



# The Seventh ANZMRC Conference

a report by vice-president Arthur Hartley (WA)

The Conference met in the impressive premises of the Grand Lodge of South Australia and there were thirty members present at the opening by the Grand Master of South Australian Freemasons, MWBro Geoffrey Tucker.

Bro Graham Stead, of Queensland, opened the proceedings with a well researched lecture on Chinese Masonry and the Hung Society, which, with several illustrations, occupied forty-one pages of the *Proceedings*. He offered a précis but the text will be a valuable source for future researchers.

Bro Nick Raeburn, of Tasmania, presented a lecture on 'The place of Masonic Musicians in the History of Freemasonry'. The lecture retained the interest of the audience as a dissertation on such musicians as were members of the Craft, but showed neither the influence of music upon their compositions nor the way in which their music influenced the development of Freemasonry.

Bro Andrew Walker, of New South Wales, discussed the various study courses offered by South Australia and Victoria, and offered the suggestion that there should be a national Masonic body that would give tutorial direction and issue a national diploma of Masonic education.

Bro Graeme Love, of Victoria, spoke on the influence of the pre-Socratic philosophers and made particular reference to the influence of Thales, who postulated water as the primal beginning of all things. He proposed that such mathematical knowledge as was transmitted by Thales would place him as high among the ancients as was Pythagoras.

Bro Arthur Hartley, of Western Australia, spoke on the moral system of Freemasonry, suggesting that as far as modern Masonry was concerned, it would be profitable to read the works of the 17th-century political philosopher Thomas Hobbes. He indicated how sections of Hobbes' major work, *Leviathan*, could have influenced the work of the pioneers of the modern *Book of Constitutions*.

Bro Bill Gibson's paper, sent from New Zealand, urged an emphasis on values different from those that currently influence modern society. Together with an exhortation to the recognition of Christian values, he urged that Freemasons would find considerable intellectual and moral stimulus in the study of the Liberal Arts and Sciences. He was unable to attend but the address was presented in accordance with the best principles of rhetoric.

Bro Alan Wright's address on 'Recognising Freemasonry' attempted, in the course of thirty-eight pages, to give an overview of the development of civilisation, with comments on the way in which this had been influenced by societies such as Freemasonry. He skilfully condensed his work into a précis and it could be a resource for other researchers following similar lines of study.

Generally, the course of lectures aroused considerable interest among not only the participants, but also with a following of brethren who were not directly participating. Their contributions to discussions indicate a growing penetration of thought on the various aspects of the Craft that were under examination. Especially some of the younger brethren attending showed considerable interest and raised pertinent aspects, indicating a depth of understanding. An impression was left that the Council is developing such corporate spirit as justifies its importance as a trail-blazer of Masonic research in Australia.

## The Business Session:

- Bro Murray Yaxley retired from the position of president and Bro Richard Num was elected in his place.
- Bros Hartley and Webberley were elected as vice-presidents.
- The 2004 Conference will be held in the North Island of New Zealand, in the town of Tauranga, about 100 km west of Auckland. The New Zealand brethren gave assurance of warm hospitality to brethren and their wives or companions.
- The title Fellow of the Council was created by unanimous vote and the following were forthwith nominated and elected: Bros Yaxley, Henderson and Pope.
- It was decided to produce a compact disk of the various lectures given since the establishment of the Council and these will soon be available at a reasonable price.
- The visiting lecturer from Ohio should arrive during May/June of 2003 to carry out the arranged program.
- A vote of appreciation to the lecturers was passed unanimously.
- The motion to restrict Kellerman Lecturers to one lecture each was withdrawn on the grounds that it interfered with the constitutional right of each state to nominate its representatives to give lectures.
- A motion to give properly qualified Australian Freemasons the opportunity to become visiting lecturers, alternately with those from abroad, was defeated.
- A proposition to limit lectures to a time that would permit all lectures to be given on the Saturday of the Conference, thus permitting the Sunday sessions to be an open forum for general discussion on Masonic topics, was defeated.

The Grand Master was again present as a guest of honour at the closing dinner, when wives and friends of members were present. Certificates and badges were presented and the Conference closed with a feeling of satisfaction for a task well undertaken by the administration. Especially to be thanked were the Grand Lodge of South Australia for permission to use, and to be shown over, its magnificent premises, and the South Australian Lodge of Research for their generosity in hosting the Conference.

## AUSTRALIAN INTERNET LODGE CONSECRATED

The first Internet lodge in Australia was consecrated at the Sydney Masonic Centre on Saturday 7 December 2002 and RWBro Juan Alvarez, PJGW (NSW/ACT) was installed as first Master of Lodge Journeymen Online #2002.

This was followed by a banquet. By special dispensation, the ladies and non-Masons invited to the banquet were permitted to witness part of the preceding installation ceremony (the charges to the Master, Wardens and Brethren, and a musical item in the lodge room).

Membership of the lodge is in two categories: full membership (\$60 p.a.) for members of the parent jurisdiction; correspondent membership (\$20 p.a.) for brethren outside the jurisdiction. The presentation of research papers and participation in the annual Grand Master's essay competition are open to both categories. There were more than 100 founder members of both categories.

Secretary of the lodge is VWBro Richard Dawes, DGIW (NSW/ACT), <rdawes@bigpond.net.au>. A temporary website is located at <http://www.geocities.com/journeymenonline/>.

In addition to Internet activities, the lodge will meet at various locations within the jurisdiction. The installation in future years will be in June.

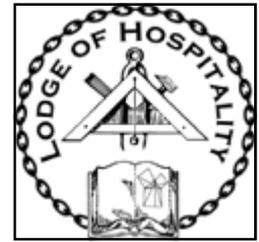


RWBro Juan Alvarez, PJGW, Master of Lodge Journeymen Online #2002

Harashim



# RESEARCH LODGE IN SLOVENIA



The Grand Lodge of Slovenia was formed in 1999 from three lodges chartered by the Grand Lodge of Austria, and was recognised by the United Grand Lodge of England two years later. These lodges all meet in Brezovica, an outer suburb of the capital, Ljubljana, and work the Schroeder ritual in Slovenian.

The Grand Lodge has a website at <<http://www.gl-slovenia.org>>.

A year ago, an English Freemason, Barry Mason, arrived in Ljubljana and wrote an article about Freemasonry in Slovenia, which was published with lavish illustrations in the February 2002 edition of the *Philalethes* magazine.

This resulted in the Grand Lodge of



An old apron from the collection of Masonic regalia in the National Museum of the Republic of Slovenia, in Ljubljana.

Slovenia asking him to set up Lodge of Hospitality, an English-speaking 'lodge of education, demonstration and research'. Funding was provided by the Internet Masonic charity organisation, the Lintel Trust, with which Bro Mason is closely associated, with additional support from all over Europe.

There were 14 founding members, of which ten were Slovenian nationals, with Barry Mason as Master, and officers of six Constitutions and nationalities assisted in the consecration and installation in September 2002. The lodge works Emulation ritual in English, but the installation was, in effect, 'double', using both Schroeder and Emulation proceedings. By December the lodge had gained nine joining members (six British and three local), and had balloted favourably to initiate a candidate in February 2003.

Lodge of Hospitality is seeking an English translation of the Schroeder ritual, for the purpose of demonstrating that working in English, and assistance may be forthcoming from Lodge Concordia #226, under the Grand Lodge of South Australia and the Northern Territory.

### 'Hospitality' needed

To date, Lodge of Hospitality has established links with eight British lodges called 'Hospitality', and is seeking to link with other lodges of that name, worldwide. If there are any such known to

readers of *Harashim*, please forward details to Barry Mason, either direct by email <[flagship@telemach.net](mailto:flagship@telemach.net)>, or via *Harashim*. Hospitality is also 'twinning' with English-speaking lodges, or lodges using English rituals, throughout continental Europe.

It produces a well-designed and informative 4-page monthly newsletter, *Aurora*, and its charity project for the year is to buy, train and provide lifetime support for a guide dog, using advice supplied by the New Zealand Association of Guide Dogs for the Blind. The lodge has home pages on the Grand Lodge website, at <<http://www.gl-slovenia.org/hospitality>>.



WBro Barry Mason, Master of Lodge of Hospitality

## Victorian Lodge of Research syllabus 2003

F 28 March 2003	Rev Terry McKenna	The King James Version of the Bible
F 25 April	John Belton (UK)	Masonic Membership Myths Debunked
F 23 May	Graeme Love	Who was Christian Rosencreutz?
F27 June	David Gray (PH Ohio)	Prince Hall Freemasonry
F 25 July	Rt Rev Fred Shade	The Psychology of Freemasonry
F22 August	David Slater (Canberra)	Esotericists in Freemasonry
F 26 September	Rev Graham Hamill	The Reformation and Renaissance: their influence on Freemasonry
F 24 October	John Boardman, WM	Freemasonry falsified
F 28 November		Installation

# STOP

## ENGLAND—INDIA RECONCILIATION

Unofficial sources report the Grand Lodge of India has amended certain rules in its Book of Constitutions, and in consequence the United Grand Lodge of England has scheduled a motion to restore fraternal relations after a 10-year disagreement.

# FREEMASONRY—TO BE OR NOT TO BE? THAT IS THE QUESTION!

by Arthur Page

*This paper proposes the requirement for the establishment of an objective pan-Masonic social environment analysis with a view to its establishing a set of its own progressive moral boundaries to enable its ethos to surmount the foreseeable social pressures exerted against it by a changing global situation.*

## Introduction

Issue 23 of the quarterly newsletter *Harashim*<sup>1,2</sup> is one of the most invigorating that I have had the pleasure of reading. Both research papers go directly to the point concerning the several problems facing Freemasonry today, accompanied by some broad and topical suggestions for change.

We are all aware of what is happening in this world of current turmoil and social pressures, and there are some in our fraternal midst who are trying to find ways and means of halting the decline affecting the future *status quo* of Freemasonry. Much that is very topical and well thought out has already appeared in print regarding the general difficulties faced by Freemasonry.<sup>3,4</sup> They offer some strategic recommendations, a few of which have been reviewed by contributors: on the one hand, resorting to *Exclusiveness*; *Emphasis on Masonic Education*, etc; and on the other, charitable labours rendered to society in general. In this way, it would be hoped that Freemasonry would regain its former eminence.

