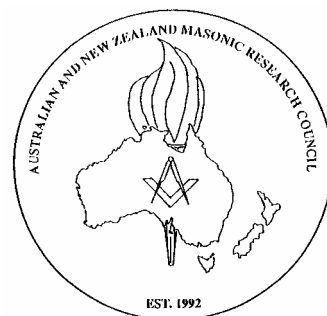


Harashim

חרשים

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

ISSN 1328-2735 Issue 21 January 2002



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.org>>.

Copyright and reprinting

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

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

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

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

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Authors submitting original work for publication in Harashim are deemed to grant permission for their work also to be published on ANZMRC's Internet website <<http://anzmrc.org>> unless otherwise specified.

Contents

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

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

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

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

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk (3.5 inch, IBM-formatted) and posted to the editor, Tony Pope, PO Box 36, Tailem Bend, SA 5260, or attached to email sent to <tonypope@lm.net.au>. Items over 500 words **must** be submitted both as hard copy and in computer-readable form.

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

Subscription

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

Postage is included in the subscription.

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

Remittance in Australian dollars only, to:

The Secretary, ANZMRC,

PO Box 332, Williamstown, Victoria 3016, Australia.

FIRST 'SOUTHERN' PRINCE HALL RECOGNITION

Prince Hall recognition has been extended south of the Mason-Dixon line. At the annual meeting of the mainstream Grand Lodge of Virginia on 10 November 2001, delegates voted decisively to recognise as regular, and extend limited fraternal recognition to, the Prince Hall Grand Lodge of Virginia. This is the first time such action has been taken in a former Confederate (slave-owning) state.

The Grand Lodge of Virginia followed the recommendations of its 'Committee on Foreign Correspondence':

Be it resolved that the Most Worshipful Grand Lodge AF&AM of the Commonwealth of Virginia adopt the following recommendations:

1. That the Most Worshipful Grand Lodge AF&AM of the Commonwealth of Virginia extend limited fraternal recognition to and recognize as regular the Most Worshipful Prince Hall Grand Lodge of Virginia, Free and Accepted Masons, Inc.
2. That no visitation be permitted unless and until a "compact" has been signed by the Grand Lodge AF&AM of Virginia and approved by the delegates thereof.
3. That nothing construed herein in this resolution shall in any way affect or diminish the sovereign authority of the Most Worshipful Grand Lodge of Virginia, Ancient Free and Accepted Masons.

The limitation is that visitation will not be permitted until an agreement on that subject is signed and approved by Grand Lodge delegates (probably in November 2002). This resolution is similar to the recognition action originally taken in other states such as Kansas and Arizona, which later became full recognition.

Paul M Bessel, Executive Secretary of the Masonic Leadership Center, has amended his Prince Hall recognition webpage accordingly <<http://bessel.org/pha.htm>>. It includes five very informative maps, and details of recognition by 34 US mainstream Grand Lodges (out of 51).

He adds that at least one other southern state is considering recognition, and may take similar action next year.



Andorra

Confusion has arisen over the fact that there are two Grand Lodges in Andorra. The *Gran Logia Regular del Principat d'Andorra* is the older of the two. It was created from seven lodges originally chartered from the Grand Orient of Spain and the Grand Orient of France. It was claimed that a Past Grand Master of the Grand Lodge of California was present in an official capacity at the consecration of this Grand Lodge in Monaco, and that it adopted the Constitution of the Grand Lodge of California. This has been denied by the Grand Lodge of California, whose Grand Secretary writes:

Dear Bro Pope,
The Grand Lodge of California did NOT authorize our Past Grand Master, H Douglas Lemons, to 'consecrate' the Grand Lodge of Andorra. There was a misunderstanding that led to this conclusion. The Grand Lodge of California did NOT recognize the Grand Lodge of Andorra which was consecrated in Monaco, and there was no authorization from our Grand Lodge to use our Constitution.

...

John L Cooper III
Grand Secretary

The younger Grand Lodge of Andorra has been formed from two lodges of the French National Grand Lodge (GLNF) and one lodge of the Grand Lodge of Spain. It was recognised by California in October this year, and is expected to obtain widespread mainstream recognition.

Bulgaria

Confusion is likely to arise in Bulgaria, also. The Union of the Grand Lodge of Bulgaria and the Grand Lodge AF&AM of Bulgaria, under the title of the Grand Lodge of AF&AM of Bulgaria (United), as reported in *Harashim* (issues 19 & 20), does not tell the whole story.

Prior to the union, there was a contested election for Grand Master of the original Grand Lodge of AF&AM of Bulgaria, which was won by Boris Sandarev (who then led the movement for union of the two Grand Lodges, and was elected Grand Master of the 'united' body).

However, the original election result was subsequently disputed by the Immediate Past Grand Master, Ivan Stavrev. He declared the election void and, with his supporters, organised a further election; this resulted in the election of Peter Gornovski as Grand Master. Thus there are again two bodies in Bulgaria called the Grand Lodge of Bulgaria, the only difference in name being the hollow claim, '(United)'. Both Boris Sandarev's Grand Lodge of AF&AM of Bulgaria (United) and the Stavrev/Gornovski body claim the support of the United Grand Lodges of Germany. *Harashim* will endeavour to ascertain which claim is justified.

France

As an indirect result of the terrorist attacks on the US on 11 September 2001,

a conference of Grand Lodges of the Rite of Memphis-Misraïm, which was scheduled to be held in France that month, has been postponed to 2002, probably in June. This was at the request of *South American Grand Lodges*.

In November 2001 the President of France, M Jacques Chirac, entertained nine French Grand Masters to tea. They were:

Alain Bauer, Grand Orient of France
Michel Barat, Grand Lodge of France
Marie-France Picart, Feminine Grand Lodge of France

Guy Maquet, Traditional & Symbolic Grand Lodge Opéra

Odile Henry, Mixed Grand Lodge of France

Anne-Marie Dickele, Universal Mixed Grand Lodge of France

Marie-Danièle Thurude, Feminine Grand Lodge of Memphis-Misraïm

Roger Dachez, French National Lodge (not to be confused with GLNF), and

Sylvia Graz, French Federation of the International Order of Co-Freemasonry *le Droit Humain*.

Two days later, the same group were guests at a luncheon given by the Prime Minister, Lionel Jospin. The French National Grand Lodge (GLNF) was not represented at either function.

At the annual meeting of the GLNF at the beginning of December, GM Claude Charbonniaud did not stand for re-election. His successor is Jean-Charles Foellner, a businessman from the South of France. Grand Secretary Yves Trestournel has been replaced by a Bro Pilorge. No other 'new' Grand Officers were named.



Grand Masonic Temple, Monrovia, Liberia, before restoration

President's Corner

As Freemasons, we are counselled not to discuss matters related to politics and religion in a Masonic context. In ordinary circumstances that is quite good advice. However, occasionally there can be an event that is so evil, so diabolical, so damaging to the fabric of our society that it would be remiss to ignore it.

The events of 11 September and their aftermath have occupied our minds ever since that fateful day. That was the one day when the greatest increment of change was registered on the world's *changemometer*. It was the day that trust vanished from the landscape of civilian life. Future historians will not only re-examine the events of that day, they will be especially concerned with how the world reacted.

After the initial paralysis of disbelief subsided, we reached for the phones to learn of the welfare of friends and family known to be in, or near, New York City at that time. Then our anger quotients escalated. That anyone could plan, and participate in, such heinous crimes severely tested our understanding of human nature.

Then we realised that the accumulated effects of the polarisation of interests, of politics and of religions

can galvanise people into plumbing the depths of hate to the extent that the passions generated defy description.

Our first concern should be to embrace those who have suffered – those who have lost loved ones, those who have been injured physically, mentally and emotionally. Then we must seek ways to protect each other from like calamities in the future.

We have sought peace, we have sought to defuse situations that were dangerous. But now we are faced with the dilemma of how to find and how to deal with the perpetrators. It comes as something distasteful to reach the conclusion that the world should be cleansed of forces which can, in one autumn morning, carry out actions that defy all the niceties that modern man has formulated in propagating civilisation as we have come to know it.

At this point we must ensure that only those who are guilty are pursued.

Future researchers will judge us by what we say and do in exceptional circumstances such as these. If we seek to give expression to, and implement, the basic Masonic tenets – brotherly love, relief and truth – we have nothing to fear. The application of these principles will make men better. We owe it to our



God, and to mankind, to seek ways to promulgate these Masonic teachings. We need to remind our brethren in Freemasonry of the early lessons that they experienced and we need to look for ways of communicating them to the world at large.

Being interested in Masonic research signifies a level of literacy, a level of communication skills and a level of involvement in the community that should enable each of us to assert himself and help to make the world a safer place.

That is one view of how we can respond to violence of bewildering proportions.

Murray Vaxley



India

Email contacts for the constituent Grand Lodges of the United Grand Lodges of India are as follows:

Grand Lodge of Upper India:
MWBro Dr P S Egan (GM)
<eganasso@glide.net.in>;

Grand Lodge of Eastern India:
MWBro O N Kapoor (GM)
<chando2000@rediffmail.com>;

Grand Lodge of Western India:
RWBro Surendra Shah (GSec)
<surendra_kumar_shah@hotmail.com>;

Grand Lodge of South India:
WBro Philip Fowler (Secretary of UGLI) <fowlarch@vsnl.com>.

Israel

On 28 November, Bro Touvia (Teddy) Goldstein announced:

It is with great satisfaction that I am happy to announce that yesterday, in the Quarterly Meeting of the Grand Lodge of the State of Israel, our Grand Master, MWBro Arthur Mark announced the Mutual Recognition between the Prince Hall Grand Lodge of Massachusetts and the Grand Lodge of the State of Israel.

Those Brethren who had some participation to bring to this historical Masonic event may duly feel silently the satisfaction of "Mission Accomplished" for the benefit of our Craft.

Bro Goldstein's website is at <<http://www.angelfire.com/mn/teddysmasonicpage>>.

Liberia

When *Harashim* reported in January

2001 that renovations were planned for the Grand Masonic Temple in Monrovia, squatters were still in occupation. Work has now commenced, inside and outside, largely thanks to a generous donation by a Greek Mason. *Harashim* hopes to obtain photos of the renovations. [see photo, page 2]

At the same time, we learned of the death of RWBro the Hon Robert Bright, Deputy Grand Master and Acting Grand Master, at the age of 91 years. His death was the subject of a special 4-page issue of the Liberia Official Gazette on 5 January 2001. His successor as DGM is RWBro William M Roberts Jr.

Ukraine

When the Grand Lodge of the Ukraine was formed in 1999 from six lodges of the Regular Grand Lodge of Italy (GLRI), it seemed possible that the two lodges of the French National Grand

(Continued on page 7)

SOUTH AUSTRALIA CHANGES VISITING RULES

The Annual Conference of delegates and half-yearly Communication of the Grand Lodge of South Australia and the Northern Territory Incorporated (GLSA/NT, the Association) was held on 13 October 2001. Such conferences deal mainly with local issues, but at this conference there were two motions concerning Prince Hall Freemasonry, both of which were carried, without amendment.

They were:

Item 11. Visitors from Prince Hall lodges

This Conference recommends that the Association [GLSA/NT] permit any Prince Hall Mason to visit lodges of the Association, provided he produces proof of good standing in a lodge warranted [chartered] by a Grand Lodge of Prince Hall Affiliation, and passes the tests usually imposed on an unknown visitor to prove that he is a Mason, regardless of whether his Grand Lodge has been recognised by the Association.

Carried.

Item 12. Discretion when visiting lodges of other jurisdictions

This Conference recommends that if a member of the Association visits a lodge of a jurisdiction which is recognised by the Association, and there encounters a visitor (lawfully present in the lodge) who belongs to a jurisdiction not recognised by the Association, the said member should be permitted, at his discretion, to remain in the lodge he is visiting and fraternally associate with that visitor from an unrecognised jurisdiction on the occasion of that visit to the lodge.

Carried.

Comment:

Since the Grand Master has the final say, and he expressed approval of the result of both propositions, it follows that both propositions will be implemented without delay.

The first of these propositions merely brings GLSA/NT into line with other Australian Grand Lodges, all of which now have a similar policy.

The second proposition is more venturesome. No other Australian Grand Lodge has formally adopted this policy (the 'when in Rome' rule), but it follows logically from the first. If a South Australian Mason can lawfully sit in his own lodge with a Prince Hall visitor whose Grand Lodge has not been recognised, it would be absurd if the same South Australian Mason were to visit a lodge in a recognised jurisdiction and *not* be able to sit in lodge with the same Prince Hall visitor.

Neither proposition relaxes the general rule, that members of this Grand Lodge may only visit lodges of jurisdictions in amity with the Grand Lodge of South Australia and the Northern Territory.

Tony Pope

MORE INTERNET LODGES

Internet lodges, most of them with a strong research element, continue to be sponsored in jurisdictions around the world. Among them, the lodge in Alberta, Canada, is now well-established; an internet lodge with a travelling warrant is being mooted in New South Wales; and a Prince Hall research venture in New York has adopted an internet presence.



Alberta

Alberta's Internet Lodge of Research, which has been working under dispensation since March 2000, obtained a charter in June 2001 and was consecrated on 17 November. It meets four times per year, on the third Saturdays of September, November and February at 9 am, and the third Wednesday of May at 7.30 pm, at King George Masonic Hall, 2323 Osborne Crescent SW, Calgary. Full membership is restricted to Master Masons who are paid-up members of a lodge under the Grand Lodge of Alberta. Subscribing membership is available to all Master Masons in good standing as members of a lodge whose Grand Lodge is in amity with the Grand Lodge of Alberta. Subscribing members are required to pay a one-off subscription fee of Can\$25.

The lodge has a well-developed website at <http://www.internetlodge.ab.ca/>, with research papers downloadable in .pdf (Adobe Acrobat Reader) format, an area restricted to full and subscribing members, and chat-room facilities. Its transactions will be published in

electronic form.

NSW & ACT

Juan Alvarez, of the Research Lodge of New South Wales (WM in 1992, when AMRC was formed), and chairman of the fraternal relations committee of the United Grand Lodge of New South Wales & the Australian Capital Territory, is seeking support for an internet lodge in his jurisdiction. After a meeting with his Grand Master, RWBro Alvarez circulated a white paper (see page) outlining the form and objects of the lodge, and listing its advantages.

He envisages the lodge meeting monthly, visiting each of the eleven regions of the jurisdiction during the year. It would be a combination of 'virtual lodge', research lodge, and an 'educational' lodge—part of the education being in computer and web skills. Research papers would be



RWBro Juan Alvarez, PJGW

RUSSIA RE-VISITED

When news of the split in the Grand Lodge of Russia (GLOR), and the formation of the Russian Regular Grand Lodge (RRGL) was reported (*Harashim*, July 2001), an invitation was extended to the GLOR to reply to the allegations of the RRGL. No direct reply was received, but the chairman of the Russian Relations Committee of the Grand Lodge of Alaska (MW John H Grainger, PGM) supplied copies of documents from GLOR, containing responses and counter-allegations. Within the limited space available, the main claims of both sides are summarised here.

RRGL: The GLOR is in breach of Russian civil law because it is not registered.

GLOR: The GLOR was registered in 1993. When that registration lapsed, the law did not compel re-registration. However, GLOR has since re-registered. [14 August 2001]

RRGL: There has been misappropriation of funds and other maladministration in GLOR.

GLOR: The leaders of the breakaway faction had planned to use GLOR for their personal, business and political interests.

RRGL: Six out of 15 lodges left GLOR to form RRGL (in each case, the WM and both Wardens, and all or most brethren), a total of 76 members of RRGL, leaving 9 lodges and approximately 86 members in GLOR (which has members belonging to several lodges, and bases its total membership figures on the number of members in each lodge).

GLOR: No lodges left GLOR, and there are only about 30 members in RRGL. The GLOR currently has 200 members and 15 lodges.

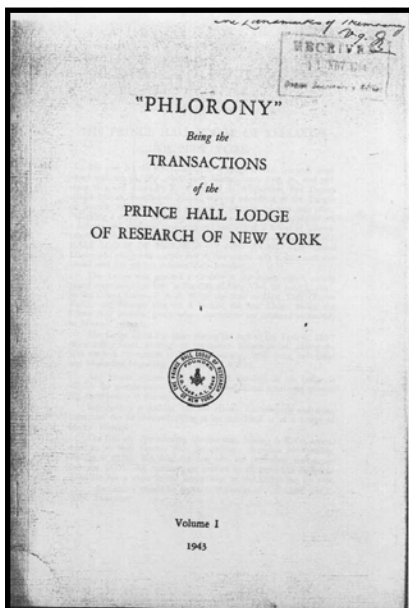
(Continued from page 4)

presented at 'virtual' lodge meetings, or video-recorded and made available by CD-ROM and the Internet.

Looking further ahead, Bro Alvarez has envisaged similar lodges being formed in other Australian jurisdictions, ultimately to be allied in an organisation similar to ANZMRC. He can be contacted at <Juanalvarez8@aol.com>.

New York

As reported in issue 7 of *Harashim* (July 1998), a small group of enthusiasts have been attempting to revive the Prince Hall Lodge of Research of New York (PHLORONY). The original lodge was formed under dispensation in 1943, with historian Harry L Williamson as Master.



Front page of PHLORONY, volume 1, 1943

It published its first year's transactions in booklet form, under the acronym PHLORONY, and a copy of this work is held in the library of the Grand Lodge of South Australia & the Northern Territory. Sadly, the lodge ceased work at the end of its second year, when a charter (warrant) was not forthcoming.

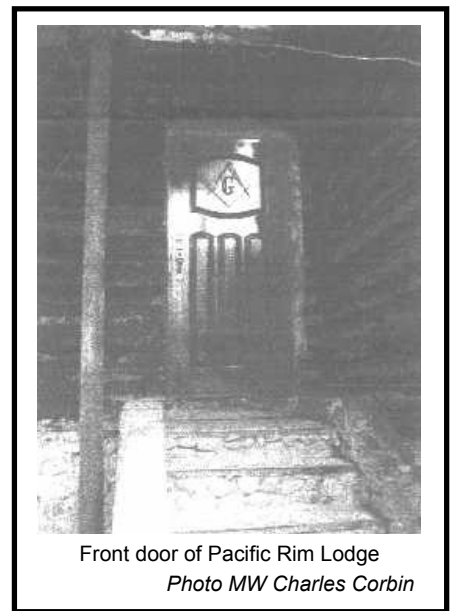
After two years of preparation, WBro Terrence Williams and his supporters felt sufficiently confident of success to set up a website in February 2000, stating the aims of the lodge, qualifications for membership, proposed meeting dates and locations, and establishing an e-mailing list <phlorony@yahoo.com>. The website at <<http://www.geocities.com/mwphglony/PHLORONY/>> claims a lodge membership of 50, and contains the following statement:

Until this lodge is officially approved, it will only meet, e-mail, and or converse on the Internet.

All Master Masons are welcome and encouraged to attend the meetings of the Lodge of Research. Ladies and other guests may attend the open portions of the meetings at which papers on various Masonic topics are presented.

Our Lodge of Research is relatively new but we expect to publish papers presented at our meetings and grow into an active lodge, contributing to the advancement of Prince Hall Masonry in our state.

In December 2001, *Harashim* sought to clarify the situation. Bro Williams replied: 'We have a new GM and I will be approaching him. The last GM lost the Charter. He showed me the thing and we thought we were ready last year, but the Charter was gone, and we still



Front door of Pacific Rim Lodge
Photo MW Charles Corbin

To date, *Harashim* has not heard of any mainstream Grand Lodge withdrawing recognition from GLOR, or recognising RRGL. The latter has, however, applied to the United Grand Lodge of England and the Grand Lodges of Ireland and Scotland for recognition.

The Grand Lodge of Alaska, which has been assisting the Grand Lodge of Russia to establish Freemasonry in the far east of the Russian Federation, remains firmly behind the GLOR.

Alaska continues to promote a worldwide membership scheme for Pacific Rim Lodge #12 in Vladivostok, at US\$200, and plans to assist in the initiation of candidates and formation of lodges in Novosibirsk, Blagoveshensk and Magadan. The Russian Relations Committee publishes a well-produced newsletter, *Vostochniy Svet* (Eastern Light), and the photos (above and below) are from that publication.

Pacific Rim Lodge has the only permanent Russian lodge hall, constructed by its Treasurer, who has since died in an air crash.

Foreign membership inquiries may be addressed to John H Grainger, PO Box 5326, Ketchikan, AK 99901-0326, USA, or email <jhg@ktn.net>.



Interior of the lodge room of
Pacific Rim Lodge #12 GLOR

An Internet Lodge in NSW

The Grand Master has commissioned a feasibility study to form an Internet Lodge under the Jurisdiction of the UGL of NSW and the ACT. Not a purely Cyber Lodge to meet only on the Net, but one where it would have a physical presence as well.

The following are the basic principles, in brief, by which this Lodge could operate:

- ◆ The first goal is to be the pursuit of excellence; to become a combination of a Virtual Lodge, a Research Lodge and an Educational Lodge.
- ◆ To have a full complement of Officers to operate under the Rules and Constitutions and the Ritual used by the UGL of NSW and the ACT. It is not intended to perform Ritual work to Initiate, Pass, or Raise Candidates.
- ◆ Operating under a travelling Charter, location is expected to be in any area within NSW where the Lodge could be invited to present Research papers, to show the workings of the Internet, or to present Research papers from Overseas or Interstate Lecturers in a Video-Conference Mode.
- ◆ Although the Grand Master *may* decide to allocate this new Lodge to Region 11 for administrative purposes, it will be a Travelling Lodge to cater for the needs of Brethren in NSW.
- ◆ To offer Selective open meetings with the participation of non-masons and Ladies with a variety of programmes in Masonic Education and teachings on Information Technology for those that are not computer literate. Proceedings could be held in Camera.

Lodge Members

- Qualifications to join as a **full member** will be to have a computer and a connection to the Internet, in addition to the regular qualifications expected to become a member of a Lodge.
- Officers of the Lodge may be any Master Mason with the exception of the Worshipful Master and Wardens, who must be Past Masters. This will prevent any MM becoming a Past Master of the Lodge without doing any degree work.
- Opportunities to attend and become Officers for Masons from neighbouring States.
- Members from Grand Lodges in Amity with our Grand Lodge will be entitled to affiliate.
- Affiliation Forms could be sent via the Internet and all communications of the Lodge, including Minutes will be in Electronic Format. This may include vote on motions, etc.

Lodge Management

- Lodge dues will be determined under the principle of users pay, that is, Administration Dues, Grand Lodge Dues, and Festive Board Costs. A member of a Lodge under our jurisdiction with a smaller number in the register will pay Administration Dues only, and for the meal and refreshments if he attends the Festive Board. Affiliated members of other Constitutions, will pay administration Dues, Grand Lodge Dues, and Meal cost if attending the Festive Board.
- To be a Foundation Member and Officer of the Lodge, a Brother must be a financial member of a Lodge under the UGL of NSW and the ACT. This will not prevent any Brother from another constitution to affiliate with the Sponsoring Lodge prior to the Consecration or for members of other Constitutions to apply as

The New Challenge

It will be difficult at this stage to ascertain the success of the new Lodge and to establish well-defined criteria for its prosperity. One has to remember that the Lodge will contain a fluid and dynamic membership that will be constantly adding new ways to develop the Lodge within a developing environment such as the Internet.

It is my belief that in the years ahead it will develop as both a valuable resource for Masonic researchers and an accurate and representative description of Freemasonry in action for non-Masonic visitors.

Traditionally Freemasonry has always been focused towards itself and now it's looking to change to being more focused in communicating and sharing its principles and objectives with the general public. At first sight this approach might almost seem self-contradictory and yet it must be possible both to retain Freemasonry's personal privacy while offering a more open face to the world.

There is nothing new, as a quick search of the organisations promoting community values will show. Simple logic would incline us to think that silence is not a good way to promote such a sense of belonging, which leaves us with communication as the remaining option.

One must not fail to anticipate changes in the environment of modern society and must move to innovate in the face of challenge and at the same time to stress the core beliefs that formed the basis of our early success. We must move forward from damage control to a position of relevance within the community.

per Regulation 12.6 of the Book of Constitutions .

- Foundation Members from abroad will be entitled to participate in the activities of the Lodge and will receive either by mail or personally at the Ceremony of Consecration, the Lodge's Jewel and a Certificate/Diploma granted by the UGL of NSW and the ACT.
- A Lodge Jewel for every member could be made, including a Foundation Member Name Bar for the Jewel.

