knowledge that the model for the South Australian ritual was *Emulation*, we can safely

assume that *attitude of reverence* had its origin in *Sign of reverence* and prior to 1933 was unheard of. By 1934 the work of amendment to our Constitution and ritual was basically done; nevertheless variations and changes over the years have occurred. We may gain some understanding of what prompted Grand Lodge to invent the posture by looking closely at the Grand Secretary's letter (above).

Masonic Maxim

He uses the phrase 'Masonic Maxim', defined in *Longman's Dictionary of Contemporary English* as:

Maxim: (1) a short saying that expresses a general truth.

[If Bro Ellen is using this meaning, it might have been more accurate for him to declare it a 'Craft maxim' rather than a Masonic one, because it is a general truth that there are other degrees in Freemasonry, recognised by the South Australian Grand Lodge, which have a variety of signs and modes of recognition that do not require a step (for example, the Royal Arch).]

(2) a rule for good and sensible behaviour.

[Here, perhaps, Bro Ellen is saying to his brothers in Queensland that we in South Australia have adopted or introduced a rule for Masonic sensible behaviour that leaves the brethren in no doubt as to where to place their digits. This might have been labelled a 'rule of thumb'.]

The Sn of F.

Fidelity implies the faithful performance of a duty, the demonstration of fealty, allegiance and loyalty, or unswerving adherence to a cause or obligation. It is brought to the notice of every newly initiated brother as being an excellence of character. In relation to Freemasonry, the candidate is instructed that his fidelity should be exemplified in a number of prescribed ways. Much is made of representational expression and movement in the portrayal and

expansion of Masonic philosophy. Evidence of the importance placed on the subject of fidelity is shown by allotting to it a special sign or posture. It is appropriate that central to the sign is the heart, whence springs all human life and emotions (Sullivan).

Let us for the moment cast our minds back to before the substitution of the word 'attitude', and regard both as signs. The mention of two signs, *reverence* and *fidelity*, involves a number of issues and it may help if we try to separate the wheat from the chaff. Fundamentally the signs are alike, except for the position of one digit. A great deal of time has been spent by many notable Masonic scholars in trying to ascertain when, how and why the actual position of the digits was prescribed for either of these signs, but with only limited success.

Two points may be made here with certainty:

- 1) The earliest description of the FC sign in a tri-gradual system is in Samuel Prichard's exposure of 1730 and it gives the right hand in the then customary place, but without reference to digits.
- 2) Prichard also indicates that this is the posture of the Wardens, while the WM asks them 'their situations' etc, during several questions which seem to be the closing of the lodge—possibly a mark of respect, but still no mention of digits. Soon after this, from about 1740 onwards, there is ample evidence that the modern 'squared' form had been adopted. No reason or explanation is given, but now the thumb is specifically mentioned in almost all Craft rituals that have survived from that era (Harry Carr).

The sign of reverence

It is certain that throughout the 18th century there is no trace, in ritual or rubric, of a '*sign of reverence*'. That so-called 'sign' may have acquired some sort of status in many workings, simply because its origins have not been questioned. The late Dr E H Cartwright, who was a specialist in these matters, held the view that it was not a 'sign',

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simply because it has no place as a mode of recognition.

A view widely held outside South Australia is that this posture, although used by us and in various other English workings (for example, during prayers) is not correct, nor have we any right to introduce this practice as a new and wholly unauthorised sign, regardless of what title we give it, or of the purpose for which it is used.

As South Australian Freemasons, we need to ask ourselves: Who was responsible for its introduction? And by what authority is it communicated?

Having disposed of the '*sign or attitude of reverence*' as an unauthorised practice, it seems that we must now accept as fact that we are using this posture, instead of the 'Sn of F', for probably no other reason than that Bro Ellen and his contemporaries believed it to be 'good and sensible behaviour', enjoining us to position our digits carefully.

The two most asked questions are:

- 1) Is it wrong to give the 'Sn. of F' in the presence of Entered Apprentices?
- 2) Is it right to make (or give) a Masonic sign after the lodge has been closed?

On the first question, it is perfectly clear that we do use this posture for several different purposes. The Entered Apprentice accepts it as a Masonic custom, and he cannot possibly know, until later on in his career, that he has seen something which ultimately proves to be part of one of the modes of recognition (Harry Carr).

With the second question, there is a difficulty which depends largely on the problem: 'When is the lodge actually closed?' Perhaps the simplest guide on this point is to ask another question: 'When is the lodge actually open?' and the answer to that is surely: 'Not until the VSL has been opened'.

Using this fairly safe guide, one could argue that the lodge is not finally closed until the VSL has been closed—and for those brethren who are worried about the F.F.F. being made after the VSL is closed, a simple solution is a slight alteration in procedure:

After the WM, SW and JW have made their 'closing' announcements, the IPM lays his hand on the open VSL and says:

Brethren, nothing now remains . . . F.F.F.

and then closes the book (Carr).

So why has it become so important not to give the 'Sn. of F', substituting for it the 'attitude of reverence' after closing?

Consider this: when the initiate is being entrusted with the signs (page 79 of the ritual, 12th edition): '*namely, those marks by which Freemasons are known to each other, and are distinguished from the rest of the world*—how can he make himself known to another Mason outside the lodge, if these signs are only to be used when the lodge is open?

Bear in mind that when a stranger to the lodge is proved outside, before being admitted, he must make use of sign, token and word to prove himself. To further illustrate this point, at the opening of the lodge we are asked to prove ourselves before the lodge is opened.

Like so many other aspects in Masonry, there is no uniformity between various Jurisdictions in this aspect of Masonic practice, but at this point it suffices to say that it provides a most suitable opportunity for all brethren to demonstrate together in a solemn and sincere manner their fidelity to the Order, not merely to give a gesture indicative of deep respect.

On page 62 of the ritual (12th edition), the instructions to the brethren are quite clear: 'The IPM and all the brethren strike the L.B. with R.H. in the *att. of rev.*' but, from the explanation you have just heard, a conflict now arises in substituting '*att. of rev.*' when uniting with the act (of Fidelity) because we have already allotted a special sign for Fidelity.

Now comes the tricky part, the reader may by now have assumed that all the other Jurisdictions are using the 'Sn of F'. However, that is not strictly correct, for no mention of 'Sn of F' at the closing can be found in the Emulation, Victorian, or Queensland, rituals. It would be equally surprising to find mention of it in the Western Australian ritual, as their book seems to follow Queensland's very closely. Words like 'striking the L.B. with R.H.' are used. Digital positions are not given, and no instructions are added for the brethren.

Conclusion

We may conclude that the 'attitude of reverence' did not always exist in respect to South Australian Freemasonry; it would be safe to assume that it was introduced in its present form around 1933 and had acquired status by late 1947. The fact emerges that although it had originally been used under the title of 'S. of rev.', Grand Lodge felt it important enough to establish detailed instructions for the brethren about the placement of their digits, thus separating

it from the 'Sn. of F'.

Having established that 'attitude of reverence' appears now uniquely South Australian, it should be clearly indicated where it is to be used:

- a) By the Brethren when upstanding to receive the WM and Officers prior to opening of the lodge and during their retirement after closing.
- b) By the Senior and Junior Wardens when addressed by and addressing the WM prior to the brethren being called to order as EA Freemasons at the formal opening in the first degree. The acknowledgement in each case is the attitude of reverence.
- c) By the brethren when upstanding to receive visiting Masters and Grand Officers and during retirement.
- d) By the WM when acknowledging the salutes of his own brethren or visitors other than visiting Grand Officers, Masters or Past Masters (The WM always returns the salute of a visiting Grand Officer, Master or PM).
- e) By a senior officer when acknowledging the salute of a junior officer.
- f) By any Brother acknowledging the chair or the direction of a senior officer, or when addressing or being addressed by the WM or a senior officer, in the presence of the candidate, before the sign of the degree is communicated. In such cases the WM or senior officer acknowledges with the attitude of reverence.
- g) By any Brother when passing the WM or Wardens in perambulating the lodge.
- h) By the Brethren when uniting in the act 'F.F.F.', at the closing of the lodge in the first degree (Ellen).

Recommendations

- 1) That the brethren be mindful when visiting other jurisdictions that their 'attitude of reverence' is uniquely South Australian in origin and their hosts may find it a little odd. However, they should continue to use it, as they are representing the Grand Lodge of South Australia and the Northern Territory.
- 2) From the difficulty experienced in gaining access to South Australian/Northern Territory history, here in the 'Top End', I would suggest that all brethren in District 9 assist the Librarian from Leichhardt Lodge of Research No 225 to upgrade and expand our little library, so we as Freemasons can make further daily

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TENTH ANNIVERSARY OF UPTON MEMORIAL

A little over a century ago, William Upton was appointed chairman of a committee which studied the legitimacy of Prince Hall Masonry. That report, when adopted by the Grand Lodge of Washington, shocked the racially segregated US Grand Lodges, which responded by breaking off fraternal relations with the Grand Lodge of Washington. Bowing to pressure, the Grand Lodge—except for Grand Master Upton and two others—recanted. Upton remained steadfast, published a book based on his research, and declared that there should be no memorial over his grave until Black and White Masons could meet together as brothers.

In 1990, the mainstream and Prince Hall Grand Lodges of Washington exchanged recognition, and in June 1991 they met together over Upton's grave to erect a memorial. One of the principal speakers on that occasion was the Grand Orator of the mainstream Grand Lodge, John Keliher. On the tenth anniversary of that occasion, Bro Keliher—now Grand Secretary—was elected to the Brotherhood of the Blue Forget-me-not, and, amid the congratulatory emails, the full text of his oration and of the original Upton report were made available on the Internet. Since these historic documents are not readily available to ANZMRC researchers, they are published here in full (with acknowledgement to Bro Richard Num for their acquisition).

Oration given at the William H. Upton memorial ceremony, June 8, 1991

by John D. Keliher, Grand Orator

We have gathered here in the presence of an infinite number of our brethren, in a quiet asylum reserved for those whose labors have ended, to whom the issues so important to us have become irrelevant. Yet we are brought here by an instinct that bridges the chasm of death. We have come, not so much to consecrate this stone of the plaque which explains its importance to us, or even the men whose intertwined lives form the historical basis for our existence, as we come to reverence honor. We stay to honor valor. And we shall depart from here to carry with us, into that unquiet world beyond, the resolve to make our actions a living monument in the age-old struggle for brotherhood.

William H. Upton's legacy has brought us here. He entered Masonry with a flourish, as he entered upon the practice of law. He had settled here in Walla Walla and was quickly elevated to the Superior Court and progressed through the chairs of the symbolic lodge. In a very short space of time he became the youngest correspondent of the Lodge of the Four Crowned Martyrs, the Research Lodge of the Grand Lodge of England. But that achievement was at the expense of Past Grand Master Drummond of Maine. Drummond had been the principal source of American research—until Upton came upon the scene. Upton brought to the law, and life, and Masonry, an impetuousness, that enthusiasm which ensured both his meteoric rise in Masonry and the jealousy of men like Drummond who resented his youth, his relative inexperience, and his preferment. He was adept in the ritual, conversant in the lore of Masonry, and he had that strange, unnamed quality which marked him as a leader. But if he had been only a

remarkable ritualist or just an esteemed scholar, none of us would be here today. Upton was an Irish romantic—perhaps a fool—who loved Masonry's innermost meanings with such a passion that it enabled him to transform our art and create such an excruciatingly clear reality that we could not ignore him. We could never forget him. Some could never forgive him. And, ultimately, we had to agree with him. We had to see the face of God in his handiwork, our fellow man.

You all know the story:

In 1897, the Grand Lodge of Washington received a letter from Brothers Gideon S. Bailey and Con S. Rideout, who respectfully requested that a way be found that they might visit a subordinate lodge of this Grand Jurisdiction. A similar letter had been received in 1872, and it had been denied on grounds that 'our Grand Lodge recognized but one Grand Lodge in Pennsylvania,' and it was not the applicant's. The letter was read to the Annual Grand Communication and it was treated to a deafening silence. One Past Grand Master was reported as saying, 'Throw it in the wastebasket.' Then the Grand Orator, John Arthur, moved that Mr. Bailey and Mr. Rideout be informed that the letter was returned to them because it contained nothing to which the Grand Lodge could respond because they were from an unrecognized jurisdiction. Then the silence ended. John Arthur recalled years later that speaker after speaker rose to champion those who had sought the privilege of visitation. Finally, a committee was appointed consisting of William P. Upton as chairman, MWPGM Thomas Reed, and MWPGM James E. Edmiston as members. Reed was the Grand Secretary and hailed from Kentucky. Edmiston was a former Civil War veteran—Confederate Army—from Alabama. Upton had been born in

California and reared in Oregon, and John Arthur observed that Upton had never evinced any interest in social activism. A committee so composed, ordered to report to Grand Lodge in 1898, must surely have expected to have returned empty handed.