On the other hand, there have been ideas put forward by interested Masonic parties to find an answer to cope with some inevitable consequences arising from changes which have brought about social re-direction with which to confront and surmount the challenges facing present day *Western society*.<sup>5,6</sup> An example of such 'lateral' thinking is provided through the theosophist Alice Bailey<sup>7</sup> who, in 1934, wrote on the substance of the meaning of Masonic labour in a future world, pointing to changes in the New Age. This is quoted merely to demonstrate that there are

people in this world who have already looked at the problem ahead of their time.

## The Problem

What needs to be emphasised is the fundamental reason why Freemasonry faces the serious threat of oblivion. We seem to have been overtaken by change without *really* understanding the threat to Freemasonry. Freemasonry has always avoided political commentary, in keeping with its self-imposed discipline. However, we have seen how, in more recent times, Freemasonry has been subjected to unreasonable comment by opposing social attitudes. Under these circumstances it has to recognise socio-political ramifications, more particularly the adverse social criticism to which it has been subjected—and ride out the storm in its own social defence.

## Liberalisation, or Demise—a choice between *To Be, or not To Be*

To understand the social phenomena regulating human society of today in the *Western* sense, we need to understand what is producing social change. Since the mid-1960s, and particularly with the onset of the *Human Rights* foray and the *Vietnam* crisis, a variety of powerful social pressure groups adhering to various political issues have laboured to break down sets of established ethical boundaries and to regulate our society to conform to change. What Freemasonry has had to contend with are the social trends that have brought about the displacement of traditional views arising from political legislation through the actions of social minorities. This mechanism has been seen in civilisations of the past, and is described in the works of great modern historians, such as *Gibbon*, *Toynbee* and *Spengler*, who all emphasised the progressive elimination of traditional boundaries for new ones that change the face of human society. In our present day, the result is a factor for re-direction of society in the current theoretical framework of applied *globalisation*.

Today's Western society specifically emerged during and after the 1960s, which brought about an amended ethos which was confronted by its conservatism, and there emerged a *new set of social rules*, one of which was *political correctness*, but more importantly, the '*liberal (social) conservatives*' trying to obtain the support of the '*illiberal (anti-social) minorities*', the outcome of which was a '*liberal*' society, and at the same time, '*liberals*' being very '*illiberal*' to conservative ideas *that run counter* to their preconceptions of how the changing nature of our globalising society should be constituted. And that is the point of the new trend at which Freemasonry stands today! One thing is certain, we will not be going back to the 'old days', so we can stop hoping.

I believe we are inevitably losing the battle to preserve our Masonic boundaries essential to the survival of Freemasonry *in the form that we know it*, because we are finding difficulty in re-identifying our Masonic purpose in the rapidly changing social world in which we now live. Something needs to be done by the Order. What we have seen so far from the Masonic aspect has not been nearly enough. We saw how these changes (qualified by a degree of 'power') to our social boundaries affected community affinities within the ambits of Church and Freemasonry, together with serious re-directions in Youth Education and Aged Care by government implementation. Likewise, despite Freemasonry having to let go some of its traditional service base, the current statistics relating to the Masonic population, at time of writing, at least in Queensland, still show a decline.

Thus, is it any wonder why we as Freemasons are finding ourselves facing a serious difficulty? Freemasonry needs to face up to the *reality* of a changing world and establish a *re-identification* of itself, chartered to co-exist in the society of the 21st century. Areas of Masonic interest relate to Constitution, Membership, Formality, Dress (emphasis on *black*),

Women, Education, Benevolence, Ritual and Ritual Instruction, all of which will of necessity require competent Masonic reviews. As an example let us look at *Dress* quite impersonally. In Australia we are required to wear black for obvious reasons—symbolic, representative, funerary, equality. In the society of today and tomorrow, three of these seem irrelevant and no longer demand insistence. One of the chief aspects is the expense of regalia.

### Strategy for Change

Freemasonry should use its strategic thinking in terms of:

- (a) *Hindsight* (learn from history, society and environment), and recognise change when it has to happen, or it faces survival as a vestige of its former glory, or worse).
- (b) *Insight* (try to understand what is happening out there in the real world).
- (c) *Foresight* (regulate the Order to cope with directionally instituted change).

Masonic education should identify its symbolic substance in order to inculcate a system of *self-development*, so masterly presented by McNulty,<sup>8</sup> by incorporating all aspects relating to factual, speculative, symbolic areas of interest.

### The Virtue of Hindsight

We have been warned for many years of how our Order has been looked upon by the society in which it exists. Recently we have read some excellent papers touching on this theme, from statistical as well as social points of view. More effort and thinking is required to establish a base from which we as Freemasons should be able to launch a reasoned and responsible counter-response to halt our down-slide. The two papers appearing in issue 23 of *Harashim* speak eloquently to point towards the substance of what is needed and, try as hard as we would want, an adequate solution will not be forthcoming until we clearly understand the philosophy attending the nature of the threat facing Freemasonry.

### The Virtue of Insight—understanding the Threat

First, we have to realise that we are living in a paradoxical society, one which has made great inroads to social change, which at the same time has eroded some moral and social principles. We are aware of what these are. We have magnificent examples of how our Western society removes boundaries of social protocols in order that it can *politically accommodate itself in the environment it is seeking to*

*create—minus, among other things—Freemasonry! And all of this in a world of increasing high technology, human skills, higher standards of living, and forays into the care of underprivileged humanity.*

I believe we should understand this mechanism, which goes something like this:

- Firstly, the political movement, generally a political minority, selectively brings about a removal of a social boundary through political persuasion, and substitutes it with one of its own. In time, a number of essential boundaries are removed and replaced with re-directed social protocols that affect not only Freemasonry but also the Church and other aspects of social regulation.
- Secondly, we have to contend with ‘liberals’ trying to appear ‘illiberal’ to ideas that run counter to their preconceptions of how our social framework should be structured. We all know about the bad press to which Freemasonry was subjected, though hopefully changing, and is still galloping around the countryside.

It is not the first time by any means that latter-day groups have forced a social power-pressure that obtains political notice. This is the chief threat to its survival that Freemasonry is facing, through social elimination as a redundant component. It faces the paradox of *not* being able to adjust its rules of morality in a world that is moving in the opposite direction. Furthermore, if a cultural organisation fails to meet the conditions imposed by the society in which it hopes to survive, it will become socially isolated, lose its impetus for existence and eventually die.

The other threat arises from living in an environment of far greater uncertainty, that from the threat of social disruption, social reprisal, economic instability and anxiety, complicated by other pressing social factors such as acts of racism, terrorism, and the threat of war. Freemasonry has survived a number of attempts of elimination in its almost three centuries of existence. Now it is witnessing the problems arising from large groups of refuge-seeking victims of civil, political and internecine strife.

Societies that restrictively base their aims and objects in the traditional framework of their constitutions will find maintenance or even adjustment to social change difficult in the face of internationalised law-making, and, under these foreseeable directions, it will be bound to face a renewed onslaught for its removal. Perhaps a thorough examination

of the status of male Freemasonry should be looking at a more thorough examination of a sociably structured recognition *vis-a-vis* female Freemasonry. The traditional male Freemasonry which has survived almost three centuries of existence has had put up with a great deal, but as it has now reached into the 21st century, this *Berlin-Wall of Freemasonry* requires a good progressive look at itself.

### The Virtue of Foresight—Needed: A Commitment to Survival

Everyone speaks of something needing to be done. Some administrative suggestions have been forthcoming, but what has yet to be understood is the need at the *highest levels* of Masonic administrations to meet an *urgent* pressing need for group-consensus and initiatives to come up with a well defined and agreed-upon survival philosophy. The problem as I see it is how do we get *unanimity within the Masonic jurisdictions* over the *question of Constitutional reciprocity* to enable Grand Lodges to reach by ‘*Grand Consensus*’ acceptable Masonic boundaries *in amity* as a whole? For example, is it within the realm of possibility that the Grand Lodges within Australia can confer by means of plenary sessions (at least), to come to grips with the need to find a common *action in amity*? It is all very well for Masonic hierarchies to tell the rank and file Freemason that *he* needs to work on the problem? How can he do this without the guidance based upon the policies emerging from the resulting combined Masonic Grand Management agreed to by the Constitutions?

### Conclusion

Perhaps a thorough examination of the the status of male Freemasonry should be looking at a more contemporarily structured acceptability *vis-à-vis* female Freemasonry. The altered structures in military circumstances serve as an indirect example. Female Orders operating within the patronage of male Freemasonry is a different issue altogether. The dramatic changes to the status of women, at least in Western society, highlights the necessity for such a review. This is not to mean that women be admitted into male Freemasonry *per se*. Perhaps what is required as a first case scenario is an amended viewing of the *persona non grata* attitude towards a parallel-structured female Freemasonic constitution, with a view to ascertaining the factors that would prove acceptable for implementing such recognition as a

(Continued on page 9)

# FREEMASONRY—A SPECIES ON THE WAY TO EXTINCTION?

by Jean Bénédict

translated by Murray Alford

By turns, the thinkers of the major Obediences of Europe and the Anglo-Saxon countries question and worry themselves about the future of our Order in a social context which has become completely uncertain.

For the first time, the very conservative publication of the Quatuor Coronati Research Lodge of London is departing from its traditionally historic domain to become concerned about the impressive loss of numbers suffered by the Anglo-Saxon Constitutions.

As a sign of the times, this statistical study has been conducted by two Masons, linked by the Internet between England and Australia, gleaning from here and there numerical information, which until now was difficult to access and, in the event, is very revealing.

Some figures: our English brethren have, since 1970, lost 320,000 members, which represents 45%. In the United States, the loss is 49%, the number of brethren moving from 4 million to 2 million. In Canada, the loss is 50%.

The Grand Lodge of New Jersey arrived at a man-power record in 1959 with almost 108,000 members. In 1999, only 42,000 remained, a reduction of around 61%. In the State of Missouri, between 1980 and 1995 the dive plunged 94%. At the Grand Lodge of California, of which I have been a fraternal representative for a quarter of a century, the number has moved from 197,900 in 1980 to 105,500 in 1999, a diminution of 47%.

Between 1963 and 1995 the Grand Lodge of New Zealand acknowledged a 56.6% reduction in its members, with a 19% diminution in the number of lodges. Their percentage of elderly brethren increased in parallel, with 44% being over 70 and 18% over 80.