Benefits

- A hassle-free Intranet Service would be available for expressions of interest and/or joining.
- Research Papers to be sent to the members for review before the meeting to allow for quality and well researched comments on the night of the lecture.
- Attract young masons unable to attend a Lodge every month after working late, and the not so young, who are not prepared or unable to travel at night. It provides the opportunity to learn about modern technology and attend or participate from home in well researched and presented Lectures. The Lodge could use the strength and the diversity of the Internet medium, which brings Masons together from a wide range of geographical areas without the inherent problems of travelling.
- Night driving would no longer be a problem with advancing years - Participation could be achieved in the comfort of the study or lounge room. There would be no need to brave wet and windy nights, the meeting would be there at the touch of a keyboard.
- Proceedings could be shared in any other Lodge or a retirement village, as brethren could be grouped around one computer and via the Net participate in the proceedings.
- The facility to discuss matters amongst the entire membership at any time and not only those attending a particular meeting. The ability of contacting the entire membership in a single e-mail. When a vote is taken there will be no external pressure from Brethren to vote, but it will be according to their conscience as it will be similar to a secret ballot.
- To include a Book section, in which all Lodge Masonic Libraries could list their surplus books to exchange with other libraries. Not only Book Reviews, but also research papers would be incorporated, Masonic Education Programmes, Music, Poetry, and Art, Coins and Stamp Collections, Graphics, short reports and comments from Overseas Lodges, etc.
- The establishment of a facility to enable members to add items to the Lodge website in a straightforward manner, and to access a secure, password protected area only available to members of the Lodge. Submissions would be sent to the Lodge Webmaster who will pass them on to the editorial team for review.
- To provide a sophisticated search facility for further research and build up a Lodge Photo Album to enable its widely dispersed membership to get to know each other better.

Juan C Alvarez, PJGW



Artwork © 2001 Konstantin Skoptsov



Dear Bro Editor,

The latest issue of *Harashim* has just arrived and I note the (excellent) article by Roscoe Pound.

You might be interested to know that his 'Philosophy of Masonry' was published in *Masonic Addresses and Writings* (Macoy, 1953) and contains the following: 'Copyright 1953 by the Supreme Council, AASR (NMJ)'.

It also acknowledges permission to use 'material hitherto published' to (in this case) the Grand Lodge of Massachusetts. I bought my copy in the US just over a year ago (still in print—just).

I thought you might like to know.

John Belton

Internet Lodge 9659 EC

Thanks, John. The Builder's copyright would have expired by now, but the information you have supplied indicates that copyright could still be a problem. Since Richard Num has supplied me with the other parts of Bro Pound's paper, I shall have to make inquiries before reprinting the rest of it.

I'm looking forward to reading your paper, 'Masonic Membership Myths debunked', in Heredom, and to sharing it with readers of Harashim in due course.—Ed.



(Continued from page 3)

Lodge (GLNF), *Loge les Trois Colonnes* #785 and *Loge le Phénix d'Ukraine* # 1093, would join the new Grand Lodge. This has not eventuated. The GLNF has continued to charter lodges in the Ukraine, and has formed a District of Ukraine, with their own District Grand Officers.

The District Grand Director of Ceremonies is Konstantin Skoptsov <phoenix@tekom.odessa.ua>, a professional artist who is becoming known for his contemporary symbolic graphics. Two samples are reproduced on this page.



It took a great deal of persuasion to obtain permission to publish this paper by a Companion Mason (Fellow Craft) of the Order of the Ancient and Primitive Feminine Rite of Memphis–Misraïm. Janet Searcy Wintermute was required to give three research papers before promotion to the degree of Companion, and a further two before being raised to the degree of a Master Mason. This is the second of her Companion papers, delivered in lodge on 20 July 2001. She was raised the following month. The paper, which is copyright, is serialised in two parts for convenience of publication.

THE ‘FIVE PHILOSOPHERS’ AND FREEMASONRY

by Janet Searcy Wintermute, M.:M.:

First off, before we discuss certain philosophers germane to the development of western civilization and specifically to Freemasonry, let’s refresh on what it means to BE a philosopher. Etymologically speaking, a philosopher is a lover [*philos*] of wisdom [*sophos*]. Technically, everybody in this lodge room [*Temple of the Veil, New York*] is a philosopher. We selected the Memphis–Misraïm branch of Masonry because it is the thinking man’s or woman’s Masonry, an unabashedly esoteric outfit that keeps itself, via ritual work and study, close to the early content of the Craft. We have so far bucked a frightening but widespread trend: the evisceration of the ‘stuff’ of Masonry and its replacement by rote memorization, charity work, and haggling over bills. It is the specific requirement that our new members apply themselves to intellectual endeavors related to mastery of the Craft that sets us and the other Continental Obediences apart from the much more numerous mainstream lodges practicing the Craft passively.

But what sort of philosophers are we, in this room? Certainly the armchair sort. We have not reformed our military, social, and economic systems like Lycurgus, steered our ship of state away from too-harsh laws like Solon, taught people how to think, laugh, and die like Socrates, advanced human understanding of mathematics and music like Pythagoras, or distributed worldwide the great lesson of religion, the lesson of love represented by the initials I.N.R.I.

On the good-news front, we armchair philosophers seldom make the big mistake of academic philosophers—the ones who, like the Sophists of ancient Greece, get paid to philosophize. We do not take ourselves too seriously. In my Web searches for material on which to base this paper, I found a wonderful site <<http://www.geocities.com/Athens/5127/philumr5.html>> that perfectly captures, in a squib called ‘The Philosopher’s Job’, how I see the academics:

The principal occupation of the academic community is to invent dialects sufficiently hermetic so as to prevent knowledge from passing between territories. By maintaining a constant flow of written material among the specialists of each group, academics are able to assert the acceptable technique of communication intended to prevent communications. This, in turn, establishes a standard that allows them to dismiss those who seek to communicate through generally accessible language as dilettantes, deformers, or popularizers.

But the philosophers of ancient Greece and Rome were birds of a different feather. They tried to get at the truth by taking an assertion and asking questions about it until the insanity of it is revealed, discarding that assertion, and moving on to a new one, and so forth until they were left with a small body of truths to live by, truths that are really true with a capital T.

I am always intrigued when someone worth studying turns out to be a person about whom almost nothing verifiable is known, including whether or not he existed at all. Lycurgus is such a person, and searching out the facts about his life and career brought me smack up against what philosophy is really about: what do we KNOW and how do we know it?

In September 1964, I arrived in a Philosophy 101 class, called ‘Epistemology and Metaphysics’, and taught by Professor Bernard Baumrin, then of Washington University in St Louis but since about 1970 of Columbia. He stood up in front of a lecture hall of about 200 hormone-driven life forms, held out his right arm in front of himself with his palm turned up and open toward his face. He looked at his hand. He looked at us.

He asked us, ‘How do I know this is my hand?’

The silence was deafening.

The most honest answer for a freshman to have given—though none of us was brave enough to give it—would

have been something like, ‘Because Mommy taught me that “hand” is the word for that fingery, palmy, sweaty thing hanging off my arm.’ Nobody, of course, offered *any* answer, and neither did he, not right away. We spent the rest of the semester contemplating the writings of Aristotle, Plato, Berkeley, Descartes, and Hume and specifically their proofs for the existence of God. It may be a mercy that I remember almost no specifics from that course.

But I do remember being shaken to the core by the hand question, and by my discovery during that term that there is a whole subset of humanity spending its entire working life on problems like the meaning of ‘know’, the meaning of ‘this’, the meaning of ‘is’ (i.e., being), and the handiness of ‘hands’ (i.e., Plato’s theory of forms, which is about the thinginess of things).

When we look into the subject of the earliest of the ancient philosophers on the Memphis–Misraïm Companion paper list, Lycurgus and Solon, we are struck first by how *practical* their concerns were. Lycurgus and Solon did not spend their days contemplating their collective navel and fussing about Truth. They devoted their whole careers to making daily life better for their people. And second, we are struck by the fact that much of what subsequent scholars think about them is based on no, or virtually no, writings by their own hands. What we know about Lycurgus, for instance, virtually all comes from a famous early biographical book called *Lives of the Great Greeks and Romans*, by the Roman historian Plutarch. Where Plutarch got his information on Lycurgus is, to put things frankly, anybody’s guess. But since we have no primary sources on Lycurgus, we must put our faith in what we do have: books written *about* Lycurgus rather than books written *by* him.

You see how quickly we have bumped up against the issue of ‘What do we *know* and how do we know it?’

Lycurgus and the Shaping of the Spartan State

Lycurgus was an eleventh-generation descendant of Hercules. Before he reincarnated as the delicious Kevin Sorbo, Hercules was a demiurge, half man/half god. Already we're on the border of LaLa Land, aren't we?

Lycurgus was a Spartan and of the royal family somewhere in the period between 800 BC and the 660s BC. Many socio-political aspects of life that we characterize as 'Spartan' were already in place by 800 BC, and Sparta was the major military power on the Greek peninsula. But it was in trouble on several fronts, military, economic, and social.

The death of Lycurgus's father and older brother in the Spartan civil wars put him in line to be the next king, and he did take power for a short while. But at the time of his brother's death, his sister-in-law was pregnant, and subsequently a boy was born. Lycurgus decided to give up the throne in favor of the boy, whose claim to the kingship Lycurgus believed was superior to his own. His enemies accused him of trying to have the baby killed, which was emphatically *not* true: he had tricked the boy's mother into not aborting him for money. The whole situation was so distasteful that Lycurgus withdrew into voluntary exile for about 20 years and traveled the known world while the child grew to manhood. In Crete, a Doric colony to the west, Lycurgus met up with Thales and studied his poetry and learned how the sober Cretan people governed themselves. He journeyed east to Ionia to study what that pleasure-loving Hellenic society stood for, and there he discovered the immortal works of Homer. Lycurgus assembled the fragments of the Homeric epics and publicized the serious lessons of statecraft and morality in Homer to a wider audience, while internalizing them within himself for future reference. The Egyptians of the period claim Lycurgus visited them, too, where he was exposed to the concept of separating the military from the menial workers.

Meanwhile, back home, the situation had been going from bad to worse. The leaders of Spartan society begged Lycurgus to come back and straighten things out; the nephew wasn't getting the job done. There was great unrest between the helots (serf-like farmers who were a conquered people) and the landowners in Sparta. The leading families believed Lycurgus had both the nature of a born ruler and the ability to

protect them from the revolt-oriented underclass.

Lycurgus agreed to come home, and what he found was a country in chaos. Usury was rampant. The army, formerly pretty much invincible, had just lost a disastrous war against Argos. The Spartan way of life was coming apart at the seams. So Lycurgus gathered some important men around himself and inserted himself into the kingship as co-ruler with his nephew. That actually worked out fine, probably because Lycurgus so clearly cared nothing for the trappings and perks of royalty. And because he immediately instituted a system of laws that reformed the economy, the education system, and the structure of the government.

Janet Searcy Wintermute was raised to the degree of Master Mason in August 2001 and is Secretary of her lodge, Temple of the Veil, in Tuckahoe, New York. It meets under the auspices of the Ancient and Primitive Rite of Memphis-Misraim, which is headquartered in Paris. The material in this article, which is one of Sister Janet's Companion (second degree) papers, is under copyright because she wants to discourage degree candidates in any Continental-style Masonry from borrowing its content instead of 'doing the Work' themselves. Following the principles of US copyright law, readers of *Harashim* may quote small sections of the paper elsewhere, provided that credit is given to the author. Janet encourages readers to learn more about her Obedience from its website <<http://www.iss-ic-memphis-misraim.org>>, and she can be reached by e-mail to <jwintermute@erols.com>.

Lycurgus claimed that he got this package from the oracle at Delphi, in other words, that his reforms were divinely inspired. The oracle told Lycurgus that the state which observed the laws of Lycurgus would become the most famous in the world. There weren't any 'laws of Lycurgus' at that moment, but he had plenty of ideas about good governance from concepts he observed in practice during his days as a traveling man.

Lycurgus's political reforms were embodied in a document called the Great Rhetra, which acknowledges the validity of the Spartan kings but also provides for a 28-man council with power equal to that of the two royal houses, as well as a popular assembly—clearly the model for

the House of Lords/House of Commons paradigm in Britain and the United States' own bicameral legislature. The citizenry voted on important issues, but it was the 28-man senate that decided when a vote was to be taken. Plato said of the Spartan senate that it 'allays and qualifies the fiery genius of the royal office' and gives stability and safety to the commonwealth. Before the senate existed, Sparta swung back and forth between the extreme of democracy (anarchy) and the extreme of tyranny (dictatorship). With the senate in place and exerting its influence to resist those extremes, the government became stable and the people and the ruling class respected each other.

Lycurgus set up a rigorous education program for boys that involved separating them from their families, emphasizing physical education, and teaching them to steal food as preparation for having to forage during military maneuvers. This educational system was called *agoge*, the root from which we get the word 'pedagogy'.

He saw that the inequalities of land distribution in Sparta left a few families rich and the majority of the citizenry poor and unhappy. He divided the land equally so that money was no longer the measure of an individual's worth. In theory at least, everybody had enough land that the helots could grow food on, so nobody suffered the privation of poverty.

Lycurgus wanted to remove inequalities in ownership of personal property as well as real estate, but knew a direct money-grab and redistribution program would be political suicide. So he took the indirect approach of banning the ownership of any gold or silver and allowed only money made of iron. The iron coins of Sparta were dipped in vinegar to make them brittle and worthless. Merchants laughed at this money because it had no intrinsic value, so imports of luxury items from richer places abroad, like Athens, stopped. And so did robbery, bribery, and litigation.

To further undercut the love of money, Lycurgus passed a law commanding that the Spartan men eat in communal mess halls. Thus nobody could spend their loose change on dainty foods for private consumption. Once everybody began eating the same food and doing so in public buildings rather than at home, there was no way for the rich to show off their fancy things. They could no longer stay at their villas, lying on couches and stuffing themselves with

(Continued on page 10)

(Continued from page 9)

delicacies, getting fat and self-indulgent and unfit for fighting.

Furthermore, the communal dining arrangements, with tables seating 15 men, offered a chance for the Spartans to discuss state business. Boys were sent to watch the men eat and pick up valuable hints about how to talk politely and come straight to the point (i.e., to 'talk like men'). Especially important was the idea that a man should learn how to tell a joke well and take it when the joke was on him. To promote candor, the oldest man said to each of the diners as they came in, 'Through this', pointing at the door opening, 'no words go out'.

Whenever a new man asked to be admitted to one of these eating societies, the members took a vote on him by secret ballot. Each member tossed a ball of dough into a bowl and signified disapproval by squashing the doughball flat. If any balls in the bowl had been smashed, the candidate was not admitted.

Sound familiar?

One of the *rheta* (the divine utterances of the oracle) stipulated that laws should never be put into writing. If they could not be written down, obviously Spartan laws would have to be educated into the minds of the citizenry. And if that education were good enough, then law would become superfluous. Wise judges would keep the spirit of the law fresh and alive, but nobody would get bogged down with the rhetoric of the rules.

When Lycurgus saw that his ideas had taken root in the Spartan consciousness, and the chaos that greeted his return to his homeland had been replaced by discipline in public and private life, he fastened on a wonderful and witty way to ensure that the Spartans did not slide back into anarchy after his death. He told the people that everything was going well to date, but that one more thing of the greatest import remained to be done. He said he couldn't tell them what it was before consulting the oracle at Delphi one more time. Before he left for Delphi, he made the kings, the senate, and the people of Sparta swear to obey his laws and not to change anything until he returned.

He left town all right, but he never came back, thus ensuring that the Spartans remained forever bound by their oath to keep things as he had left them. It is believed that he stopped eating and just disappeared. And his laws remained in force for *five centuries*.

And Solon Brings *Ordo ab Chao* in Athens

What was going on next door, in Athens, while the Spartans were becoming, er, more Spartan? A nobleman named Solon was operating much like Lycurgus: he put up his periscope and checked out the local economic, social, and governmental scene, and found it severely wanting. The steps that Solon took made democracy workable.

By about 700 BC, Athenian Greece had evolved from a monarchy to an aristocratic republic. The ruling body of the Athenian state was tripartite: a king or archon, who handled priestly functions; a polemarch, who directed the armed forces; and a civil head of state, sort of like a prime minister in today's terms. As in Sparta, there was no written law in Athens at this time. Law was 'customary' and people were governed by custom.

In 621 BC, Draco instituted the first Code of Laws in Greece. He substituted public trial and punishment for the previously customary forms of justice: family vendetta and private vengeance. That sounds like a step forward but, under Draconian rule, debtors could be seized and sold as slaves at a landowner's whim. And debt was rampant: everybody and everything was mortgaged to the hilt. Many small farmers lost their land when they couldn't keep up their interest payments.

Draco's codes made punishments very severe, hence our current usage of the term 'draconian'. However, during this period, the use of legal reasoning replaced the Rambo mentality of the vendetta system. This era represents the switch from justice through violence to justice through reasoning, *logos*, and rhetoric.

Solon was born, the son of a noble family, somewhere in the 630s BC, about 15 years before Draco's code became the law of the land. Solon's father came from an ancient line but gave away most of his money in acts of philanthropy, leaving the family strapped for cash. When the poverty line approached, young Solon gave up writing amatory poetry (some of which survives) and became a trader. This was a relatively new occupation in Athens, and Solon traveled extensively abroad, like Lycurgus, to hone his skills. He cultivated a lifelong love of learning as a result of his studies and travels and, after scoring a military victory of his own, he returned to Athens with the status of leader and statesman. The people of Athens had just about reached the point

of revolution against the harshness of their life and the rules governing it when Solon was elected, in 594 BC, to be the archon. The people were so happy about this development that they endowed his office with broad judicial and legislative powers, just for his term.

Under the new regime, being the archon allowed Solon to change the local laws to avert civil strife, and he set to work immediately on that job. Rather than starting from ground zero, Solon decided to build on Draconian legal precedent and refresh it with his more sophisticated, less harsh world-view. He reinforced the idea of appeal to written law—the concept of constitutionalism—by having all his legislation inscribed on rotating wooden cylinders, called *axones*, and had these deposited in the *agora*, or marketplace, where the laws could be consulted by any person.

In sweeping monetary reforms, Solon canceled most mortgages on property and all personal notes. Farms formerly abandoned due to bankruptcy were repopulated and agriculture flourished. New financial laws established protection from foreclosure and set ceilings on interest rates. Changes in inheritance laws stopped the fragmentation of family farms into ever-smaller parcels by stipulating the establishment of wills in favor of one son. Since only one son in a family could inherit a family farm, Solon required fathers to teach their sons a trade. Widows and certain other women enjoyed some degree of financial independence as they were permitted to inherit money and manage their own affairs. All these changes restricted arbitrariness in the affairs of families and clans and thus promoted civic harmony.

To rebalance the civic coffers and put his state back on sound financial footing, Solon realized—exactly like today's politicians—that improving the balance of trade was the answer. He devalued the currency by 27 percent and banned the export of everything except for olives, olive oil, and handicrafts. This action called a halt to the exportation of needed foodstuffs, guided Athenian agriculture into a single extremely profitable direction (olive cultivation), and encouraged the arts and crafts.

In the governmental arena, Solon reassured the ancient aristocratic clans but extended the franchise in three new directions. He beefed up the *ecclesia*, the popular assembly that approved the annual selection of the archons, and admitted the lowest class of citizens to it for the first time, thus extending

governmental representation to people from all social levels. He established the Council of Four Hundred, which set the business to be handled by the *ecclesia* and passed laws. Having those laws on display in the *agora* effectively curbed powerful individuals and families and forced them to conduct themselves responsibly.

And finally, Solon established a court system where juries would be picked from every stratum of society. The decisions of the archons could be appealed to this court. And Solon passed a law that, for the first time in history, allowed any citizen to file suit on behalf of himself or any other citizen to right a wrong.

Like George Washington 24 centuries later, Solon was so popular in office that he was encouraged to stick around as archon for life. But he declined and concluded that it would be best to get away from town for a while and avoid the whole cult of personality trip. So he went abroad for 10 years. First he visited Egypt, where he learned from the chief priest of Isis about the detailed 9000-year history of Greece and the story of the battle between the people of Atlantis and the ancestors of Athens.

In Lydia, he met up with Croesus, a ruler of incalculable wealth, who had introduced gold coinage to the Aegean. Evidently Croesus was pretty sold on himself; he invited Solon to say so if Solon had ever seen a happier man than Croesus was, with all his loot. Solon tartly replied, 'Mark this: until he is dead, keep the word happy in reserve. Till then, a man is not happy, only lucky.' Within a few years, Croesus lost his throne and his wealth to Cyrus the Persian.

When Solon came back to Athens, he found that his successor had kept most of the laws intact, surely the ultimate endorsement of their validity.

Like Lycurgus, Solon grasped that money lay at the root of the state's problems. However, unlike Sparta, Athens was a thriving commercial center with its own navy, a huge foreign trade presence, and lots of wealth and luxury. Banning money and redistributing the land base in equal shares were not ideas that would fly in Athens.

Nevertheless, using his archon's powers, Solon took decisive action right away. He freed the people who had been enslaved because of their debts and did away with the concept of mortgages altogether. He slashed personal debt in half by fiat and restored land to the ex-debtor class.

Born an aristocrat, Solon did not believe that the common people should rule but that they should be *consulted* by the ruling class in a popular assembly. His reforms were all designed to foster the restoration of the bond between the ruled and the rulers—a relationship severely frayed by Draco's hard-hearted legal system.

Collectively, Solon's reforms freed up the political, social, and commercial energies of Athens. The state thrived under the leadership of a man who wanted his people to be a community of free men who sought justice together rather than receiving it as an imposition on them from a class of nobles.

In *Lives of Eminent Philosophers*, Diogenes Laertius summarizes Solon's 10 basic tenets as these:

1. Trust good character more than promises.
2. Do not speak falsely.
3. Do good things.
4. Do not be hasty in making friends, but do not abandon them once made.
5. Learn to obey before you command.
6. When giving advice, do not recommend what is most pleasing but what is most useful.
7. Make reason your Supreme Commander.
8. Do not associate with people who do bad things.
9. Honor the gods.
10. Have regard for your parents.

I'm sure you find this list surprisingly familiar, both as a Freemason and as a person reared in the Judaeo-Christian tradition. There are significant reverberations between Solon's tenets and the core values of the Craft and the Ten Commandments.

Sparta and Athens Come to Blows

Solon died in about 560 BC, and there followed about a century of separate growth for Sparta and Athens, punctuated by battles here and there. The Spartans continued down Lycurgus's path of disdaining money and viewing the citizen-soldier as the highest life form. The Athenians developed an affluent, complex society in which book learning, poetry-writing, and yes, philosophizing, became the cardinal virtues.

Human nature being what it is, the Greek peninsula proved just too small to house two great powers like these, and the Peloponnesian War broke out in 431 BC to settle the matter once and for all. This war dragged on for decades. Pericles rose to be the toast of Athens and its ruler, but he died in the plague of

Athens in 429. An unstable truce was declared between the warring city-states in 421, but it did not hold. In 411 BC, an oligarchy ('rule by a few') was instituted in Athens, but democracy was restored shortly afterwards. In 405 a Spartan commander destroyed the last of the Athenian fleet, and in 404 BC Sparta, now firmly in control of the peninsula, set up an oligarchy of Athenian nobles to rule Athens. Unfortunately the brutality of that gang earned them the name of the Thirty Tyrants.

Socrates Teaches Us How to Live and How to Die

Who was driving the intellectual life of Athens during this period? A short, plump, pug-nosed ex-soldier named Socrates, that's who. And get this: Socrates wrote *nothing*. All we know about him we learn from the writings of others, and chief among them is his most famous pupil, Plato.

Socrates wrote nothing because he felt that knowledge was a living, interactive thing. He invented what we now call the 'Socratic method', which consists of asking people questions about their positions on a given topic and using their answers to further stimulate questions and so on and so on until it becomes clear to the audience, the questioner (Socrates), and the poor slob being questioned that either he's onto a good thing or his original idea was absurd. Socrates himself never took a position on anything and, when pressed by the authorities in the trial that eventuated in his death by hemlock, he claimed to know nothing at all except that he knew nothing.

Socrates did not go about calling what he did the Socratic method. He, and Plato, referred to it by the Greek word *elenchus*, which is close to meaning 'cross-examination'. Eventually this concept evolved into dialectic—the idea that truth needs to be pursued by modifying one's position through questioning and conflict with opposing ideas. Truths are thus not discovered; they are sort of chased down, and the chase is never really over. This idea is akin to the concept of the successive veils of Isis, which seekers attempt to remove but which only give way to more and more veils.