Upton was a scholar. He dug into the lore of Colonial history and Prince Hall Masonry and the report of 1898 bore his unmistakable stamp. But had it not been convincing, neither Reed nor Edmiston would have concurred. And they did. And Grand Lodge embraced their committee report implicitly recognizing the validity of Prince Hall Masonry. John Arthur watched his own ambition to be Grand Master dissolve in the euphoria with which Upton, as Grand Senior Warden, was elected as Grand Master. And the Grand Lodge of Washington recognized Prince Hall Masonry.

In that happy June some 93 years ago, the Grand Lodge of Washington basked in the warm sunlight which surrounds those who know that they have done the right thing. But their joy was short lived. It was the era of *Plessy vs Ferguson*, the doctrine enunciated by the U.S. Supreme Court which confirmed in law the concept of *separate but equal*. That doctrine was about to be applied to the Brotherhood of Man and the Fatherhood of God. And some, like PGM Drummond, saw in this drama an opportunity to reassert their former power, dominate events, and let Upton know that he was not invincible. As the summer moved toward fall, Grand Jurisdictions throughout the land began to cut the ties of fraternal recognition with Washington.

Upton spent his year defending what everyone valued in the abstract and few practiced in the concrete. In the end, all that he fought for was overturned. Still he persevered. At his death he forbade the Grand Lodge to honor him with any

ceremony or stone until we could meet him today, as men, as women, children of a common God, Masons all. And so this apparent failure, William Upton, entered history and transformed it. His years of failure were, in fact, the assurance of his success—and ours!

Had Upton been 'realistic' we would not be here today. The reasonable thing for Upton to have done, once the other Grand Jurisdictions began to sever relations with ours, would have been to offer the offended our apology, reverse the stated policy of the Grand Lodge of Washington, and join in the general retreat. That would have included the ultimate capitulation, his eventual Masonic memorial. But Upton was Irish rather than realistic and he knew that the power of the law is in its ability not to punish others, but to endure. The law, when it works, does not bludgeon others into compliance but persuades us that a course of action is proper because it is morally repugnant to do anything else. The majesty of the law lies in its capacity to present us with a choice and to assure us that it is reprehensible and not a part of our better nature to act in any fashion which derogates from the character of, for want of any better term, a Mason. Upton insisted upon the rightness of his report of 1898, and the rectitude of Grand Lodge's decision to grant the request of two Brother Masons, raised in a lodge of undoubted and undeniable legitimacy, the common descendants of the Grand Lodge of England. Over the lintel of the doorway of the courthouse in which Upton presided was the chiseled statement, 'Let Justice Prevail Though The Heavens Fall.' One man in the right, one man claiming justice and proclaiming truth constitutes an absolute majority even on a day when they may be a minority. And among the first to be brought to this Masonic Light was John Arthur, the man who had moved that [the letter] of Brothers Bailey and Rideout [be returned], that since they were members of an unrecognized foreign jurisdiction, their letter contained nothing to which the Grand Lodge of Washington could respond. Arthur had seen his ambition to be Grand Master disappear in the euphoria of 1897 and had witnessed the seal of his exile in the actions of 1898, but in 1899 he was one of only three to vote to sustain Upton's position. It was John Arthur who served as Upton's executor and, as much as Upton himself, branded upon all our consciences the sense of guilt, cowardice and debt which we have at last expiated but not erased.

My own feelings for William H. Upton predate my membership in Masonry. My father was a Mason and I grew up on a household that ate and breathed and slept Masonry. And I early resolved not to be one because I feared that I might not enjoy it and that my lack of love for the institution my father lived for would break his heart. Or worse, I would love it and his eager friends in the Craft would shove his son through the process of Masonry so quickly that love would turn to hate. So I broke my father's heart a different way. I did not join and I did criticize its every foible. When I was young and had hair both below my chin and above my brows, and both were red, I became active in the civil rights movement and I well remember the day I came home from sitting-in a Woolworth's lunch counter owned by one of his Lodge Brothers. The good man had called my dad to let him know that his youngest son had been noticed, if not appreciated. My father fumed gently. He was a strange man. 'You are a bigot,' I told him, 'And yet you have the only integrated waiting room in town. Why?' The young are never subtle and rarely mollified by logic, and my father wisely gave me none.

'I may be a bigot,' he said. 'Most people are prejudiced about something or against somebody and I am no better than most. But I am the best dentist in town and if somebody wants to sit in the second-best dentist's waiting room, that's fine with me because pain has no color. And my Lodge brother isn't a bigot, he just owns a lunch counter run by a giant corporation and you are being a real pain. Here, you think everything has an answer in a book. Read this.' And he left me reading Upton's book. I read it. And I was convinced that Upton was right and Masonry was wrong.

The young are like that. Eventually I realized that I was not Stokely Carmichael and my father was not Bull Connors, but by that time Dad was dead and my red hair had begun to turn prematurely to scalp. And I had joined the Lodge. It was almost a quarter of a century later that this Grand Jurisdiction caught up with 1898. *Plessy vs The Board of Education of Topeka, Kansas* [had stood] for more than thirty years. But it is always the dawn of creation, somehow, in Masonry. That is its weakness. That is its strength.

We have come together in a part of the Northwest noted for its conservatism and only a few hundreds of miles from an area noted for its active racism, to do

that which conscience demands we do, what honor bids us to do. It is not this stone we dedicate here but ourselves.

This age is not a bit easier than that which William Upton left nine decades ago. Some Grand Jurisdictions have not changed much. Our actions are as little loved now as were Upton's then. Perhaps our resolve has stiffened. We have observed that propitiation of wrong values, appeasement, does not work. As Winston Churchill observed in 1940, 'Each hopes that if he feeds the tiger enough, the tiger will eat him last.' To be eaten first in a good cause is better than to be eaten last for no cause. And in either case, Upton has proved that defeat in a just cause is only victory postponed.

We are united in the ceremony of dedication of a stone, of a monument, of a man, of an ideal. Here in the shadow of the Blue Mountains we stand among those to whom all questions of race or rank have become preposterous. Like others who have gone up the mountain, we have seen the Promised Land. It may be that we, like those who preceded us in this adventure of life, may not enter into that hallowed ground. But it does not matter. Our eyes have seen and our souls have felt that which our bodies may never know: the glory which underlies our best hopes, our most noble dreams, our highest aspirations; the brotherhood of man and the fatherhood of God. And those who follow us will enter that land, possess its benefits. Never forget that you, whoever you are, Mason or not, all who gather here, you are the real monument today. You are the living rock. You are the engraved tablet. You are the message to the future. You are the living testimony that Upton's faith in God and Man and Masonry was justified.

So, therefore, let us go forth from this place with renewed hope, enriched faith, and that charity, one toward another, and even for those who love us not, that mirrors the teaching of our great fraternity.

Grand Master William Upton, we have come as you would have had us gather—as one body of Masons, neither Black nor White, Red nor Yellow, Protestant nor Catholic, Christian nor Jewish, Buddhist nor Moslem. Grand Master Gideon Bailey, your sons in Masonry have gained that which you were promised. How good, and how pleasant it is, for brethren to dwell together in unity! This, builders, which has become the keystone of that Temple,

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not made with hands. It is you, my brother, it is me, it is both of us together. And it will require our united efforts, our loving care, our nurture and our concern, to maintain and sustain this symbolic stone. We are the monument to William Upton. And to Prince Hall, and to every man to whom the white lambskin or white leather apron has been given.

NEGRO MASONRY

A Committee Report

Adopted June 15, 1897

By the MW Grand Lodge of F & A
Masons of Washington

Wm. H. Upton, Grand Master

Thos. M. Reed, Olympia, Grand
Secretary

[Reprinted from the *Proceedings of
the Grand Lodge, 1898*]

Report of Special Committee

Brother T.M. Reed, for the Special Committee appointed at the last annual session of the Grand Lodge (*Proceedings, 1897, p.188*) to report upon a communication received from certain persons claiming to be 'Free and Accepted Masons of African descent', and alleging their legitimacy in that regard, submitted the following report, which he stated had been prepared by Brother Wm. H. Upton and was most heartily concurred in by the other members of the Committee.

On motion, the report, including the resolutions proposed by the committee, was adopted—the vote being almost unanimous:

To the M.W. Grand Lodge of Washington:

At our last annual communication a petition, in the form of a letter address to this M.W. Grand Lodge by Gideon S. Bailey and Con A. Rideout, was referred to this committee, with instructions to report in relation thereto, at this time. In the letter, the writers claim to be Free and Accepted Masons of African descent, and members in good standing of Lodges in the United States existing by authority originally derived from the Grand Lodge of England.

Their communication is respectful in tone and couched in familiar Masonic phraseology; it correctly states certain fundamental principles of Masonry which the writers deem pertinent to their prayer; and breathes, throughout, the spirit of our Institution. Its burden is comprehended in its prayer: that this

Let us, therefore, summon up the courage to face whatever comes in the sure and certain knowledge that our faith, our common faith, rooted in the Biblical teachings we revere, will sustain us. Let us go forth from this place with renewed determination to live as we should, men and women of a common heritage, brothers of a common God. This is a generation whose destiny is

M. W. Grand Lodge 'devise some way whereby we (the writers of the letter) as true, tried and trusty Masons, having been regularly initiated, passed and raised, can be brought into communication with, and enjoy the fraternal confidence of the members of the Craft in this State.'

Inasmuch as the writers also urge that, as Afro-Americans, their claim to consideration is not less than that of the Kanaka, the Arab, the Egyptian or other races whom we freely recognize as brethren, there would be no impropriety in the Grand Lodge's expressing what we have no doubt is the emphatic opinion of all its members: That Masonry is universal, and neither race nor color can legitimately be made a test of worthiness to share in its mysteries. But for the Grand Lodge to do this, and stop there, would be to give these petitioners a stone where they ask for bread; for what they really seek is recognition of the right of the bodies in which they were initiated to make Masons.

In other words, they raise the large question of the legitimacy of the so-called 'Negro Masonry' of the United States.

PRELIMINARY QUESTIONS

Your committee deemed it its first duty to ascertain who the petitioners were, and whether they were entitled to be called Masons, even from the standpoint of the Negro Lodges. We learned that both are reputable citizens of this State, residents of Seattle. Mr. Bailey was formerly a Justice of the Peace in King County, and Mr. Rideout is a practicing attorney.

Mr. Bailey's Masonic standing—from the standpoint of Negro bodies—is unexceptionable. He received the degrees in a Lodge chartered by the (colored) Grand Lodge of Illinois; the latter body was formed by Lodges chartered by the (colored) Grand Lodge of Ohio; and the latter by Lodges chartered by the (colored) Grand Lodge of Pennsylvania, a body which was formed in 1815 by Lodges existing by authority derived from PRINCE HALL,

certain, united in the bonds of peace and charity.

Grand Masters of this present age, behold your brethren; Brethren of this time and place, behold your Grand Masters, living and dead, and join me in according them and our united fraternity the public Grand Honors of Masonry, three times three.

of whom we shall speak further, presently.

Mr. Rideout appears to have been initiated in a Lodge chartered by the (colored) Grand Lodge of Florida. The latter owed its origin to the 'Hiram' Grand Lodge of Pennsylvania, which we shall mention later on.

Being satisfied that the petition comes from men who are acting in good faith, and is entitled to respectful consideration, your committee found themselves confronted at the outset by the question whether a Grand Lodge is the body to which this application should have been made. Without answering this question in the negative, and, indeed, not ignoring the fact that Grand Lodges have not infrequently appeared to consider themselves authorized to dispose of questions like those presented by this petition, your committee are inclined to doubt whether the question whether a particular man shall be recognized as a brother Mason does not fall to the Lodge rather than the Grand Lodge to decide—in the first instance—if not to the individual Mason rather than to the Lodge. If a stranger applies to visit one of our Lodges, he is examined by a committee of two brethren; and, upon their judgement as to his standing, he is admitted, if admitted at all. And it is no uncommon experience for an individual Mason to be called upon to decide for himself whether a stranger who hails him has the right to claim the name of brother.

Without pressing this question further, your committee would express a doubt whether a mere majority vote of the Grand Lodge upon what is largely a question of history and a matter of opinion, ought to bind each individual Mason of the Grand Jurisdiction either, on one hand, to spurn one who is in his judgement a true and lawful brother, or, on the other, to converse Masonically with one who he honestly believes to be a clandestine Mason.