The United Grand Lodge of New South Wales counted 135,000 members in 1958 and 34,000 in 1995, which represents a fall of 75%.

Some more figures, based on the issue of certificates by Grand Lodge: the number of drawn-up certificates grew regularly throughout the First World War to attain a record in 1920, and a second from 1930 up to 1950/51. Since then, the decline is constant. It is due to the regular ageing of the members. There is also an established reduction in the number of years of presence on the rolls of lodges: the newly arrived accelerate their departure in comparison with the older ones.

Contrary to the general movement in Anglo-Saxon countries, the European countries for the most part are registering a cheering growth. Equally astonishingly,



Dr Jean Bénédict is founder and President of the *Groupe de Recherche Alpina* (GRA), the only Masonic Research body in the Swiss Grand Lodge Alpina (see *Harashim*, issue 17, page 7). He is a former alumnus of the University of Maryland (USA) and a graduate of the Universities of Neuchâtel (Switzerland) and Freiburg (Germany), with a Doctorate in Sociology and Economics. Bro Bénédict is a Past Master of his mother lodge, *Liberté*, and an honorary member of the Swiss Scottish Rite.

For us, the significance of his paper is the indication that the drop in membership is not confined to English-speaking jurisdictions, or to lodges using Emulation-type or Webb-form rituals, but is beginning to extend to the European Obediences with their more highly selective membership criteria, emphasis on intellectual pursuits, and different (predominantly Craft degree Scottish Rite) rituals. It has serious implications for our own so-called 'European Concept' lodges—which have, in any case, adopted only some of the European practices.

This paper was first published in *Masonica*, the half-yearly transactions of GRA, and is reproduced by permission of the author, who has presented it twice in Geneva in 2002, and approved the present translation from the original French.

the Grand Orient of the Netherlands, according to a report of 1998, recognises an inexorable ageing. In the course of twelve and a half years, one notes the creation of 15 new lodges, and 54 others are growing in membership, but 77 lodges are shrinking and some 29 others probably condemned in the short term. The rate of ageing at the heart of this Obedience is more accentuated than in the rest of the population. With an actual rate of reduction of 2.5% per annum, it is calculated, from our present viewpoint, that by 2020 the Dutch Constitution will represent nothing more than a club for old men and that, if the actual trend isn't redressed, in 30 to 40 years we will witness the extinction of the Order in that country.

Worldwide, the number of Anglo-Saxon lodges has increased from 7,059 in 1950 to 9,700 in 1999, which is equal in value to a growth of 37%, but in the same period the number of members has dropped by 50%. The problem, finally, is at one and the same time *psychological* on the individual level and *social* on the collective one. A Scottish commentator affirms that the rank and function of the Mason within the lodge is more important to him than what he can effectively bring to that rank and that function. One wants to get, but one does not give anything in return.

The dramatic reductions of man-power we have outlined have the effect in practice of rendering the maintenance of premises more problematical, placing the very existence of lodges in peril; but they also considerably diminish donations to the funds of charitable organisations, which entails a loss of social credibility. Thus comes the growing anxiety of the Grand Lodges, finally emerging from their torpor. Fifteen years ago I visited the imposing building of the Grand Lodge of

California in San Francisco. The Grand Secretary could not make head or tail of conjectures on the causes of the disaster. However, for us Europeans the diagnosis is clear.

Historically, the number of Masons has always grown rapidly after wars: the Boer War and the two World Wars of the twentieth century. Military camaraderie, exclusively masculine, had on each occasion left happy memories. The reduction which followed, as a function of deaths, defections and the fall-off in initiations, explains only in part the problems of the Anglo-Saxon Constitutions.

Over the past forty years, several isolated commentators began to discern the danger, but it was not greatly perceived by the individual Constitutions. It is only in the last ten to twelve years that there have been attempts to attack the problem head-on.

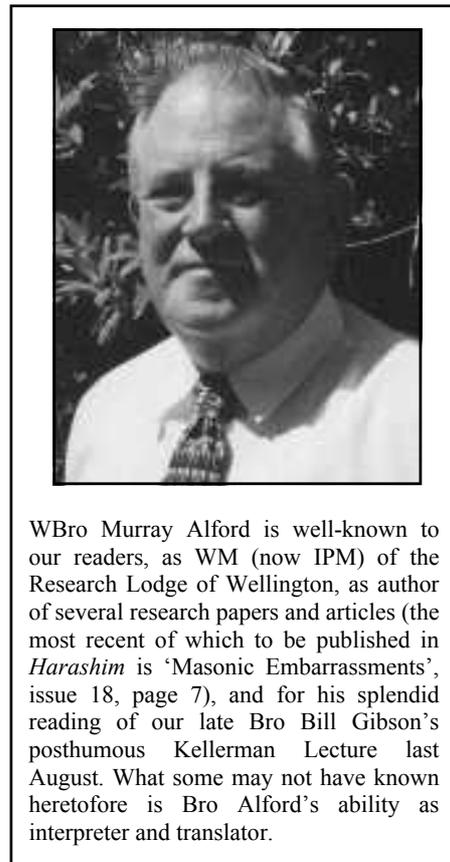
Starting from the idea that the defections have their origin in local practices, wits were exercised for a first time to find sundry counter-measures, which finally only had a very partial success, assuring at best, here and there, the maintenance of the existing numbers. Among the various ruses to which certain American Grand Lodges had recourse, I will mention the one which to my eyes is the most crack-brained. This began in the Grand Lodge of the District of Columbia in 1992 with a sort of accelerated week-end course, called 'Grand Masters Classes', lasting one or two days. To date, this system has been adopted by at least 31 American Grand lodges, whereby newcomers find themselves propelled in sequence to Master Mason, then through the higher degrees as far as the 32°, and in some jurisdictions they are even offered simplified admission to the Shriners, to which entry, until recently, had been subject to rigorous checks. In this connection, the Shriners, who used to require prior membership of the higher degrees of the Ancient and Accepted Scottish Rite, abandoned this in 2000, to ask only for the rank of Master Mason.

Establishing thus that direct action (public relations, recruitment, promotions, revision of rituals, diverse social attractions) had little effect in halting the general damage, the Conference of Grand Masters of the United States of America became anxious to know whether the problem was Masonic or social. In 1989 it organised a wide survey of public opinion, which revealed that:

- 45% of the general population was oblivious of the existence of Freemasonry;

- of the male population, 2% took an interest in it, 23% might take an interest in it, and 75% had no interest in it whatsoever;
- the reasons advanced for non-involvement: too busy (61%), other leisure activities (56%), work (52%), time away from family (49%); other criticisms: secret society, sectarian nature, advanced middle age (of members), too much ritual, absence of other family members, repetition bringing boredom;
- in 40 years of Masonic regression, financial hollowness (reduction of cash flow) has taken on what is seen as alarming proportions.

A study published on 31 May 1998 in the *Sunday Times* reveals similarly that the



WBro Murray Alford is well-known to our readers, as WM (now IPM) of the Research Lodge of Wellington, as author of several research papers and articles (the most recent of which to be published in *Harashim* is 'Masonic Embarrassments', issue 18, page 7), and for his splendid reading of our late Bro Bill Gibson's posthumous Kellerman Lecture last August. What some may not have known heretofore is Bro Alford's ability as interpreter and translator.

Church of England has sustained a 50% drop in attendance over the last 50 years. The same phenomenon of desertion is found again here. The most diverse hypotheses have been put forward since then.

The Southern California Research Lodge revealed at the beginning of 2000 that, contrary to general belief, absenteeism was not moving upwards because of family pressures, nor as a result of addiction to television or the Internet, but in reality the brethren were getting bored in lodge. It is estimated that between 5% and 10% of those on the membership list actually took part in the lodge meetings, which is very few, and

that many brethren found the ritual too long and boring.

So there is the cowardly expression which nobody wants to admit: they just can't be bothered! And why? You have to remember that the Emulation-type and American Webb-form rituals have to be learned by heart, and that takes a lot of time. The time required to acquire ritual, for a degree, is generally 4 to 5 months—let's say 4 months. The first, second and third degrees, plus installation in the Chair, plus the ritual of various offices, adds up to a total of around two years of study before becoming a Worshipful Master. What other body requires such an effort? The analysis concludes by declaring that in two years one could learn many more things if reminder-sheets were prepared and used.

This is what the symbolic lodges in continental Europe have been doing for a long time and with profit. But let us not award ourselves bouquets too quickly. The problems with which Anglo-Saxon Masonry is acquainted lie in wait for us also, perhaps with a delayed effect. This is why the American experiences take on a prophetic value which it would be dangerous to under-estimate or, even worse, to conceal.

What conclusions are to be drawn from the American disclosures?

1. The assessed membership of Craft lodges is very important (averages: California 258, New Jersey 267, Ohio 240—in Switzerland 49). Few brethren are present at the meetings, which are exclusively devoted to promotions, elevations, rites of installation or commemoration, etc. It is necessary to go through numerous repetitions, which generates boredom. Most who participate are those who are waiting for a promotion or who occupy the Officer's chairs. Few feel themselves truly concerned. There is no intellectual stimulation, and the brethren, even if they know the ritual by heart, remain to a great extent ignorant of the history, the philosophy and even the symbolism of Masonry: above all, they are ignorant of internal research [the internal quest].
2. As soon as they are made Master Masons, they throw themselves into the other Orders, the Mark, the Royal Arch, the Scottish Masonry of the Ancient and Accepted Scottish Rite, and the Shriners, in search of claimed higher knowledge, but in reality joining in an unbridled rush toward honours, ribbons [jewels] and resounding titles. The unacknowledged

(Continued on page 8)

aim is the social recognition that this structure brings with it, for Anglo-Saxon Freemasonry has become part of the social scene, just like the American Legion, Rotary, Lions and Kiwanis. In other respects, these organisations present the advantage of not having the sulphurous aroma of societies said to be secret: they conduct their business in the open and offer equal opportunities for social climbing.

- Someone has compared the route of the American Mason to that of a revolving door! One goes in and one immediately comes out again! The numerous American so-called lodges of research contain fewer academic researchers than they do brethren delighted to feel themselves in good company! Yet even here there is a decrease in effective membership.

Some ask themselves the question whether the decline in the Anglo-Saxon membership represents a permanent phenomenon or a passing one. The graphic projection of the descending curve leads to the conclusion that in thirty or forty years, Masonry will no longer exist in those countries.