The one positive statement Socrates seems to have made is a definition of virtue (*arete*): 'Virtue is knowledge.' If one knows the good, one will always do the good. The corollary is obvious: if one does something wrong, it's because he

(Continued on page 12)

(Continued from page 11)

did not really *know* what the good is.

Making sure that people knew good from not-good was very important to Socrates. It justified his tearing down their moral positions because if they have wrong ideas about virtue, morality, love, or any other ethical idea, they can't be trusted to do the right thing.

Needless to say, Socrates made lots of enemies by simply showing how stupid people are. He did so for what he perceived to be a good reason, but this didn't keep them from resenting his superior brain. Plus a few of his students went down some bad roads. One became the leader of the Thirty Tyrants and killed a slew of 'enemies of the state'. Another guy, with a drinking problem, lipped off in public and was accused of sacrilegious high-jinks and profanity and then, rather than returning from the war against Sparta to face the charges in court, he defected and took up as a general *for* Sparta and against Athens. Everybody knew Socrates had been the mentor of these men, so his own reputation took a severe hit.

The charges the state brought against Socrates were tied up with impiety and the corruption of Athenian youth. He was 70 years old at the time of his trial, in 399 BC, and he had influenced a couple generations' worth of the city's best and brightest. Now during that long war with Sparta, Athenians got more and more nervous about the home front. Many came to feel that intellectuals were weakening Athenian society by undermining its traditional views and values. Well might the people in general have worried about a man with no visible means of support being allowed to wander around the city, followed by bands of adoring young men, asking them questions about, say, the justice system. And it didn't help matters that the comic playwright Aristophanes had created a hysterical caricature of Socrates as a bumbling but subversive teacher in a play staged in Athens 24 years earlier.

Socrates was indicted for 'introducing new gods' and refusing to support the established Greek pantheon. He talked about his *daimonion*, or 'guardian spirit' or personal 'divine sign' all the time, which did smack of the introduction of new deities. And because the state alone had the power to determine what was a suitable object for religious veneration and relevant processes for recognizing gods, anybody who ignored those rules was effectively challenging the legitimacy of the Athenian democracy. It

was on shaky grounds anyway because of coming up short in the Peloponnesian War, and this whole situation conspired to put Socrates on the hot seat and keep him there.

Plato attended the trial of Socrates and a few years later wrote the *Apology* (which word means 'defense speech') of Socrates, which styles itself as kind of a court transcript. Socrates' performance in the witness box did not work out well. He made his challengers look stupid, and to the charge that he intentionally corrupted the youth of the city, he simply said that that didn't make sense because if he harmed them, they would only harm him back and no sane person would risk that. He repeatedly told the court how little he knew about anything, and that did not impress his judges either.

After the guilty verdict, during a part of the trial in which Socrates was supposed to argue for a suitable penalty other than death, he instead cheesed off the judges even further by telling them he thought he was doing the Athenians 'the greatest possible service' in showing them the error of their ways and should instead be rewarded. He said he thought free meals for life at the state's expense would be a reasonable boon. When the vote was taken on his punishment, more people voted for the death penalty than had voted to find him guilty in the first place!

In addition to Socrates' promulgation of the Delphic oracle's dictum to 'Know thyself', Freemasons need to pay particular attention to the manner of his death, which is documented in Plato's *Phaedo*.

Near the end of the Memphis-Misraïm second degree, the Orator says:

And, as affirmed Plato, Freemasonry has no other purpose than to teach you how to die. It teaches you first how to kill in you the 'Old Man': the instinctive and selfish being. It teaches you then, after this stripping down, to direct yourself into a Universe with which you are not familiar. And it will teach you, one day near, to live anew, and this time, eternally.

You know the story of Socrates' death scene. He withdrew to a private room, surrounded by his current students (including Plato and the real Phaedo, a photograph of the ruins of whose house is on the Internet). Socrates had his wife and sons come in for a few minutes but dismissed them after only a few words were exchanged. When his students began to cry, he told them to knock it off, saying he kicked the women and

kids out to avoid just that kind of carrying-on.

He joked around about not being dead yet when they asked him how he wanted to be buried. He reminded his followers that they would just be burying his body, not the 'real Socrates', and said he would be going 'to the joys of the blessed'. When the jailer brought the hemlock for him to drink, at his leisure between then and nightfall, he asked his students to note how 'charming' the man had been in treating him so well while in prison and now, in giving him leave to postpone his death as long as possible.

But Socrates drank the poison before the sun had left the hilltops. As if to put to rest once and for all the charge of impiety, Socrates asked if he could make a libation out of the contents of the poison cup to any god. But the jailer said simply that he never made up more of the liquid than was necessary to kill the guilty. At that, Socrates took the cup and drained it.

As he was reclining and the poison worked its way up from his feet to his heart, he remained calm and shortly before the end he uncovered his face for a moment and told his best friend, 'I owe a cock to Asclepius; will you remember to pay the debt?' Crito reassured him on that point and asked if there was anything else. Silence spoke for Socrates at that moment.

What do we learn as Masons from this man and this death scene? That it is hard to be smart and a thankless task to help other people become smarter. That when the going gets tough, people will try to find somebody to pin their failures and troubles on. That it is important to keep one's eye fixed on the ultimate resting place of one's soul and not let oneself become too wrapped up in the hurly burly of this transitory life because it's a very brief span compared to one's existence before taking corporeal form and one's existence after giving that up.

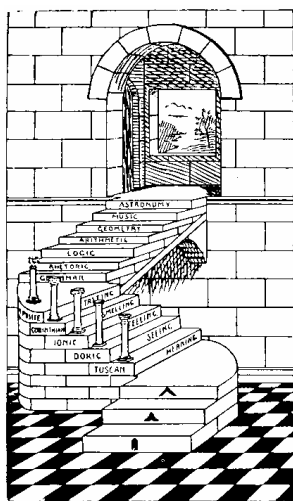
Perhaps one reason Socrates faced his own demise with such equanimity is that he believed death brought an opportunity for philosophical discourse with the greatest people ever to have lived. I'm hoping for that myself.

To be continued

Copyright © 2001, all rights reserved



Memphis-Misraïm website logo



Harashim

חרשים

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

ISSN 1328-2735

Issue 22

April 2002



RECONCILIATION OF GLNF & GRAND ORIENT

by Tony Pope

Masons worldwide have been astounded by the announcement of the French National Grand Lodge (GLNF) that fraternal relations have been 'restored' with the Grand Orient of France (GOdF). The announcement was made low-key by the GLNF on 6 December 2001, on page 9 of an 11-page confidential newsletter, *Brèves*, which is issued as a supplement to the more widely circulated journal, *Actualité*. The very next day, the Grand Orient circulated a copy of the GLNF communiqué to all GOdF lodges.

A copy of the GOdF circular, and the extract from *Brèves* are reproduced herewith (see page 10). My translation follows:

Brother Claude CHARBONNIAUD, having completed his term of office, and Brother Jean-Charles FOELLNER, who succeeded him as Grand Master of the French National Grand Lodge, had a meeting (*ont rencontré*) on 29 November 2001 with Brother Alain BAUER, Grand Master of the Grand Orient of France.

This meeting was for the purpose of restoring (*pour but de rétablir*) a dialogue, the absence of which has been the source of misunderstandings and controversy (*de polémiques*).

The Grand Masters of the two Obediences have agreed (*ont tenu à*) to re-affirm their identity, their independence and their mutual understanding.

That is why, proud of their differences, they have freely chosen to restore (*rétablir*) the fraternal relations which have existed for nearly a century and which must (*doivent*) remain founded on mutual respect and a necessary co-operation whenever the general interest of Freemasonry is in issue (*en cause*).



Grand Master Jean-Charles Foellner
photo from *Brèves*

Denial of recognition

When the news broke in Internet circles, it provoked considerable discussion, being widely interpreted as formal recognition. This interpretation was vehemently denied by Nat Granstein, Assistant Grand Master of the GLNF, in a letter date 15 January 2002, in which he claimed the communiqué in *Brèves* had been distorted. He went on to say:

There never was the slightest question of establishing recognition of the Grand Orient de France . . .

The regulations of the GLNF expel a member immediately if he visits a lodge under a grand lodge with which it is not in recognition.

THEREFORE, PLEASE ACCEPT THIS LETTER AS CATEGORIC. THE GLNF DOES NOT RECOGNIZE THE GRAND ORIENT DE FRANCE. Not now nor ever.

However, a letter from the Grand Master of the GLNF to the Grand Master of the GOdF, dated 14 December 2001, was not in the public domain when AGM Granstein wrote his letter, and the contents were not addressed by him.

Closer co-operation

In this letter, Grand Master Foellner proposed to Grand Master Bauer that their respective Grand Secretaries should work out a system for exchanging lists of members suspended, excluded or expelled, and he went on to confirm that he agreed in principle to periodic meetings of the 'Grand Masters, Grand Mistresses, Presidents and Lady Presidents' of the French Masonic Obediences.

No indication was given of the intended use of such lists of suspended, excluded or expelled brethren, or the

(Continued on page 11)

About Harashim

סישרח

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.org>>.

Copyright and reprinting

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

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

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

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

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Authors submitting original work for publication in Harashim are deemed to grant permission for their work also to be published on ANZMRC's Internet website <<http://anzmrc.org>> unless otherwise specified.

Contents

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

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

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

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

Material submitted for publication must be clearly typed or printed (in black, not grey!) 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.



Dear Brother Editor,

I have received my January 2002 *Harashim* today. What a darned good read! Who would have thought such a gem of a Masonic publication could emanate from Tailem Bend—which, surprisingly, I had the great pleasure of visiting some years ago.

I would like to bring you up to date re Russian and Bulgarian Freemasonry, with which I am in close contact.

In relation to the former, I am the ex-Assistant Grand Secretary of the Grand Lodge of Russia, but fully support the Russian Regular Grand Lodge, although I cannot join it because of constitutional reasons *vis-à-vis* the United Grand Lodge of England. At this point I must stress that my views are mine alone, and not those of the UGLE.

I understand that there are legal reasons why the GLOR should have been registered, and that this failure was upon the instructions of the Supreme Council of the Russian Scottish Rite.

The RRGL was properly registered on 8 May 2001, in its own name and that of its constituent lodges.

In relation to the GLOR, on 14 August 2001 three individuals registered the name *Non-commercial Masonry Traditions Promotion Partnership – 'Grand Lodge of Ancient and Accepted Free Masons'*. There is no mention of the GLOR because the name itself is illegal. No organisation can call itself '*of Russia*' without the highest government authority. Legally, the GLOR is still not registered.

I was behind the scenes of the breakaway from the start, and am fully aware of the reasons for it, which were misappropriation of funds and gross maladministration. It was very much as a last resort when all attempts to bring the GLOR back on a regular course through the normal democratic

process had failed. It was well known by all who participated in the formation of the RRGL that they faced a difficult struggle to obtain any form of recognition, but what they desperately wanted was to be able to practice proper regular Freemasonry.

Six lodges accompanied by their Masters and Wardens, democratically and regularly voted to leave the GLOR and found the RRGL. The lodges were: Harmony #1 (Moscow), the first Russian lodge on Russian soil in modern times; Lotus #2 (Moscow); Astrea #3 (St Petersburg); Jupiter #7 (Moscow); Quatuor Coronati Lodge of Research #8 (Moscow); and Orion #15 (Moscow). Accompanying them were the Deputy GM, the Asst GM, and the Grand DC, amongst others. The Asst GSec would have, had he been able to!

Any suggestion that these lodges did not leave to form the RRGL is untrue and a denial of reality. I have seen the letter that was sent to MWBro John Grainger of Alaska, and other Grand Lodges. It also is untrue from start to finish.

In relation to Bulgaria, the only regular Grand Lodge is the Grand Lodge of Bulgaria AF&AM (United), under the leadership of Grand Master Borislav Sarandev. I was a witness to the Grand Communication in November 2000 (as part of the Russian delegation) at which he was elected fair and square, as GM of GLB AF&AM. I also advised them regarding their Union with the original Grand Lodge of Bulgaria, but I find the decision not to call themselves the United Grand Lodge of Bulgaria totally incomprehensible. That was not my idea.

The rise of new Grand Lodges in Eastern Europe, and differing Grand Lodge recognition lists, makes the Masonic world an increasingly

(Continued on page 3)

President's Corner

I am sure that some of the well known essayists like Chesterton or Murdoch have written about the Art of Conversation. I do not recall seeing such an essay and so I am encouraged to pen a few words on the subject, although I do not pretend to be in the same class.

There are various levels of conversation. You may well remember conversations that you had with the hairdresser before you gave up visiting him! You may even remember talking with your butcher! If you now select your meat from the supermarket shelves there is no conversation at all.

How many times have you found that conversation has given way to viewing the television screen?

Or have you been disappointed that a conversation developed into a monologue and you could not break in to ask a question or express a point of view.

I have a small book which was presented to me by a Reverend gentleman who periodically visited the small country school which I attended for my primary education, to give scripture lessons. The endorsement reads:

*From the Rev'd N. F. Browning
with best wishes and happy
memories of many school talks.*

I was very young, all of seven or eight, but I recall that he did not deliver monologues. He asked questions in order to elicit our interests, concerns and ambitions. His talks were exchanges of views. We were young but our views mattered to him. At the end he used to neatly refer to a relevant piece of scripture and to a story that reinforced the value system by which he lived. He did not talk at us, he talked with us.

So what does this have to do with Freemasonry? Brethren who are new to the Craft can learn a lot from conversations with those who are more experienced. So, when you go to the festive board, sit with the new Masons whenever you can. Talk with them. Find out their expectations upon joining the Craft. Encourage them to ask questions. Let them see how Freemasonry has contributed to your life.

We should ensure that the gold braid that some of us wear from time to time does not inhibit the Entered Apprentice,



the Fellowcraft or the newly made Master Mason from conversing with us.

If our new members are to build on the work of their predecessors, if Freemasonry is to make progress with each generation, then there must be opportunity for dialogue, and that does not come with the ritual book.

There is a place for, a need for, conversation. When you were little you were taught to share. Continue to do so. Freemasonry needs you to share your beliefs, values and experiences.

Murray Vaxley

Readers' Letters

(Continued from page 2)

complex place for the visitor. As an English Mason I feel trapped in my own Constitution. If I visit in the USA, Europe and possibly Australasia, I could easily find myself in the presence—for example—of a brother from the Grand Orient of Italy, which England does not recognise. Our hierarchy can only get about because they are exempt from the rules that govern the rest of us.

For this reason I consider the reported South Australian changes to visiting rules most enlightened and worthy of praise. I should not have been surprised, however, as I gained a high regard for this Grand Lodge while I was a sufferer of its Masonic Education Course. Been there, done that, got the Diploma!

Fraternally,

Peter D Waters, BA, DipMed (S Aust),
PM #9611 EC, PPGSuptWks (EC).

York, England

23 January 2002

ANZAC plan for 2003

[This was originally posted on the ANZMRC email list.]

Brethren,

I, and a Masonic colleague in Israel, have been researching a plan to hold commemorative Anzac services at the war cemeteries in Israel and Palestine (I won't bore you at this stage with the long background to this or the fact that we have stumbled across a unique discovery of significant Masonic interest) and we now need some help and I wondered whether members of the [ANZMRC] group could perhaps assist? We have a list of the 1270 Anzac soldiers who were killed in action and are buried at Beersheba, Jerusalem etc. but the difficulty lies in identifying which of these were Freemasons. We have confirmed about 10 so far.

I wondered whether any of the group knows of any such Brethren from his lodge. I realise that this is a long shot and will probably take some time to find out, but I'd appreciate any help at this

point in time.

I have mailed nearly 1000 letters to lodges throughout Australia and so far have had only 3 replies!

Fraternally,

KEITH STOCKLEY

<k_stockley@optusnet.com.au>

[If any reader can provide information, Bro Stockley (originally from South Africa) resides at 20 Keats Rd, North Turramurra, NSW 2074. Several brethren responded by email with helpful information. Replying to a query, Bro Stockley wrote further:]

Bro Tony,

Many thanks for your email. Your questions are quite pertinent.

The list we have of the Anzacs killed in action and buried in Israel and Palestine (total 1270) is fairly comprehensive in its detail with a few exceptions only, giving full names, date killed, where died, names and addresses of parents AND spouses where known

(Continued on page 5)

THE SECRETARY'S PEREGRINATIONS

by Kent Henderson

Some time ago, I had an email from VWBro Les Gray, the secretary of the Masters' and Past Masters' Lodge in Christchurch. His lodge, the oldest research lodge in New Zealand, was holding its centenary celebrations in 2002, and he wanted to know if I would attend and deliver the 'Centennial Paper'. Greatly honoured, I accepted, and then Les promptly arranged a follow-on lecture tour to other key New Zealand research lodges—except the Research Lodge of Wellington, which I had visited and addressed in 2001.

So it was that on 15 March 2002, I winged my way to Christchurch, to be met at the airport by Les Gray (whom I had not previously met), and the then Master of the lodge, WBro Alan Polaschek (also a new acquaintance). The latter very kindly transported me around over the next two days, and 'showed me the sights', for which I was most grateful. Christchurch is a beautiful city, very English, with several streams running through it, and a large cathedral and square at its centre. This was my fourth visit to New Zealand, but my first to Christchurch—indeed, many of my destinations on this trip were 'firsts' for me.

Shortly after lunch on the following day (Saturday 16 March), we assembled in the Freemasons Centre on Latimer Square for the Centenary Meeting and Installation of Masters' and Past Masters' Lodge. The Grand Master, MWBro Ian Ross, whom I had the honour to meet, and his retinue were in attendance. The proceedings opened with VWBro Worsfold speaking on the history of the lodge, followed by my paper, 'The Value of a Lodge of Research', and the Master's Valedictory Address. About seventy were in attendance, and the addresses seemed well received. The Installation of WBro Ian Morton as Master followed the centenary proceedings. I had not seen a New Zealand installation before, and it was quite interesting, with several differences. An expansive dinner followed in a nearby restaurant, to top off an excellent day.

The following day (Sunday) I flew to the North Island, to Palmerston North, where I was met by VWBro Colin Heyward, Grand Lecturer and Secretary of the Hawkes Bay Lodge of Research.



As with Les Gray, I had corresponded with Colin for many years but had not met him, so it was a particular delight to so now. For the next few days, Colin and his lovely wife Jan looked after me famously. I am most grateful to them.

Colin drove me from Palmerston North to his home in Waipawa, a town of a few thousand, about 45 km from Hastings in Central Hawkes Bay. He took me 'tiki' touring later that afternoon and during the following day, allowing me a good look over his patch—and most a most pleasant area it is!

Thus, on Monday evening, 18 March, I addressed the Hawkes Bay Lodge of Research at a special meeting in the Te Mata Lodge Rooms at Havelock North, on the topic 'The Craft in Islamic Countries'. From the number of questions that followed, and the quantity of my new books sold (*Freemasonry for Wives & Others*, and *Millennial Masonry*), it would appear my talk was quite well received.

On the following evening, Tuesday 19 March, after another of Colin's 'tiki' tours, I spoke to a group of prospective candidates, wives and brethren at the Masonic Hall in Waipukurau, a major town close to Waipawa. There were about eight potentials present, and most questions (not surprisingly) came from the ladies. Hopefully, Colin's lodge will gain a few new members as a result.

On the following morning (Wednesday 20 March) Colin took me to Palmerston North to the Installation of Wharite Lodge 451. The advantage of attending this daylight lodge was that I didn't have to speak! No such luck that

evening, when it was off to the small rural township of Woodville, home of Ruahine Lodge 80. My topic on this occasion, to a goodly crowd, was 'Masonic Government and Practice—A World Perspective'. Again, buoyant book sales would seem to indicate I kept at least some awake!

On Thursday 21 March, the Master of the Hawkes Bay Lodge of Research, WBro Neil Hind, very kindly drove me over three sets of mountains to Rotorua, via stops in Napier and Taupo—both lovely spots. I had been to the thermal tourist delights of Rotorua on previous NZ visits, so there was no need to repeat the experience this time. Not that I would have had time, anyway! Neil dropped me outside the Rotorua Masonic Centre, where I was meet by the Master (of two days standing), WBro Gary Kerkin, together with his DC, WBro Jim Ingley.

The first news that greeted me was very sad indeed. I was advised that the Lodge Secretary, Tony Olsen, with whom (as with many of his ilk) I had corresponded at length and was keen to meet, had died of a heart attack some two weeks previously. A great shock, and a great loss.

Gary and Jim very kindly took me out to dinner, then back to the Rotorua Masonic Hall for the meeting of the Waikato Lodge of Research, where I delivered my paper 'Back To The Future—A Prescription For Masonic Renewal' to a large and lively audience. Of all my papers, this one in particular (as happened in Wellington last year) seems to *stir the pot* fairly vigorously, and this occasion proved no exception. Hopefully, positive things will emerge locally as a result.

After the meeting, Gary drove me to his home in Morrinsville, where I spent the night and early in the morning met his lovely wife, Jan. By 8 o'clock that morning (Friday 22 March) we were on the road again, and Gary drove me to Waitomo Caves, where I stayed overnight with a 'caving' friend. I was delivered to Auckland the following day, to stay overnight with another caving friend, before being transferred to the home and the care of WBro Alan Bevins and his wife Avril. Alan is senior Warden of the United Masters Lodge, a

(Continued on page 5)

2002 TOUR GETS GO-AHEAD

Grand Lodge recognitions complete

With all seven Grand Lodges in Australasia having exchanged recognition with the Prince Hall Grand Lodge of Ohio, the 2002 tour of Australasian lodges has been confirmed.

RWBro David Gray will speak at eight research lodges in New Zealand, between Friday 26 July and Wednesday 6 August, then cross Australia from east to west, including all states and the two mainland territories. He will spend 32 days in Australia, departing for the USA on 8 September.

His visit will take in the ANZMRC Biennial Conference, which will be held in Adelaide over the weekend of 30 August–1 September. On the Friday evening he will demonstrate aspects of the first degree working of the official ritual of the Prince Hall Grand Lodge of Ohio, and then participate in a tyled Table Lodge.

The final version of RWBro Gray's itinerary, including titles of the lectures selected by the lodges, will be published in the next issue of *Harashim*, together with details of the Conference. The book of the tour, entitled *Inside Prince Hall*, is under preparation.



David LaMonte Gray, 29-years-old, married, with three 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, of the Prince Hall Grand Lodge of the State of Ohio, and Chairman of his Grand Lodge's Masonic Education and Community Development Committee; is active in the York Rite, Scottish Rite, and Order of the Eastern Star. He is webmaster to his Grand Lodge, Grand

Chapter (HRA), and OES Grand Chapter; founder and administrator of the Prince Hall Research E-mail List; a member of both the Philaethes and Phylaxis Societies; and a member of the correspondence circle of the South Australian Lodge of Research. 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 'Dr Charles H Wesley Masonic Research Society', and editor of its quarterly magazine, the *Masonic Voice*.

RWBro 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 *Philaethes*, the ANZMRC newsletter *Harashim*, and two 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).

(Continued from page 4)

published Masonic author, and a dynamo in the lodge! We had many a good research chat.

At lunchtime the following day (Monday 25 March), I was dropped off in Central Auckland, where I was taken to lunch by an old acquaintance, RWBro Neil Ingram, PProvGM, with whom I had lunched in Melbourne some time back. Neil is WM of the United Masters Lodge. After an expansive repast, I joined Neil, by invitation, at a meeting of the executive committee of the Lodge of the Liberal Arts, with which my two Craft Lodges in Victoria (Lodge Epicurean 906 and Lodge Amalthea 914) have a strong relationship.

That evening it was on to a special open meeting of United Masters Lodge at the St Benedict's Masonic Centre in central Auckland. Over 100 brethren, ladies and some non-Masons were present to hear me deliver 'The Craft in Islamic Countries', which was followed

by very lively discussion. Before and after the meeting, I was particularly interested to look over United Masters Lodge's wonderful Library and Museum—as good as any Grand Lodge Library I have seen in Australia or New Zealand (and bigger and better than most!).

The following day, I hired a car for two days and toured myself around the Bay of Islands area, north of Auckland and highly recommended, before finally flying out of Auckland after a most pleasant two weeks in New Zealand. Once again, I must say how grateful I am to all the research lodges and individual brethren and their ladies who so kindly looked after me during my trip. I made many new friendships, which I am certain will endure for many years to come. Hopefully, some of these will be renewed at the ANZMRC Conference in Adelaide later this year, and undoubtedly at the subsequent Conference scheduled for New Zealand in 2004.