The question of the legitimacy of the Lodges among the colored men of the United States is no new one. It has been warmly and ably discussed from time to time; and was quite fully examined over

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twenty years ago, when a proposal in the (white) Grand Lodge of Ohio—recommended by the Grand Master and favorably reported by the committee to which it had been referred—to recognize as a lawful body the negro Grand Lodge which has existed in that State since 1849, was defeated by a very slender majority. Hence your committee have not approached the subject as a new one, or as one with which we were unfamiliar. At our first conference, soon after our appointment, we discovered that all three of us were practically of the same opinion upon the principal question involved, as a result of previous study of the subject. Nevertheless, during the year we have refreshed our impressions by reviewing again the literature of the subject, and by further reflection.

ORIGIN OF THE NEGRO LODGES

The origin of Masonry among the negroes of the United States was as follows:

On March 6, 1775, an army Lodge, warranted by the Grand Lodge of England, and attached to one of the regiments stationed under General Gage, in Boston, Mass., initiated Prince Hall and fourteen other colored of Boston, into the mysteries of Freemasonry. From that beginning, with small additions from foreign countries, sprang the Masonry among the negroes of America. These fifteen brethren were probably authorized by the Lodge which made them—according to the custom of the day—to assemble as a Lodge. At least they did so, but it does not appear that they did any ‘work’ until after they were regularly warranted. They applied to the Grand Lodge of England for a warrant, March 2, 1784. It was issued to them, as ‘African Lodge No. 459,’ with Prince Hall as Master, September 29, 1784, but not received until May 2, 1787. The Lodge was organized under the warrant four days later. It remained upon the English registry—occasionally contributing to the grand Charity Fund—until, upon the amalgamation of the rival Grand Lodges of the ‘Moderns’ and the ‘Ancients’ into the present United G.L. of England, in 1813, it and the other English Lodges in the United States were erased.

Brother Prince Hall, a man of exceptional ability, worked zealously in the cause of Masonry; and, from 1792 until his death in 1807, exercised all the functions of a Provincial Grand Master. In 1797 he issued a license to thirteen black men who had been made Masons in England to ‘assemble and work’ as a Lodge in Philadelphia. Another Lodge

was organized, by his authority, in Providence, Rhode Island.

In 1806 these three Lodges joined in forming the ‘African Grand Lodge’ of Boston—now the ‘Prince Hall Grand Lodge of Massachusetts’—and Masonry gradually spread over the land.

The second colored Grand Lodge, called the ‘First Independent African Grand Lodge of North America in and for the Commonwealth of Pennsylvania’ was organized in 1815; and the third was the ‘Hiram Grand Lodge of Pennsylvania.’ These three Grand Bodies fully recognized each other in 1847, by joining in forming a National Grand Lodge (now virtually extinct); and, as practically all the negro Lodges in the United States are descended from one or the other of these, we need pursue the history no further.

After this plain statement of universally admitted facts concerning the origin of the negro Lodges, brethren to whom the subject is a new one will no doubt be surprised to learn that many excuses for denying their regularity have been given. In our opinion, the conclusions and sentiments that influenced the action of the great majority of those American Masons who have decided against the negro Masons after investigating their claims, are accurately expressed—though with unusual frankness—in the following extracts from a letter by our late brother, General Albert Pike, in 1875. Brother Pike said:

Prince Hall Lodge was as regular a Lodge as any Lodge created by competent authority, and had a perfect right (as other Lodges in Europe did) to establish other Lodges, and make itself a mother Lodge. That’s the way the Berlin Lodges, Three Globes and Royal York, became Grand Lodges.

I am not inclined to meddle in the matter. I took my obligations to white men, not negroes. When I have to accept negroes as Brothers or leave Masonry, I shall leave it.

Better let the thing drift. *Après nous le déluge.*

OBJECTIONS TO THEIR LEGITIMACY

We have denominated the objections which have been urged against the regularity of the negro Lodges ‘excuses’ rather than ‘reasons’ because, while some of them are plausible at first sight, or to those but slightly acquainted with the history and principles of Masonry, we do not think there is a single one of them that would have been seriously urged by well-informed brethren but for

the existence of the race antipathy which has for generations caused the white man and the black to remain at a seemingly perpetual distance in all social matters—that feeling which led Brother Pike, as we have seen, to refuse to be governed by the dictates of his own judgement as to their legitimacy.

It would be impossible, within the reasonable limits, to discuss all these objections. The literature of the subject covers many hundreds of pages. It might suffice to say that, in the opinion of your committee, each objection has been fully met and completely answered, over and over again. Yet we deem it our duty to call the attention of the Grand Lodge to three of them which seem to be regarded as the most important by those who have opposed recognition, and seem to us to be the only ones which would be seriously urged in our day.

VALIDITY OF THEIR CHARTERS

First, admitting that Prince Hall Lodge, warranted by the Grand Lodge of England, was a regular Lodge, it is pointed out that it was only a Lodge, not a Grand Lodge; and it is claimed that, consequently, it or its Master could not authorize the formation of other Lodges. In answer to this we may say that it is by no means certain that Prince Hall was not ‘de jure’ as well as ‘de facto’ a Provincial Grand Master. Many circumstances indicate that he was; and, in the opinion of many, a stronger showing in that direction has been made out for him than for Henry Price of Massachusetts, through whom much of our own Masonry must be traced. But, without relying on that claim, we must remember that nineteenth century usages cannot always be safely applied as a test of the regularity of eighteenth century acts. As already intimated, instances are numerous where single Lodges developed into Mother Lodges; and cases are not wanting, in Europe and Asia, where individual Masons, on their own authority, set up Lodges which were afterwards universally accepted as legitimate. To give but a few illustrations out of many which might be collected:

- In Scotland, Kilwinning Mother Lodge continued to warrant Lodges long after the Grand Lodge of Scotland was organized.
- In 1747 the Grand Lodge of Scotland recognized Lodges formed in Turkey by one of her Past Grand Officers, on his own personal responsibility.
- In the History of the Grand Lodge of Virginia, Brother John Dove says:

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(Continued from page 9)

We have also evidence from the records of Falmouth Lodge, in Stafford County, that in the absence of a warrant from any Grand Lodge, the competent number of Master Masons being met and agreed, acted under this immemorial usage, only asking the nearest Lodge in writing, and which document operated as their warrant, as will be seen by the records of Fredericksburg Lodge No. 4 in granting this privilege to the Masons in Falmouth. We are also justified in inferring that the military traveling Lodges may have in many instances imparted the degrees of Masonry to persons of respectability residing at or near their place of encampment, and on leaving gave them a warrant to confer these degrees on others in lieu of a certificate of enrollment.

- At the formation of the Grand Lodge of Virginia, this Fredericksburg Lodge was not able to claim a chartered existence prior to July 21, 1758; yet before that it had made George Washington a Mason in 1752, and had empowered five brethren to form Botetourt Lodge at Gloucester Court House. This Botetourt Lodge, which had no other warrant until 1773, joined in forming the Grand Lodge of Virginia, from which the Grand Lodge of Washington is descended.

- In a letter dated 1783, the Secretary of a Lodge at Halifax, Nova Scotia, advised a brother against forming a Lodge under an obsolete Army warrant, and to wait for a new warrant, adding:

In the meantime I am ordered to acquaint you that you may at any time have from the Lodges here a dispensation which will answer all the ends of a warrant.

- In 1752, certain brethren in Boston, supposed to have been Scottish or 'Ancient' Masons, finding themselves ignored by the 'Moderns', formed a Lodge 'upon the authority of immemorial usage prior to 1721,' and without any external authority whatsoever. They received a charter from the Grand Lodge of Scotland in 1760, becoming the St. Andrews Lodge, but it is known that they made Masons in 1753 and 1758. This Lodge furnished to the Massachusetts Grand Lodge its first Provincial Grand Master, the ever-illustrious General Joseph Warren who fell at Bunker Hill.

Other instances might be cited, but we think we have given enough examples to

show that usages prevailing a century ago—by which, of course, the validity of Prince Hall's acts must be tested—differed radically from those of today. It may be well to bear in mind, also, that every one of the Lodges in England which in 1752 formed the Grand Lodge of the so-called 'Ancient Masons'—to which nearly every Grand Lodge in the United States except the negro Grand Lodge can trace its descent, in whole or in part—was formed in defiance of the regulation of 1721 which declared the Grand Master's warrant necessary to make a Lodge regular.

In fine, we think a recent writer—Brother George W. Speth, editor of *Ars Quatuor Coronatorum*, states an incontrovertible historical fact when he says:

Throughout the last century, and well into this, lodges have been formed by British Masons without the previous consent or authority of the Grand Lodge or of the Grand Master . . . neither have the founders of such lodges ever been censured for their irregularity of conduct.

In brief, we do not think that a rule which is not immemorial but was slowly developed among the white Masons, can be successfully invoked, a century after the event, to overthrow Lodges formed by Prince Hall among people of another race.

INVASION OF JURISDICTION

The second objection which we shall notice is that the existence of Negro Lodges is in contravention of 'the American Doctrine of Exclusive Grand Lodge Jurisdiction.' But what if it is? The Grand Lodge of Washington has repeatedly expressed its adherence to that doctrine—sometimes perhaps in stronger terms than it would now use, in view of the wider diffusion of knowledge of the details of Masonic History—but it has never asserted that the doctrine is a Landmark.

Its very name, 'the American doctrine', shows that it is not. We might dismiss this objection with the remark that the notion that two regular Grand Lodges may not lawfully exist in the same State is a modern one which originated in this country at a comparatively late date, and has never been accepted in the British isles or on the continent of Europe; and, in the opinion of your committee, cannot justly be applied to test the regularity of bodies formed at a time when the doctrine was a novelty, and by a race who had not accepted it.

In England, from 1725 to 1813 there were always two Grand Lodges, and at times there were three or four. In Scotland there were for years a Grand Lodge and a Mother Lodge. In early Irish history we find two Grand Lodges. In Prussia alone there are now and long have been three, dwelling together most amicably; and in all Germany eight or nine. In New York there have been three; in South Carolina two. There were two in Massachusetts prior to 1792—not to cite innumerable other instances. The doctrine appears to have originated—though in a much milder form than it is now put—in certain resolutions passed by one of the rival Grand Lodges in Massachusetts in 1782; and one of its most ardent advocates—Past Grand Master Gardner of Massachusetts—claimed that by that resolution 'Massachusetts set the example of a revolution in Masonic government.'

Being then, not a landmark, but the result of a 'revolution' from ancient usage, it seems evident to your committee that this doctrine cannot be justly or logically applied to test the regularity of the negro bodies. But the colored men suggest the further argument, that as the white Grand Lodges have always practically confined their operations to the white race, and the colored Grand Lodges to the black, the law has not been broken, and there has been no real 'invasion of jurisdiction.' It must be admitted that, as used by the fathers, the term 'Jurisdiction of a Grand Lodge' meant jurisdiction over its own Lodges and their members—not jurisdiction over land.

'FREE' OR 'FREEBORN'

The third and only other objection which your committee deem worthy of special notice relates to one of the practices of the Negro Lodges:

They use the word 'free' where we use the word 'freeborn,' in testing the qualifications of a candidate.

There is no written law of this jurisdiction requiring candidates to be 'free-born'; nor do we know of any case where one of our Lodges has tested a candidate as to his status at birth. A single clause in our ritual contains our only allusion to the subject.

Your committee, both by their early training and by what appears, from the manuscript Constitutions, to have been the usage of the fathers for three centuries, are very strongly predisposed to the idea that only the freeborn should be made Masons. But it must be admitted that the earliest Masonic manuscript that has escaped the

devouring tooth of time, the Halliwell or Regius poem, not only designates the qualification as 'free,' not 'freeborn,' but joins with its only rival, in point of age, in assigning for the rule a reason which applies to the former word only; namely, that if a slave should be made a Mason his master might come to the Lodge and demand his surrender, and dire consequence—even manslaughter—might ensue, for, as the *Regius MS* aptly observes:

Gef yn the logge he were y-take,
Muche desese hyt mygth there make,
For alle the masonus that ben there
Wol stonde togedur hol y-fere.

But not relying alone upon claims to be drawn from these ancient documents, our colored brethren are able to point to at least one notable champion of their practice. For in 1838 the Grand Lodge of England struck the word 'freeborn' from its list of qualifications of candidates and substituted the word 'free'.

In view of this action of the part of a jurisdiction which we regard with peculiar reverence and affection, he would be a hardy man who would denounce this practice of the negro Masons as placing them beyond the pale of Masonry.

And, whatever may be the true rule, even without the example of the Grand Lodge of England, we think our colored friends might successfully rely upon the plea that where one not possessed of the proper qualifications is initiated, he is nevertheless a Mason. Where women, or minors or maimed men have been initiated, this rule has not been universally acknowledged; but we think it the better one and the one supported by the weight of authority. But—and we take no pleasure in mentioning it—in the too common case of the initiation of men who are lacking in the internal—the moral and intellectual—qualities that fit a man to be made a Mason, the rule has been unquestioned.