So, a search is going on to find out whether Masonry is actually a species on the way to extinction.

We in Europe have equal reason to preoccupy ourselves with it. The Supreme Council of the Ancient and Accepted Scottish Rite of Switzerland has just published in *Pax Vobis* an article stamped with concern: **the effective membership has gone down by 14% in ten years.** The QC Research Lodge of Beyreuth (Germany), with which we work regularly, has also given itself over to a serious analysis of the problem of relieving the situation. I shall come back to this.

Contrary to the English-speaking countries and the former colonies, the countries liberated from the yoke of communism or dictatorship are seeing a rapid, often spectacular, Masonic development, but sometimes strewn with traps by the rivalry games of the traditional Constitutions, who cheerfully quarrel over the new zones of influence, by way of interposed individuals. The eastern countries portray a typical example of this. Between 1980 and 1995, Turkey has known an increase of 110%, moving from 4,392 members to 9,232.

In Switzerland, it is common knowledge that the number of members of the Grand Lodge 'Alpina' has not, as it were, improved over thirty years, while the total population has registered a

considerable increase. In Germany, the situation appears appreciably the same. Similarly, the Scout movement has been experiencing a significant decrease in support: in our country it has gone from 60,000 to 50,000 members.

Is this then a purely Masonic problem, or a social one? The answer will not be a simple one, in so far as life, and particularly social life, is not simple.

Up until last year, we have seen, in the Anglo-Saxon world, the presence of an irreversible process of disengagement, superficiality, and that selfishness which generates indifference. The drama of 11 September 2001 has brought this disengagement to an end; actual events exercise a much greater power on minds than do humanitarian declarations. Thus one can see in the (newly) grasped consciousness of the Americans—and of the rest of the world—an indication of a very salutary reflection and action, perhaps generating reforms, as much in the profane world as in the more confined one of Masonry. Moreover, we cannot exclude the possibility that the loss of numerical strength of the Anglo-Saxon Constitutions may correspond finally to a return towards a more realistic and traditional percentage.

Is the impetus towards spirituality in the final analysis a cyclical phenomenon, summoned up to renew itself? Bro Michael Walker, Grand Secretary of the Grand Lodge of Ireland, put forward the following argument in 1996:

Will our hour return? I think so. Perhaps not in the identical form to that of the past . . . but according to a more modest, purified formula.

Good intentions will never be enough. The universalist sentiments of Masonry, descended from the Enlightenment, are no longer in tune with the monumental challenges which face the democracies of the twenty-first century. A new conception of global ethics will have to be worked out, as well as an ethical system particular to each category of activities. It will encompass a more realistic, and doubtless more muscular, definition of the reply to be given to the various fundamentalisms that menace the stability of the world. By the complexity and multiplicity of the challenges—protection of the environment, drug problems, violence, poverty, illiteracy, despair, etc—reality lies well beyond traditional Masonry's area of consideration and, above all, its area of action.

I offer as proof a quite recent study, but just previous to the drama of 11 September, published by Bro Helmut

Reinalter, Professor at the University of Innsbrück and a responsible academic of the QC Lodge of Beyreuth. This thinker preaches in particular for the democracy of the future and of Freemasonry:

the elaboration of a European model of tolerance, by which cultural identity is preserved, while the customs of other communities, having a way of thought different to our own, are duly respected.

He adds:

only a dialogue between the cultures and the religions of the world can engender this respect and help resolve the problems of the future.

Fine words, unfortunately later overtaken by events. What has to be said quite clearly is that the way of individual initiation results in a personal experience which cannot be transmitted and is, above all, inadequate for the solution of the hyper-complex problems of a future globalised society. Masonry, in so far as it is a fraternity dispersed over the whole extent of the globe and deprived of the least means of co-ordination, wields neither any political weight nor any force of persuasion competent to influence the decisions of international organisations or of world economic powers.

Can Masonic thought and philosophy still claim to surpass those of the greater minds, called 'profane', to which the West has given birth? It would be pretentious to suppose this for a single moment. It is enough to remember the fable of the frog who wished to make himself as big as an ox.

So, therefore, the social ambitions, born of the Masonic ethic, must remain confined to a circle which is closed and, at best, limited in area. That is the lesson which will have to be drawn by the Anglo-Saxon Constitutions and, on the rebound, our own. A return by the Anglo-Saxon Constitutions to the work of research and introspection in the Craft lodges seems to me the only solution to a renewal of the true vocation of Masonry, to become conversant with spirituality and knowledge—the search set aside for initiates.

If the problem of numbers actually worries the English-language Constitutions, it will probably assume only a lesser importance on the European continent. We must however continue to insist on *quality* rather than *quantity*. Nothing is gained by increasing the number of initiations if the recipients do not deserve it, or are incapable of assimilating its beauties.

In conclusion, I shall reply as follows to the question posed in the title: *Freemasonry—a species on the way to*

extinction? On the *quantitative* plane, perhaps; on the *qualitative* one, no. We will still experience disillusionment, scandals, social ineffectiveness and false hopes. But disappearance, *No!* We will have to get used to the idea that Masonry will evolve in the midst of a society in full evolution, all the time preserving Freemasonry's most precious possession—initiation. If the famous prediction of Malraux ('the twenty-first century will be the century of spirituality') is to come true, there remains for us nothing more than to close our ranks, that is to say to depend solely on *quality* rather than *quantity*.

What practical lesson is to be drawn from all this? Everyone will have begun already to form some idea of the eventual adaptations necessary, to avoid falling into the abyss of the Constitutions on the other side of the Atlantic. To assist further, I have done a little statistical calculation, first as it affects the Swiss national situation: in 1910 and 1930, the proportion of Masons in relation to the resident population was respectively 0.012% and 0.01%, or around one per thousand. That was then the peak of the effective membership of the Alpina lodges. In the year 2001, including the so-called foreign lodges, an approximate total of 4200 initiated persons was attained, which corresponds to 0.0057%, or half that of 1910 and 1930. Therefore a development is found in our country comparable to that recorded among our Anglo-Saxon brethren.

Here in Geneva, we are particularly exposed to the influences coming from neighbouring France—in the good sense as well as the bad. Numerically, and for a long time, Masonic membership occupied a position well above the national average. This emerges from the following figures: according to the list of members of the Alpina lodges in Geneva, without counting foreign lodges, there exists today an effective membership of 600, out of a resident population of 408,800, which represents 0.0148%, a rate even higher than the national average observed in 1910 and 1930.

I will leave it there as far as statistics are concerned. What is important to retain is that each Master is responsible for a recruitment of quality—not of quantity—if possible with a rejuvenation of the membership, with work of quality outside the initiation and promotion ceremonies, with an 'after-sales service' for Master Masons, with a programme stuffed with discussions of spiritual aspirations and, above all, with each member undertaking his own personal study. The complete programme is set out in *Masonica* #1.

These elements, essentially, are the ones which distinguish us from the Service Clubs, which have snatched from us, and continue to deprive us of, desirable candidates. We are the only ones who are able to develop the advantages of those Clubs and a thorough spiritual life. Let us, therefore, cultivate the esoteric side, which is so lacking in everyday life. If *numerically* our Order is

very much a minority, *qualitatively* its nature assures its perpetuity—provided, of course, it maintains that quality. Then we will be able to act in such a way that Masonry may not be a species on the way to extinction.

#### Bibliography

- BÄNNINGER, Alex: 'Die Krise des Nachwuchses' in *Pax Vobis* #3/2001, pp12–17.  
 BELTON, John & HENDERSON, Kent: 'Freemasons—an endangered species?' in (2000) *AQC* 113:114–150.  
 BÉNÉDICT, Jean: 'Aspects concrets de la préparation à l'initiation' in *Masonica* N°1, pp15–19.  
 ——— 'Fin de la Maçonnerie?' in *Masonica* N°11, pp45–50.  
**List of Lodges Masonic**, 1999, Pantagraph, Bloomington, Illinois.  
 HESS, Otto: 'Geschichte der GLSA' in *Livre du 150ème anniversaire*, Lausanne 1993, p80.  
 REINALTER, Helmut: 'Zukunftsperspektiven der Freimaurerei' in *TAU* II/2001, pp15–23.  
 WALKER, Michael: 'Freemasonry in Society—Today and Tomorrow' in (1997) *AQC* 110:106–115.

#### Periodicals:

- Various articles in *Bulletins* Nos 813–856 (2000–01) of the Southern California Research Lodge.  
 Various articles in *Harashim*, quarterly newsletter of the Australian & New Zealand Masonic Research Council, Nos 17–21 (2001–02).  
*Annuaire statistique de la Suisse*, 2000.  
*Quid?* 2002.  
*The Internet*.

## FREEMASONRY—TO BE OR NOT TO BE?

(Continued from page 5)

first step. The arrival of a female Grand Lodge in the United Kingdom serves as an example of factual change.

What makes this idea difficult in the current state is the question of the immutability of achieving unanimity in amity. This is a big 'ask', but 'united we stand'—otherwise Freemasonry faces an eventual, inevitable implosive dissolution by virtue of its immutability, only to survive as a worn-out vestige of itself, left to its own dispersal.

How the Order would preserve the element of *amity* to achieve a co-operative policy is something that calls for possibly the greatest united pan-Masonic environmental analysis and reformulation. In this way it will determine its own revised boundaries to preserve its survival.

The Romans proffer a very pertinent device: *Tempora mutamur, et nos in mutamur—All things change, and with them we also change.*

#### References

- WOOLMER G: 'The New Millennium, Freemasonry and Women' in *SA Freemason*, Autumn 2002.
- BOAG G: 'Back to the Future—Again' in *Harashim*, #23, July 2002.
- BELTON J & HENDERSON K: 'Freemasons – An Endangered Species' in (2000) *AQC* 113:114–150.
- LOVE G: 'Masonic Winds of Change—the many but one' in *Unearthing Freemasonry*, Victorian Lodge of Research #218 transactions 2001, pp123–9.
- LOVE G & HENDERSON K (eds): *Examining Masonary [sic]*, Victorian Lodge of Research #218 transactions 1997.

- LOVE G: 'Do we really understand the structural concept known as Freemasonry?' in *Masonic Speculations*, Victorian Lodge of Research #218 transactions 1996, pp40–7.
- BAILEY A: *The Rays and the Initiations*, pp533–4, Lucis Publishing Company 1960.
- M McNULTY W: *Freemasonry—a Journey through Ritual and Symbol*, Thames & Hudson 1991.