Readers' Letters

(Continued from page 3)

and in many cases the town of birth. The regiments are also stated, and rank of the individual concerned. We have identified 10 definite Brothers so far and another 2 are possibles.

The idea started out simply, but as a result of having stumbled across something of significant interest to Masons worldwide, the project has expanded. As a result, we are planning for a group trip/pilgrimage/what-have-you in April 2003 and although this would include commemorative services with a strong Masonic emphasis, would also include visits to battlefields, King Solomon's Quarries, etc, as well as a full Masonic meeting somewhere special.

The year 2003 coincides also with the 50th Anniversary celebrations of the

A year ago Harashim reported that a meeting had occurred between Grand Masters of several Grand Lodges of Prince Hall Affiliation and the National Grand Master of the Prince Hall Origin Grand Lodges (the National Compact), at the venue of the Phylaxis Society annual conference—an event as incredible as the GLNF–Grand Orient accord reported in the present issue—but were unable to give details.

In March 2002 we received a special edition of the Phylaxis magazine, devoted almost entirely to this subject, and reproduce here the feature column, 'A WORD FROM THE PRESIDENT' and the cover of the magazine.

THE NATIONAL GRAND LODGE, CONFERENCE OF PRINCE HALL GRAND MASTERS AND THE PHYLAXIS SOCIETY

The Phylaxis Society attempts to provide a conduit to Prince Hall Masons who otherwise might not have encountered the concepts and ideas that the Society attempts to bring to its members.

Our magazine amplifies rather than dims or replaces the light received through other sources of Masonic learning, under a tent of fellowship.

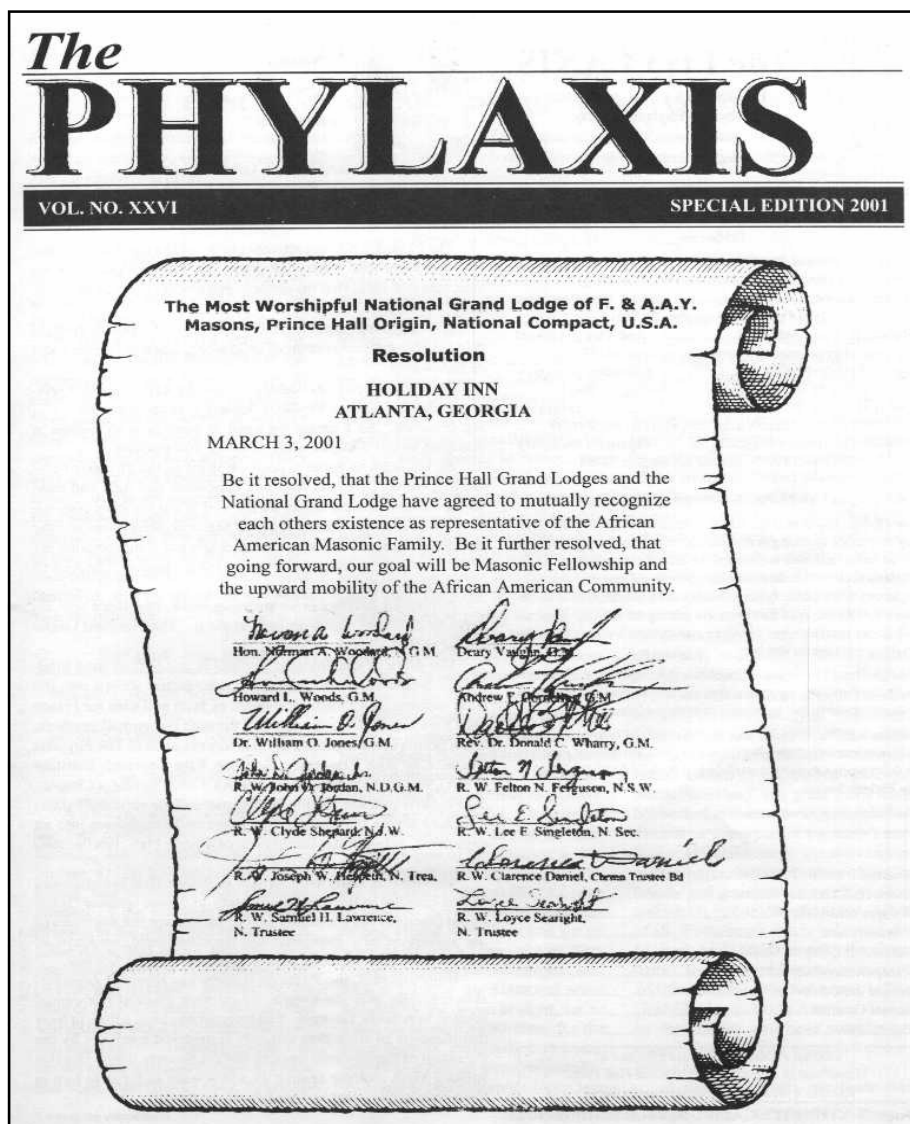
Masonic differences sometimes invoke hypersensitive relations, and at times the Phylaxis Society gets caught in the ensuing crossfire. As a group we need to learn how to engage in dialogue and to disagree without being disagreeable.

As we work to foster a positive spirit in the Phylaxis community, we will grow in Masonic education and light and transcend our differences. Since we are part of the Masonic community, we need to be respectful of our Masonic obligations and the leaders of Prince Hall Freemasonry, while not compromising the integrity of our mission (See *Prince Hall's Mission: The Rise of the Phylaxis Society*).

Achieving balance is an ongoing work, and there will always be different views on how to do it. The National Grand Lodge is such a work.

The drive of the Phylaxis Society is much more than intellectual deliberations or publishing a magazine; woven into the most academic analyses are threads of faith and care for Prince Hall Freemasonry. As we attempt through our annual sessions, and a flotilla of multiple Phylaxis forums, such as the *Phylaxis Notes*, Che Rho Fraternity, Scottish Rite Research Institute (PHA), Royal Arch Institution (PHA), Lux e Tenebris Chapter, the Phylaxis web site, the Phyllis Chapter, and the various Phylaxis Chapters across the country, that helps us to transform into an expansive, networking, facilitation of Prince Hall intellectualism.

We know of many who remain in



Prince Hall Freemasonry in part because of the Phylaxis Society, and have become 'intelligent disciples' of the organization, and accept the doctrines of the Society in new formulas. On the other hand, we know of some Prince Hall Leaders who work to destroy the Society.

With this said, the Phylaxis Society has received considerable criticism over the events which took place at our

annual session in Atlanta, Georgia. The Internet has been active in their denunciation of what they unjustly considered a sell-out by the President of the Phylaxis Society and the Society itself. Besides spilling harsh rhetoric against us, a few went so far as to turn in their membership and resigned from the Society.

We have been saying throughout that those who were accusing the Society of

betraying Prince Hall Freemasonry had no knowledge of the facts, and were spouting off without knowing what they were talking about.

In my *History of the United Supreme Council, Northern Jurisdiction*, I mentioned:

... backbiting, envy, jealousy, anarchy and ignorance are often inherent within Prince Hall Freemasonry, as disruptive forces form within attempt to fragment the Order. There always seems to be an abundance of those who feel they must continually challenge established authority. There seem to be fragmentations that ever stir up anarchic rebellion or ruthless authoritarianism promoted by their total misunderstanding of Freemasonry, its laws and landmarks. The tendency of some, while dressed with a brief mantle of power is to feel the need to challenge the status quo. Without a doubt, this engenders tragedies within Prince Hall Freemasonry. (p240)

Also, from the same book, I quoted William Muraskin:

While the desire to create Black unity has been important for Prince Hall Freemasonry, the Order has generally failed in its purpose. The envy, pride, malice, and revenge that Masons have believed existed among Blacks has continued to flourish, while brotherly love, compassion, and cooperation remain words often spoken but rarely practiced. Masonry not only has failed to spread its Gospel to the 'profane' world, but more importantly, it has failed to create unity in its own ranks. (p250)

To set the record straight, here are the facts: The President of the Conference of Grand Masters asked me if the National Grand Lodge was clandestine? I answered, tongue in cheek, that you can't call your 'Grand Mother' clandestine without assigning to yourself that stigma. There is no question that the National Grand Lodge of today is different from the National Compact of the past. While some Grand Masters refuse to believe that, for the most part, most of our present Prince Hall Grand Lodges came out of the National Grand Lodge in one form or another. There is very little doubt that our people have no idea of the history of their Jurisdiction or of Prince Hall Freemasonry, and this has been made crystal clear on the comments made on the Internet.

When I wrote *A Prince Hall Masonic Quiz Book*, I made it a point to give an outline of the National Grand Lodge. It was an unsuccessful experiment with national unity that led to the formation of the National Grand Lodge. Because of internal Black Masonic factionalism, a group of prominent leaders decided to

set up a National Masonic Grand Lodge, a body superior to the state Grand Lodges. They hoped to end internal dissent, create a nationwide Masonic communication network, and help present a united front of Black Masons to the whites. The National Grand Lodge, or Compact, had no precedent in Masonic tradition, and the attempt by the national leadership to centralize power in their hands at the expense of the state leadership led to increase friction and disunity rather than harmony and strength. (Muraskin, page 39) In my *History of the Prince Hall Grand Lodge of Louisiana*, I wrote '... despite the picture that I paint concerning this body [the National Grand Lodge] I do not consider it clandestine.' (page 4)

So, when Grand Master Deary Vaughan asked me my thoughts on the National Grand Lodge, I made it known that our Masonic bloodlines crossed each other's path. Since the Society was meeting in Atlanta, Georgia, and a number of our members had made contact with the National Grand Lodge through the Internet, I decided, with Grand Master Vaughan's permission, to make contact with the National Grand Master, who lived in Atlanta.

The letter that I sent the National Grand Master was to seek a meeting with the Conference of Grand Masters, at a neutral non-Masonic site. Since the Society was not a Masonic body, our session was a perfect setting for such a meeting. However, it must be stressed that my letter stated quite clearly that this would be an opportunity for discussion of a UNION between our two organizations. The term union was looked on with horror by one of the members of the National Grand Lodge when I sent him a copy of my letter. He demanded that I inform the National Grand Master that he was not involved in any attempt for a union, and this I did.

However, I continued to stress to the National Grand Master, the proposed meeting was for consideration of bringing an end to a bitter relationship that had lasted over a hundred years between our two bodies. The National Grand Master agreed to this meeting and contacted his entire Grand Lodge Staff to come to Atlanta to the Phylaxis Session to meet with representatives of the Prince Hall Conference of Grand Masters. Five Prince Hall Grand Masters were in attendance, to include the present Conference President and the Past President.

The two sides met in the Society's President suite for two days. I was not,

nor were any members of the Phylaxis Society, in attendance during the meetings, nor did we give any input into it. What came out of the meeting caught everyone by surprise. Instead of arrangements for a union, a form of recognition had been agreed upon.

While the hostilities on the Internet directed at the Society spilled out, and while I spoke to both sides individually, what came forth loud and clear was the fact that neither side had a good handle on their organization's history. On the Compact side, there seem to be a reliance on the *History of the National Grand Lodge*, by Matthew Block. I had made it known that I had done a review of that book when it was published and that I found a number of glaring errors; most could not understand or did not want to understand what I was talking about.

I also talked with the National Grand Master over some concerns that I had of events taking place in South Carolina and New York with his Grand Lodges meeting with truly bogus Black groups claiming to be Masonic. Another source of concern that I had was the event of the alleged dissolution of the National Grand Lodge. In return the National Grand Lodge representatives spoke to me of the many lies that had been spread by PHA regarding them.

There is a great divide between PHA and PHO. For instance, on the PHA side each Grand Lodge is a sovereign unit. Also within that tradition is a pure dislike of involvement with groups who have no Masonic lineage and were clearly bogus or clandestine. Considered by me to be Black-on-Black crime directed at our community.

My present opinion remains that the National should merge with the larger PHA, and together work out their differences, as did the Prince Hall Grand Lodge of Louisiana and others. This I think is the key for the modern day dilemma that both sides face. There are many difficulties ahead for any union of the two groups, yet in all, all things are possible when people sit at a table and talk rationally of the problems that face them.

This issue of the *Phylaxis* magazine addresses both sides of the issue.

JOSEPH A. WALKES, JR. FPS

[No information is available yet of the response of the Conference of Grand Masters (PHA) to the report of their five representatives.—a.p.]

Conclusion of the paper by a Companion Mason (Fellow Craft) of the Order of the Ancient and Primitive Feminine Rite of Memphis–Misraïm, commenced in the January 2002 issue. Janet Searcy Wintermute was required to give three research papers before promotion to the degree of Companion, and a further two before being raised to the degree of a Master Mason. This is the second of her Companion papers, delivered in lodge on 20 July 2001. She was raised the following month.

Copyright © 2001, all rights reserved.

THE ‘FIVE PHILOSOPHERS’ AND FREEMASONRY

by Janet Searcy Wintermute, M.:M.:

[Part 2 of 2]

Pythagoras, Another Thinker Who Had Trouble Fitting In

You may be glad to learn that I have little to say about Philosopher #4, Pythagoras. That’s partly because not a great deal is known about him, but more because I just do not understand mathematics and would need enormous hand-holding to comprehend any of Pythagoras’s mathematical constructs beyond the most superficial yammerings about the square of the hypotenuse.

Pythagoras lived about 582 BC to 507 [are you getting the pattern here?] but though reared in Greece, he spent almost his entire adult life abroad. Like Lycurgus and Solon, he traveled extensively as a young man, including a 22-year stint in Memphis and Thebes studying hermetic thought. It turned out that hanging around Egypt was a life-threatening gambit: when King Cambyses conquered that country, he snatched up all the sages, including Pythagoras, and sent them into captivity in Babylon. How Pythagoras got out of that fix is unclear, but the Babylonian experience exposed him to the Persian and Chaldean magi, and from there he went to India to study.

Upon returning to his hometown of Samos, in Syria, he founded a school of philosophy that enjoyed brilliant success but only for a short time. Like Socrates, Pythagoras ran afoul of the powers that be and got himself kicked out of his homeland altogether. He moved then to Crotona, a Greek settlement on the southern coast of Italy, and established a big, new school of 300 followers, some of whom signed on because he had, or claimed to have, supernatural powers.

In the beginning this school was a philosophical, not mathematical, endeavor, founded on the principle of the transmigration of souls and the immortality of the soul. The group of 300 amounted to a religious cult. Eventually they annoyed Crotona’s



Author Janet Wintermute, MM
photo by Anson Eaglin

leading citizen, and his faction torched the Pythagoreans’ meeting-hall with them in it, killing 40 scholars. Pythagoras fled Italy for good. His ideas jumped over to mainland Greece and enjoyed some success but did not live long there, probably because Pythagoras left practically no writing of his own. Scholars have been unable to unravel his personal mathematical achievements from those of his many students in the school, partly because the whole gang was extremely secretive about what they were up to.

Subjects taught at his academy included astronomy, music, and philosophy, and he was the first teacher in the ancient world to invite women to study in his school and to consider them to be equal to men in opportunity. Both his wife and his daughter were numbered among his pupils.

Nutrition and healing were of interest to Pythagoras, and he made the consumption of meat taboo among his disciples. He believed in the harmony of body, mind, and spirit in life and in healing—an idea that sounds

commonplace today but was probably revolutionary in its time.

Pythagoras was apparently the first astronomer in the Hellenic tradition to support the belief that the Earth is round and that it and the stars rotate around some kind of ‘central fire’ in the universe. Oddly enough, he did not say that Earth’s Sun was that central point.

I eagerly await an explanation from more sophisticated minds as to how geometry, with which Pythagoras and Euclid were both closely associated, came to be called in the Leyland Manuscript the *same thing as masonry*. Coil states that ‘The Forty-seventh Problem [of Euclid] is a symbol appurtenant to the Master of a lodge, but there is no Pythagorean philosophy in Craft Masonry’ (page 492 of *Coil’s Masonic Encyclopedia*).

Pythagoras noticed that vibrating strings produce harmonious tones when the ratios of the lengths of the strings are whole numbers. But modern computer-facilitated experiments with this idea, according to information I found on the Web, have not produced anything other than cacophony. The Music of the Spheres remains elusive.

According to contemporary mathematician John M Dwyer, writing on the Web at <<http://es.udmercy.edu/~dwyerjm/ROMANCE.HTM>>, the Pythagoreans at Crotona believed that ‘the entirety of creation could be understood using a combination of music and mathematics (principally geometry) as their tools’. They ‘distinguished between mathematics which examines the nature of relationships and music which represented the particular relationships of the world around them’, according to Dwyer.

By working the numbers following their observation of the shadow of the earth on the moon during a lunar eclipse, the Pythagoreans not only decided that the Earth was round but also concluded that all the other planets were round, too,

(Continued on page 9)

Micro Grand Lodge of Victoria

Back in 1995 a small group of dissidents attempted to obtain recognition from the 'home' Grand Lodges of England, Ireland and Scotland for their self-styled Grand Lodge of Victoria. A dearth of 'hard' facts, beyond the names of the three leading lights, prompted the following entry in volume 2 of *Freemasonry Universal* (p402):

They were ignored by all, except that the three ring-leaders were expelled from the United Grand Lodge of Victoria, and they faded into obscurity. Indeed, it has proved impossible to discover if there were ever more than three members of this 'Grand Lodge'—the Grand Master, his Deputy, and the Grand Secretary.

Now, everyone can read one side of the story of the gripe this small group has against the United Grand Lodge of Victoria, by visiting the website <http://people.smartchat.net.au/~g_sec123>. But there is no indication of the number of lodges or membership of this body.

When your intrepid reporter attempted to obtain such information by emailing the 'Grand Secretary', the 'hardest' information supplied was:

At present the members of Grand Lodge are also the members of The United Grand Lodge . . . At this stage I am not able to confirm or deny the existence of any Lodge within the jurisdiction of Grand Lodge.

There would appear to be no reason to revise the entry in *Freemasonry Universal*. However, the activities of this microscopic Grand Lodge prompted a circular from the United Grand Lodge of Victoria, warning:

SPURIOUS GRAND LODGE

(for the information of all Freemasons)
Several of our brethren have been contacted recently by Mr Erwin Szakacs, who claims to be an officer of the "Grand Lodge of A F & A Masons in Victoria". Mr Szakacs has also published material on the internet in the name of this "Grand Lodge".

Our brethren are reminded that Mr Szakacs was expelled by the United Grand Lodge of Victoria in 1996. He

remains under expulsion and the organisation which he claims to represent is entirely spurious.

The Power of the Press

When Sr Janet Wintermute attended a meeting of the Philalethes Society in Washington DC in February, she found that her January *Harashim* article was a hot topic of conversation, and that incoming President Joel Springer had brought with him an invitation for her to address the Northern California Lodge of Research later this year. Janet has also accepted an invitation to address the Philalethes Society in September.

What are the odds on an ANZMRC tour in 2004? Or 2008? We have to report that all pigs are washed, fed, and ready to fly.

Which Bulgarian GL has recognition?

Bro Jean Bénédict, President of the GRA (Swiss research group) has obtained

(Continued on page 10)

(Continued from page 8)

and that they revolved around each other. Kepler much later fashioned his model of the solar system, which he called the 'Music of the Spheres', on Pythagorean principles. Coming at these ideas from our 21st-century mindset, it is hard to recognize their impact on the thinkers of the old world. But the idea that mathematics and science could explain the world was revolutionary in Ancient Greece.

I.N.R.I. and Gnosis

At last we come to I.N.R.I., which is not a philosopher but a philosophy, a coordinated package for spiritual growth, an initiatic path that embraces gnosis. In most artistic renderings of the Crucifixion, a scrap of parchment displaying I.N.R.I. is shown attached to the cross above Jesus' head. In this context, the initials stand for *Iesus Nazareus Rex Iudeorum*, Latin for 'Jesus of Nazareth, King of the Jews'. In Christian terms, this acronym has become a kind of shorthand code standing for Jesus' willingness to play out the part His Father scripted for Him, that of the dying-god who sacrifices Himself for the welfare of His people.

The Memphis-Misraïm second-

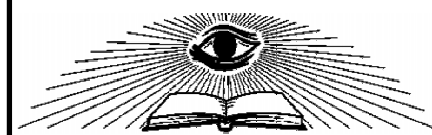
degree ritual is careful to distinguish between 'Christianism', which I interpret to mean the christification of us all, and the ordinary noun 'Christianity', which carries with it the baggage of established denominational cant. The path we are on together is the path toward renunciation of sin, and it leads to life everlasting.

The alchemists use I.N.R.I. to stand for *Igné Natura Renovatur Integra*, or 'fire is that by which Nature renews itself'. The acronym also means, according to our degree work, *Intra Nobis Regnum Ieshouah*, or 'the kingdom of God is within us'. Finding that God-spark is the gold at the end of the rainbow for every Freemason willing to work the path with seriousness of purpose.

And mighty hard work it is, too. All this looking into the blackness of darkness, to borrow a phrase from literary criticism. The facing up to the evil that lurks inside ourselves. The conscious decision to examine one's own motives and actions in order to 'die to vice', which must perforce come before one can hope to 'live for virtue'. I have the feeling that one never really gets over being a Companion Mason. There's no end to what we must learn—so many breakthroughs, so little time.

Janet Searcy Wintermute was raised to the degree of Master Mason in August 2001 and is Secretary of her lodge, Temple of the Veil, in Tuckahoe, New York. It meets under the auspices of the Ancient and Primitive Rite of Memphis-Misraïm, which is headquartered in Paris. The material in this article, which is one of Sister Janet's Companion (second degree) papers, is under copyright because she wants to discourage degree candidates in any Continental-style Masonry from borrowing its content instead of 'doing the Work' themselves. Following the principles of US copyright law, readers of *Harashim* may quote small sections of the paper elsewhere, provided that credit is given to the author. Janet encourages readers to learn more about her Obedience from its website,

<<http://www.iss-ic-memphis-misraim.org>>, and she can be reached by e-mail to <jwintermute@erols.com>.



This 'n' that ...

(Continued from page 9)

confirmation that the Grand Lodge 'Alpina' of Switzerland maintains its recognition of GM Boris Sandarev's Grand Lodge of AF&AM of Bulgaria (United). *Harashim* has not yet ascertained for certain which Grand Lodge is recognised by the United Grand Lodges of Germany.

Florida failure

Despite numerous inquiries, *Harashim* has been unable to get confirmation of the alleged reconciliation between the Union Grand Lodge of Florida and Belize (PHA) and its schismatic offshoot, the Prince Hall Grand Lodge of Florida, last year.

Global Masonic Publications

The Henderson-Pope publishing partnership, Global Masonic Publications, has been amicably dissolved with effect from 1 March 2002, and the enterprise will continue under the sole proprietorship of Kent Henderson. His former partner will concentrate on freelance book editing—including for GMP, ANZMRC, and the South Australian Lodge of Research—but also returning to non-Masonic subjects; at present he is copy-editing a 130,000-word philosophical work from Germany, *Jesus—Christian Myth and Buddhist Fact*, and anticipating the forensic reminiscences of an Australian ballistics expert. Meanwhile, Henderson has written and published two new books—*Millennial Masonry* and *Freemasonry for Wives*—and made a whirlwind lecture tour of New Zealand, visiting and speaking to seven lodges in ten days [see the report on page 4].

Grand Lodge report on Women

With Prince Hall recognition almost 'old hat' now, and the Grand Lodge of France having gained 'a foot in the door' of mainstream Masonry, the 'in' topic appears to be *Women in Freemasonry*. At the close of the last decade/century/millennium, the actions of some members of the South Australian Lodge of Research drew the attention of the Grand Lodge of South Australia & the Northern Territory to the existence of Women Freemasons in Adelaide, in single-gender and mixed-gender lodges. This prompted Grand Master Geoff Tucker to raise the subject

(Continued on page 11)

GRAND ORIENT DE FRANCE



PUISSANCE SYMBOLIQUE REGULIERE SOUVERAINE
LIBERTE - EGALITE - FRATERNITE

Paris, le 7 Décembre 2001

Le Conseil de l'Ordre

POUR INFORMATION

A TOUTES LES LOGES DE L'OBÉDIENCE

COMMUNIQUÉ PUBLIÉ PAR LA GRANDE LOGE NATIONALE FRANÇAISE
LE 6 DÉCEMBRE 2001

GRANDE LOGE NATIONALE FRANÇAISE/GRAND ORIENT DE FRANCE

« Le Frère Claude CHARBONNIAUD parvenu au terme de son mandat et le Frère Jean-Charles FOELLNER qui lui a succédé comme Grand Maître de la Grande Loge Nationale Française, ont rencontré le 29 Novembre 2001 le Frère Alain BAUER, Grand Maître du Grand Orient de France.