Other objections to the legitimacy of the negro Lodges have been urged; but in the opinion of your committee they are all based upon erroneous ideas of fact or law, and have been refuted so often that the time of this Grand Lodge should not be consumed by a discussion of them in this report.

CONCLUSIONS AS TO THEIR LEGITIMACY

What we have said has prepared the Grand Lodge for the statement that the opinion of this committee is that persons initiated in so-called Negro Lodges which can trace their origin to Prince

Hall, or Prince Hall Lodge, No. 459, are as fully entitled to the name of Masons and to brotherly recognition as any other Masons in the world.

This opinion is shared by a great many distinguished Masons who have studied the subject. It is evidently the opinion of Robert Freke Gould, who says, in his monumental *History of Freemasonry*:

I am inclined to think that the claim of the Black Mason to be placed on a footing of equality with the White one, is destined to pass through a somewhat similar ordeal in America to that which has been (in part) undergone by the famous Jewish question in Germany.

It was the opinion of the German historian Findel, who became the representative in Europe of the negro Grand Lodges.

Brother Albert Pike's views we have already quoted.

Brother Theodore S. Parvin wrote, more than twenty years ago:

My opinion is that the negroes can make as good a show for the legality of their Grand Lodges as the whites can . . . I think we had much better acknowledge them than to blend them into our organizations.

Grand Master Griswold of Minnesota uses these words:

I am satisfied that the so-called irregularities attending the organization of the first colored Grand Lodge in this country were fewer in number and of less importance than those pertaining to some other American Grand Lodges—Grand Lodges now venerable with age, to who we look with feelings of reverence.

These quotations, from men who have stood high as Masonic Jurists, might be multiplied indefinitely; but we think we have cited enough to show that our views are not singular or novel.

We may add that some, at least, of the Negro Grand Lodges are recognized by many Grand Bodies in Europe; and that it is known that their 'work' is identical with ours in all essential particulars; that they include many of the best men among our colored fellow-citizens; and that their contributions to Masonic literature are creditable, and in some instances, notable.

THEIR RIGHT TO VISIT

Under these circumstances, we think the prayer of the petitioners should be granted, if practicable. The prayer is that the Grand Lodge 'devise some way' whereby they may be 'brought into

communication' with their white brethren. We do not construe this prayer as asking that the harmony of our Lodges be disturbed by the admission of unwelcome members or visitors. If we did, we should not hesitate to say to the petitioners that the doctrine that 'no Man can be enter'd a Brother in any particular Lodge, or admitted to be a Member thereof, without the unanimous consent of all the Members of that Lodge then present,' is so well rooted in this jurisdiction, and, even when extended to the case of Masons desirous of visiting our Lodges, has been found so productive of that Harmony which is the strength and support of all institutions, more especially this of ours, that we are satisfied that no proposal to dispense with the requirement of unanimous consent before Masons made in Negro Lodges shall be received, either as Members or visitors, would be tolerated in this Grand Lodge.

THE HARMONY OF THE CRAFT

There is another question which, in our opinion, ought not to be overlooked in determining the matter under consideration: namely, would a recognition of the rights of these petitioners disturb the harmony of our Lodges, or that existing between us and other Grand Jurisdictions? Of course, none but prophets can do more than express an opinion on this point. Our opinion is that it would not. The experience of the last thirty-five years indicates that social intimacy is not desired by either race. The recognition of the equality before the law, of white men and black men has, if anything, diminished rather than increased their social intimacy; and we do not anticipate that recognition of their Masonic equality would reverse the manifest tendency of the two races to exist apart in friendly separation. The requirement of unanimous consent will bar each race from the Lodges of the other whenever objection exists; and, of course, no discord will arise where the desire for union is mutual and unanimous.

Nor do we think any friction with sister Grand Lodges is to be expected. A generation ago the situation was very different; but we think that if this Grand Lodge should refuse to longer ignore what seems to be plain facts of history and clear principles of Masonic law, at the present day its course would be universally applauded outside of the United States, and its right would not be seriously questioned in this country—

(Continued on page 12)

particularly when we bear in mind that no proposal to enter into relations with the Negro Grand Lodge is involved. This belief is confirmed by recent events. Within the last few years five American Grand Lodges have accorded recognition to the Gran Dieta of Mexico, a body organized by men whose Masonic pedigree is not to be compared with that of the negro Masonry of the United States, and one which, at the time some of these recognitions were accorded, was tolerating practices which are almost universally held to be in conflict with Masonic Landmarks. Nevertheless, although the step thus taken by sister Grand Lodges have been viewed with sorrow and regret by an overwhelming majority of the Craft throughout the United States and throughout the world, yet in no single instance has any unfriendly legislation against any of the five Grand Lodges been even suggested. And should this Grand Lodge—in a nobler cause, and on behalf of brethren who have a greater claim upon us—elect to take a step which would be as beneficent as it would be just to thirty thousand Masons and eight million of our countrymen, we do not doubt that our Masonic right to do so will be unhesitatingly conceded, even by those who differ most widely from us in opinion.

But even were this not so, we do not doubt the determination of this Grand Lodge to ‘judge with candor;’ and, at any cost, ‘our ancient landmarks, and the ancient usages and customs of the Fraternity to preserve sacred and inviolable.’ Hence, in the opinion of your committee, but one other subject remains to be considered: It is reasonable to expect that in the near future our colored brethren will desire to have Lodges in this great and growing commonwealth of Washington. If so, is it for the best interest of the Fraternity that their Lodges should be under the jurisdiction of this Grand Lodge or not?

Everything considered, your committee incline to believe that the time is not yet ripe for the union of our Lodges and theirs, under one Grand Lodge. But your committee are very clearly of the opinion that if this Grand Lodge does not desire to grant charters to Masons made in the Negro Lodges, their right to procure charters elsewhere and set up a Grand Lodge on their own should be recognized; and that such a Grand Lodge, if we practically force our colored brethren to establish it, ought—so long as it limits its jurisdiction to men of the colored race—to be fraternally

recognized by this Grand Lodge as a legitimate body, within that limit.

RECOMMENDATIONS

Having thus set forth our views upon the important subject submitted to us, your committee now submit to this M.W. Grand Lodge four resolutions, and recommend that they be adopted, to wit:

RESOLVED. That, in the opinion of this Grand Lodge, Masonry is universal: and, without doubt, neither race nor color are among the tests proper to be applied to determine the fitness of a candidate for the degrees of Masonry.

RESOLVED. That in view of recognized laws of the Masonic Institution, and of facts of history apparently well authenticated and worthy of full credence, this Grand Lodge does not see its way clear to deny or question the right of its constituent Lodges, or of the members thereof, to recognize as brother Masons, negroes who have been initiated in Lodges which can trace their origin to Prince Hall Lodge, No. 459, organized under the warrant of our R.W. Brother Thomas Howard, Earl of Effingham, Acting Grand Master, under the authority of H.R.H. Henry Frederick, Duke of Cumberland, etc., Grand Master of the Most Ancient and Honourable Society of F. & A. Masons in England, bearing date September 29, A.L. 5784, or to our R.W. Brother Prince Hall, Master of said Lodge; and, in the opinion of this Grand Lodge, for the purpose of tracing such origin, the African Grand Lodge, Boston, organized in 1808—subsequently known as the Prince Hall Grand Lodge of Massachusetts, the first African Grand Lodge of North America in and for the Commonwealth of Pennsylvania, organized in 1815, and the Hiram Grand Lodge of Pennsylvania may justly be regarded as legitimate Masonic Grand Lodges.

RESOLVED. That while this Grand Lodge recognizes no difference between brethren based on race or color, yet it is not unmindful of the fact that the white and colored races in the United States have in many ways shown a preference to remain, in purely social matters, separate and apart. In view of this inclination of the two races—Masonry being pre-eminently a social Institution,—this Grand Lodge deems it to the best interest of Masonry to declare that if regular Masons of African descent desire to establish, within the State of Washington, Lodges confined wholly or chiefly to brethren of their race, and shall establish such Lodges strictly in

accordance with the Landmarks of Masonry, and in accordance with Masonic Law as heretofore interpreted by Masonic tribunals of their own race, and if such Lodges shall in due time see fit in like manner to erect a Grand Lodge for the better administration of their affairs, this Grand Lodge, having more regard for the good of Masonry than for any mere technicality, will not regard the establishment of such Lodges or Grand Lodge as an invasion of its jurisdiction, but as evincing a disposition to conform to its own ideas as to the best interests of the Craft under peculiar circumstances; and will ever extend to our colored brethren its sincere sympathy in every effort to promote the welfare of the Craft or inculcate the pure principles of our Art.

RESOLVED. That the Grand Secretary be instructed to acknowledge receipt of the communication from Gideon S. Bailey and Con A. Rideout, and forward to them a copy of the printed Proceedings of this annual communication of the Grand Lodge, as a response to said communication.

Fraternally submitted,
Thomas M. Reed
Wm. H. Upton
J.E. Edmiston
Committee.

The Thumb . . .

(Continued from page 5)

advances in Masonic knowledge.

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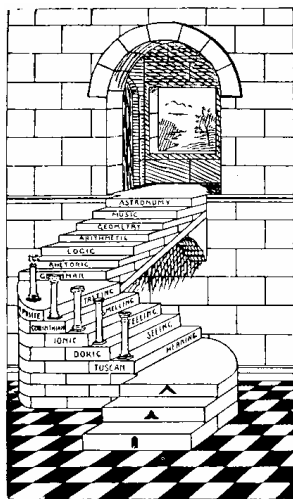
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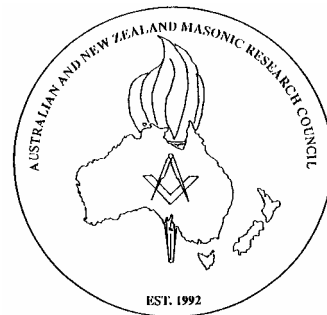


Harashim

חרשים

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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.

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WOMEN MASONS VISIT SOUTH AUSTRALIA

Senior officers of the English-based Order of Women Freemasons (OWF), while visiting their South Australian lodges, were guests at an informal meeting with the Grand Master of the Grand Lodge of South Australia and the Northern Territory, MWBro Geoff Tucker, in Adelaide in May this year.

RWBro Margaret Masters, Deputy Grand Master, and VWBro Zezanka Penn, Grand Director of Ceremonies, were accompanied by local officers, VWBro Joyce Abraham and WBro Amy Walker. Also present at the discussions were WBro George Woolmer, Grand Librarian and chairman of a committee formed by the Grand Master to report on women in Freemasonry, and the Mark Grand Master, MWBro Bruce Thompson.

Afterwards, the women guests were given a tour of the Adelaide Masonic Centre. *See photo on page 3.*

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5—RESEARCH LODGE OF WESTERN AUSTRALIA

BY PETER VERRALL

On Thursday 26 April 2001 the Western Australian Lodge of Research celebrated exactly fifty years of existence, to the same date and day the lodge was consecrated in 1951. Special certificates were given to representatives who were present from 19 of the 81 remaining lodges which joined in the first year and had maintained continuous membership ever since. At the conclusion of the meeting in the lodge room, WBro Peter Verrall, PJGD, hosted a 'This is your Life' presentation, interviewing past and present members about the Lodge's goals, achievements and disappointments over fifty years.

The lodge was consecrated in the lodge rooms at Alma Road, Mt Lawley, when WBro Robin Hewitt was installed as the Foundation Master. Eighty-four Foundation members lined the pavement at the consecration which was attended by the Deputy Grand Master. Bro Hewitt's contribution is recognised in the annual prestigious Robin Hewitt Memorial Lecture, which was commenced in 1980.

At the first six meetings in 1951, the average attendance was 95 (49 members and 46 visitors). One of the largest attendances was when RWBro Shundy Carver, a tower of strength in the lodge for many years, gave his lecture 'The History of the Jews'. There were 100 visitors and 29 members present on that occasion. The lodge met in Hay Street for many years, went to Subiaco in 1967, and finally moved to the present Freemasons' Hall in Terrace Road, East Perth, in 1969.

The lodge has always been very strong in delivering lectures to its member lodges, with an average of 80 per year between 1954 and 1970, the maximum of 129 being reached in 1964. The average at present is between 60 and 70 lectures per year. It is interesting to note that in 1954, when 48 lectures were delivered, the lodge received 42 letters of appreciation. This is unfortunately not the situation nowadays.

Over the fifty years there has been more controversy over the approval of lectures than any other aspect. There were a number of clashes with Grand Lodge, which instigated a requirement that all lectures must be approved by the Grand Master before delivery or publication. This started around 1966 when the Grand Master was MWBro N R Collins. He was involved in writing the Grand Lodge histories for the periods 1900–1950 and 1950–1975, and considered that the Lodge of Research was incapable of writing lectures. This requirement for lecture approval is still in effect, despite many efforts to change it. The only change that has been made is that lectures delivered at the Lodge of Research meetings need only be approved by the Editing Panel; they still cannot be published, or delivered in another lodge, without permission.