#### Recommended Reading

- GIBBON E: *The Decline and Fall of the Roman Empire*. See *Encyclopaedia Britannica*.  
 SEAL-COON, F: 'Modern Anti-Masonry at Home and Abroad' in (1989) *AQC* 102:170–7.  
 SPENGLER O: *Decline of the West*, London, See *Encyclopaedia Britannica*.  
 TOYNBEE A: *A Study of History*, 1934, See *Encyclopaedia Britannica*.  
 WALKER M: 'Freemasons in Society—Today and Tomorrow' in (1997) *AQC* 110:106–15.

WBro John Belton, PProvDGDC (Derbyshire) was foundation SW and second WM of Internet Lodge #9659 EC. He is well known for his statistical approach in research papers on Masonic membership. His 'The Missing Master Mason' was reprinted in issue 10 of Harashim, and his joint paper with Kent Henderson 'Freemasons—an endangered species?', presented at Quatuor Coronati Lodge #2076 EC, has been published in (2000) AQC 113. His third paper on the subject (below) is reprinted from volume 9, 2001 of Heredom, copyright 2002 the Scottish Rite Research Society, by kind permission of the author and the Society.

# MASONIC MEMBERSHIP MYTHS DEBUNKED

by John Belton

## This 'n' that ...

### Death of Shundy Carver

On 2 October, Neil Wynes Morse, Kellerman Lecturer & Secretary of Canberra Lodge of Research and Instruction, posted the following to the ANZMRC email List:

I was surprised to learn that a Brother who gave much time and effort to the WA Lodge of Research, Bro Shundy Carver, passed within the veil on 14 February this year, at the age of 85. I was also disappointed that this fact had not been broadcast to this list.

Your editor shared his surprise, noting also that there had been no announcement at the recent Conference in Adelaide, and invited WA members of the list to submit a memorial for publication in *Harashim*. None has been forthcoming, to date.

### New Secretary for Victorian LoR

Long-term Secretary of the Victorian Lodge of Research, Michael Moore, has been succeeded in office by Alan Jennings, whose contact details are as follows:

Alan E. Jennings  
212 Lower Plenty Rd  
ROSANNA  
Vic. 3084  
Phone (03) 9459 9610.  
e-mail <ajjay@alphalink.com.au>.

### Website for Leichhardt LoR

Secretary John Worrell reports that Leichhardt Lodge of Research has a website at <http://www.llor225.com/>. And it is well worth a visit, being informative, well designed, and quick and easy to navigate. It includes a map and directions to get to the lodge, lectures (with more to come), an amazing collection of square & compasses graphics, and a sensible collection of worldwide links.

Quite a few commonly held views abound as to what has happened to Masonic membership, and these are often quoted. Indeed, shortly after the formation of the premier Grand Lodge we can find these words in the second of Anderson's 'Charges of a Free-Mason', from his 1723 *The Constitutions of the Free-Masons*.

Masonry hath been always injured by War, Bloodshed, and Confusion . . . [and] the Craftsmen . . . ever flourish'd in Times of Peace.

Are such traditional views correct or not? If strategies to address the issue of falling numbers are based upon false premises then those strategies themselves are likely to be conceptually flawed! These are good reasons to examine whether some of these views are real or myth, and to do so on the basis of an analysis of current membership data.

Why bother to explore the background to our current decline? Simply that Freemasons around the world are seeking to minimize any contraction in their numbers. Individual lodges are as keen to stop having to recycle Past Masters as Grand Lodges are to see their numerical and financial declines reversed. Whatever strategies are adopted stand a better chance of success if they are based upon the clearest possible understanding of exactly what is happening. There is in fact a mutual shared objective.

First of all, in numerical terms, what does the annual membership figure represent—what is it composed of? A clearer understanding may help us all in removing some common misconceptions. Consider the formula:

$$M_y = M_{y-1} + N + A - L - D$$

or, expressed in non-pseudo-mathematical language:

$$\begin{aligned} \text{Membership at the end of this year} &= \text{Membership at end of last year} \\ &+ \text{New Members} + \text{Affiliating members} \\ &- \text{Leaving Members}^1 - \text{Deaths} \end{aligned}$$

Thus it will be immediately clear that membership is composed of several different components, each of which is driven by different factors. This figure does not exclude multiple-lodge memberships or those Masons with cross-state or cross-country memberships; it is the number of men paying their annual dues. Deaths are a matter over which no control can be exercised. It is a factor related to age, and is one that the actuaries have good information about (for example, the Scottish Rite, Southern Jurisdiction, USA, death rate in 2000 was 3.19% per year).

The number of New Members is a reflection of 'the propensity of men to join Freemasonry'. Clearly this propensity has been in decline for some decades, as has the habit of joining most fraternal and other civic organizations in general. If society changes its value of membership in civic and fraternal organizations, then we might expect the number of new members to provide the earliest indication of any such change.

Demits and suspensions for non-payment of dues (abbreviated as NPD) are the reaction of members who have found Freemasonry 'not being to their liking' or 'not offering value for their time and money'. In part this may be related to some failing in Masonry to meet their needs, to a change in personal circumstances, and to changing attitudes within society. The balance between these factors, however, is probably not determinable.

Professor Robert Putnam has studied the broader issue of US *civic*—not just *fraternal*—participation in his seminal work *Bowling Alone: The Collapse and Revival of American Community* (2000). In Appendix III of his book he gives membership graphs for, and shows the decline of, thirty American voluntary and fraternal organizations, from 4-H to Jaycees to Optimists to the Women's Christian Temperance Union.<sup>2</sup> Clearly, Freemasonry is not alone in its membership problem!

(Continued on page 11)

**MYTH No 1. THE POPULARITY OF FREEMASONRY REACHED AN ALL-TIME PEAK AFTER WORLD WAR II.**

Yes, it is true that in absolute numbers Freemasonry (in the USA) had the most members after WWII at around four million in 1960, but this is not the best measure of true ‘popularity’. If we measure ‘popularity’ not by absolute numbers but by percentage of the base male population over the age of twenty, a different story is told. In 1929, the year of the USA post-WWI peak, 8.6% of the base population were Masons, while in 1960, the post-WWII peak, only 7.6% belonged.<sup>3</sup> Thus by 1960, around the year of peak membership, the USA was experiencing a smaller share—about 12% less—of the male population who were choosing to be Freemasons than after WWI!

There is evidence that not all fraternal bodies in the USA, for example the York Rite and the Odd Fellows, recovered even to the same extent as Freemasonry, after the Great Depression Trough (note also the virtual disappearance of the Knights of Pythias).<sup>4</sup> The Odd Fellows did not grow at all after the end of WWII and by 1997 had shrunk by 94% of their 1920 peak.<sup>5</sup>

Indeed, a further example of the fact that similar organizations may decline at different times than their companion organizations can be found in the peak membership of some traditional Protestant churches in England: Baptists in 1905, Methodists in 1910, Anglicans in 1930, Presbyterians in 1935 (while the Catholics did not start to decline until 1960).<sup>6</sup> Society is changing all the time, and complacency does need to be avoided.

The popularity of Freemasonry, measured as a percentage of the base male population over the age of twenty, was lower after WWII than WWI.

*Myth number one is debunked.*

**MYTH No 2. THE PEAK MEMBERSHIPS OF POST-WWI AND POST-WWII WERE DUE TO MEN RETURNING FROM THE ARMED FORCES AND SEEKING A SIMILAR ENVIRONMENT IN WHICH TO SOCIALIZE.**

At first sight, the fact that membership in nineteen states peaked in 1928 and 1963 (see figure 3, next page) might lead one to that conclusion. However, if one considers the formula for membership given earlier, it is worth examining further the trends in new members and total membership.

	Post-WWI Peak	Great Depression Trough	Post-WWII Peak
New members	1920	1933	1946
Total membership	1928	1940	1963
	Nov. 1918 WWI ends	Oct. 1929 Wall Street Crash	May/Aug. 1945 WWII ends

Figure 1. Peaks and trough of US Masonic membership (from nineteen Grand Lodges).

	Country	Post-WWI Peak	Great Depression Trough	Post-WWII Peak
New members	Australia	1923 Australia 1920 England	1934 Australia 1933 England	1948 Australia 1950/51 England 1947 New Zealand
Total membership	Australia	1930 Australia	1935 Australia	1961 Australia 1963 New Zealand
		Nov. 1918 WWI ends	Oct. 1929 Wall Street Crash	May/Aug. 1945 WWII ends

Figure 2. Peaks and trough of Masonic membership in other jurisdictions (published data from various Grand Lodges; total memberships not published by England).

Because of the twenty-fold difference between *Raisings* and *Members*, different scales are used in figure 3 to allow a visual comparison between the peaks and troughs of the two sets of data. It is interesting to compare the US data with that for Australia. It is quite evident, though, that the influx of new Masons peaked or bottomed well before its impact was felt in the total membership figure! It is of course true that the number of Masons for quite some period after both World Wars increased and that lodges would have felt themselves to be prospering—but the graph makes it clear, with the benefit of the exact science of hindsight, that the decline was in fact both inevitable and predictable—if the number of raisings had been tracked.

The increase in membership seen after WWII was not from men joining after 1945, the end of the war—it was the result of a strong thirteen-year upward trend from 1933 which peaked in 1946. Curiously, the end of that war saw ‘John Doe’ becoming less inclined to become a Freemason with each passing year.

Logic seems to demand that we accept that membership would fall after the Wall Street Crash because of the great personal hardships it caused, and that some of the contraction in membership must have been income-related. Yet underlying this was a sharply falling number of new members from 1920 through to 1933, a fall that started nine years before the Wall Street Crash. The timings were mere coincidence! If a man dying of cancer is killed by a truck, his long-term disease is forgotten, and the spectacular accident is remembered.

For whatever reason, men started to join in increasing numbers from 1933, almost as soon as the recovery from the Great Depression started, and this growth continued at a sustained upward pace until 1946. There is no obvious explanation for this, but it is not purely an American phenomenon because the patterns in Australia and England are remarkably similar. The similarity of the Australian data and the English data for new Masons is thought-provoking. Sadly, the United Grand Lodge of England does not publish total membership figures, and only those for new members are available.