Cette rencontre avait pour but de rétablir un dialogue dont l'absence a été source de malentendus et de polémiques.

Les Grands Maîtres des deux Obédiences ont tenu à réaffirmer leur identité, leur indépendance et leur compréhension réciproque.

C'est pourquoi, fiers de leurs différences, ils ont choisi librement de rétablir des relations fraternelles qui avaient existé depuis près d'un siècle et qui doivent rester fondées sur le respect mutuel et une coopération nécessaire lorsque l'intérêt général de la Franc-Maçonnerie est en cause ».



BRÈVES

Décembre 2001 * n° 1

SUPPLÉMENT DE G.L.N.F. ACTUALITÉ, JOURNAL D'INFORMATION DE LA GRANDE LOGE NATIONALE FRANÇAISE

GLNF, 12-14, rue Christine de Pisan 75017 - Paris - Tél : 01 44 15 86 20 - Fax : 01 44 15 86 36

Document confidentiel réservé aux Frères de la Grande Loge Nationale Française

GRANDE LOGE NATIONALE FRANÇAISE GRAND ORIENT DE FRANCE

Le Frère Claude CHARBONNIAUD parvenu au terme de son mandat et le Frère Jean-Charles FOELLNER qui lui a succédé comme Grand Maître de la Grande Loge Nationale Française, ont rencontré le 29 novembre 2001 le Frère Alain BAUER, Grand Maître du Grand Orient de France.

Cette rencontre avait pour but de rétablir un dialogue dont l'absence a été source de malentendus et de polémiques.

Les Grands Maîtres des deux Grandes Obédiences ont tenu à réaffirmer leur identité, leur indépendance et leur compréhension réciproque.

C'est pourquoi, fiers de leurs différences, ils ont choisi librement de rétablir des relations fraternelles qui avaient existé depuis près d'un siècle et qui doivent rester fondées sur le respect mutuel et une coopération nécessaire lorsque l'intérêt général de la Franc-Maçonnerie est en cause.

GLNF & GRAND ORIENT

(Continued from page 1)

likely agenda of such meetings of heads of Masonic Obediences. A copy of the letter is reproduced herewith.

Harashim sought to clarify several points, and directed an email to RWBro Nat Granstein on 19 February. No reply, or even acknowledgement of receipt, has been received, and the questions remain unanswered.

From: "Tony Pope" <tonypope@lm.net.au>
To: <contact@glnf.asso.fr>
Subject: Fraternal relations with GOdF
Date: Tue, 19 Feb 2002
Organization: ANZMRC

For attention of TRF Nat Granstein, AGM
Grande Loge Nationale Française

Dear Bro Granstein,

I am in the process of writing an article on the above topic, for publication in "Harashim", the quarterly newsletter of the Australian & New Zealand Masonic Research Council. Would you care to comment on the attached draft?

Would you care to clarify the following:

1. Precisely what fraternal relations have existed for nearly a century between the GLNF and GOdF, which have now been restored?
2. For what purposes would lists of suspended, excluded or expelled brethren be exchanged between the two Obediences?
3. What aims and outcomes are envisaged, in relation to periodic meetings of the heads of French Obediences?
4. In what way does formal recognition of the Grand Orient differ from establishment of fraternal relations (1, above), administrative co-operation at GM and GSec level (2), and periodic meetings of heads of Obediences (3)?

Fraternally,

Tony Pope
author & editor



A LA GLOIRE DU GRAND ARCHITECTE DE L'UNIVERS GRANDE LOGE NATIONALE FRANÇAISE PARIS

ASSOCIATION DÉCLARÉE SOUS LE N° 157910 - LOI DU 1^{er} JUILLET 1901

Paris, le 14 Décembre 2001

GRAND ORIENT DE FRANCE
16 Rue Cadet
75439 Paris Cedex 09

A l'attention du Sérénissime Grand Maître Alain BAUER

Sérénissime Grand Maître,

J'ai été sensible à votre lettre de félicitations en date du 5 Décembre 2001, dont je vous remercie.

Je vous renouvelle que je suis favorable à la mise en place d'un dispositif d'échange nominatif de nos Frères suspendus, exclus ou radiés et vous propose que nos Grands Secrétaires respectifs se rencontrent sur cette base de travail afin d'élaborer un projet en la matière, qu'ils auront à nous soumettre respectivement.

Enfin, je vous confirme mon accord de principe pour l'organisation tournante d'une rencontre périodique entre les Grands Maîtres, Grandes Maîtresses, Présidents et Présidentes des Obediences Maçonniques françaises.

Dans cet esprit de dialogue et de respect mutuel, je vous prie de croire, Sérénissime Grand Maître, en l'assurance de mes meilleurs sentiments fraternels.

Jean-Charles FOELLNER
Grand Maître

This 'n' that ...

(Continued from page 10)

at the Conference of Australasian Grand Masters, and to form a mixed-gender committee in South Australia, under Grand Librarian George Woolmer, to report back to him in time for the 2002 Conference. The 90-page report is still under wraps at present, but an 1800-word version was published in the Autumn 2002 issue of the *SA Freemason*, and yours truly has asked permission to reprint it in *Harashim*.

More from Russia

Alexander Kafyrov, Grand Secretary of Russian Regular Grand Lodge (RRGL), reports an extremely anti-Masonic episode of 'Russian House' on Russian television, featuring a book which gives an account of 'the advent of Free Masonry in Russia' and its 'corrupted influence on the minds of the people'. The book includes Masonic documents supplied by the estranged wife of the Grand Master of the Grand Lodge of Russia (GLOR).

Peter Waters (see *Readers' Letters*, this issue) has passed on an account of Russian charitable efforts by the 'Great Almoner' of the RRGL:

I have found a suitable object for charity—an internat (a school where children live and study—not exactly an orphanage but with a number of orphans in there—rather a place for the gifted children). You know of course that such places are neglected by the state authorities and only survive with the help of sponsors.

We gathered money to buy the skis for the children. Our brother Victor Belivsky (a publisher) is going to donate the books on the school program. We started a number of charity lectures for the kids (the first is mine on economic and political geography of Africa and the lectures on history and philosophy to

(Continued on page 12)

This 'n' that ...

(Continued from page 11)

follow) presented by University professors of the leading Moscow educational establishments. Grigory Efimov (a retired marine officer) is going to set up marine class for the kids in order to give them a proper education. It is not much but it is still something and I am glad that the money we collect are not wasted for the voyages of the big bosses with their wives.

Further to our pictures of the lodge room at Vladivostok (*Harashim*, issue 21), John Grainger (PGM, Alaska) advises that this is not the only purpose-built lodge in Russia, and supplies a photo of a lodge room in Moscow used by several GLOR lodges (*right*).



Directory changes

The attention of members is drawn to the following:

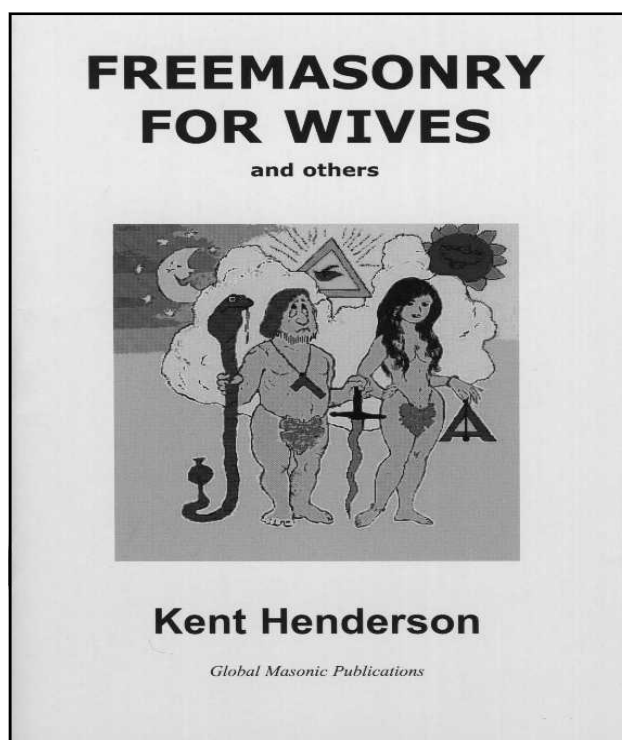
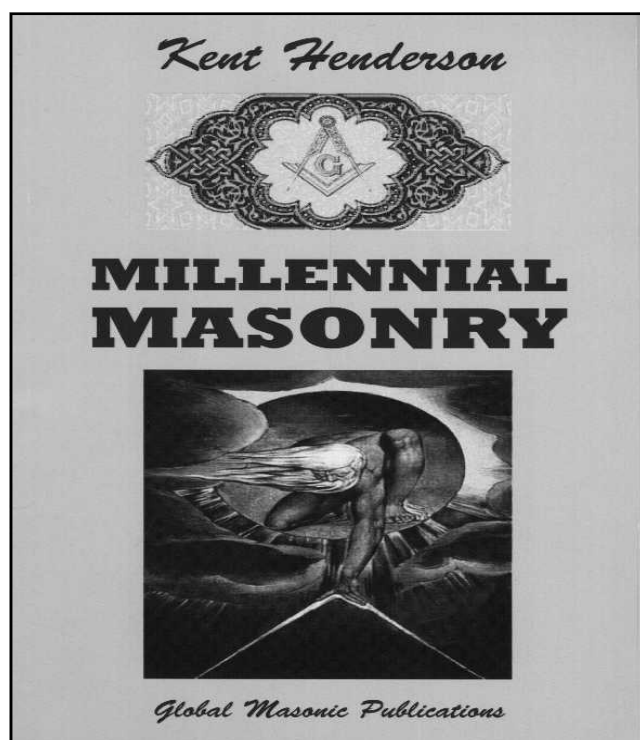
- ♦ Webmaster Richard Num reports that all material from the old ANZMRC website has now been changed over to <<http://ANZMRC.org>>.
- ♦ Max Webberley advises a change of secretary for Hobart Lodge of Research. From 22 March 2002, WBro Lance Brown is Secretary; his email address is <labrown@primus.com.au>.
- ♦ Robert Murphy reports that, as from 7 March 2002, he has been succeeded by VWBro Ken Stephen, PDGDC, as secretary of Toowoomba Lodge of Instruction and as editor of its publication, the

Beacon. Ken's address is 19 Butler St, Toowoomba, Qld 4350; phone (07) 4635 4673; email <kstep@enter.net.au>.

- ♦ Rodney Grosskoppff, secretary of Lyceum Lodge of Research, advises change of phone numbers to: (W) 27 (011) 268 5250, (H) 27 (011) 646 2186, (F) 27 (011) 268 5251. Just as a reminder, Lyceum email should be sent to <mwgross@iafrica.com>.

Does anyone know?

Can anyone supply information about Unity Lodge #9749 EC, meeting at Skopje, in the former Yugoslavian state of Macedonia, beyond the fact that it was granted a warrant by UGLE in September 2001?



Millennial Masonry, A5 soft cover, 192 pp, collected research papers of Kent Henderson, Global Masonic Publications 2002, price post paid: Australia A\$22; New Zealand A\$25.

Freemasonry for Wives and others, A5 soft cover, 48 pp, also by Henderson, Global Masonic Publications 2002, price post paid: Australia A\$14; New Zealand A\$16.

Both available from the author/publisher, PO Box 332, Williamstown, Vic 3016, Australia.

President's Corner

Within Freemasonry in Australia, research has had a very limited number of practitioners. This runs counter to the situation in some countries, notably in Europe, where Masonic research is an essential part of progression through the three degrees. After developing an interest in Masonic research, it becomes a lifelong interest for many of the brethren. Australian brethren have typically assumed that Masonic scholarship resides in the northern hemisphere, notwithstanding the sterling efforts of luminaries such as the late Harry Kellerman. There must be much information to be brought to light about nearly two hundred years of Freemasonry in this country.

Several days after I wrote the above, I was delighted to note the following:

ANNOUNCEMENT

Neil Morse (Kellerman Lecturer for NSW and the ACT for 2000–2002) and Graeme Love (Kellerman Lecturer for Victoria 2002–2004) have recently discovered details of a rare and unusual Masonic rite which operated in the 1930s and 1940s. This fascinating story of an Order created in Australia, but focussing on a controversial connection with the wider world, will be presented at the Victorian Lodge of Research on Friday July 26.

I guess it proves my point. My congratulations and thanks to the brethren concerned.

In the last decade, the ANZMRC has raised the profile of Masonic education in this part of the world. Tours by distinguished Freemasons and publications of their lectures have been invaluable. The biennial conferences which provide our brethren with opportunities to present their own papers in a national forum are incentives that did not exist previously. We can be pleased with our progress but we have much more to do.

In the world at large, research is associated with development. Development is an outcome of quality research. At a time when Freemasons are anxiously trying to determine what course they should plot for the future, there is a need for reliable data on many topics. This data, whether historical or contemporary, can only be obtained by diligent research. We must continue to work at making our brethren aware of the significance of Masonic research if progress is to take place.

This will be the last occasion on which I write for *Harashim* as President of the ANZMRC. It has been a privilege



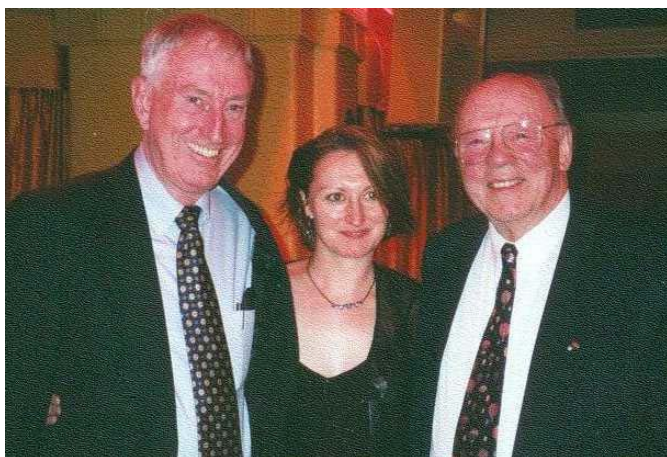
hold that office from 1996 to 2002. I wish to express my special sincere thanks to the members of the Committee who have diligently worked to advance the profile of the ANZMRC—especially Kent Henderson as Secretary, Tony Pope as Editor, Graham Stead as Treasurer and Richard Num as Webmaster. I thank them all for their service to the ANZMRC and to Freemasonry in general. I can assure my successor of my very best wishes and of my continuing support.

Murray Yaxley

MURRAY YAXLEY RECEIVES TEACHING HONOUR

At the official convention dinner of the Australian Science Teachers' Association, held in Hobart on Tuesday 9 July 2002, ANZMRC president Murray Yaxley was awarded Honorary Life Membership for 'outstanding contributions to the advancement of science education'. His certificate was endorsed and presented by Prof Peter Doherty, Nobel Laureate (Physiology & Medicine).

Below (L to R): Prof Doherty, Ms A N Other, and Murray Yaxley.



Contributors to this issue . . .



Top left: MWBro Geoff Tucker, GM of SA&NT, who commissioned the 'Freemasonry and Women Report' on page 3.

Above, centre: WBro George Woolmer, OAM, chairman of the committee which prepared the report.

Above, right: Bro Greg Boag, of NZ, whose comments on the report are on page 5.

Left: WBro Kent Henderson, whose research paper is on page 6.

THE NEW MILLENNIUM, FREEMASONRY AND WOMEN

INTRODUCTION

In the light of ever-quickenening change in society, the growing call for gender equality and Freemasonry's increasing problems, in May 2001 the Grand Master of the Grand Lodge of South Australia, MWBro Geoffrey Tucker, commissioned a task force to look into Freemasonry's relations with women. The resulting Gender Relations Task Force comprised WBro George Woolmer OAM KL GLib, chair, WBro Dr Richard Num, WBro John Priede, Mrs Lorraine Rayner, Amaranth and Rainbow Girls, Mrs Jacky Talmet, Masonically associated women, Miss Elizabeth Watt, Eastern Star, Bro Allan Wright, Mrs Amy Walker, Order of Women Freemasons, resigned, Mrs Joyce Abraham, Women Freemasons, did not attend.

The resulting full report is of 89 pages, and the managerial – recommended – of 74. This is the concise report. The report's conclusions, based on research, are recommendations. None touch ritual or Landmarks. There is no call for Freemasonry to enrol women.

FINDINGS

SOCIETY

Freemasonry was moulded by society. A long past society.

Freemasonry, as we know it, was formed in the 1600 and 1700's, when the crushing English class system saw the vast majority of people living in abject poverty as peasants. The Industrial Revolution saw the masses even more exploited. A very few at the top lived in privilege and luxury. Between was an insecure group of tradesmen, merchants, businessmen and professionals. Even as late as the mid 1800's all of England's land was owned by about 3,000 men. Women had no real rights and did not gain the vote until 1918. Thus Freemasonry was shaped by a harsh environment. It had no place for women. In our present society human rights have been asserted, equal rights gained, and women's rights won; on paper. In fact women still do more work, receive less

pay and are more liable to discrimination and abuse.

It is anticipated that technical and social changes will speed up, throwing an ever greater challenge to Freemasonry to adapt or founder. A basic decider will be its ability to meet the ever-growing claims and status of Women.

POINTS ABOUT FREEMASONRY

Freemasonry is governed by Landmarks. These are held to be dictates which cannot be changed. There exists no authentic list; it seems certain, however, that the exclusion of women is a Landmark.

Many independent Masonic jurisdictions exist. Before two can intervisit they have to 'recognise' each other to be 'regular'. A Grand Lodge cannot recognise a non-Craft Masonic-type order.

Freemasonry demonstrates positive and negative aspects. Positives include extolling freedom of speech, equality, democracy, peace, education and morality. Negatives, arising from its formative conditions, ultimately include autocratic government and resistance to change. The remit is being out-of-conformity with today's society, which at best sees Freemasonry as irrelevant. This includes being seen as a male bastion embattled against women.

Freemasonry has deep problems, which culminate in an ever-quickenening slide in membership. Having become an organisation of old men it is inevitably dominated by out-of-date conventions. All steps to reverse or even hold its membership loss have failed. Only when men see value in joining Freemasonry can it regain strength, and only change can accomplish that.

THE FURTHER ORDERS

Freemasonry is accompanied by Further Orders, to many interest in which is their only inducement to remain in Masonry. To enable Masonically related women orders to be fairly treated the Further Orders need first to be examined.

Those in South Australia are Mark, Chapter, Mariners, Knights Templar, Rose Croix, Secret Monitor, Royal And

Select, KT Priests, Red Cross of Constantine, Royal Order of Scotland, Allied, Rosicrucians and Operatives.

Grand Lodge officially accepts Mark and Chapter. By regulation it could easily extend this to all the Further Orders, as is the rule in America, thus showing each to be an appreciated arm of Freemasonry. Further, to signal their true value, it is recommended that the Further Orders be declared part of the 'Masonic Family', and be made Affiliate Members of Freemasonry, the next best status to recognition available. Alliance would bring benefits to both parties, and would also pave the way for better relations with women orders.

PUBLIC PERCEPTION

Freemasonry's fate depends upon its public perception, including that of women. It is under attack from many churches, and the government in England, while harmful myths circulate. It is seen as a secret society, distant, anti-social, exclusive and aloof to women. As the older generations, which had some respect for Freemasonry, disappear, anti-Freemasonry must increase.

To counter this damaging public image one change needed is for Freemasonry to become more open. This is while still projecting an air of tantalizing mystery. As is the norm in many jurisdictions we could improve and extend its range of public ceremonies and appearances and undergo dress reform. Vicious criticism needs to be met aggressively, invalid criticism disproven and valid criticism acted upon. It is recommended that women need to be actively involved in public ceremonies and appearances, be part of all advertising, and be present at all Masonic publicity stalls. Freemasonry could coordinate its public perception reform by developing an 'Improving the Public Image of Freemasonry' program.

THE IMPORTANCE OF WOMEN TO FREEMASONRY

By giving serious regard to half the population, women, Freemasonry would go a long way to lessen internal problems, benefit from women's unique

talents and capacities, and improve its public image. It would, also, help to mitigate bad press and unwanted legislation. Masonry, in turn, can offer women its positive influences, directly by exposure to its tenets and experiences and, indirectly, a better society; provided it engineers its social resurgence.

CHANGE

There have been great changes in society since Freemasonry was formed. It continues, however, with many old social practices which alienate younger generations. Should it allow this to continue its future must appear grim.

There is no legal requirement at present for Freemasonry to admit women. Ethics, however, is another consideration. overrides laws, customs and rules. Freemasonry extols morality, although has yet to address ethical issues in its relationship with women.

There is nothing within the structure of Freemasonry that allows women to give significant input.

It is recommended that Freemasonry, based on thorough investigation and consultation, needs to develop women relationship policies, and form a 'Freemasonry and Women Relations Program', of which all members need to be informed and involved. In its quest for survival Grand Lodge will need to commit itself fully to all changes determined. Otherwise, they will not take hold.

MASONICALLY ASSOCIATED WOMEN

Masonically associated women, the wives and partners of Masons, are expected to encourage, or at least tolerate, their husbands/partners being Freemasons. Further, they are expected to support them by doing voluntary lodge work. To most lodges the fulfilment of these expectations is crucial to their survival. These women, however, are often subject to out-of date social practices which most of the younger generations find offensive and alienating. This can and does lead to husband/partners leaving Freemasonry and, in turn, lodge collapse.

BRINGING ABOUT GOOD RELATIONS BETWEEN WOMEN AND FREEMASONRY

Freemasonry needs to adequately acknowledge the vital role played by Masonically associated women, and bring about change in its relationship with them. It is recommended that Grand Lodge develops an 'Improving Freemasonry's Relationship with

Masonically Associated Women Program'. Included would be:

- Lodge-organised discussions with women.
- Appointment of women's representatives, with place on the care committee.
- Perhaps a lodge women's committee.
- Moderating lodge hours, so that husband/partners do not arrive home very late.
- The Festive Board not to be an expected automatic responsibility of a woman who does not want it.
- Changing the too frequently encountered out-of-date language and approaches to women in lodges.
- Better informing women what is happening at lodge, eg by regular newsletters.
- Involvement of women in lodge event planning.
- Conducting ladies/wives-partners nights at least three times a year, and preferably off the premises.
- Ladies Nights' at the Festive Board prefaced with a short lodge business meeting only, and preferably none at all no waiting around. If there is to be waiting, quality entertainment engaged.
- If at the Festive Board, the usual run of Masonic speeches and toasts dispensed with.
- Involvement of a wife/partner in her husband/partner's significant lodge ceremonies, eg Presentation of Master Mason's certificate, installation, fifty year jewel presentation, eg at the Festive Board.

Further, Freemasonry could show its appreciation of Masonically associated women, and improve its own position, by offering them associate membership.

MASONICALLY ASSOCIATED FAMILIES

Where Masonically associated families are involved the situation is more intense. Fathers can be seen as visiting lodges too often, and frequently drawing upon an already tight budget. Some lodges offer little or nothing for children. A lodge's calendar of events needs to consider family events, such as Family Days, outings, picnics and parties.

WOMEN ORDERS

Women Masonically related orders offer places to women interested in Masonry, thus taking up the slack. Acting as a buffer they also absorb criticism by those who might otherwise attack Masonry as a movement with no place for women.

The women orders in South Australia

are the Order of Women Freemasons, Craft and Mark; Co-Masonry, Craft, Mark, Mariners, Chapter, Rose Croix and Knight Kadosh; Eastern Star, Amaranth and Rainbow Girls.

The Order of Women Freemasons Craft strictly excludes male membership. It is acknowledged, as are the Eastern Star, Amaranth Rainbow Girls. The Eastern Star and Amaranth include Freemasons. Co-Masonry, which also joins men and women, has psychic and mystical elements which make it proscribed by regular jurisdictions around the world.

A resulting 'Improving Freemasonry's Relationship with Women Orders Plan' would include stopping their victimisation, eg by hall denial, and removal of posters, and mutual assistance in publicity.

ALLIANCE

To signal their true value it is recommended that the women orders be accepted as part of the 'Masonic Family', and made Affiliate Members of Freemasonry. Communication and coordination of the alliance would be facilitated by the formation of a 'Freemasonry and Women Order Liaison Committee'.

Ongoing interaction between the Craft, Further Orders and women orders is recommended. This could take various forms, including social, ceremonial and intellectual activities

PERMANENCE

Information on the various recommended women programs would be given to the membership through a printed 'South Australian Freemasonry and Women Relations Handbook'.

To come to grips with the many facets of women relations it is recommended that the Craft forms a permanent 'Women Relations Committee'.