Membership commenced with 84 foundation members and 189 lodges in the first year, a total of 273, and rose to almost 450 between 1963 and 1987. The present membership comprises 69 full members and 130 lodges and associate members, a total of 199.

The lodge has been host to many distinguished Masonic lecturers over the years, from Harry Carr in 1980 to Yasha Beresiner in 2000. Nearly 300 lectures have been delivered at the lodge meetings, by over 100 different brethren.

In addition to lectures, the lodge has presented a number of staged productions, all of them in period costume, including:

- ◆ 'The Exemplification of the First Degree as Worked in 1760' in 1993,
- ◆ 'The Canadian York Rite Third Degree Ceremony' in 1995,
- ◆ 'The Four Faces of Freemasonry' (played to an audience of 1400 in the Burswood Showroom Theatre) in 1996, and
- ◆ 'Freemasonry; The Never Ending Story' to commemorate the centenary of the Grand Lodge of Western Australia in 2000.

ENGLISH CO-MASSONS SPLIT

The English Federation of the International Order of Co-Freemasonry *le Droit Humain* has split, with some members remaining with the French-based Order, and others forming a new Grand Lodge, the Grand Lodge of Freemasonry for Men and Women.

This was reported in both mainstream-based English magazines, the *Masonic Square* and *Freemasonry Today*. As they point out, the parent French body does not require belief in the Supreme Being, or use of the VSL, but the English Federation has these requirements. The cause of the schism is said to be a recent requirement that the English Federation adopt the French practice. Those who refused to comply formed the new Grand Lodge. (see photo, page 3)

It is not clear how many members have left the Federation, and how many have remained. Nor is it clear whether a similar change has been required of other Federations within the parent body. Certainly the Australian Federation has not yet been confronted with this demand—although a change of some sort is 'in the air'.

MORE ON BULGARIA

The recently formed Grand Lodge of AF&AM of Bulgaria (United) is located at 11 Karnegy St, Sofia 1000, Bulgaria, phone/fax +359 29 63 39 76. The Grand Master is MW Bro Borislav Sarandev, and the Grand Secretary is Tasko Ermenkov, email <t_ermenkov@mail.interbalkanika.com>.

The Grand Secretary has supplied the following brief history of the origins of his Grand Lodge:

Modern Bulgarian Freemasonry began when the Grand Lodge of Yugoslavia consecrated Lodges Zaria, Svetlina and Sgovor, and on 5 December 1992 regularly constituted these lodges into the Grand Lodge of Bulgaria.

As a result of unfortunate disputes within the Grand Lodge of Yugoslavia, which expelled certain members and re-named

President's Corner

The van in which I was a passenger slowed to a crawl as it approached another of the narrow, steeply convex bridges which spanned the small streams of Anhui Province, in China. There, on the upstream side, gently drifting toward the bridge, was a man on a narrow punt. Before him was a flock of about thirty ducks. It was one of those timeless scenes which are quintessentially Asian. The man with his conical hat was going with the flow. Neither he nor the ducks took the slightest notice of us. The ducks floated with the current, they hardly paddled at all, except when they darted to one side to pick up a floating morsel. It was then that their minder used his long pole with its pendulous loop of cord to steer the errant duck back to the centre of the stream.

What was I to do? Should I reach for a camera and run the risk of missing some of this rural tableau? Or should I sit wide-eyed, taking it all in, imprinting it indelibly in the mind, knowing that I would not pass this way again?

Here was an activity that was first played out thousands of years ago, when man began to domesticate animals and moved on from being a hunter-gatherer. Nothing had changed. Yet it was so special in its simplicity that the picture of the scene stays with me years later. At day's end what would the farmer, the duck herder, have to show for his labours? Hopefully his flock remained

intact, each duck with its stomach full. Was he any less worthy than my companions, the American professor of education, the Sri Lankan economist, and the aristocratic UN representative from Afghanistan? He was certainly entitled to seek his reward without scruple. Hopefully he could claim it without diffidence.

A few days later I was high in the Huang Shan Mountains south of the Yangtse River, China's great umbilical cord. Early in the morning, as the sun was striving to make its presence known and the stars were fading away, I was looking out over a sea of greyish clouds. I had walked out to a viewing platform that I had stood on the evening before. The tranquil sea of clouds, thickness quite unknown, extended for as far as the eye could see, in an arc of 270°. No wonder the Buddhist monks of past generations had erected a great monastery nearby. As I looked across that great expanse of cloud, boundless and unexplorable, it was unclear whether I was still a terrestrial being or had been transported to a celestial sphere. Only one or two stunted, misshapen pine trees that grew out of the cracks between the several rounded blocks of granite which protruded through the clouds, assured me that I was indeed on *terra firma*. The clouds did not move, their upper surface was flat, and they revealed nothing of the forests and the fields that supported



the human condition down below.

These were profound moments. They were snippets of time when reality and spirituality merged.

What have they to do with Freemasonry?

If you have studied nature and science as you were counselled to do, and if your appreciation of God's creation has been heightened by the lessons that Freemasonry has afforded you, then perhaps you will be able to sit back and identify some of the defining moments in your own life. It might enable you to better explain to others how Freemasonry can lead to a better understanding of both self and surroundings. Failing that, it may be just a nice thing to do, to learn more about yourself.

Murray Vaxley

itself the Regular Grand Lodge of Yugoslavia, the first Grand Lodge of Bulgaria did not achieve wide recognition, despite its regular origin.

In 1994, the United GLs of Germany consecrated Lodges Zora, Svetlina, and Serdika in Bulgaria. Lodges Zaria and Chernomorski Priyateli followed these in 1996.

On 20 September 1997, these lodges were constituted into the Grand Lodge of Bulgaria AF & AM, by the UGLs of Germany.

This left the unsatisfactory situation of two regular but rival Grand Lodges in Bulgaria, which was finally resolved on 23 April 2001, when Articles of Union were formally agreed and signed by the Grand Masters of the Grand Lodge of Bulgaria and the Grand Lodge of Bulgaria AF & AM, to form the new Grand Lodge of AF & AM of Bulgaria (United).

On 12 May 2001, an

Extraordinary General Assembly of the Grand Lodge of AF & AM of Bulgaria (United) was held in Sofia, where the Grand Officers and members of the various Committees of the Grand Lodge were formally elected.

This Assembly was attended by MW Grand Masters of the United Grand Lodges of Germany and the



GM Borislav Sarandev



Above: GM of SA&NT with senior officers of OWF (p.1)
photo courtesy of SA Freemason

Below: GM and Grand Officers, new English mixed GL (p.2)
photo courtesy of the Masonic Square



UNITED GRAND LODGES OF INDIA

World News



Two new Grand Lodges have been erected in India, and then these two have joined with two others to form the United Grand Lodges of India.

Readers will recall that when the Grand Lodge of India was erected in 1961, by agreement many lodges remained under the District and Provincial Grand Lodges of England, Scotland and Ireland; ten years ago, England, Scotland and Ireland withdrew recognition from the Grand Lodge of India (GLI), alleging that the latter had broken the concordat, but other Grand Lodges continued to recognise the GLI.

In 1995 some lodges broke away from the Grand Lodge of India (GLI) and formed separate Grand Lodges of Upper India (GLUI) and South India (GLSI), hoping for recognition from the 'home' Grand Lodges. This hope has not yet been realised, but they have received recognition from several mainstream Grand Lodges in Latin America.

In April 2001, with the blessing of the Grand Lodge of Upper India, three of its lodges were formed into the Grand Lodge of Western India (GLWI), with headquarters at Bombay. In June, both Grand Masters attended the annual Grand Festival of the Grand Lodge of South India at Coimbatore, and the three Grand Lodges signed a concordat to act in unison with respect to Masonic affairs.

Then, in August, three more of the lodges from the Grand Lodge of Upper India were formed into the Grand Lodge of Eastern India (GLEI), with headquarters at Lucknow. Finally, all four Grand Lodges (GLUI, GLSI, GLWI and GLEI) signed a further concordat, establishing the United Grand Lodges of India (UGLI).

The United Grand Lodges will co-ordinate matters of recognition, under the chairmanship of Past Grand Master N R Doraiswami, with WBro Philip Fowler (email: <fowlarch@vsnl.com>) as Secretary. Both are from the Grand Lodge of South India.

Indian brethren of the 'home' Grand Lodges have reacted favourably, and the new Grand Lodges have been granted use of English and Scottish lodge premises.

It is understood that the United Grand Lodge of England will give consideration to recognition, and that in America some mainstream and Prince Hall Grand Lodges are waiting on the English reaction.

GRAND LODGE OF FRANCE IN AMITY WITH MINNESOTA

The Grand Lodge of France and the (mainstream) Grand Lodge of Minnesota have exchanged recognition, with almost unanimously favourable votes on both sides.

RWBro Michael Segall, District Deputy Grand Master for the Paris region, and Deputy Grand Chancellor for relations with North America, reports from Europe:

We have a new Grand Master. His name is Michel Barat, he is a professor of philosophy at the University of Paris IV (we have eight universities in Paris) and past director general of the Leonardo da Vinci University. He is also a well-known writer and public figure, and has previously been Grand Master in 1990–1993. He is expected to uphold the strict regularity of the Grand Lodge of France while being quite open-minded about friendly, social, non-Masonic contacts with Grand Lodges we don't recognize.

We have a new Deputy Grand Master. He is a young black French architect born in Cameroon, Africa, and a close friend of mine. One of these coming days ours will be the first European Grand Lodge to have a black Grand Master.

We have a black Deputy Grand Chancellor for relations with Caribbean Masonry, a region I have relinquished because I can't be there often enough any longer to do the job the way I think it should be done, and because he lives there.

Mutual recognition with the (mainstream) Grand Lodge of Minnesota received a practically unanimous favourable vote.

Representatives from 22 Grand Lodges worldwide attended the Grand Session.

Thirteen new lodges received their charters. Our membership increased by 3% during the past Masonic year. We are the largest regular Masonic body on the European continent.



RWBro Michael Segall

Photo by Bro Barbara

A lodge was 'demolished' because it was found using a white book [*a blank book, a practice of the Grand Orient of France—Ed*] instead of a Bible, and refused to return to regular practice.

The United Grand Lodges of Europe decided to open Associate membership to non-European—including Prince Hall—Grand Lodges which wish to join, and welcomed three new members: the National Grand Lodge of Portugal, the United Grand Lodge of Lebanon, and the Sun Grand Lodge of Lebanon. Three more European Grand Lodges are waiting in the wings.

Once recognition was exchanged between the Grand Lodge of Minnesota and the Grand Lodge of France, Bro Worlein seized the opportunity to visit and see for himself. The following report was prepared for the Philalethes magazine, and is reprinted here by permission of the author and editor.

A VISIT TO THE GRAND LODGE OF FRANCE

by John Ward Worlein

Since the mid-1960s, most of the Grand Lodges of North America and the Grand Lodge of France have not 'recognized' each other, in the parlance of Masonic relations. That is, not until the spring of 2001, when on 30 March the Grand Lodge of Minnesota voted, almost unanimously, to return to a state of amity with the Grand Lodge of France, and became the first 'mainstream' US Grand Lodge to do so in almost 40 years.

The Grand Lodge of France is one of the oldest, if not *the* oldest, of Grand Lodges functioning today; its 'pedigree' is beyond question, and it has been recognized by many other Grand Lodges, in North America, Europe, and around the world.

What happened that this perfectly regular Grand Lodge fell from the favor of 'mainstream' Freemasonry? There are several fine scholars who have elaborated in depth on the history and specifics of the de-recognition of the Grand Lodge of France and I will leave it to them to explain the intricacies of this portion of Masonic history. My answer, in one very complex word, is politics – from the individual in his lodge room to the office of Grand Master, politics is the killer of fraternity. It has often been said that almost all concepts of Masonic regularity, if the most basic requirements of our Craft are met, are based on politics. And thus, politically, the most damning single element which lead to de-recognition by 'mainstream' North American Grand Lodges was the Grand Lodge of France's recognition of the Prince Hall Affiliated (PHA) lodges of black US servicemen stationed in Europe after WWII – this, in an atmosphere of De Gaulle era anti-Americanism was fueled by competing Grand Lodges, all eager to be the 'chosen one' in the battle of eminent jurisdiction. By the strange twist of history, the concept of 'one Grand Lodge per Masonic jurisdiction' is rapidly becoming a thing of the past, as one US jurisdiction after another realizes recognition between 'mainstream' and Prince Hall Affiliated Grand Lodges.

My comments will be more those of an observer than of a scholar. I feel that

my observations may be of interest to many of you who have long known in your hearts that there are many perfectly regular Grand Lodges in the world which are not recognized by your own; many brothers with whom you are deprived of fraternal relationships, and that the brethren of the Grand Lodge of France are certainly among them.