The common wisdom is that men joined in large numbers after the World Wars, and that this accounts for the post-war membership peaks. The facts, however, show to the contrary, that men started joining in ever smaller numbers soon after the end of the wars. The myth and the fact are diametrically opposed. This conundrum is examined later in the paper, in particular in relation to the views of Robert Putnam, Francis Fukuyama, and John Kenneth Galbraith.

*Myth number two is debunked.*

**MYTH No 3. THE MAJOR CAUSE OF CURRENT LOSS OF MEMBERS IS DEATH.**

The belief that men joined in large numbers after the World Wars and that their deaths are responsible for the current decline can be cited in recent articles. An English Freemason, Timothy Richards, states a commonly held view that:

*(Continued on page 13)*

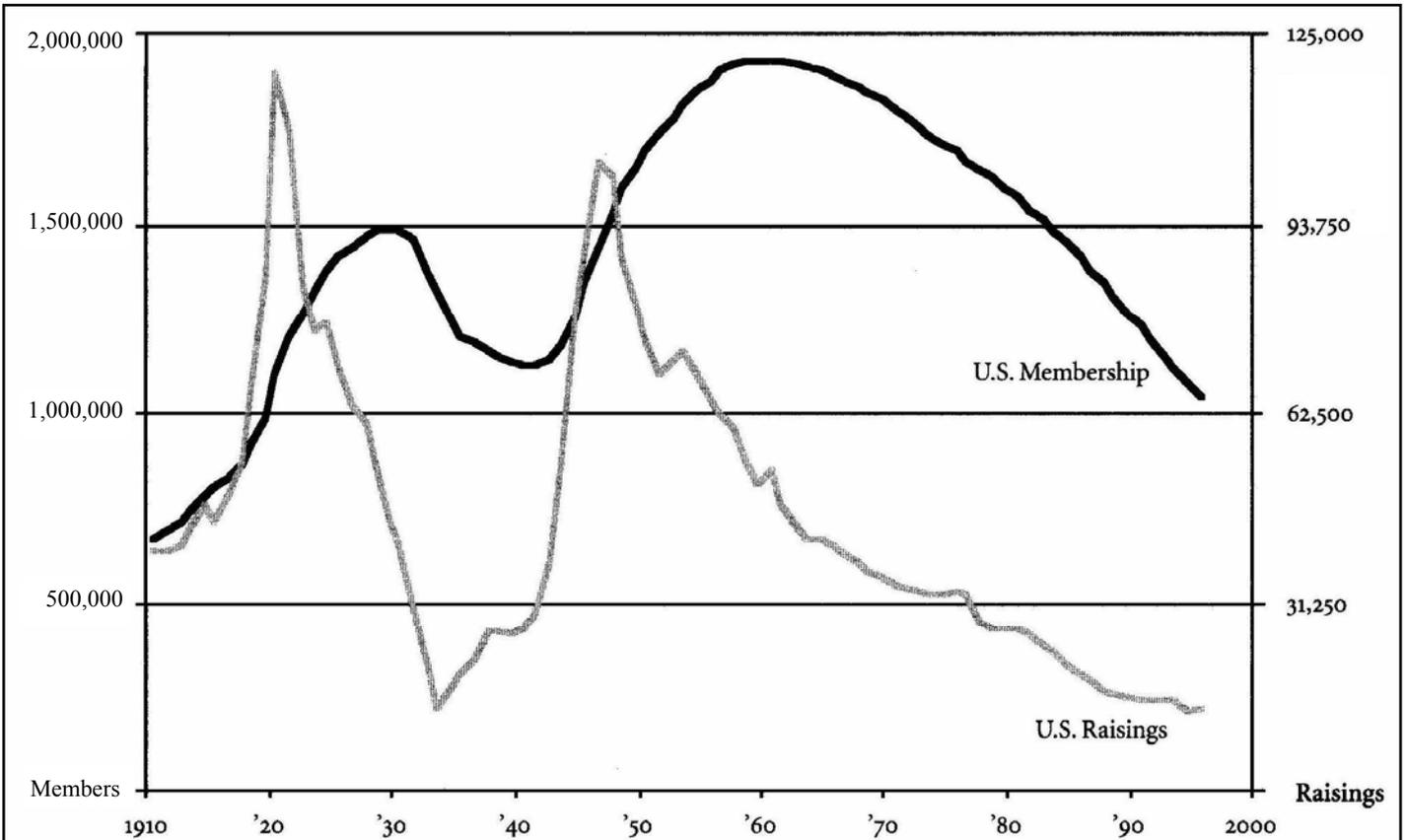


Figure 3. Comparison of total membership and raisings in nineteen selected U.S. Grand Lodges. NOTE: Different scales are used for each graph. Paul Bessel: <http://bessel.org/natl/stats>.

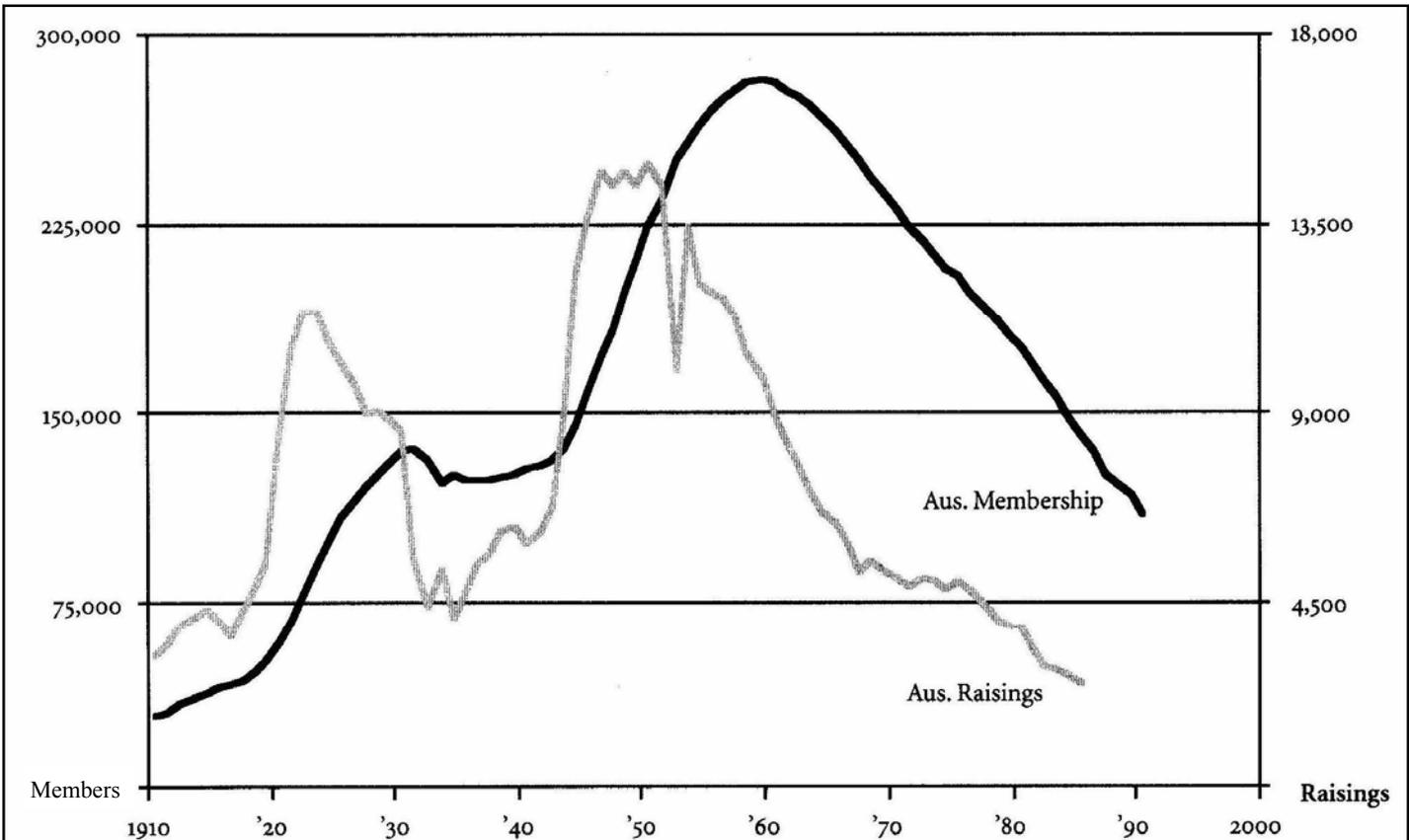
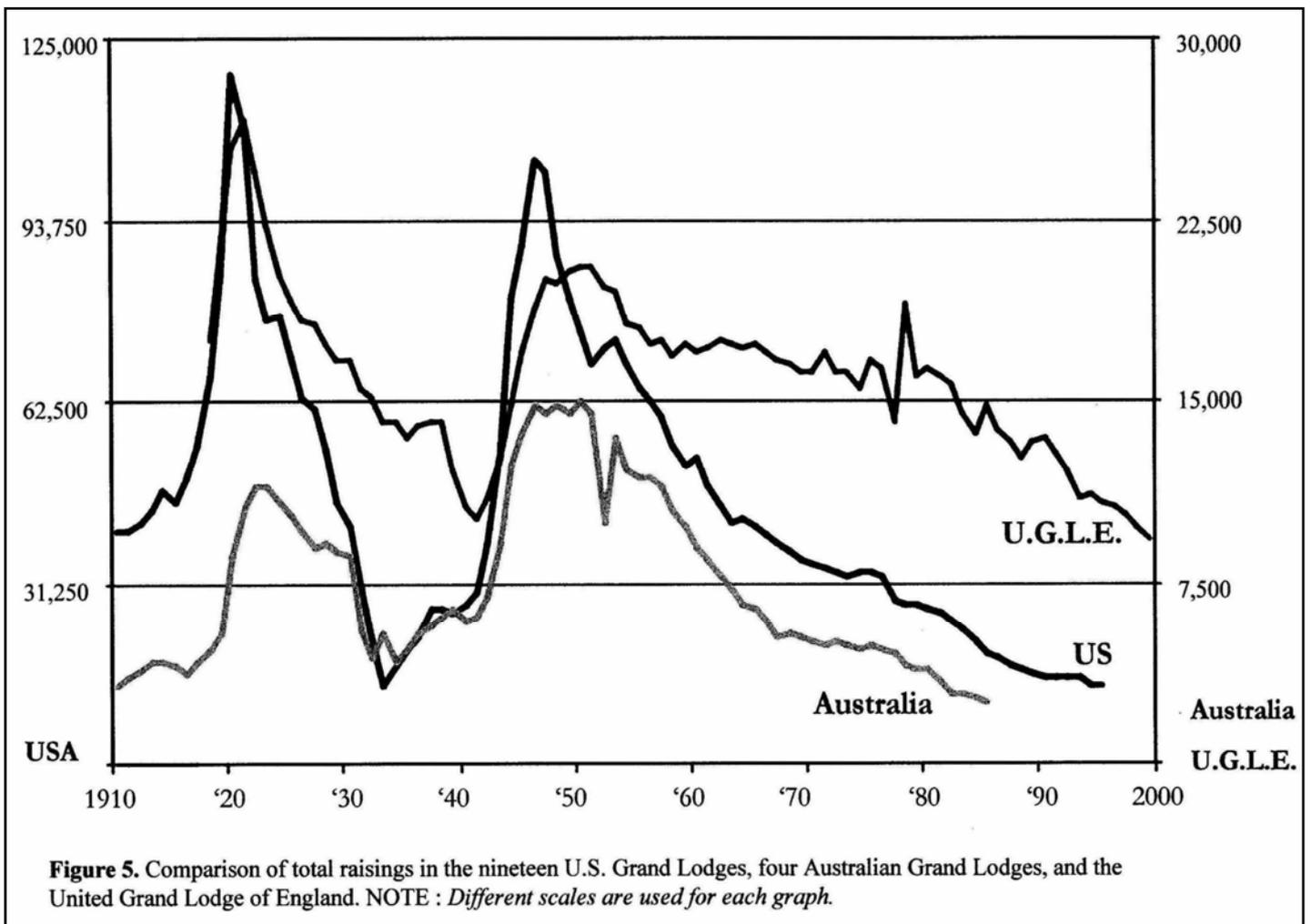