Copyright © November 2001 The Grand Lodge of Antient, Free and Accepted Masons of South Australia and the Northern Territory Inc.

Copyright of this document, including all its focal points, rests with The Grand Lodge of South Australia. The document may be copied and used by any regular Grand Lodge, always referring to The Grand Lodge of South Australia and its caveats. The document, including all its focal points and their contents, may not be copied or used by any person in any way, apart for a generalized review purpose, this restriction being released on the last day of December 2001.

Author's note: W. Bro Woolmer will be hoping to receive response on any aspect of this report.

BACK TO THE FUTURE—AGAIN

by Greg Boag

A report to the Grand Master of South Australia and the Northern Territory entitled 'The New Millennium, Freemasonry and Women' sparked a small fluster of conversation on the ANZMRC email forum recently. My desire to put forward the view of a new and relatively young Mason had me jumping into the fray to add my two cents worth.

The report raised two issues about the future of the Craft that have had a noticeable impact on my Masonic career from the start. Firstly, there is the question of the role of women in the life of Freemasonry. Secondly, a matter that lies at the heart of concern about the future of the Craft: what kind of changes do we need to effect, in order to make Freemasonry more appealing to the next generation?

I should point out at the start that some of the following attitudes and opinions are not necessarily ones I personally accept, although they are a cross-section of ideas I have heard raised among younger Masons often.

Sitting quietly, listening on the edge of conversations about past years in the Craft, I note that one of the topics that inevitably arise with regularity is how families in the past have been affected by Masonry. I think it goes without saying that a certain amount of discomfort often accompanies comment on this subject. I also think it would be true to say that, for older Masons and their wives, the focus of the responsibility for problems which Masonic membership has sometimes caused families is often foisted upon Freemasonry itself.

One cannot help wondering if some of the considerations about the role of Masonic wives and partners is not designed as an attempt to compensate or make up for past indiscretions. In reality, Freemasonry, as an institution, has nothing to apologise for in this area. The kind of behaviour that has produced such difficulties in the past was not something the Fraternity itself demanded of its brethren; it was a symptom of men's attitudes towards women in general, and was prevalent in all areas of society until recently.

There is no doubt that cultures deeply influenced by western standards have, in the last generation, experienced a huge adjustment in the way they view the role of women. Masons of my generation (and I am just approaching 40) simply don't have the same kind of relationship with our wives and partners that our fathers and grandfathers did. Women today have so much more control over decisions made within the family unit that in most cases a young man simply wouldn't find himself a member of the Craft unless his wife was comfortable with it.

I belong to a relatively large, very pro-active and progressive lodge, one third of whose active membership is roughly under 45 years of age. In nearly every case, these younger Masons assert that while their wives or partners had an initial curiosity about what we were up to, and didn't mind attending a social function once in a while, they generally had little interest in their partners' Masonic activities.

Beside the question of how much we should involve our wives and partners in lodge activities, there is another aspect of the relationship between women and Freemasonry that was considered in the report. That is the relationship between 'irregular' Masonic women's fraternities, such as the Order of Women Freemasons, Co-Masonry, and the semi-recognised Order of the Eastern Star, for example. The question was raised as to whether or not recognition and/or closer ties with such fraternities should be considered. While our landmarks state that we shall not initiate women into our mysteries, it is only habit that keeps us from allowing some form of recognition of women's Freemasonry. The same kind of habit insists, possibly to our detriment, that visiting unrecognised rites is unacceptable.

For a number of years the Grand Lodge of New Zealand has paid for professional research into membership conditions. At the recent Central North Island Divisional Conference, a synopsis of one of these investigations was presented by the firm hired to do the research. The specific analysis discussed was aimed at young and new Masons,

both active and recently resigned brethren. While it covered many areas of members' interests and dislikes concerning Freemasonry, one aspect of this analysis clearly stood out: younger Masons want, and are not getting, a proper education about our Order.

While many older Masons would shrug off the question of recognising, or visiting, Masonic fraternities that initiate women, there is a deeper side to this issue. There is a close relationship between the question of our association with fraternities such as Co-Masonry, other irregular or competing bodies, and Masonic education. In cities where Co-Masonic lodges exist, for example, many Masons would probably have heard of brethren who secretly visit these lodges, or belong to them, even though this contravenes the rules of our Fraternity. One of the reasons why this is happening (beside the fact that they may have wives or partners who are members of these institutions) is that Co-Masonry, as a particular example, provides a vastly superior Masonic education and a richer traditional atmosphere than is found in regular Masonry today.

Masons of my generation have grown up in a world where access to, and the desire for, information is greater than ever before. Prior to my initiation into the Craft, I made an effort to find out everything I could about Freemasonry. I read everything I could dig up on the subject, and talked to anyone I could find that had authoritative knowledge. Increasingly, we face a situation where new, young Masons are far more informed about the Craft *before* they join than most Masons are who have been members of the Order for years. The present reality of our education and research facilities is seriously disappointing to such men once they finally become members.

If regular mainstream Freemasonry refuses to address the issue of a need for easily accessible, quality education for its future members, prospective Masons who are well informed of the other choices available to them will increasingly choose to join those fraternities that offer a wider variety of options.

(Continued on page 8)

THE VALUE OF A LODGE OF RESEARCH

by Kent Henderson

Introduction

What is the value of a lodge of research? Why bother to have one? Why aren't all lodges, lodges of research? Maybe they should be? These are crucial Masonic questions which, I suggest, go to the heart of our rationale for existence.

It is probably easier to state what Masonry is not, rather than what it is. We will all acknowledge that it is not a religion or a substitute for religion; we will all say it is not a political organisation. Conversely, there have been more than a few definitions put forward as to what Masonry is. I am certainly not going to list them here, as undoubtedly Masonry means different things to different Masons. However, I am going to state my own definition, which is: 'Freemasonry is a moral and ethical education society'.

Let us assume, for a moment, that we accept my definition. If so, then we must accept that Masonry's primary role is to teach morality and ethics—in other words, to educate. We are now approaching the question of the value and importance of a lodge of research.

It is a fact that some jurisdictions have several lodges of research, while others are content with one, and some have none at all. Does a lodge of research serve a useful purpose for the Craft as a whole, or does it benefit only its own members and the occasional visitor?

Historical Perspective

To answer all these questions we need to begin at the beginning, and to do that we must go to England. Quatuor Coronati Lodge 2076 EC is acknowledged as the premier lodge of research in the world, but it did not, of course, originate the idea of Masonic research as such. In the 17th and 18th centuries, the likes of Elias Ashmole, James Anderson and William Preston could justifiably be described as researchers. In the 1860s Gould, Hughan, Findel and others developed what is described as the 'authentic school' of Masonic research, but at this time they were individual researchers.

I do not propose to regurgitate the history of Quatuor Coronati here, except to suggest that the genius of its founders

lay in three concepts which they developed, namely its membership qualifications, method of presentation of research papers, and its correspondence circle.

Membership was designed to be by invitation and subject to satisfactory proof of research ability. The manner in which a paper was presented, after prior circulation between members, the consequent informed and frank discussion, and the subsequent publication of both paper and discussion, provided maximum benefit to a growing readership. The concept of the correspondence circle was brilliant, and its expansion was assured by the idea of appointing local secretaries, who were responsible not only for administration but also for reporting on local Masonic activity.

The example of Quatuor Coronati was followed, with some variations, in England and the colonies, and all research lodges are descended, at least in spirit, from it. Let us briefly look at examples. In India, Lodge Albert Victor was formed in 1890 at Lahore, as a lodge of research for Installed Masters. At Kimberley, in South Africa, the members of QC correspondence circle began meeting quarterly to review the latest issue of *Ars Quatuor Coronatorum*, and to read their own original papers. QC suggested that they publish their own papers, advising that the group would 'find a difficulty in persuading brethren to write really good articles unless they provide for a permanent record of the proceedings'. Just so.

Australia

In Australia research began to be organised in Queensland, New South Wales, South Australia and Victoria, but apparently not in Tasmania and Western Australia at an early date, and not immediately in New Zealand. I could dwell at length on these occurrences, but I shall not do so here. Many of these early research groups started informally, and with several up and downs, emerged into long-standing research lodges.

The oldest still-existing lodge of research in Australia is my own, the

Victorian Lodge of Research 218. It was formed in 1911, with membership restricted to Installed Masters, for the dual purposes of 'the extension of Masonic knowledge . . . by lectures, essays, etc.' and obtaining uniformity of ritual in Victoria 'by exemplification in degree work'. In 1917 its by-laws were altered to admit Master Masons to membership. Although its warrant authorises the making of Masons, it is clear that its by-laws effectively exclude this function.

In 1903, Baron Barnett Lodge 3011 EC was formed as a lodge of Installed Masters, for the purpose of ensuring standardised ritual among the English lodges in Queensland. It was not until after the lodge received a warrant from the United Grand Lodge of Queensland in 1921, when its previous purpose became redundant, that Baron Barnett Lodge 146 QC became a lodge of research. Membership is still restricted to Installed Masters. It publishes lodge papers for circulation among members. It does not have a correspondence circle, but supplies papers on request for the use of country lodges. So it is older than its Victorian counterpart by original warrant, but not as a lodge of research.

Today, there are warranted research lodges in all Australian jurisdictions, as well as several unwarranted Masonic Study circles. Most of these have their own idiosyncrasies. Some are pretty much pure research lodges, existing largely only to serve their members. A few do not publish their lectures (which seems to me a waste), some publish their papers with the subsequent summons, while a few, such as my own lodge, issue annual transactions. Some have correspondence circles, some do not.

I will dwell briefly on three specifics in Australian research that, in my view, are of special interest.

About twenty years ago now, the South Australian Grand Lodge, through a Masonic Education Committee, sponsored a four-year correspondence course, leading to a Diploma of Masonic Education. This intensive and exacting course was originally intended to be of matriculation standard. It has been most successful over the years, and I am a

graduate (many years ago now, I will add). Many of its students have come from outside Australia. Its holders can use the initials *DipMed* after their names in South Australia, for Masonic purposes.

The task of lecturing to other lodges in South Australia is entrusted to a panel of 'authorised lecturers', drawn from the graduates of the Masonic Education Course, under the superintendence of the Grand Lecturer. Each member of the lecture panel is also required to present a paper to his peers, and the first collection of these lectures was published in 1989.

The Victorian Lodge of Research, as well as having an extensive correspondence circle, introduced its own 'Diploma of Masonic History and Ideas' about six years ago, supported by Grand Lodge. This is really a university level course, running by correspondence over two years.

The Western Australian Lodge of Research has a monopoly on research and Masonic education in that jurisdiction. With an exemption from the Grand Lodge capitation fee, it keeps its subscriptions very low, and has never seen the need for a correspondence circle. It draws full members from all over the State. The lodge provides a panel of lecturers for other lodges, and also encourages the use of its *Transactions* for that purpose. The lodge was formed in 1951, is open to Master Masons, but with the principal offices restricted to Installed Masters. The lodge is not permitted to make Masons, but does conduct an annual installation ceremony.

The lodge (at its own behest, initially) is required to submit its work to censorship. A lodge committee vets all papers intended for presentation, and those that pass scrutiny are forwarded to the Grand Master for classification. Category A lectures may be presented in any lodge, and be published; Category B may be presented in the Lodge of Research, but not elsewhere, and may not be published; Category C are not approved.

New Zealand

I will now turn to New Zealand. There are no references in either of the histories of the Grand Lodge of New Zealand, or in early volumes of *AQC*, to Masonic research conducted by literary societies, Masters and Wardens associations or the like.

In earlier years Masonic education was provided by the *New Zealand Craftsman*, a periodical that was first

published in Dunedin in 1884, transferred to Auckland in 1895, then to Wellington shortly afterwards. For many years it published copies of lectures delivered in New Zealand and elsewhere.

The Grand Lodge of New Zealand, formed in 1890, authorised Lodges of Instruction whose purpose was the practice of ritual, and in 1911 authorised the Grand Master to appoint a number of Grand Lecturers.

From the Lodge of Instruction concept the first research lodges of New Zealand arose. In 1902, your own Masters' and Past Masters' Lodge No 130 was warranted in Christchurch, open only to Installed Masters. Its objects were to attain uniformity and perfection in working the various degrees, and the occasional presentation of a paper of Masonic interest. It admitted Master Masons as associate members and began publishing its *Transactions*.

On the same pattern Masters Lodge No 161 was constituted at Dunedin in 1908, followed by United Masters Lodge No 167 at Auckland in 1909 and Installed Masters Lodge No 194 at Wellington in 1912. The latter changed its name to Research Lodge of Wellington in 1923 and Masters Lodge followed suit in 1937, renamed the Research Lodge of Otago. As you are aware, six other lodges of research are now at work alongside the original four.

As far as I am aware, all ten lodges of research confine full membership to Installed Masters, with associate membership open to Master Masons. Both categories of membership are open to brethren of all four resident jurisdictions (England, Ireland, Scotland and New Zealand), although all ten are governed by New Zealand. The Grand Lodge of New Zealand provides an annual grant to the research lodges that the lodges themselves apportion according to need.

The Grand Lodge of New Zealand provides in its constitution:

The object of a lodge of research shall be the historical and comparative study and illustrations of the origins, development and modern trends and activities of Freemasonry, its organisation, ritual and teachings, and the dissemination of Masonic knowledge amongst members of the Lodge and other brethren by means of lectures, discussions and papers.

It does not specifically require publication of *Transactions*, but the lodges do this, mostly in pamphlet or booklet form. Some of the older lodges have large, worldwide correspondence circles, and provide a question and

answer service. Some provide lecturers for other lodges (in addition to the Grand Lecturer system). At least three (Wellington No 194, Hawkes' Bay No 305 and Waikato No 445) have peripatetic warrants, permitting them to meet in any temple in their respective districts, and others (such as Ruapehu No 444) make 'fraternal visits', where they work in conjunction with a host lodge.

Perhaps the most efficiently organised is the Research Lodge of Wellington No 194, which holds its meetings on alternate months, and regulates its papers thus:

- Paper presented to meeting (*limit thirty minutes*)
- Copy to Editor
- Paper printed in the next *Transactions*
- Paper discussed at next meeting (*ten minutes allocated between the two wardens, who are expected to have researched it in depth; three minutes per other member for comments, and six minutes for author to reply*)
- Copy of all comments to Editor
- Discussion published in next *Transactions*.

In this way, each meeting includes presentation of a new paper and discussion of a previous paper. Its *Transactions* follow a similar format. I happily note that New Zealand provides a structured approach to research, but leaves room for individuality within that structure. Research seems well supported by your Grand Lodge and the brethren, and this usually results in a high standard of presentation and publication.

Coordinated Research

Perhaps the best innovation in our Masonic research occurred in 1992, with the formation of the Australian Masonic Research Council (later the Australian and New Zealand Masonic Research Council, ANZMRC). All warranted research lodges and almost all Craft Masonic study circles in Australia are members, as are most New Zealand research lodges. The ANZMRC holds a conference every two years, where, aside from holding a general meeting and electing officers, the Kellerman Lectures are delivered. Each jurisdiction has the opportunity to nominate one of its research lodge members as its Kellerman Lecturer every two years. The idea was modelled on the Prestonian Lecture in England, except appointment in biannual, not annual. The published *Proceedings* of each Conference contain the seven Kellerman Lectures.

(Continued on page 8)

(Continued from page 7)

The next Conference is in Adelaide later this year, and in 2004 it will be in New Zealand—probably in Wellington. The Council publishes a quarterly newsletter, *Harashim*, and organizes a tour by an international guest lecturer, usually every two years.

The ANZMRC has been a most successful organisation in coordinating Masonic research, and particularly in encouraging research exchanges between lodges, built on ever-expanding personal relationships between individual lodge members.

Questions Answered?

So, what does all this tell us? Simply that organised Masonic research in Australia and New Zealand varies considerably, and in itself has been quite successful. The differences in approach between lodges are readily apparent, occasioned by such things as the problems of distance and population distribution, the varying attitudes of the Grand Lodges and the founders of the research bodies, and the perceived needs of the local Craft as a whole.

It is interesting to compare the structure in three jurisdictions where only warranted lodges of research operate: Tasmania (two lodges in a small area), New Zealand (ten in a medium area) and Western Australia (one in a vast area). And yet all seem to meet the needs of their respective Masonic populations.

With this brief background, we can now return to my original questions.

Does a lodge of research serve a useful purpose for the Craft as a whole, or does it benefit only its own members and the occasional visitor? The evidence for the latter is hard to refute, or else research lodges would have no members. How each is useful to the wider Craft very much depends on each lodge. I suggest that those that publish papers, and/or have a correspondence circle, and/or have its members lecturing at other lodges, and/or conduct Masonic Education programs or courses, are probably more useful to the wider Craft than those that do not, to the degree that that they do any or all of these things.

Why bother to have lodges of research? If you accept my definition of the purpose of Masonry, then I suggest you must accept that they are very important.

Why aren't all lodges, lodges of research? This to me is the most crucial question. They should be. I consider Masonic Education in every Craft lodge to be vital. I contend that the only reason why a Mason will sit in a lodge room, medium to long term, is because he understands why he is sitting there. We need more speakers in lodges. Every lodge needs a robust Masonic education program for all its members, not just newer ones.

I cite you the example of European Masonry where every lodge is, effectively, a lodge of research. In Europe, it usually takes a new initiate five years to become a Master Mason. Lodges mostly meet weekly with, at best, a degree ceremony monthly. All

other meetings are education sessions, in which newer members in particular must be involved. It is not possible in Europe for a brother to be passed and raised without a very high level of attendance, a regular participation in Masonic discussions, and without presenting at least one researched paper to his lodge. In Europe, Masonic membership is, by and large, expanding—not severely declining, as it is English-speaking countries.

In conclusion, lodges of research are particularly valuable, I suggest vital, to the Craft. And the challenge ahead is for each one to do more outside its own meetings, to expand its horizons still further. I wish this lodge a happy centenary, and trust its members will take up the challenges, and responsibility it has, over the next hundred years.

Acknowledgement

I am greatly indebted to Bro Tony Pope for his prior research in this area.

References

- HENDERSON, K W: 'Overseas Masonic Practices—What can they teach us?' in *Masonic Challenges* (transactions of the Victorian Lodge of Research, 1991).
- HENDERSON, K W: 'Back to the Future—a prescription for Masonic Renewal' in *AMRC Proceedings 1994* (Kellerman Lecture for Victoria, 1994).
- POPE, A: 'Australasian lodges of research: an historical overview' in *Masonic Challenges* (transactions of the Victorian Lodge of Research, 1991).

(Continued from page 5)

So we arrive at the underlying theme of my argument. We have a dangerous situation that exists within our Fraternity which is at the core of the issue of our future survival. There is not only a large generation gap that exists in the Craft today; it is a generation gap that is exaggerated by the extreme cultural changes which have developed during its time. A struggle to come to terms with our dwindling numbers, the dropping of our standards, and an understanding of the issues that might be responsible for these problems, is everywhere evident. While those at the top of the Masonic ladder are pouring time and resources into correcting what they believe these problems might be, I have noticed issues that have interfered with the success of the correction process in some significant cases.

Firstly, that the strength of the decision-making process lies largely in

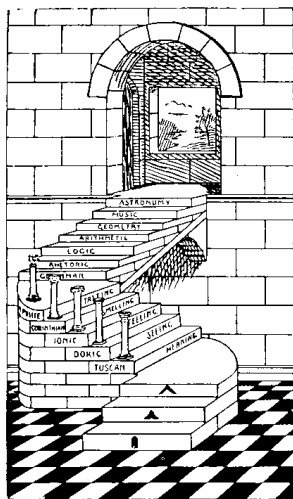
the hands of older Masons. These older Masons have a view of the future which is affected by their past experiences, experiences which have a questionable relationship to the concerns of the upcoming generation.

Secondly, that even when younger brethren have the opportunity to be heard on the subject of what changes we should be considering making for the benefit of our future survival, they often are not acted upon. The area of education is, from my point of view, one of the most important—and the most regularly overlooked or ignored. The attitude has become so bad that, in New Zealand, moves are afoot to make research lodges, often the only place where any kind of Masonic education is available, more expensive to belong to, and less accessible.

How can a Mason be expected to have pride in an institution that he is encouraged to know so little about?

We obviously appreciate and enjoy every brother's participation in the Craft, no matter how great or small. But if we are honest with ourselves, we have to admit that the survival of Freemasonry lies primarily in the hands of those brethren who have found a reason to actively encourage their friends to become Masons.

At a stage in the life of Freemasonry when the search for new members must be aggressive, the kind of individuals we most rely on to revive the Craft are those who have found intellectual stimulation, satisfying ritual work, and a full-quality social environment within the Craft. Like it or not, these are the things which are the *unique* selling points of our organization, not our laudable status as a charitable institution, nor a belief that we would be better served by becoming another service club.

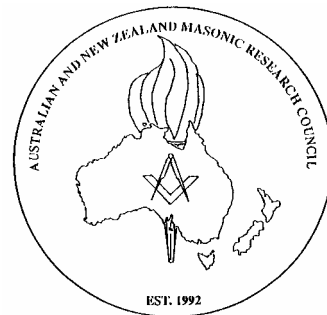


Harashim

חרשים

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

ISSN 1328-2735 Issue 24 October 2002



About Harashim סישרח

Harashim, Hebrew for *Craftsmen*, is a quarterly news-letter 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.org>>.

Copyright and reprinting

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

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

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

- ♦ The item is reprinted in full;
 - ♦ The name of the author and the source of the article are included; and
 - ♦ A copy of the publication containing the reprint is sent to the editor.
- Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Authors submitting original work for publication in Harashim are deemed to grant permission for their work also to be published on ANZMRC's Internet website <<http://anzmrc.org>> unless otherwise specified.

Contents

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

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

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

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

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk (3.5 inch, IBM-formatted) or CD and posted to the editor, Tony Pope, PO Box 36, Taillem 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.

NEW AFRICAN ASSOCIATE OF ANZMRC

As this issue of *Harashim* goes to press, an application is being processed from the Nairobi Lodge of Instruction to become the second African associate member of the Australian & New Zealand Masonic Research Council. Like the first African associate, Lyceum Lodge of Research, it is an English Constitution body.

The Nairobi Lodge of Instruction is held under the sponsorship of the District Grand Lodge of East Africa EC, which administers the English lodges in Kenya, Uganda, Tanzania and the islands of Seychelles. Nairobi LOI serves as a 'corporate' Lodge of Instruction for the 21 EC lodges in Nairobi. It also runs the District Grand Lodge Library, and plans to add a wide selection of contemporary Masonic research publications, to reflect current thinking. To this end, the LOI has applied to join six Masonic Research Associations in the UK, as well as ANZMRC.

Nairobi LOI meets seven times a year, in the months of January, March, May, June, September, October and November (AGM and Annual Dinner), in Freemasons' Hall, Nyerere Road, Nairobi. They have an average attendance of about 50 brethren of all ranks, but concentrate on encouraging the very new members of the Craft. Email contacts are Mike Holt (Secretary) <stoker@wananchi.com> and Dilip Sheth <dilip@biz1centre.com>.

The District has five other Lodges of Instruction meeting regularly in the four countries administered by the District, at Mombasa, Kisumu, Kampala, Dar-es-Salaam and Mahé.

OPENING ADDRESS

by MWBro G D Tucker, DipTPrim, GradDipEdAdmin, DipMED, Grand Master GLSA&NT

RWBro Murray Yaxley, President of the Australian & New Zealand Masonic Research Council, and Brethren, let me say how honoured I am to have been asked to open this Conference and to welcome you all to the hallowed precincts of this Grand Lodge.

Being a little parochial, I must say that we in South Australia and the Northern Territory are very proud of this building, which has been our headquarters since 1925. It is a fine building of significant architectural design, with special features that have attracted the interests of both State and National Heritage bodies. Unfortunately, this interest has resulted in a number of restrictions being placed on us in relation to possible alteration or development of the building. I hope you will have an opportunity to have a look through the building while you are here.

I am aware that this is the first time that a Conference under the auspices of the Australian & New Zealand Masonic Research Council has been held in Adelaide. All other States of Australia have benefited from these meetings since the first, held in Melbourne in 1992.

The major aims of the Council appear to be:

1. To coordinate research into Freemasonry across Australia and New Zealand.
2. To organise international lecture tours in order to attract respected, highly qualified, knowledgeable Freemasons to Australia and New Zealand.
3. To provide opportunity for our own researchers to present papers in a forum such as this.
4. To generally provide information on topics of Masonic interest in order that we may have a better understanding of the organisation to which we belong.