WBro John W Worlein, MPS
Secretary of Fidelity Lodge #39
Austin, Minnesota.

In late May and early June of 2001, I had arranged to spend two weeks in Paris, France, specifically to attend as many lodge communications and other Masonic events with the brethren of the Grand Lodge of France as possible – an emersion in French Masonry. This was a project of my own undertaking and was not sponsored by my Grand Lodge or any other body. Once there, I was assisted with great warmth and style by my old friends Michael and Odette Segall, as well as by new friends such as Bro Jean-Jacques Zambrowski. Besides providing transportation and introductions, they saw to it that I found the right restaurants, too. Although my visit was possible because of the action of my (mainstream) Grand Lodge and the Grand Lodge of France in recognizing each other, many Americans of PHA lodges have been welcome visitors to their lodge rooms. My

profound thanks to those US Masons who went before me and detailed their experiences; when doing my research, I relied heavily on their testimony. One cannot speak about French Freemasonry without mentioning what it is comprised of. There are three main Grand Lodges, in order of their age: the Grand Lodge of France (abbreviated GLdF), The Grand Orient of France (GOdF), and the French National Grand Lodge (GLNF). Of these, the Grand Orient has not met, and likely will not meet, the criteria for Masonic recognition, primarily because it does not require a belief in a Supreme Being, and does not require the VSL on the altars of its lodges. There are also a number of Feminine and Co-Masonic Grand Lodges that fail to meet these most basic criteria, as well as the obvious men-only requirement.

It seems that one cannot mention French Masonry without hearing the very vocal detractors who have accused the GLdF of not having a Bible or holy volume on its altars, of admitting atheists and women into its tiled communications, and other recriminations – in other words, allegation of irregularity on many levels. I have heard of them and have heard them first hand. The best counter to accusations is information, solid and reliable information. If you look, you will be amazed by what you will find. There is a very good English-language website at <<http://www.gldf.org>> to familiarize yourself with the revealed tenets of this Grand Lodge. A visit to Bro Paul Bessel's website at <<http://www.bessel.org/>> will allow you to search through the history of Grand Lodge recognition, and much, much more.

Based on my experiences and careful observations, I can assure you that the Grand Lodge of France meets every criterion of regularity that I am aware of. In and out of their lodge rooms, I witnessed Masonic brotherhood at an enviable level, the carefully preserved ritual of Freemasonry and the Scottish Rite, and in no instance any irregularity that could conflict with my obligations

(Continued on page 6)

(Continued from page 5)

or the code of my Grand Lodge. I am very impressed by their Masonry and by the wonderful level of brotherhood they enjoy.

It certainly is in keeping with the historical and philosophical foundation of our Craft that the Grand Lodge of France is located in a building, on a short and obscure street in north central Paris, that until a hundred years ago was a monastery. As the monastic brothers died and the order closed, the building was purchased and converted into a Masonic Grand Lodge – complete with 22 lodge rooms, library, museum, offices, and a wing for the Supreme Council of the Scottish Rite. The building still has a monastic feel to it and the stained glass in the chapel windows retain both elements of its religious past and its fraternal present. The most interesting, and one of the largest, lodge rooms is the Franklin D Roosevelt lodge room, which was dedicated shortly after WWII, with Eleanor Roosevelt in attendance as an honored guest. Although there are rooms that will seat hundreds, most of the lodge rooms are designed for lodges of 30–40 members.

From the outside, there is nothing to indicate what this yellow brick building is used for, no signs or symbols whatsoever. As one enters into the foyer, one is greeted by a male receptionist, who is later discovered to be a professional Tyler. The security is very similar to that found in many modern office buildings, with video surveillance of public areas. During the day, visitors can be admitted to the Grand Lodge offices, the museum of Masonic memorabilia, which also is used for public art exhibitions, and the restaurant. In the late afternoon, security is significantly increased, the password is collected at the entrance to the building and the *bona fides* and suitability of male-only visitors are checked before they are allowed to enter. Visitors will be interviewed again outside the lodge room they are wish to attend, before being allowed to sit with that lodge.

I found the Holy Bible on the altar of every tiled lodge communication – always the Bible and only the Bible, because not only is it the Sacred Volume of Laws to all of the brethren regardless of their religious affiliation, but also because it contains all of the names, words and legends of Freemasonry. The first action taken as the lodge opens is for the officer known as ‘the Expert’ (equivalent to our Senior Deacon) to open the Bible to the Book of

John and read these verses.

John 1: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

The square and compasses are placed on the opened Bible in the same configuration for each degree that would be familiar to York Rite Masons, and the Master declares the communication opened to the glory of the Grand Architect of the Universe. In fact, on many banners in the lodge rooms of the GLdF is the acronym A.L.G.D.G.A.D.L’U. I also observed that in every case the secretary’s minutes are written on a sheet with the same heading – translated: ‘To the Glory of the Grand Architect of the Universe’. No man can be a Mason of the GLdF and no visitor, including myself, admitted, without such an acknowledgement. As for women being allowed to visit tiled communications, that is just plain hogwash (as Alan Roberts used to say, except he didn’t use the word hogwash). Women are not admitted into the Grand Lodge building in the evenings, much less into a tiled lodge room. The standards of acceptance for my lodge and theirs are virtually identical.

To a York Rite Mason, most of the words and symbolism of the degrees I experienced, including a raising on the 3rd degree, are the same, including the Grand Masonic Word and the means of giving it, and I felt very comfortable with all aspects of their degrees. Although it would seem obvious, it should also be mentioned that all facets of a lodge meeting are conducted in the French language. When I became lost in some portion of the presentations, I found my way back during readings of the ritual. [Although Scottish Rite Craft lodges exist in the United States, they are located mostly in Louisiana, Wisconsin, and the District of Columbia, and I have not been able to attend and compare the work done in this country.]

Some notable differences between the approach of US Grand Lodges and GLdF would include that while they are very deeply rooted in symbolism, they do not seem to use allegory to the extent that we do, to teach – and they utilize a much more direct and pragmatic approach. The education of Entered Apprentices is the responsibility of the Junior Warden, and

that of Fellow Crafts is in the care of the Senior Warden. Hours are spent in learning the subtleties and application of symbolism and the elements of a diverse Masonic education before meetings. There is adequate time to accomplish this, as the candidate spends at least a year before he is eligible to take another degree. By the time he is considered a Master Mason, the brother will also have presented three original papers for discussion in his lodge – the topics of those presentations will have been assigned to challenge him personally and to help him to grow. In the most radical departure from the habits of the Freemasonry most of us are familiar with, those speaking or presenting are never applauded or acknowledged when they are done, they are simply thought to be doing their duty. There are presentations and discussions, and some hard questions, as well, at almost every lodge meeting.

Not surprisingly, the most striking aspect of GLdF brethren is the depth of Masonic knowledge they individually have achieved, be it current events, a sound working knowledge of international Freemasonry, Masonic history, esoteric and symbolic application, aspects of alchemical & hermetic thought, or their ability to give very concise observations about how Freemasonry individually impacts their everyday lives and applies value. They are obviously very serious about the Craft and are lifetime students of it. As a man is very carefully screened before being allowed to take degrees, and must earn his way in a step-by-step initiatic process, through study and presentation, before being allowed to advance a degree, there is a solidarity built within each lodge that bonds these brothers in a very unique way. Their fraternal greeting is not merely a handshake, but three alternating kisses of the brother’s cheeks – it is, at once, intimate, emotional and very fraternal.

Within each lodge I experienced or observed, there was a diversity of ethnicity, religious affiliation and employment, although there seemed a larger percentage of brothers educated as architects, scientists, or professionals than skilled craftsmen or laborers. I was also told that businessmen were somewhat in a minority, and tended to belong to another French Grand Lodge. I noticed that a surprising number of brethren also have the lapel ‘loop’ of the ‘Legion of Honor’ or ‘Legion of Merit’ – the highest awards available to a Frenchman, and a very real distinction.

The average age was approximately in the early forties, with some brothers as young as late twenties and some in their 70s or 80s, but noticeably fewer older men than we expect to see in our lodges. Particularly in the lodges of 30–40 members, the age balance represented a true cross section of the population.

If there are characteristics of these lodges that are somewhat different, there are plenty of features that are familiar. To name a few: the secretary reads minutes of the last communication; the treasurer makes his report; and they conduct annual elections as if the results were not a forgone conclusion, much as we do. Most of the time, unless the WM is very ineffective, he will be re-elected for two additional one-year terms. The usual lodge business is conducted and there is often correspondence to read and decisions to be reviewed and made.

Decisions about the direction of the lodge are not among the topics, nor are concerns about the lodge building. With over 300 lodges meeting in that single building, the individual lodge simply pays rent to the Grand Lodge. At the annual meeting, the treasurer makes his report and recommends the amount of dues for the following year (currently around US\$300) and the brethren vote acceptance. They do not worry about promoting themselves in the community – what they do worry about is perpetuating the legacy of Freemasonry, and management of the Craft. A lodge meeting lasts some two hours, as the work is called down from the degree, and in response to the Orator, the standing brethren declare ‘Liberté! Egalité! Fraternité!’ a familiar theme in French (and Masonic) history. The Brethren then leave their seats and join on the lodge floor for the closing statement by the WM, they cross arms and join hands to form the ‘Chain of Union’ and then test that chain by shaking it three times. In this ‘test’ they are checking symbolically that the chain of fraternity is solid and not broken at any point. The Bible is then closed, the tapers extinguished, and the meeting is adjourned.

One aspect of Masonic activity that I found truly fascinating was the post-meeting camaraderie and banquet. No thin, hot coffee, wonderbread & baloney sandwiches here. The GLdF basement is a fully functioning restaurant of at least 3 stars. During the day it is open to the public (men and women); in the evening, only to the brethren (no women, not even wives, allowed). As most lodge meetings do not even open unto 8 pm, the banquet

doesn’t begin until after 10 pm, when the 20-plus lodges that are meeting that night (every night) close. The menu of a half dozen or more main course items, with diverse accompaniments and smart presentation, seems to change each day, but they all appeared to be good representatives of French cuisine. The right wine was on the table, too. These were not the structured festive boards with toasts and speeches that we often associate with Masonry; these were a gathering of old friends and brothers that often lasts until midnight. It may be said that late night dining and celebration on the evening before another work day is a characteristic specific to France, to Europe, or typically the habits of big city residents and really isn’t compatible with ‘modern’ Freemasonry. Don’t bother to make that observation to the thousands of brothers who make this their practice twice a month – or to me either, thank you, I loved it! Those insisting that the work of great fraternity and decent food won’t help to build a growing lodge will also not be among the 75–80% of GLdF lodge members who make it to every Masonic communication.

I will not speculate about the motives of those who would prefer that we not associate with the brethren of the Grand Lodge of France, and intentionally make false and misleading accusations about them. They have a motive, to be sure, but it is very risky business on their part to use lies and bullying to accomplish their ends. When I hear detractors in my own backyard speak disparagingly of my own Masonry, I understand that they always have something to gain through their accusations, whether or not they realize them to be false; it may be financial profit or it may bring them to the political or egotistical high ground they desire. Rumors and accusations such as we have heard about the GLdF need to be examined in the bright Light of Truth – our most basic Masonic principle – and not merely accepted on the strength of volume. That we transcend this, yields to us our shining moment for having the insight and courage to do ‘the right thing’, and takes us a giant step towards the greatest goal and the greatest reward available to Freemasons – that of ‘Universal Freemasonry’ and ‘Universal Brotherhood’.

Although I was made to feel as an old and treasured friend and brother by the French Masons I had just met, nothing touched me as much as comments made at a lodge meeting I attended on 6 June. The Orator began to make a statement

and I realized that he was speaking in English instead of the customary French language – he said that the French people have always held Americans in great affection, that many years ago on a 6th of June, Americans helped to restore the freedoms they now enjoy, including the freedom to sit in a Masonic lodge. To accomplish this, he said, required a very real sacrifice and that there were many ‘Private Ryans’ who could not be saved and would always be a part of France. He concluded by saying how pleased the brethren of the GLdF are to have an American Mason (from a mainstream Grand Lodge) sitting amongst them again. It was the only time I heard applause in a French lodge, and it choked me up right now to remember it.



PRINCE HALL REUNION IN FLORIDA

According to the Phylaxis Society website <<http://freemasonry.org/phylaxis>>, in April this year the Prince Hall Grand Lodge of Florida Inc voted to re-unite with the Union Grand Lodge PHA Florida & Belize, Central America, Jurisdiction Inc.

The split occurred in 1910. It is not clear from the report whether the Union Grand Lodge has also voted on the issue, or what the title of the re-united Grand Lodge will be. *Harashim* will make further enquiries.