Figure 4. Comparison of total membership and raisings in four Australian Grand Lodges (New South Wales, Tasmania, Western Australia, and Victoria). NOTE: Different scales are used for each graph.



(Continued from page 11)

In addition, you then have, running side by side, the decline in Freemasons of about four per cent a year. We are seeing this decline for two reasons. Number one: masonry is not exactly the flavor of the month with the outside community, and number two: there was such an enormous influx of men who came back from the war in the late 1940s, all of whom are now reaching full maturity, and you are now seeing an exaggerated number of masons who are dying because there was a masonic bulge.<sup>9</sup>

The reality is that the number of deaths is related only to the age profile and number of members, and, as any actuary will tell you, it is quite predictable. In simple terms, if the average male lives to eighty, then one-eightieth of any sizeable sample will die each year: 1.23%. If any population becomes skewed to being older than the average, then the death rate as a percentage will rise. The figures for the Grand Lodge of the District of Columbia, comparing number of deaths and deaths as a percentage of members, are instructive.

In the graph (figure 6, right) one can easily see that, in the District of Columbia, while the number of deaths have been declining since 1970, they do

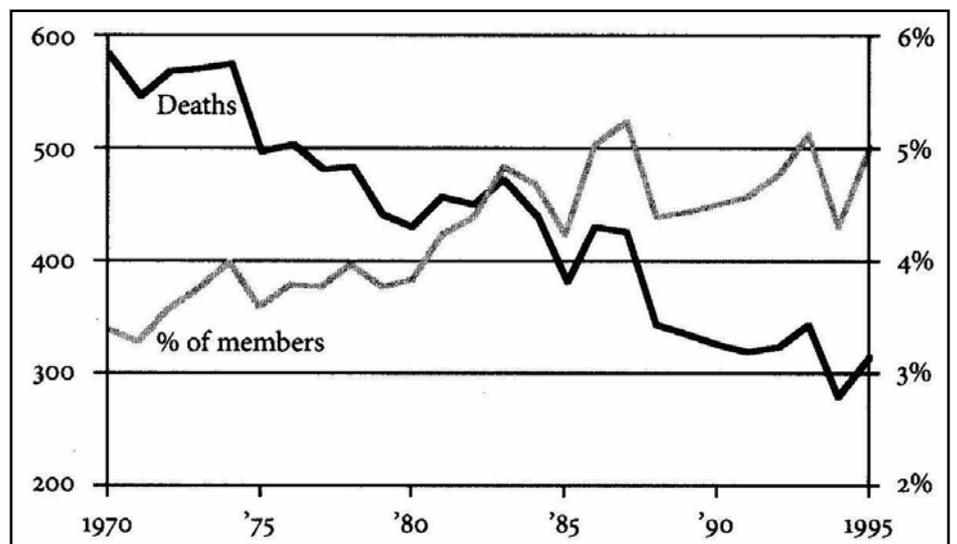


Figure 6. Comparisons of annual deaths in, and their percentage of membership in, the Grand Lodge of the District of Columbia. Data courtesy of Paul Bessel.

in fact constitute a rising percentage of the membership, and thus are in reality no cause for complacency. The percentage death rates are always a simple reflection of the age profile of the membership!

That deaths are not the prime cause of our decline is not easily appreciated, for the death of an elderly lodge member leaves behind a very tangible gap that is felt by the other members. On the other hand, those who join, never attend

regularly, and then demit or go NPD, are forgotten and excluded from the personal and collective memory with relative ease. When talking to lodges on the matter of falling numbers, I have found that many Masons will insist that Demit or NPD is not the major cause of the problem. All I can do is to recommend them to analyse their lodge's membership records.

Because in the last half of the twentieth century we have increasingly

(Continued from page 13)

failed to maintain both recruitment levels and membership retention, the age profile of Freemasonry has become skewed to a more aged membership. This produces a greater rate of death. However, the commonly held belief that once this generation of members, joining after the war and swelling the total size of the Craft, has died out, that all will be well again, is a false and a most dangerous assumption—simply because it inclines the managers of Freemasonry to avoid looking at the figures and to avoid taking the required and essential corrective actions.

Just look at the recruitment and retention figures if you have any doubt of this.

**Myth number three is debunked.**

**MYTH No 4. THE CAUSE OF TODAY'S SMALLER LODGES IS THE SHORTAGE OF CANDIDATES, AND IS DUE TO THE STATE OF THE ECONOMY, A BAD PRESS FOR FREEMASONRY, etc.**

While it is true that the number of new members is shrinking, the main cause of smaller lodges is that those who do become members stay for a much shorter period of time.<sup>10</sup> My paper, 'The Missing Master Mason', shows that of those members who depart, in the 1950s the average length of time that members stayed with a lodge was over twenty years, in the mid-1970s this had fallen to under ten years, and by the mid-1980s was below five years. These figures are remarkably similar for lodges not only in England but also in Queensland, Australia; Montana, USA; and Alberta and Ontario, Canada. Figure 7 (below)

gives a detailed comparison of the average membership duration of leaving members.

While we might find it easy to attribute our current situation to any number of causes, the facts are clear—we have fewer new members, and our ability to retain their interest has decreased. This in turn results in an ageing membership and an increase in deaths as a percentage of membership. Many researchers have hunted for the causes of decline in civic activity, and failed to find convincing ones that can be substantiated. We should be beware of simplistic answers to a problem that clearly is not simple.

**Myth number four is debunked.**

It should be noted that this increasing inability to retain new members is the one that is most denied by the individual Mason and lodge. 'It's not like that in my lodge!' is the usual response. Yet in all the lodges studied (see figure 7, below) the data was remarkably similar—with each passing decade since the end of World War II those becoming Freemasons have resigned after an ever shorter period of time.

Indeed, in one more recent study of a Welsh Province it was found that around 40% of Initiates had left the Craft within six years of joining.<sup>11</sup>

Such men have a much lower visibility in the lodge; they are new members and have fewer established connections with the other members. Their behaviour is characterized by increasingly irregular attendance, through to non-attendance and invisibility. The end result is either resignation or exclusion for non-payment of dues—but they have left almost unnoticed by those remaining!

**MYTH No 5. OUR PROBLEMS ARE NOT THE SAME AS THOSE IN . . . [insert the name of the next door lodge, district, province or Grand Lodge].**

The above four myths really do mean that the problems are very much the same everywhere. The peaks and troughs of new members joining and total membership are remarkably similar, as is the average duration of membership, across the whole of the English-speaking world. Given this, the cause(s) are most unlikely to be either local or parochial. The message is clear. The cause of the problem lies not within the lodge or Grand Lodge, nor even within any single country—it is a universal phenomenon.<sup>12</sup>

Thus it is very discouraging to see the same failed solutions being tried again and again in different places, when all the evidence is that they don't produce the desired outcomes. It is also regrettable that there has been little effort until recently to make any attempt to measure the effectiveness of remedial measures. In effect, these measures are wasted efforts and greatly discouraging for the lodges and individual Masons who are encouraged to believe that (failed) strategies can bring salvation to their problems.

**Myth number five is debunked.**

**KEY INDICATORS OF POSITIVE CHANGE IN MEMBERSHIP**

1. The first signs of any reversal in the current trend of decline will be an increase in the number of new members. When this happens over a period of several years there will be some grounds for optimism.
2. Retention of those new members will be absolutely crucial to any

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

Figure 7. Comparison of average membership duration of leaving members.

renaissance. At the moment, whatever we put into the bucket in the form of new members tends to leak quickly away through the hole in the bottom. Sadly, statistics of membership retention are not easy to produce; they require a database of at least five years, and one that has not been purged of members who have left.

3. Only when the total number of new members and joining members exceed those demitting or being excluded for NPD can we actually be said to be providing 'value for a Brother's time and money'.
4. Finally only when the total inflow exceeds the number of those leaving and dying will the figure for total membership show any increase. A look at the current balances makes it clear that that will not happen overnight.

Platitudinous statements about 'turning the corner' are not helpful for morale. However, when the key indicators start to move in the right direction, that is something every Mason can take encouragement from—even though the top line membership figure may still be moving down. The only strategies that are most likely to succeed will almost certainly be those that adopt a holistic approach to the problem. But that is a matter for another paper!