In relation to the first aim, you may be interested in the move made at a recent conference for Senior Officers from Grand Lodges of Australasia held in Sydney earlier this month, to establish a National Secretariat for Freemasonry in Australasia. This initiative was received with a mixed response from the participants who, in the main, were unsure of the benefits to be gained from

such a move and the costs involved. I believe that it would operate in a similar way to your Council, but with a much wider brief. It would, to a great extent, address the problem of 're-inventing the wheel' across Australasia, whereby much more sharing of ideas, initiatives and resources could be achieved through a central coordinating body, thereby improving efficiency, and possibly effectiveness. While no resolution was reached on this idea, a paper will be prepared and distributed to various jurisdictions for comment in the near future.

In relation to the second major aim, I remember well the recent tours to South Australia by RWBro Wallace McLeod and WBro Yasha Beresiner, LGR, two highly esteemed and well recognised Freemasons who have both made a huge contribution to Freemasonry throughout the world. Other well known visitors to Australia and New Zealand under the Councils' auspices have included WBro John Hamill, VWBro Revd Neville Barker Cryer and the late RWBro Cyril Batham—all well known in Masonic circles.

It is indeed unfortunate that RWBro David Gray, from the Prince Hall Grand Lodge of Ohio, could not take up the offer to participate in a lecture tour of Australia and New Zealand this year, owing to the state of his wife's health. I personally hope that he will be given another opportunity to visit us in the years to come. His experiences in and knowledge of Prince Hall Masonry would have been most interesting to us all, I am sure.

I have always been interested in the title 'Kellerman Lecturer' and it was not until I was preparing for the Conference that I bothered to look into the title and the history of it. Every two years in each jurisdiction an interested Brother prepares a paper to be presented at a conference such as this. It has to be approved by the governing committee and then presented. The Brother then has the right to be called a 'Kellerman Lecturer'.

Harry Kellerman was an eminent Australian Freemason who unfortunately passed to the Grand Lodge Above in the



MWBro Geoff Tucker, DipMED

year 2000. He held the rank of PDGM in the jurisdiction of New South Wales and the Australian Capital Territory, and was an outstanding Masonic researcher and teacher. His contribution to Freemasonry will continue with his name prominent in Masonic research.

Education has always been an important part of my life. Through education we gain an understanding and an appreciation of the factors that influence the society in which we live, which enables us to make our own contribution to the community generally.

So it is with Freemasonry. Our ritual becomes so much richer if we understand the symbolism behind our words and actions, the historical context of our 'myths and legends' and the alternative interpretations that arise through our discussions and research. The official publication, *Harashim*, is one vehicle through which such information is promulgated; these conferences are another; and our own lecturers in our own jurisdictions provide an excellent source of quality information on a wide range of interesting Masonic topics.

Even so, I personally believe that there is a need to be careful when considering the material to be presented, and the way in which it is presented. To a group of Masonic scholars—dare I say like ourselves—well versed in the

(Continued on page 3)

President's Corner

The Sixth Biennial Conference of ANZMRC marked the completion of the term of office of my predecessor, RWBro Murray Yaxley, GMOH. The Council has benefited greatly from his wide Masonic experience and his care for the Council during his Presidency. I feel sure that all will join me in thanking Bro Yaxley for his hard work. His election as one of the first three Fellows of ANZMRC is well deserved.

Our long-suffering Secretary, WBro Kent Henderson, maintains his enthusiasm. The success of the recent Conference and of ANZMRC generally owes much to his persistent labours. The good reputation of ANZMRC within Australia, New Zealand and internationally is in large part due to him, and also to our editor, WBro Tony Pope. Much of their work has proceeded unnoticed. I congratulate each upon his election as a Fellow of ANZMRC.

Sincere thanks must also be expressed to the other Officers who have served ANZMRC and its members during the past two years. Forwarding the interests of Masonic research is very much a team effort. I thank those who have retired from office, and extend a warm welcome to the new team members.

Enjoyable and interesting presentations and social occasions marked the recent Conference in Adelaide. It is beneficial for researchers to have opportunities to meet face to face in formal and informal settings. We were honoured by the presence of the leaders of Freemasonry in South Australia and the Northern Territory. We were delighted by the surprise visit of two brethren from Davao in the Philippines.

Freemasonry has much to offer, as an organisation that teaches ethics, team work and leadership, as an avenue for discreet charity and benevolence, and as the means of bringing together in fraternal friendship those of many different backgrounds who might otherwise remain strangers. The past, present and future of Freemasonry hold out great challenges to all Masons. It is the task of researchers to assist Freemasonry to meet those challenges, so that future generations may benefit.

I thank the delegates at the recent ANZMRC Conference for electing me as President. The task of the new team of Officers will be to build on the good work of the past, to stimulate interest in research into all aspects of Freemasonry and fraternalism, and to provide



opportunities for the growth and development of individual Freemasons and thereby of Freemasonry.

I am writing this on the 200th anniversary of the meeting that resulted in the creation of the oldest surviving Masonic document in Australia, the certificate of Anthony Fenn Kemp. Freemasonry had hesitant and obscure beginnings here, as in other parts of the world. May we proceed without fear or hesitation, aiming always to stimulate the interest of others in all that our great fraternity has to offer.

Richard Num

(Continued from page 2)

history of Freemasonry and familiar with the differences that exist between jurisdictions, papers of a more esoteric nature may be meaningful, and indeed satisfy a thirst for knowledge; they may promote discussion and encourage questioning by the audience and indeed expand our Masonic horizons, BUT we must always be conscious of the group we are addressing, if we are to be successful in our endeavours.

Our newer members, I believe, are looking for information and knowledge about Freemasonry, but at a more elementary level. They want to know how to respond when someone asks of them: 'What is Freemasonry?' They do not want to have to respond with the accepted definition of 'a peculiar system of morality veiled in allegory and illustrated by symbols'. They need to have a clear understanding of what this really means, and be able to couch a reply in terms that will be understood by the non-Mason. This is an area where

our own lectures in our own jurisdictions can serve the Craft well. This is certainly evident in South Australia, and I would imagine in other jurisdictions.

Those Freemasons, young in experience, even though often old in years, need to understand the symbolism in perambulating from the West to the East via the North; they need to know the reasons for the 'secret' handshake so that they can respond positively when asked the age-old question.

Education and understanding will help us retain our members and enable us all to counter some of the wild accusations that are levelled at us from time to time.

We in South Australia have for some years now been running a very successful Masonic Education Diploma Course. The course is run over a four-year period and covers a whole range of subjects, from symbolism, Masonic history, Masonic jurisprudence, hypothetical situations that Masons may find themselves in, regulations and

procedures, etc. This course has proven very popular with Masonic scholars in South Australia, and has even attracted students from interstate and from various parts of the world. Having completed the course, students are entitled to use the letters *DipMEd* after their names. I understand similar courses are now being offered in other jurisdictions.

Our Grand Lecturer also coordinates Leadership and Development programs for Masters and for those who aspire to be Masters of their lodge. These, too, are very popular.

In recent times we have had a committee looking at the topic 'Women and Freemasonry', under the chairmanship of WBro George Woolmer, OAM. We recognise that women do have an important role to play in Freemasonry and, while not suggesting in any way that they join our association, we want to ensure that they are valued for their own skills, their own individuality, and are not seen as

(Continued on page 7)

CONFERENCE REPORT

by Max Webberley

My own preparation for this year's ANZMRC Conference started with checking of dates, times, costs, bank balance (really credit card, debt level), flight times, connections and accommodation choices; then paper-work and mailing. Really boring, off-putting, but an essential part of getting to meet and listen to all those keen and highly interesting Masonic researchers from our Australian & New Zealand constitutions: And for me, that is what these Conferences truly are—a great opportunity, despite the fact they have limited appeal within our Craft.

Thank heavens for the Secretariat which does all the real work: sending out endless invitations, acceptances, notices, drafts, approvals, arrangements and re-arrangements that are all necessary to ensure the Conference is well planned and that all are well informed, even the most uncooperative. Our personal preparations pale into insignificance by contrast.

In Adelaide, the pre-Conference commenced for me on Friday afternoon with reception at the airport, speedy transfer to accommodation, a stroll to the Masonic Temple, a warm welcome, quick registration and payment, a glass of red, and off to the well-organized Committee meeting. There, the work of the Council was put in proper perspective, with the essential elements of the Council's programme outlined concisely by the President as:

- publication of *Harashim*,
- the *Website*,
- the *Biennial Conferences*, and
- the *Biennial Lecture Tour*.

Reports from the Secretary, Treasurer and Editor completed the formal statements and each showed the sound and progressive position of the Council. They indicated the complexity of situations and the effective handling of matters such as:

- the sudden cancellation of the *Lecture Tour*,
- inevitably, some apparent discrepancies as income/expenses essentially occur in *calendar* years, while the formal accounting is directed appropriately to the *financial* year,
- the effects of delay in payment by contributing bodies, and



Max Webberley

- the publication and development of such a quality journal as *Harashim*.

All other matters were dealt with appropriately, most being referred to, or prepared as, recommendations for the general meeting.

With the committee meeting over, brethren mingled in the main lecture room. It was apparent that a goodly representation from all jurisdictions was present, with Murray Alford, Colin Heyward and Guy Palliser representing New Zealand (where did they mislay Keith Knox?); Neil Morse and Andy Walker from NSW/ACT; John Boardman, Les Cooper, Kent Henderson, Graeme Love and Ian Richards from Victoria; Nick Reaburn, Murray Yaxley and myself representing Tasmania; and Graham Stead (Qld) and Arthur Hartley (WA).

The local South Australian Lodge of Research was represented by exactly half their membership: Ken Brindal, Lew Halley, Graham Murray, Richard Num, Nigel and Tony Pope, George Woolmer and (except for Friday) Alan Wright. It was particularly pleasing to meet other South Australian brethren who are not members of the research lodge, including Grand Master Geoff Tucker, Deputy GM Rob Casson, Alan Day, Alan Hills and Ian Kennett, all of whom contributed to the discussions. [If I have omitted anyone, put it down to *anno domini*.]

Richard Num and Andy Walker assisted Graham Stead with registration and distribution of folders, containing the *ANZMRC Proceedings 2002*, *Harashim*, and other material. Stationed beside them (and for the whole weekend) Tony Pope and Graeme Love ran a book stall, with about 20 different titles for sale, *Transactions* of the South

Australian and Victorian Lodges of Research, and Global Masonic Publications.

In addition, Graham Stead brought various issues of the Scottish magazine, *The Ashlar*. Most popular, and a real bargain, were the almost complete sets of Victorian *Transactions*.

The Conference commenced with the Kellerman Lecture for Queensland, 'The Hung Society and Freemasonry the Chinese way', by Graham Stead, considerably condensed from the printed version, leaving time for discussion. This was followed by an ample supper, catered by the Rainbow Girls, and opportunity for further conversation.

MWBro Geoffrey D Tucker, Grand Master of South Australia and Northern Territory, opened the conference formally at 9.30 on Saturday morning. His address [see page 2] showed considerable insight into the activity and value of the work of Masonic researchers and especially this Council. Having completed the four-year Masonic Education Course offered by the Constitution over which he rules, he had a well-informed interest in our work, and clearly felt at ease in the company of all those present during the weekend. Such significant support is greatly appreciated.

Graeme Love, on behalf of the Victorian Lodge of Research, remarked that the Grand Master possessed a unique educational qualification and interest, shared only by the Grand Master of England, whereupon he presented MWBro Tucker with a complete set of his lodge's *Transactions* currently available for sale. The Grand Master received this gift with pleasure and expressed his commitment to use them well.

RWBro Robin Kingsley Casson, Deputy Grand Master of South Australia, also attended most sessions. In response to a request, he personally conducted a tour of the very fine Masonic building. A considerable number of interested members took advantage of this opportunity. They were most impressed with the history, facilities, magnificence and splendour of the Centre, as revealed by their knowledgeable guide.

The presence of the South Australian Grand Lecturer, VWBro Brian King, for most of the Conference was also much

appreciated. Such attendance by the most senior Grand Lodge officers expresses their strong support. This is truly heartening to us all. Other jurisdictions may have similar support, but this is the first time that I recall it demonstrated so openly and consistently throughout the full Conference weekend.

Saturday's Kellerman Lectures began with the Tasmanian contribution, 'The place of Masonic musicians in the history of western music', by Nick Reaburn. This paper is not included in the *Proceedings* because it was withdrawn 'at the eleventh hour' by the author, who wished to make substantial revision. He provided printed and bound copies of the paper before presentation. After the paper and discussion, VWBro Reaburn was presented with his Kellerman Lecturer certificate and badge, because he had to leave the conference and return to Tasmania, to defend his Archery title.

The other papers on Saturday were 'Masonic Education' (Andy Walker, NSW/ACT), 'Thales—the forgotten philosopher' (Graeme Love, Vic) and 'A peculiar system of morality' (Arthur Hartley, WA). The other two were heard on Sunday morning: 'Second Degree, Second Class' (the late RWBro the Revd

Visiting the library during the tour of the Masonic Centre



Bill Gibson, NZ, read by Murray Alford), and 'Recognising Freemasonry—a brief history . . .' (Alan Wright, SA/NT).

These papers were well received, and the questions and comments indicated the high level of interest, and a surprising level of information on each topic by many of those present. The detail and authenticity of the presentations well supported the conclusions drawn, and the discussion continued during the break over the cup of tea or the meal.

One highlight, for me, was the presentation by Murray Alford, who read the late Bill Gibson's paper splendidly, even to an impeccable Castilian accent when quoting from *Don Quixote*. There were many highlights for all of us, and each presenter certainly appreciated the interest shown in his paper. Their work was recognized in the most sincere manner possible. The wide range of

topics, with perceived and unexpected inter-relatedness detected by many, was marked. Any tiredness or inattention was held at bay by the variety and interest as well as the fine presentations. Numbers were augmented for two sessions on Saturday by the attendance of two visitors from the Grand Lodge of the Philippines.

The dinner on Saturday evening was held in the Masonic Centre, with professional caterers. It was, quite simply, delightful. Conversation and a warm atmosphere clearly indicated the success of the entire evening. Guests included the Grand Master and Deputy Grand Master, and some of the brethren brought their wives, namely Bros Casson, Halley, Hartley, Palliser, Stead and Yaxley. The Kellerman Lecturers were presented with their certificates and badges, appropriate toasts were well received, candid photographs taken, and good fellowship abounded.

Alan Day was typical of the many South Australians attending the

(Continued on page 6)

POSTHUMOUS AWARD OF KELLERMAN LECTURER

William Wallace Gibson, born in New Zealand in 1930, was called to the ministry of the Presbyterian Church. He was initiated into Freemasonry in 1957, in New Zealand Pacific Lodge #2 (now Pacific Leinster Lodge), joined Hawera Lodge in 1970 and was installed as Master of that lodge in 1972. He joined the Research Lodge of Wellington in 1985 and became Master in 1998. He was appointed Grand Chaplain in 1990 and held the appointment for four years. In 1996 he was conferred the rank of Past Grand Warden for his services to Freemasonry.

He was selected to be 2002 Kellerman Lecturer for New Zealand and submitted his paper, but died on 1 June 2002. His paper was read by the Master of the Research Lodge of Wellington, WBro Murray Alford, who subsequently accepted RWBro Gibson's Kellerman Lecturer Certificate on his behalf.



The late RWBro the Revd William Wallace (Bill) Gibson

KELLERMAN LECTURERS 2002



Left to right: Arthur Hartley (WA), Murray Alford, for Bill Gibson (NZ), Alan Wright (SA/NT), Andy Walker (NSW/ACT), Graham Stead (Qld), Graeme Love (Vic), and Nick Reaburn (Tas)

CONFERENCE REPORT

(Continued from page 5)

Conference. He was kind enough to take a carload of visitors for a night view of the 'city lights and sights'. Old friends were located and greetings agreed to be passed on as soon as we returned to our home States. Thank you, Alan. You were always on hand and along with other local members you certainly did help us all by your cheery presence and ready assistance.

During the weekend, Tony Pope badgered everyone present to sign a book—a Portuguese translation of volume one of Henderson and Pope's *Freemasonry Universal*—and on Sunday morning this unique memento of the Conference was raffled for charity, with the assistance of Andy Walker and Graham Stead, raising \$84. The winner was Neil Morse.

When the Conference resumed on Sunday morning, it began on a sad note, with the announcement by Ken Brindal of the death of a great musician and Prince Hall Mason, Lionel Hampton. [Ken's tribute is in column 3—Ed]

The final formal event on Sunday was the biennial general meeting, which was well and enthusiastically attended. The following officers were elected (or re-elected) from among the executive committee:

President WBro Dr Richard Num (SA/NT)
V-Pres (2) VWBro Arthur Hartley (WA)
WBro M Webberley (Tas)
Secretary WBro Kent Henderson (Vic)
Asst Sec VWBro Colin Heyward (NZ)
Treasurer RWBro Graham Stead (Qld)
Info Offr VWBro Andy Walker (NSW/ACT)

RWBro Murray Yaxley, GMOH, remains on the committee as Immediate Past President, and WBro Gary Kerkin (NZ) was appointed to the committee as Conference Convener for 2004. Tony Pope was re-appointed as editor and Les Keane was re-appointed as auditor.

The City of Tauranga, in the North Island of New Zealand, will be the site of the next conference in 2004, and it was decided that future conferences will be allocated according to past rotational order (Vic, NSW/ACT, WA, Tas, Qld, SA/NT, NZ).

Brethren will be delighted to learn that Affiliate and Associate membership fees will not rise over the next two years. Collected Kellerman Lectures will be produced on CD-ROM within three years. *Harashim* may be available electronically when circumstances permit, and David Gray's tour and book have both been re-scheduled for 2003.

The meeting decided to create a new honour, the title of Fellow of ANZMRC, and then proceeded to confer this title on Murray Yaxley, Kent Henderson and Tony Pope, for outstanding service to the Council, and to Masonic research. The motion for this conferral was carried with loud and prolonged acclamation. Our secretary, Kent Henderson, is an undoubted master of organisation and his deft hand saved time and guided us at the meetings in an exemplary manner. Richard Num now will lead us onwards, and we look to him with confidence. He has earned full support by his manner and work, including the establishment of the web page.

Conferences cannot be summed up in a word, or a sentence, but some appropriate words to describe this Conference would include successful, enjoyable, well-directed, Masonically fulfilling, and with truly quality research offerings to be long considered. These biennial occasions certainly offer the best, and often the only, opportunity for serious Masonic researchers to present their best offerings to their fellows and to receive the same in return. The opportunity for face-to-face presentations, responses and replies is extremely valuable and very scarce. The degree of mutual regard is well judged by the abounding fellowship and proper criticism. Administrative formalities are rightly kept to a minimum. The direction and pace are admirable and suit those attending to a tee.

Perhaps the possibility of a three-day conference could be explored with advantage. The best place to consider this will be New Zealand in 2004 and I can only hope to see us there, all again together, along with as many new faces as choose to attend.

Footnote: With the Conference over, those brethren who were staying over until Monday or later, and were free of other engagements, wandered along Rundle Street East, inspecting the many excellent restaurants and watering holes, finally settling on a Japanese restaurant for dinner. When the proprietors politely indicated a desire to close, the brethren adjourned to the comfortable accommodation of one of their number, where the Breakfast Creek Mob Lodge (UD) was convened, and further fellowship was enhanced by that Scottish nectar, a single malt. Reluctantly, the lodge was closed early on Monday morning, to enable some brethren to get to the airport on time, and brethren parted in anticipation that the next tug of the cable tow will be at Tauranga!

LIONEL HAMPTON 1909–2002



Lionel Hampton, born in 1909, was as closely identified with the vibraphone as Marconi was with wireless.

Hamp did not invent the instrument, but gave it a jazz identity by way of his imagination and exultant attack. He was originally a drummer; he fell in love with the xylophone, changed to the vibraphone, and the rest is history.

Benny Goodman, a lover of Black music, whose band was White, needed a vehicle to play clarinet the improvised way of the New Orleans and Chicago musicians. He retained his big band (he had to eat) and formed his famous small groups: trio, quartet and quintet.

Hampton crossed the line, to become a founder member of the quartet. He recorded with Victor, 1937–1941, with his own small groups. Some of these recording dates saw him re-united with Goodman, with Teddy Wilson and Gene Krupa backing them.

These recordings show-cased his vibes wizardry, his piston-like two-finger piano, flashy drumming and—one can only say *modest*—vocals. It was a golden era and a forecast of what was later called rhythm and blues.

I sincerely hope that at his wake the music played there included his signature tune, *Flying Home*, a fitting 'so mote it be' for this distinguished musician and Freemason. Ken Brindal

Lionel Hampton recorded with Louis Armstrong in 1930, playing drums and vibes. This was the first jazz recording featuring the vibraphone. Later he appeared with Armstrong, as the masked drummer, in the film *Pennies from Heaven*, and featured in the film *The Benny Goodman Story*, and many others. From 1953 onwards, he undertook many overseas tours, playing in Australia, Africa, Europe, Japan and the Middle East. He was a soloist at London's Royal Festival Hall in 1957, and his band was featured at London's Jazz Expo in 1969. In 1978 he played at the White House at President Jimmy Carter's Jazz Party.

Hamp was not tied to 'trad' jazz; he bridged the gap between 'trad' and 'cool'. He led big bands as well as small groups, from 1940 well into the 1990s, apprenticing Charlie Mingus, Dexter Gordon, Wes Montgomery, Clifford Brown and Quincy Jones, among others.

I regret that I do not know his Masonic history in detail, but Brother Hampton was a Prince Hall Mason, active in the Craft and reaching the pinnacle in the Scottish Rite. He was outspoken on the need for reconciliation and recognition, being recorded as speaker at a 'Brotherhood in Action' meeting in Connecticut in September 1990, when recognition was by no means as popular as it is now. Without doubt, as a musician and a Mason, Hamp lived respected and died regretted. Tony Pope

Harashim

OPENING ADDRESS

(Continued from page 3)

appendages to their Masonic partners. At the moment we have a women's committee looking at how to implement many of the recommendations made in the report produced. Currently the committee is looking at a brochure we give to new Freemasons' partners in an endeavour to present a positive picture of Freemasonry for the family.

Symbolism is a significant aspect of Freemasonry: the way in which we should live our lives is illustrated by contemplation of the square, level, plumb-rule and compasses. I am intrigued by the logo that appears on the official publications and letterhead of the Australian & New Zealand Masonic Research Council, that of the map of Australia and New Zealand within a circle, with the square and compasses emblazoned on the map of Australia,

superimposed on what I believe is a flaming torch.

In South Australia the flaming torch is a logo used by our teachers' college. To me it has always been a symbol of education and in the days I attended the college it was associated with the motto *Fewe Lumen*, which means 'Behold the Light'. I believe that this logo is most apt for the Australian and New Zealand Masonic Research Council, whose task is, in part, 'to communication light and instruction' to our brethren.

I look forward to this conference unfolding. As I looked at the range of papers to be presented, I was impressed by the diversity of titles, which I am sure will have great appeal to all participants.

It was interesting to see that the paper so well presented last night on Chinese Freemasonry was the first to be presented. Some of our Masonic writers have indicated that the Chinese were among the first to associate Masonic qualities with the compasses, which they saw symbolic of order, regularity and

propriety, well before the birth of Christ.

Those papers to follow on Masonic Musicians, Masonic Education, Thales—one of the seven wise men of Ancient Greece—Masonic Morality, The Second Degree, and 'Recognizing Freemasonry' by our own Bro Alan Wright, will give us two days of Masonic knowledge which I am sure we will find enlightening and even challenging as we listen, discuss and question.

As you said in the July edition of *Harashim*, Brother President, 'We do not have all the answers. We can learn from the brethren in other jurisdictions.' I believe this applies equally to our close neighbours, as well as those from distant lands.

This Conference affords us the opportunity of doing just that. May our coming together be enjoyable, educational, and uplifting, and may our discussions provide a catalyst for our continuing interest in Masonic Research.

FUNERAL OF WORLD'S OLDEST MASON Jack Lockett, Australia's oldest man

David Beagley (Bendigo) reports, on Friday 31 May 2002:

Bendigo saw the State funeral, yesterday, of Jack Lockett, Australia's oldest man and the world's oldest Freemason.

Jack had received his 80-year jewel from the GM last year and Masonic commemoration was a feature of yesterday's service. The colour photo on the local paper's front page of Jack's coffin leaving the service is centred on the Square and Compasses plaque on the coffin.

Inside, in the 3-page news and photo spread, the plaque features again, along with a full-column article on Masonic commemoration. I have transcribed it below because it really took my breath away as a public expression of our symbolism (I dare say the reporter made good use of material supplied by GL, but it still reads very well!).