GRAND LODGE OF RUSSIA REPLIES

Further to the story in the July issue of *Harashim*, of a schism in the Grand Lodge of Russia (GLOR) and the formation of the Russian Regular Grand Lodge (RRGL), this newsletter invited a response from the GLOR.

No direct reply has been received from the GLOR, but PGM John H Grainger, chairman of the Russian Relations Committee of the Grand Lodge of Alaska, has supplied some documents which include a reply to some of the allegations by the RRGL. These will be reported in detail in the next issue of *Harashim*.

Bro Richard Num posted on the ANZMRC email list the following article from The Builder magazine of January 1915. It appears to be the first of several parts, and—while it is of considerable interest alone—we hope to be able to reprint the remainder in subsequent issues of Harashim. It is subtitled 'Five Lectures Delivered under the Auspices of the Grand Master of Massachusetts, Masonic Temple, Boston'.

THE PHILOSOPHY OF MASONRY

by Roscoe Pound, Professor of Jurisprudence, Harvard University

Philosophers are by no means agreed with respect to the scope and subject matter of philosophy. Nor are Masonic scholars at one with respect to the scope and purpose of Freemasonry. Hence one may not expect to define and delimit Masonic philosophy according to the easy method of Dickens' editor who wrote upon Chinese metaphysics by reading in the Encyclopedia upon China and upon metaphysics and combining his information. It is enough to say at the outset that, in the sense in which philosophers of Masonry have used the term, philosophy is the science of fundamentals. Possibly it would be more correct to think of the philosophy of Masonry as organized Masonic knowledge—as a *system* of Masonic knowledge. But there has come to be a well-defined branch of Masonic learning which has to do with certain fundamental questions, and these fundamental questions may be called the *problems* of Masonic philosophy, since that branch of Masonic learning which treats of them has been called commonly the philosophy of Masonry.

These fundamental questions are three:

1. What is the nature and purpose of Masonry as an institution? For what does it exist? What does it seek to do? Of course for the philosopher this involves also and chiefly the questions, what ought Masonry to be? For what ought it to exist? What ought it to seek as its end?
2. What is—and this involves what should be—the relation of Masonry to other human institutions, especially to those directed toward similar ends? What is its place in a rational scheme of human activities?
3. What are the fundamental principles by which Masonry is governed in attaining the end it seeks? This again, to the philosopher, involves the question what those principles ought to be.

Four eminent Masonic scholars have essayed to answer these questions and in

so doing have given us four systems of Masonic philosophy, namely, William Preston, Karl Christian Friedrich Krause, George Oliver and Albert Pike. Of these four systems of Masonic philosophy, two, if I may put it so, are intellectual systems. They appeal to and are based upon reason only. These two are the system of Preston and that of Krause. The other two are, if I may put it that way, spiritual systems. They do not flow from the rationalism of the eighteenth century but spring instead from a reaction toward the mystic ideas of the hermetic philosophers in the seventeenth century. As I shall try to show hereafter, this is characteristic of each, though much more marked in one.

Summarily, then, we have four systems of Masonic philosophy. Two are intellectual systems: first that of Preston, whose key word is Knowledge; second, that of Krause, whose key word is Morals. Two are spiritual systems: first that of Oliver, whose key word is Tradition; and second, that of Pike, whose key word is Symbolism. Comparing the two intellectual systems of Masonic philosophy, the intrinsic importance of Preston's is much less than that of Krause's. Krause's philosophy of Masonry has a very high value in and of itself. On the other hand the chief interest in Preston's philosophy of Masonry, apart from his historical position among Masonic philosophers, is to be found in the circumstance that his philosophy is the philosophy of our American lectures and hence is the only one with which the average American Mason acquires any familiarity.

Preston was not, like Krause, a man in advance of his time who taught his own time and the future. He was thoroughly a child of his time. Hence to understand his writings we must know the man and the time. Accordingly I shall divide this discourse into three parts: (1) The man, (2) the time, (3) Preston's philosophy of Masonry as a product of the two.

First, then, the man. William Preston was born at Edinburgh on 7 August 1742. His father was a writer to the

signet or solicitor—the lower branch of the legal profession—and seems to have been a man of some education and ability. At any rate he sent William to the high school at Edinburgh, the caliber of which in those days may be judged from the circumstance that the boy entered it at six—though he was thought very precocious. At school he made some progress in Latin and even began Greek. But all this was at an early age. His father died while William was a mere boy and he was taken out of school, apparently before he was twelve years old. His father had left him to the care of Thomas Ruddiman, a well-known linguist and he became the latter's clerk. Later Ruddiman apprenticed William to his brother who was a printer, so that Preston learned the printer's trade as a boy of fourteen or fifteen. On the death of his patron (apparently having nothing by inheritance from his father) Preston went into the printing shop as an apprentice and worked there as a journeyman until 1762. In that year, with the consent of the master to whom he had been apprenticed, he went to London. He was only eighteen years old, but carried a letter to the king's printer, and so found employment at once. He remained in the employ of the latter during substantially the whole remaining period of his life.

Preston's abilities showed themselves in the printing shop from the beginning. He not merely set up the matter at which he worked but he contrived in some way to read it and to think about it. From setting up the great variety of matter which came to the king's printer he acquired a notable literary style and became known to the authors whose books and writings he helped to set up as a judge of style and as a critic. Accordingly he was made proof reader and corrector for the press and worked as such during the greater part of his career. He did work of this sort on the writings of Gibbon, Hume, Robertson and authors of that rank, and presentation copies of the works of these authors, which were found among Preston's effects at his

death, attest the value which they put upon the labors of the printer.

Preston had no more than come of age when he was made a Mason in a lodge of Scotchmen in London. This lodge had attempted to get a warrant from the Grand Lodge of Scotland, but that body very properly refused to invade London, and the Scotch petitioners turned to the Grand Lodge of Ancients, by whom they were chartered.

Thus Preston was made in the system of his great rival, Dermott, just as the latter was at first affiliated with a regular or modern lodge. According to the English usage, which permits simultaneous membership in several lodges, Preston presently became a member of a lodge subordinate to the older Grand Lodge. Something here converted him, and he persuaded the lodge in which he had been raised to secede from the Ancients and to be reconstituted by the so-called Moderns. Thus he cast his lot definitely with the latter and soon became their most redoubtable champion. Be it remembered that the Preston who did all this was a young man of twenty-three and a journeyman printer.

At the age of twenty-five he became master of the newly constituted lodge, and as such conceived it his duty to make a thorough study of the Masonic institution. His own words are worth quoting:

When I first had the honor to be elected master of a lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfill my own duty and officially enforce obedience in others. The methods which I adopted with this view excited in some of superficial knowledge an absolute dislike of what they considered as innovations, and in others, who were better informed, a jealousy of preeminence which the principles of Masonry ought have checked. Notwithstanding these discouragements, however, I persevered in my intention.

Indeed one cannot wonder that the pretenses of this journeyman printer of twenty-five were scouted by older Masons. But for the present Preston had to contend with nothing more than shakings of the head. Unlike the scholarly, philosophical, imperturbable, academic Krause, Preston was a fighter. Probably his confident dogmatism, which shows itself throughout his lectures, his aggressiveness and his ambition made more enemies than the supposed innovations involved in his

Masonic research. Moreover we must not forget that he had to overcome three very serious obstacles namely, dependence for his daily bread upon a trade at which he worked twelve hours a day, youth, and recent connection with the fraternity. That Preston was not persecuted at this stage of his career and that he succeeded in taking the lead as he did is a complete testimony to his abilities.

Preston had three great qualifications for the work he undertook:

- 1) indefatigable diligence, whereby he found time and means to read everything that bore on Masonry after twelve hours of work at his trade daily, six days in the week;
- 2) a marvelous memory, which no detail of his reading ever escaped; and
- 3) a great power of making friends and of enlisting their enthusiastic cooperation.

He utilized this last resource abundantly, corresponding diligently with well-informed Masons abroad and taking advantage of every opportunity to interview Masons at home. The results of this communication with all the prominent Masons of his time are to be seen in his lectures.

It was a bold but most timely step when this youthful master of a new lodge determined to rewrite or rather to write the lectures of Craft Masonry. The old charges had been read to the initiate originally, and from this there had grown up a practice of orally expounding their contents and commenting upon the important points. To turn this into a system of fixed lectures and give them a definite place in the ritual was a much-needed step in the development of the work. But it was so distinctly a step that the ease with which it was achieved is quite as striking as the result itself.

When Preston began the composition of his lectures, he organized a sort of club, composed of his friends, for the purpose of listening to him and criticising him. This club was wont to meet twice a week in order to pass on, criticise and learn the lecture as Preston conceived it. Finally in 1772, after seven years, he interested the grand lodge officers in his work and delivered an oration, which appears in the first edition of his *Illustrations of Masonry*, before a meeting of eminent Masons including the principal grand officers. After delivery of the oration, he expounded his system to the meeting. His hearers approved the lectures, and, though official sanction was not given

immediately, the result was to give them a standing which insured their ultimate success. His disciples began now to go about from lodge to lodge delivering his lectures and to come back to the weekly meetings with criticisms and suggestions. Thus by 1774 his system was complete. He then instituted a regular school of instruction, which obtained the sanction of the Grand Lodge and thus diffused his lectures throughout England. This made him the most prominent Mason of the time, so that he was elected to the famous Lodge of Antiquity, one of the four old lodges of 1717, and the one which claimed Sir Christopher Wren for a past master. He was soon elected master of this lodge and continued such for many years, giving the lodge a pre-eminent place in English Masonry which it has kept ever since.

Preston's Masonic career, however, was not one of unbroken triumph. In 1779 his views as to Masonic history and Masonic jurisprudence brought him into conflict with the Grand Lodge. It is hard to get at the exact facts in the mass of controversial writing which this dispute brought forth. Fairly stated, they seem to have been about as follows:

The Grand Lodge had a rule against lodges going in public processions. The Lodge of Antiquity determined on St John's Day, 1777, to go in a body to St Dunstan's church, a few steps only from the lodge room. Some of the members protested against this as being in conflict with the rule of the Grand Lodge, and in consequence only ten attended. These ten clothed themselves in the vestry of the church, sat in the same pew during the service and sermon, and then walked across the street to the lodge room in their gloves and aprons. This action gave rise to a debate in the lodge at its next meeting, and in the debate Preston expressed the opinion that the Lodge of Antiquity, which was older than the Grand Lodge and had participated in its formation, had certain inherent privileges, and that it had never lost its right to go in procession as it had done in 1694 before there was any Grand Lodge.

Thus far the controversy may remind us of the recent differences between Bro Pitts and the Grand Lodge authorities in Michigan. But the authority of Grand Lodges was too recent at that time to make it expedient to overlook such doctrine when announced by the first Masonic scholar of the day. Hence, for maintaining this opinion, Preston was

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expelled by the Grand Lodge, and in consequence the Lodge of Antiquity severed its connection with the Grand Lodge of Moderns and entered into relations with the revived Grand Lodge at York. The breach was not healed till 1787.

Upon settlement of the controversy with the Grand Lodge of Moderns, Preston, restored to all his honors and dignities, at once resumed his Masonic activities. Among other things, he organized a society of Masonic scholars, the first of its kind. It was known as the Order of the Harodim and included the most distinguished Masons of the time. Preston taught his lectures in this society, and through it they came to America, where they are the foundation of our Craft lectures. Unhappily at the Union in England in 1813 his lectures were displaced by those of Hemming, which critics concur in pronouncing much inferior. But Preston was ill at the time and seems to have taken no part whatever in the negotiations that led to the Union nor in the Union itself. He died in 1818, at the age of 76, after a lingering illness. A diligent and frugal life had enabled him to lay by some money and he was able to leave 800 pounds for Masonic uses, 500 pounds to the Freemasons' charity for orphans—for which, left an orphan himself before the age of twelve, he had a natural sympathy—and £300 to endow the so-called Prestonian lecture—an annual lecture in Preston's words *verbatim* by a lecturer appointed by the Grand Lodge. This lecture is still kept up and serves to remind us that Preston was the first to insist on the minute verbal accuracy which is now a feature of our lectures. It should be noted also that in addition to his lectures, Preston's book, *Illustrations of Masonry*, has had great influence. It went through some twenty editions in England, four or five in America, and two in Germany.

So much for the man.

Now as to the time.

Three striking characteristics of the first three quarters of the eighteenth century in England are of importance for an understanding of Preston's philosophy of Masonry:

- 1) it was a period of mental quiescence;
- 2) both in England and elsewhere it was a period of formal over-refinement;
- 3) it was the so-called age of reason, when the intellect was taken to be self-sufficient and men were sure

that knowledge was a panacea.