MASONS HONOUR LOCKETT

A formal Masonic commemoration formed part of yesterday's state funeral for Jack Lockett.

As well as being Australia's oldest man at 111, Jack had the distinction of being the world's oldest Freemason.

He was a member of the Ouyen Lodge, in far north-west Victoria, for 81 years.

The Grand Master of Victoria's Freemasons, John Wilson, attended yesterday's funeral, as did other Masons.

When a Freemason dies, his family has the option of requesting a Masonic Commemoration.

This special tribute is similar to that offered by the RSL and other service organizations when one of their members dies.

The commemoration is a simple and brief ceremony, carried out as part of a funeral, following a direct request from the deceased and his family.

Freemasonry is rich in symbolism. Two elements of the Masonic

commemoration distinguish it from other observances.

The first is the apron. A simple, white Masonic apron, described as 'the emblem of innocence and the badge of a Mason' is placed on or near the coffin.

Every Freemason wears this apron—a reminder of the working attire of the medieval stonemason—when he joins the organization.

For the rest of his membership, the white apron remains the centrepiece of his regalia, demonstrating the essential quality of all within Freemasonry.

The second element is the evergreen.

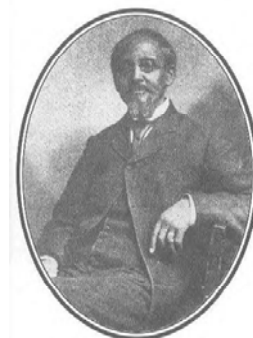
A sprig of evergreen is placed with the apron. This symbolises the immortality of the soul.

The Masonic commemoration was read by one of Freemasonry Victoria's two Grand Chaplains, the Rev Neil Oliver, a Uniting Church clergyman.

He was assisted by Ern Lewis, a member of Jack's Ouyen Lodge.



subjects and Publication of a Quarterly Masonic Journal'. Full membership is open to all Masons of the jurisdiction, and corresponding membership is available outside the jurisdiction. The lodge has a website under construction, and the webmaster is Bro Joe H Snow <jsnow1@aol.com>. (Richard Num)



PGM James
M Simms,
PHGL of
Georgia

Arizona

A number of decisions by the Grand Lodge of Arizona at its annual meeting in June are of general interest. The recommendations of the Foreign Relations Committee to recognise the Grand Lodge of Andorra was approved, but the recommendation to recognise the Grand Lodge of Cameroun was defeated. Recommendations by the Grand Master to recognise the Grand Lodge of France and the Legal Grand Lodge of Portugal/GLRP were tabled.

The Grand Secretary reported on progress in exchanging recognition with Prince Hall Grand Lodges, having written to 18 of them: mutual recognition now exists with five of them: Arizona, Connecticut, Massachusetts, Nevada, and Oregon (includes lodges in Idaho & Montana).

Other proposals:

- To extend Grand Lodge votes to lodge secretaries, treasurers, deacons, stewards, chaplains, marshals and tylers—defeated.
- To allow one signer of a petition for the degrees to be a Master Mason from *any* recognised Grand Lodge—passed.
- To remove a restriction requiring degrees to be performed only in English—passed.
- To remove a prohibition against renting a lodge hall to a foreign Masonic body—passed.

(PGM Jim May, Kent Henderson)

Armenia

The Grand Lodge of Armenia was formed on 30 July 2002 from three lodges previously chartered by the Grand Lodge of the District of Columbia, the French National Grand Lodge (GLNF) and the Grand Lodge of Russia (GLoR). The Grand Masters of all three jurisdictions attended the consecration. A fourth lodge has been chartered, Washington Lodge #4. (Paul Bessel)

Cuba

Membership in the Grand Lodge of Cuba has doubled since 1980, to 29,000 in 316 lodges. Earlier this year, the government gave permission for two new lodges to be formed—the first since 1967.

(New York Times, 1 May 2002)

England

The United Grand Lodge of England has extended recognition to the Prince Hall Grand Lodges of Arizona, Hawaii, New York and Virginia, and to the National Grand Lodge of Poland.

Florida

Contrary to reports from several sources over the past few years, reconciliation between Union Grand Lodge of Florida & Belize and Prince Hall Grand Lodge of Florida has not yet been concluded. On 5 June 2002, Deputy Grand Master Michael R Moore, of Union Grand Lodge, advised *Harashim*:

The reconciliation of the two Grand Lodges has not taken place as of today and probably will be delayed for some time. Much discussion is going on within the Prince Hall Grand Lodge family and they are yet to agree as a body for the merger to take place. The offer to return home is an open invitation made to the Prince Hall body and will always be available to them.

Readers will recall that it is Union Grand Lodge which is recognised by the Grand Lodges of Prince Hall Affiliation, and that Prince Hall Grand Lodge of Florida broke away from Union Grand Lodge early in the last century.

Georgia

The Prince Hall Grand Lodge of Georgia has constituted a research lodge, James M Simms Lodge of Masonic Research, to promote 'Masonic Research and Education by providing a forum for presentation of papers on Masonic

Lithuania

Murray Yaxley reports that on 13 April 2002 the Grand Lodge of Lithuania was formed from three lodges originally chartered by the United Grand Lodges of Germany.

(Freemasonry Tasmania, May 2002)

Morocco

From Michel Singer, Grand Secretary for foreign relations of the Grand Lodge of France (GLdF), comes the news that, with support from the Grand Lodge of France, Atlas Grand Lodge of Morocco (formed in 1967) has resumed meetings, with 80-plus members in four lodges, working the A&ASR Craft ritual. The Grand Master is Amal Kanouni.

He also advises that more than 30 members of the GLNF—sponsored Grand Lodge of the Kingdom of Morocco (formed in 2000) have defected to Atlas Grand Lodge. A statement from another GLdF source, that the Grand Lodge of the Kingdom of Morocco has ceased to exist, has yet to be confirmed.

New Hampshire

Anniversary Lodge of Research #175 continues to publish an informative quarterly newsletter, and plans to produce annual transactions—but this depends on Grand Lodge approval to increase annual dues from US\$3 to \$10.

A website for the lodge is in the planning stage, and making the newsletter available in PDF format is under consideration.

The Newsletter (vol 3 #1) advises that two CD-ROMs of considerable interest to researchers are now available.

- A complete set (16 years) of the *Builder* magazine, scanned by the late George Helmer, can be obtained from

Harashim

Paul M Bessel <paul@bessel.org> for US\$49.95.

- The Centre for Research into Freemasonry, established by the University of Sheffield, has a CD-ROM of William Preston's *Illustrations of Masonry* (all 9 English editions), UK£30, ISBN 0-9541589-0-3, edited by Andrew Prescott <a.prescott@sheffield.ac.uk>.

(Mark Furber)

New Jersey

The New Jersey Lodge of Research and Education #1786 was consecrated on 23 February 2002, with around 100 members. The WM is RW George Olsen, PDDGM <kenmike167@aol.com>.

In April 2002 the Grand Lodge of New Jersey approved *nem con* the recognition of the Prince Hall Grand Lodge of New Jersey. In June the Prince Hall Grand Lodge reciprocated, by unanimous vote. Current provisions are for visiting by invitation only.

(Mark Furber, Kent Henderson)

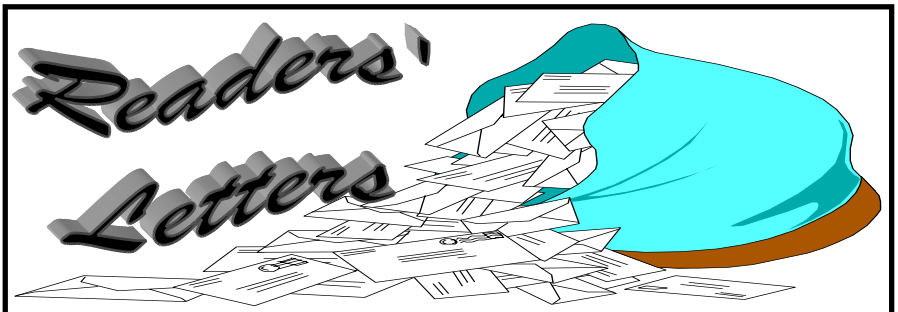
Russia

The *Missouri Freemason* magazine (vol 47 #4) reports the initiation of a Russian citizen, Dr Sergei Bogolepov, in a Missouri lodge on 22 March 2002. He was passed on 29 March and raised on 4 April. On 13 July, in the presence of senior Grand officers from the Grand Lodge of Russia (GLoR) and the Grand Lodge of Alaska, Bro Bogolepov assisted a degree team to initiate other candidates in the Siberian city of Novosibirsk. They were then formed into Alpha & Omega Lodge #23 (GLoR), which was consecrated the same day, and Bro Bogolepov was installed as Master of the lodge.



Bro Bogolepov (centre) on his initiation

Alpha & Omega Lodge #23 is the second lodge to be formed in Siberia, the first being Pacific Rim Lodge #12, in Vladivostok. The number of GLoR lodges now stands at 22. (PGM John Grainger)



Dear Editor:

I am a Master Mason living in Istanbul, Turkey and a member of the Grand Lodge of Free and Accepted Masons of Turkey. I read about your newsletters in Ralph Herbold's (SCRL) fraternal reviews and find the news very current and interesting. Will you please advise me how I can subscribe to your newsletter. Thank you.

Fraternally yours,

Ahmet Senkut [Answered and welcomed to our international readership. Ed]

WA GRAND LODGE MOVED

The Grand Lodge of Western Australia has sold Freemasons' Hall in Terrace Road, East Perth, and purchased new premises at 137 Burswood Road, Burswood. Brethren who attended the ANZMRC Conference in Perth in 1996 will recall travelling to the suburb of Burswood to see a play by members of the Western Australian Lodge of Research.

A 'Grand Departure' ceremony was conducted on Sunday 19 May 2002 at the Terrace Road premises. Over 200 brethren, wives and some family joined the Grand Master and Grand Lodge ceremonial team in a 'Flag Lowering' ceremony.

The Grand Master, MWBro Peter Stokes, commended the move to all present as a necessary adjustment to the future. The ceremony culminated in a marching of the colours, after which the folded flag was given into the care of the Director of Ceremonies until a further ceremony in the new building.

The new premises do not include lodge rooms. The Grand Master said at a Grand Communication that the new single-story building will satisfy Grand Lodge's administrative requirements—and suburban halls will enjoy the benefits of added lodge bookings. Included in the new building are larger library and museum display facilities, staff and meeting space, and offices for the Supreme Grand Royal Arch Chapter.

It is anticipated that with the sale of Terrace Road and the purchase in Burswood Road, all Grand Lodge loans and commitments will be met, operating costs will be reduced, adjustment to current income streams completed and investments for WA Freemasonry will begin to grow again. The Grand Master announced that the Board is now in a position to reduce capitation fees by \$10 per annum, backdated to 1 January 2002. He was hopeful this trend would continue, overcoming the increases of recent years.



The new Grand Lodge building at Burswood.

Photo is from the Grand Lodge website at <<http://www.gl-of-wa.org.au>>.

As Bro Andy Walker illustrated in his Kellerman Lecture this year, there are voices crying in the wilderness in many jurisdictions, for recognition of the value and importance of Masonic Education. This essay by Bro Burrell McKelphin 33°, of St Johns' Lodge #16, Prince Hall Grand Lodge of New York, located at Buffalo, NY, is one such.

TOO MUCH SCHOOLING AND NOT ENOUGH EDUCATION

by Burrell McKelphin

In 1996, Bro Benjamin D Jones, 33°, the Grand Historian of the Most Worshipful Prince Hall Grand Lodge of New York at that time, stated:

The primary function of a Masonic lodge (Whether Prince Hall or otherwise) is to train and educate its members on the basic truths which its rituals and its ceremonies are designed to inculcate: to develop its members as benevolent men; to cultivate social virtues among men; and to propagate the knowledge of the art. It is of great importance that all Prince Hall Masons know and appreciate the history of Prince Hall Masonry. It is not the primary function of Freemasonry to initiate candidates or to enlarge membership. If this were, in fact, a truth, there would be no basis for our laws against proselytizing.

The chief concern of the lodge is with the welfare, happiness and the Masonic development of its members; not with the admission of those who seek entrance to its doors. Its success as a 'true Masonic lodge' cannot be gauged by the length of its membership roll or by the size of its accumulated funds, or even the status of certain members in the community. It then is a truism that it is the duty of every Masonic lodge to put into action a plan for the education of its members in Masonic history, symbolism and philosophy.

Every week as an Entered Apprentice we learn our first degree work repetitiously until we make our suitable proficiency to pass to the degree of Fellow Craft. The cycle repeats itself until we are raised to the sublime degree of Master Mason, and when this moment comes into fruition, we return to the first degree to prepare a new class. What is wrong with this pattern? Are we making Masons or members and, more importantly, Brothers? Is the cement of Brotherly Love truly adhesive in the bonding process of men within our lodges? Does the zenith of our 'education' end with us just being made Master Masons in name only? We made suitable proficiency in the first and second degrees, but what about the third degree? Should we not make suitable proficiency in the third degree? These are matters that the



Photo from his website
<http://www.geocities.com/stjohns_2001>

serious Prince Hall Mason should be concerned with, and address within his own lodge.

Each lodge must reflect on the content of the program in which a new Brother will go through during initiation and transformation. Many of us have found ourselves complacent with the process, which is presently established within the walls of our lodge. Owing to this complacency and lack of sustenance, our membership has decline significantly; unqualified men assume roles of leadership, who make the attempt to govern a lodge, only to have the lodge in an even worse condition than when they inherited it.

Many of our Brothers seem to find themselves by the waste side because the momentum they had as Entered Apprentices and Fellow Crafts was lost after becoming a Master Mason. With all the repetitious training given to the Entered Apprentices and Fellow Crafts, with their *Ecce Orienti* I & II [*the name of the ritual of several Prince Hall Grand Lodges—Ed*] there is no education which compels them to understand all three degrees in their entirety and their connection to one another. Why? A very good reason is because there is too much schooling and not enough education. We do not have a constructive orientation process for the newly raised Prince Hall Master Mason, which can provide him with a smooth transition into full membership status.

Training is good, but it is not enough. Education is essential to the development of a Brother who enters the ranks of Prince Hall. There are three areas which should be covered in the educational process of a Prince Hall Mason and they are:

1. The ritual
2. The history
3. The business

The Ritual

The ritual is considered first because it is the basis on which a Brother is duly examined for proficiency and it is a tool which helps enhance a Brother's mental capabilities. Two things should occur in this area when properly administered, one being the training of the ritual and the other the understanding of the ritual.

Training a Brother in the questioning and answering lectures is essential to his conditioning to Masonic practices within a lodge. He should be very familiar with his environment, such as the stations and places of the lodge, know what officers sit in the stations and places, how a Brother should entered the lodge, what he should be observing on the altar, etc. This is quite primitive, but it is where he begins to build his Masonic work.

When educating the Brother in this area, he should be given the reasons for this type of training. He should know why he did the things he did in his degree; why he gives the Tyler and the Junior Deacon the Pass Word when entering the lodge; why the Four Cardinal Virtues are the perfect points of his entrance; why he needs to observe the Great Lights in Masonry, understanding the importance of the scriptures which are relevant to each degree; why he should not leave or come through the outer or inner door at certain times; and many other areas of ritualistic practice should be explained to the Brother. These things should be explained to a Brother because it causes him to think more critically about what he does in the work in which he will be engaged within the lodge. In every degree which a Brother obtains, he should be engaged in projects which

FOR THEY ARE JOLLY GOOD FELLOWS

by Kennion Brindal

The Australian & New Zealand Masonic Research Council celebrated its tenth birthday by creating a means of honouring individuals who are members of Affiliates or Associates of the Council, and have made outstanding long-term contributions to the Aims of the Council—the title of Fellow of Australian & New Zealand Masonic Research (FANZMR). The members then proceeded to bestow that well-deserved honour on three of their number.



RWBro Murray Yaxley, GMOH, PDGM, FANZMR, Kellerman Lecturer 1996 (Tasmania), has been President of the ANZMRC from 1996 to 2002. Throughout that period he has guided the Council, promoted its interests within the seven jurisdictions represented by the Council, and contributed a regular ‘think-piece’ to the quarterly newsletter, *Harashim*. He is also chairman of the Fraternal Relations Committee which advises the seven Grand Lodges of Australia and New Zealand.



WBro Kent Henderson, DipMed, PJGD, FANZMR, Kellerman Lecturer 1994 (Victoria), was the driving force behind the formation of the ANZMRC and has been its Secretary since its inception in 1992. He has been responsible for organising all the Conferences and Lecture tours, and the day-to-day running of the Council. He is the author of seven Masonic books, co-editor of his research lodge’s *Transactions*, and proprietor of a Masonic publishing business, Global Masonic Publications.



WBro Tony Pope, PM, FANZMR, FPS, Kellerman Lecturer 1994 (South Australia), collaborated with Kent Henderson in the formation of the ANZMRC and has been editor of its publications since 1992. He has been editor of his research lodge’s *Transactions* since 1985, and is a regular contributor to several US magazines. He collaborated with Kent Henderson in the 2-volume *Freemasonry Universal*, and until recently was a partner in Global Masonic Publications.

reflects the symbolism of the degree itself. Also it should be noted that the ritual work is only a small percentage of what is necessary for a Brother to function properly within his lodge. Many Brothers are not ritualistically inclined, and there is nothing wrong with that so long as they compensate by participating in their lodge’s activities and business.

The History

In Prince Hall Freemasonry, the history of the fraternity is essential. We are the oldest African-American secular and fraternal organization within the United States, and in fact we are older than the United States itself. Unlike mainstream Freemasonry, Prince Hall Freemasonry has originally been designed for the purpose of liberation of African people living in America. Since its inception on 6 March 1775, the three areas which the Founder, Prince Hall, and the fourteen Brothers who were initiated with him focused their energy on, were slavery, education, and the church or the morality of the people. When we as Prince Hall Masons study the history of our Brotherhood, we can feel the pride of being Prince Hall Masons and can see the universal trestle board among Prince Hall Masons, which is the blueprint for

other trestle boards to be designed within our respective Prince Hall Grand Lodges and subordinate lodges as well.

When we understand our history and make suitable proficiency in this area, as we do in the ritual, we develop a closer and stronger kinship with the Founder. There is no reason why any Brother from the 1st to the 33rd degree should not know his history as a Prince Hall Mason. Anyone who leads our fraternity and does not know the history of our fraternity accurately should be embarrassed to lead other men within our ranks. This must be and should be included within the educational process of our fraternity. As Bro Marcus Mosiah Garvey once said, ‘A people without history is like a tree without roots’.

The Brother should know the following things:

- Who was Prince Hall?
- When was African Lodge established?
- What were his achievements individually and collectively with other Brothers?
- What are the highlights of the Prince Hall Fraternity?

The Business

Every regular and well governed lodge

within Prince Hall should take the bold initiative to have some form of a New Master Mason orientation process. Too many times we raise Brothers to this degree and leave them clueless to understanding their work within the third degree. It should be the business of the lodge to begin educating them on the structure of government of the lodge and Grand Lodge; how the business of the lodge should be conducted according to the constitution and by-laws; review the several committees which the lodge has operating; knowing Masonic protocol; how to properly investigate prospective candidates; knowing the importance of being financial within the lodge; and making new Brothers apprentices to jobs carried out by well-seasoned Brothers.

Educating our Brothers on the ritual, history and business of the lodge will be an investment in the future prosperity of the lodge. Education through participation and mentoring are the best methods, which can bring out the best in the new Master Mason. It has been said that education was one of the Jewels which Prince Hall was concerned about; are we making education our ritual? Is education not our history and, more importantly, is education being made our business? Only time will tell.

GRAND LODGE AF&AM OF BULGARIA (UNITED)

United Grand Lodges of Germany Confirm Recognition

In issue 21 of *Harashim* (January 2002) we sought to clarify the situation in Bulgaria. Prior to 2001, there were two Grand Lodges in Bulgaria, the Grand Lodge of Bulgaria (1992) formed from Yugoslav-chartered lodges, and the Grand Lodge AF&AM of Bulgaria (1997) formed from German-chartered lodges. These two united in 2001 as the Grand Lodge AF&AM of Bulgaria (United), under the leadership of GM Borislav Sandarev, who had recently been elected Grand Master of the German-backed Grand Lodge AF&AM of Bulgaria. Then came the news that the former Grand Master, Ivan Stavrev, and some brethren of the original Grand Lodge AF&AM of Bulgaria, disputed the validity of the election of GM Sandarev, and had formed a rival Grand Lodge AF&AM of Bulgaria under a new GM, Peter Gornovski.

Both Grand Lodges claimed the support of the United Grand Lodges of Germany, and *Harashim* was unable to obtain confirmation of either claim. *Harashim* did obtain confirmation that the Swiss Grand Lodge Alpina recognised GM Sandarev's Grand Lodge AF&AM of Bulgaria (United). We also learned, from other sources, the cause of the dispute, but did not publish it because it was not officially confirmed.

Subsequently, RWBro Murray Yaxley advised that he had confirmation from RWBro Hans-Jörg Werth, Grand Secretary of the United Grand Lodges of Germany, complete with the explanation of the cause of the dispute.



GM Borislav Sandarev

In 1999 GM Stavrev contacted a senior US Scottish Rite officer based in Europe with a view to establishing the Scottish Rite in Bulgaria.

When Bro Sandarev was elected Grand Master, he was installed by GM Stavrev, who then became PGM. Stavrev asked the new GM to sign a concordat establishing the Scottish Rite in Bulgaria. Sandarev refused, being of the opinion that it was not in the best interests of the fledgling Masons of the Craft Grand Lodge to expand into the 'higher' degrees so soon. Instead, he united his Grand Lodge with the Yugoslav-based Grand Lodge. Stavrev then declared Sandarev illegally elected.

NEW PRESIDENT OF ANZMRC

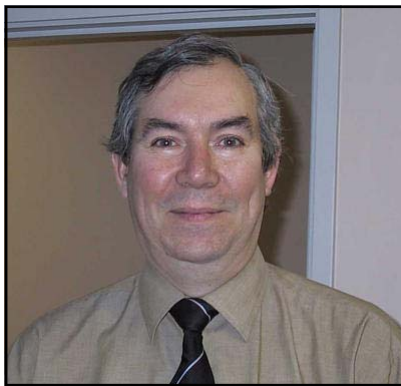


Photo by Anne Leddra

At the 6th biennial general meeting of the Australian & New Zealand Masonic Research Council, held in Adelaide on Sunday 1 September 2002, WBro Dr Richard Num, MB, BS, MRCP, FRCR, FAICD (Dip), GStd, the SA/NT representative, was elected President of the Council.

Initiated in 1994, he is an elected member of the Board of General Purposes (Grand Lodge of South Australia & the Northern Territory), a Past Master of the South Australian Lodge of Research and two other Craft lodges, and acting Senior Deacon of Duke of Leinster Lodge, the only surviving Irish lodge in Australia.

Bro Num is webmaster of several Masonic sites, including those of the Grand Lodge of SA/NT, SA Lodge of Research, and ANZMRC. He is moderator of the SA/NT Masons email List, and of the Prince Hall Research email List, and a member of the Board of Directors of the Dr Charles H Wesley Masonic Research Society (Ohio).

He is widely travelled, and has visited lodges in Hong Kong, Ireland, Italy, Malaysia, Newfoundland, Sicily and Texas, and a Prince Hall lodge in Ohio. His Masonic interests include the history of Freemasonry, Masonic antiques, literature and ritual. His occupation requires him to travel within and outside Australia and, when possible, he visits lodges and sites of Masonic interest. He is also keenly interested in heraldry, and has attended several international heraldic conferences.

Richard was born at Naracoorte, South Australia in 1948, educated at Flinders, Adelaide and Edinburgh Universities, and is a diagnostic radiologist. He was a partner of Dr Jones and Partners from 1987, and is now chairman of Jones Clinical Company Pty Ltd. He is the father of two boys not yet old enough to join the Craft.

Held over to next issue . . .

- Masonic documents, seized by Nazis, removed by Russians, now recovered.
- French internal and external problems, affecting US Grand Lodges and UGLE.
- Lodge Journeymen Online #2002 NSW/ACT.
- 'Masonic membership myths debunked', by John Belton.

STOP

Reports, as yet unconfirmed:

- Grand Lodge of Missouri and Prince Hall Grand Lodge of Missouri have exchanged recognition.
- Grand Lodge of Russia has been evicted from its Moscow temple by order of a Russian Court.