First, in contrast with the seventeenth century, the eighteenth century was a period of quiescence. Society had ceased to be in a state of furious ebullition, nor was there a conflict of manifestly irreconcilable ideas as in the time just gone by. On the surface there was harmony. True, as the events of the end of the century showed, it was a harmony of compromise rather than of reconciliation—a truce, not a peace. But men ceased for a time to quarrel over fundamentals and turned their attention to details and to form. A common theological philosophy was accepted by men who denounced each other heartily for comparatively trivial differences of opinion. In politics, Whig and Tory had become little more than names, and both parties agreed to accept, with little modification, the body of doctrine afterwards known as the principles of the English Revolution. Political ideas were fixed. Men conceived of a social compact from which every detail of social and political rights and duties might be deduced by abstract reasoning and believed that it was possible in this way to work out a model code for the legislator, a touchstone of sound law for the judge and an infallible guide to private conduct for the individual. In literature and in art there was a like acquiescence in accepted canons. A certain supposed classical style was assumed to be the final and the only permissible mode of expression. In other words acquiescence was the dominant tendency and finality was the dominant idea. For example, Blackstone, a true representative of the century, thought complacently of the legal system of his time, with its heavy load of archaisms, almost ripe for the legislative reform movement of the next generation, as substantially perfect.

Nothing, so he thought, was left for the completion of five hundred years of legal development but to patch up a few trivial details. In the same spirit of finality the framers of our bills of rights undertook to lay out legal and political charts for all time. Indeed the absolute legal philosophy of our text books which has made so much trouble for the social reformers of yesterday and of today, speaks from the eighteenth century. In this spirit of finality, with this same confidence that his time had the key to reason and could pronounce once for all for every time, for every place and for every people, Preston framed the dogmatic discourses which we are content to take as the lectures of

Freemasonry.

For the modern world, the eighteenth century was *par excellence* the period of formalism. It was the period of formal over-refinement in every department of human activity. It was the age of formal verse and heroic diction, of a classical school in art which lost sight of the spirit in reproducing the forms of antiquity, of elaborate and involved court etiquette, of formal diplomacy, of the Red Tape and Circumlocution Office in every portion of administration, of formal military tactics in which efficiency in the field yielded to the exigencies of parade and soldiers went into the field dressed for the ball room. Our insistence upon letter-perfect, phonographic reproduction of the ritual comes from this period, and Preston fastened that idea upon our lectures, perhaps for all time.

The third circumstance, that the eighteenth century was the era of purely intellectualist philosophy naturally determined Preston's philosophy of Masonry. At that time reason was the central idea of all philosophical thought. Knowledge was regarded as the universal solvent. Hence when Preston found in his old lectures that among other things Masonry was a body of knowledge and discovered in the old charges a history of knowledge and of its transmission from antiquity, it was inevitable that he make knowledge the central point of his system. How thoroughly he did this is apparent today in our American Fellowcraft lecture, which, with all the abridgments to which it has been subjected, is still essentially Prestonian. Time does not suffice to read Preston in his original rhetorical prolixity. But a few examples from Webb's version, which at these points is only an abridgment, will serve to make the point. The quotations are from a Webb monitor, but have been compared in each case with an authentic version of Preston.

The Globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

The sphere, with the parts of the earth delineated on its surface, is called the Terrestrial Globe; and that with the constellations, and other heavenly bodies, the Celestial Globe.

The principal use of the Globes, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and

the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same.

It has often been pointed out that these globe on the pillars are pure anachronisms. They are due to Preston's desire to make the Masonic lectures teach astronomy, which just then was the dominant science.

Note particularly the purpose, as the lecture sets it forth expressly: 'for improving the mind and for giving it the most distinct idea of any problem or proposition as well as enabling it to solve the same.'

In other words, these globes are not symbolic, they are not designed for moral improvement. They rest upon the pillars, grotesquely out of place, simply and solely to teach the lodge the elements of geography and astronomy.

We must remember that Preston, who worked twelve hours a day setting type or reading proof, would look on this very differently from the Mason of today. What are commonplaces of science now were by no means general property then. To him the teaching of the globes was a perfectly serious matter.

Turn to the solemn disquisition on architecture in our Fellowcraft lecture. As we give it, it is unadulterated Preston, but happily it is often much abridged. You know how it runs, how it describes each order in detail, gives the proportions, tells what was the model, appends an artistic critique, and sets forth the legend of the invention of the Corinthian order by Callimachus. The foundation for all this is in the old charges. But in Preston's hands it has become simply a treatise on architecture. The Mason who listened to it repeatedly would become a learned man. He would know what an educated man ought to know about the orders of architecture.

In the same way he gives us an abridgment of Euclid:

Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid. A point is a dimensionless figure, or an indivisible part of space. A line is a point continued, and a figure of one capacity, namely, length. A superficies is a figure of two dimensions, namely, length and breadth. A solid is a figure of three dimensions, namely, length, breadth and thickness.

But enough of this. You see the design. By making the lectures epitomes of all

the great branches of learning, the Masonic Lodge may be made a school in which all men, before the days of public schools and wide-open universities, might acquire knowledge, by which alone they could achieve all things. If all men had knowledge, so Preston thought, all human, all social problems would be solved. With knowledge on which to proceed deductively, human reason would obviate the need of government and of force and an era of perfection would be at hand. But those were the days of endowed schools which were not for the many. The priceless solvent, knowledge, was out of reach of the common run of men who most needed it. Hence to Preston, first and above all else the Masonic order existed to propagate and diffuse knowledge. To this end, therefore, he seized upon the opportunity afforded by the lectures and sought by means of them to develop in an intelligent whole all the knowledge of his day.

Now that knowledge has become too vast to be comprised in any one scheme and too protean to be formulated as to any of its details even for the brief life of a modern text, the defects of such a scheme are obvious enough. That this was Preston's conception, may be shown abundantly from his lectures. For instance:

Smelling is that sense by which we distinguish odors, the various kinds of which convey different opinions to the mind. Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty [*sic*], as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled.

This bit of eighteenth-century physics, which makes us smile today, is still gravely recited in many of our lodges as if it had some real or some symbolic importance. It means simply that Preston was endeavoring to write a primer of physiology and of physics.

He states his theory expressly in these words:

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles.

That is: All knowledge depends upon the mind. Hence the Mason should study the mind as the instrument of acquiring

knowledge, the one thing needful.

Today this seems a narrow and inadequate conception. But the basis of such a philosophy of Masonry is perfectly clear if we remember the man and the time. We must think of these lectures as the work of a printer, the son of an educated father, but taken from school before he was twelve and condemned to pick up what he could from the manuscripts he set up in the shop or by tireless labor at night after a full day's work. We must think of them as the work of a laborer, chiefly self-educated, associated with the great literati of the time whom he came to know through preparing their manuscripts for the press and reading their proofs, and so filled with their enthusiasm for enlightenment in what men thought the age of reason. We must think of them as the work of one imbued with the cardinal notions of the time—intellectualism, the all-sufficiency of reason, the absolute need of knowledge as the basis on which reason proceeds, and finality.

How, then, does Preston answer the three problems of Masonic philosophy?

1. For what does Masonry exist? What is the end and purpose of the order? Preston would answer: To diffuse light, that is, to spread knowledge among men. This, he might say, is the proximate end. He might agree with Krause that the ultimate purpose is to perfect men—to make them better, wiser and consequently happier. But the means of achieving this perfection, he would say, is general diffusion of knowledge. Hence, he would say, above all things Masonry exists to promote knowledge; the Mason ought first of all to cultivate his mind, he ought to study the liberal arts and sciences; he ought to become a learned man.
2. What is the relation of Masonry to other human activities? Preston does not answer this question directly anywhere in his writings. But we may gather that he would have said something like this: The state seeks to make men better and happier by preserving order. The church seeks this end by cultivating the moral person and by holding in the background supernatural sanctions. Masonry endeavors to make men better and happier by teaching them and by diffusing knowledge among them. This, bear in mind, was before education of the masses had become a function of the state.

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3. How does Masonry seek to achieve its purposes? What are the principles by which it is governed in attaining its end? Preston answers that both by symbols and by lectures the Mason is (first) admonished to study and to acquire learning and (second) actually taught a complete system of organized knowledge. We have his own words for both of these ideas. As to the first, in his system both lectures and charges reiterate it. For example: 'The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind is earnestly recommended to your consideration.'

Again, notice how he dwells upon the advantages of each art as he expounds it:

Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage. Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

As to the second proposition, one example will suffice: 'Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths.' In other words the purpose even of the symbols is to teach wise and serious truths. The word serious here is significant. It is palpably a hit at those of his brethren who were inclined to be mystics and to dabble in what Preston regarded as the empty jargon of the hermetic philosophers.

Finally, to show his estimate of what he was doing and hence what, in his view, Masonic lectures should be, he says himself of his Fellowcraft lecture: 'This lecture contains a regular system of science [note that science then meant knowledge] demonstrated on the clearest principles and established on the firmest foundation.' One need not say that we cannot accept the Prestonian philosophy of Masonry as sufficient for the Masons of today. Much less can we accept the details or even the general framework of his ambitious scheme to expound all knowledge and set forth a complete outline of a liberal education in three lectures. We need not wonder that Masonic philosophy has made so little headway in Anglo-American Masonry

when we reflect that this is what we have been brought up on and that it is all that most Masons ever hear of. It comes with an official sanction that seems to preclude inquiry, and we forget the purpose of it in its obsolete details. But I suspect we do Preston a great injustice in thus preserving the literal terms of the lectures at the expense of their fundamental idea. In his day they did teach; today they do not. Suppose today a man of Preston's tireless diligence attempted a new set of lectures which should unify knowledge and present its essentials so that the ordinary man could comprehend them. To use Preston's words, suppose lectures were written, as a result of seven years of labor, and the cooperation of a society of critics, which set forth a regular system of modern knowledge demonstrated on the clearest principles and established on the firmest foundation. Suppose, if you will, that this were confined simply to knowledge of Masonry. Would not Preston's real idea (in an age of public schools) be more truly carried than by our present lip service, and would not his central notion of the lodge as a center of light vindicate itself by its results?

Let me give two examples. In Preston's day, there was a general need, from which Preston had suffered, of popular education—of providing the means whereby the common man could acquire knowledge in general. Today there is no less general need of a special kind of knowledge. Society is divided sharply into classes that understand each other none too well and hence are getting wholly out of sympathy. What nobler Masonic lecture could there be than one which took up the fundamental of social science and undertook to spread a sound knowledge of it among all Masons? Suppose such a lecture was composed, as Preston's lectures were, was tried on by delivery in lodge after lodge, as his were, and after criticism and recasting as a result of years of labor, was taught to all our masters. Would not our lodges diffuse a real light in the community and take a great step forward in their work of making for human perfection?

Again, in spite of what is happening for the moment upon the Continent, this is an era of universality and internationality. The thinking world is tending strongly to insist upon breaking over narrow local boundaries and upon looking at things from a worldwide point of view. Art, science, economics, labor and fraternal organizations, and even sport are tending to become international. The growing frequency of international congresses and conferences

upon all manner of subjects emphasizes this breaking of local political bonds. The sociological movement, the world over, is causing men to take a broader and more humane view, is causing them to think more of society and hence more of the world-society, is causing them to focus their vision less upon the individual, and hence less upon the individual locality.

In this worldwide movement toward universality Masons ought to take the lead. But how much does the busy Mason know, much less think, of the movement for internationality or even the pacifist [*sic*] movement which has been going forward all about him? Yet every Mason ought to know these things and ought to take them to heart. Every lodge ought to be a center of light from which men go forth filled with new ideas of social justice, cosmopolitan justice and internationality.

Preston of course was wrong: knowledge is *not* the sole end of Masonry. But in another way Preston was right. Knowledge is one end—at least one proximate end—and it is not the least of those by which human perfection shall be attained. Preston's mistakes were the mistakes of his century—the mistake of faith in the finality of what was known to that era, and the mistake of regarding correct formal presentation as the one sound method of instruction. But what shall be said of the greater mistake we make today, when we go on reciting his lectures—shorn and abridged till they mean nothing to the hearer—and gravely presenting them as a system of Masonic knowledge? Bear in mind, he thought of them as presenting a general scheme of knowledge, not as a system of purely Masonic information. If we were governed by his spirit, understood the root idea of his philosophy and had but half his zeal and diligence, surely we could make our lectures and through them our lodges a real force in society. Here indeed, we should encounter the precisians [*sic*] and formalists of whom lodges have always been full, and should be charged with innovation. But Preston was called an innovator. And he was one in the sense that he put new lectures in the place of the old reading of the Gothic constitutions. Preston encountered the same precisians and the same formalists and wrote our lectures in their despite. I hate to think that all initiative is gone from our order and that no new Preston will arise to take up his conception of Knowledge as an end of the fraternity and present to the Masons of today the knowledge which they ought to possess.