#### **WHERE AND WHEN DO WE HUNT FOR THE CULPRIT?**

The decline in civic participation of the past half-century has been the subject of much work by academics. Among them are Prof Robert Putnam and his book, *Bowling Alone* (2000), and Prof Francis Fukuyama, author of *The End of History* (1992) and *The Great Disruption* (1999). The culprit proves remarkably elusive.

Freemasonry is not alone in its decline, and it is mirrored closely by American 'chapter-based associations', of which it is one. Putnam's graph of 'Average Membership Rates in Thirty-two National Chapter-Based Associations 1900–1997' (*Bowling Alone*, figure 8, p54) shows the familiar-shaped curve of US Masonic membership. He goes on to say:

The sharp dip in this generally rising line of civic involvement in the 1930s is evidence of the traumatic impact of the Great Depression on American Communities. The membership records of virtually every adult organization in the sample bears the scars of that period. In some cases the effect was a brief pause in ebullient growth, but in others the reversal was extraordinary. Membership in the League of Women Voters, for example, was cut in half between 1930

and 1935, as was membership in the Elks, the Moose, and the Knights of Columbus. This period of history underlines the effects of acute economic distress on civic engagement . . .

Most of these losses were recouped, however, by the early 1940s. World War II occasioned a massive outpouring of patriotism and collective solidarity. At the war's end those energies were redirected into community life. The two decades following 1945 witnessed one of the most vital periods of community involvement in American history . . .

On average, across all these organizations, membership rates began to plateau in 1957, peaked in the early 1960s, and began the period of sustained decline by 1969.<sup>13</sup>

It is clear that Putnam sees the immediate post-war periods to be beneficial to civic involvement and membership of associations, and the Great Depression to be adverse to these factors. Freemasonry is fortunate because it records the specific dates that each new member takes his first steps in Freemasonry, and these details have largely been reported annually, and thus can be compared. Fukuyama comments that:

Beginning in about 1965, a large number of indicators that can serve as negative measures of social capital all started moving upward rapidly at the same time . . . These changes occurred in virtually all developed countries, with the exception of Japan and Korea. As we will see, there are a number of regularities in these changes: the Scandinavian countries, English speaking nations (the United States, United Kingdom, Canada, Australia and New Zealand), and Latin Catholic countries like Spain and Italy tended to behave in similar ways.

However, Fukuyama only gathers time series data from 1950, and it is thus not possible to consider whether his indicators moved in a similar manner in the post-World War I period.

While Putnam alludes to a plateau-ing of membership in 1937, he is unequivocal in stating that the periods after both World Wars were good for civic involvement, and that the Great Depression was bad. A glance at figure 3, 'Comparison of Members and Raisings in Selected US Grand Lodges', demonstrates that the peaks and troughs of total membership were predated by some seven to thirteen years by peaks and troughs of new men becoming Masons.

Critical to unravelling this is the appreciation that total membership is a composite figure and that only the numbers of men becoming Masons actually reflects the propensity of men in society to join our organization (that is, to be civically involved).

It is thus purely fortuitous that we find a peak of membership in 1928 at the time of the Great Depression—in fact there had already been 13 years of decline in new members from 1920 through to the upswing in 1933—curiously some three years after the Wall Street Crash and at the time when the downward economic spiral bottomed out, to be replaced by the start of recovery. It is worthy of note that these peaks and troughs were mirrored in Australia and England—so whatever was happening was global, and it could reasonably be inferred that it was the same global forces at work producing the same results in geographically disparate parts of the globe.

The next part of the equation comes, not from an observer of society but from an observer of the economy, John Kenneth Galbraith and his theory of 'The Culture of Contentment'. The essence of this theory is that:

The most nearly invariant is that individuals and communities that are favored in their economic, social and political condition attribute social virtue and political durability to that which they themselves enjoy. That attribution, in turn, is made to apply even in the face of commanding evidence to the contrary. The beliefs of the fortunate are brought to serve the cause of continuing contentment, and the economic and political ideas of the time are similarly accommodated.<sup>14</sup>

It is in the nature of contentment that it resists that which invades it with vigour and often, as in very recent times, with strongly voiced indignation. This too I have learned from long and intimate association.<sup>15</sup>

The second, less consciously but extremely important characteristic of the contented majority, one already noted, is its attitude towards time. In the briefest word, short-run public inaction, even if held to be alarming as to consequence, is always preferred to protective long-run action. The reason is readily evident. The long run may not arrive; that is the frequent and comfortable belief.<sup>16</sup>

Thus once society has entered into a state of (economic) contentment it will strive to maintain it, often even in the face of reality, until an event occurs to shatter the bubble. This has occurred once in the 20th century with the Wall Street Crash of 1929. If one accepts that a 'culture of contentment' can exist, then the corollary needs to be considered; namely that a state of a 'culture of discontentment' can exist. Thus if rising prosperity creates a culture of contentment then we can see that since the end of WWII this can be linked with an ongoing decline in membership.

*My thesis is that an increasing feeling of prosperity among the 'middle classes' (who are the majority among Freemasonry) produces a culture of contentment, and that this 'certainty' of ongoing social and economic prosperity continues until some world-ranking cataclysm 'bursts the bubble'. The corollary is also true.*

Now to demonstrate the validity of the thesis.

#### 1900–1914

**Economy & Politics.** This period was characterized by the formation and growing membership of unions in order to enhance income, a period of discontentment.

**Freemasonry.** Moderate growth in new members.

#### 1914–1918

**Economy & Politics.** War on a world scale brings with it the ultimate reason for angst and discontentment—the war could be lost and with it 'our way of life'. With the armistice in 1918 it was now possible to look forward to a brighter future.

**Freemasonry.** The rate at which new members join increases steeply until 1920 (two years after the armistice).

*NOTE: It would seem that a level of discontentment can vary, for example increase during periods of war. A change in the degree of discontentment or a change from discontentment to contentment will take time to become apparent simply because it is a visible expression of the sentiment of the majority of the population.*

#### 1918–1929

**Economy & Politics.** The immediate post-war boom burst in 1920 and was followed by decreasing wage levels. However, prices fell even faster and by 1929 the industrial output had almost doubled. The 1920s were times of rapidly increasing prosperity. Under the pro-business Harding administration, union membership fell from 5 million in 1920 to 3.5 million by 1929—and a similar trend can be seen during the post-WWII period.

**Freemasonry.** The number of men becoming Masons in the US peaked in 1920 and thereafter decreased as sharply as it had grown before the peak, and continued to fall until 1933. The peaks elsewhere were 1920 for England and 1923 in Australia.

*NOTE: The winning of WWI in 1918 needed to be translated from a majority of*

*'discontents' into a majority of 'contents' and for that to be translated into a decision by the average Mr John Doe to feel less likely to become a Freemason after 1920 than he was before 1920. This was the time of the New Deal, the formation of the League of Nations and of the President Woodrow Wilson inspired and optimistic appendices to the Treaty of Versailles.*

#### 1929–1945

**Economy and Politics.** Clearly the Wall Street Crash of October 1929 engulfed the rest of the world, and the downward economic trends persisted until 1933. The non-interventionist stance of Republican President Hoover resulted in the effects being more severe in the US than elsewhere, and by the time of the next Presidential election the voters were ready for the more interventionist policies of President Franklin D Roosevelt.<sup>17</sup>

**Freemasonry.** This trough occurred in 1933 in the USA and, for comparison, 1933 in England and 1934 in Australia.

#### 1945–2000 (and onward)

**Economy and Politics.** The period after 1945 is one of (almost) constantly rising peace and prosperity, or at least for the majority that has been the case.

**Freemasonry.** The peak of new men becoming Masons was in 1946 in the USA, 1947 in New Zealand, 1948 in Australia and 1950/1951 in England. All these Masonic jurisdictions have been in decline ever since.

*NOTE: It is worth comparing this decline with that recorded in the Index of National Civic Health (INCH) in the United States. During this period there have been both the Korean and Vietnam wars and several 'collapses' in the stock market. One can only conclude that no matter how painful these were for those who sustained 'collateral damage', they were insufficient to affect the increasing propensity of men to be less willing / interested in joining Freemasonry.*

*The new-member data for England represent something of an enigma. Not only was the peak later but the decline that followed it was less pronounced, and it was only in 1980 that the figures show a clear and pronounced decline. It is perhaps interesting to reflect that 1979 was the year when the Conservative Margaret Thatcher was elected and Britain embarked upon more radical free market policies than it had experienced in the 20th century. After 1945 Britain embarked upon a time of repaying its wartime debts and a time of both further*

*borrowing and high taxation to fund its social welfare programs prior to the economic growth required to fund them. Perhaps we English experienced less of the Culture of Contentment until 1980 and, once contented, embarked upon a period of increased civic disengagement?*

Why does this downward trend seem to be affecting North America, Australasia, and Great Britain more than other parts of the world in Masonic terms? Hofstede in 1984 carried out a study of individualism in work,<sup>19</sup> how far individuals want to keep their independence and autonomy. He notes that those countries that are most individualist are more prosperous, and that there is a strong correlation between individualism and GNP. Comparing data from forty countries, he found a number of correlates of collectivism (the opposite of individualism) including lesser economic development, less social mobility, less development of a middle class, less industry and urbanization, more extended families and more children per family.

In summary, it would seem that government policies designed to encourage individuals to take more responsibility for their own affairs appear to result in us collectively deciding to absent ourselves increasingly from social and civic involvement. Not only do we do it less, but we desire to do it for a shorter period of time and for less hours when we do it. Perhaps more alarming is that co-operation seems to be a response to adverse socio-economic circumstances and only the most dire events, those that affect a majority of the population of any country personally, seem to change either a culture of contentment into discontentment or vice versa.

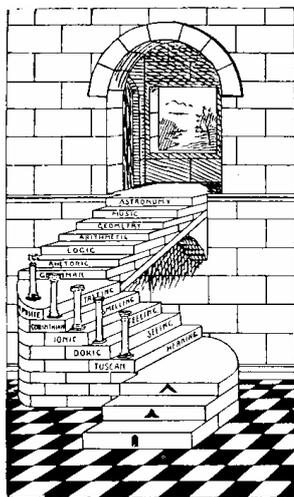
#### To be concluded in next issue.

##### This issue

The extra four pages are to make up for a smaller than usual issue in July 2002, but have not been sufficient to clear the backlog of material. Nevertheless, there is enough food for thought in these 16 pages to give each of our readers something to chew on.

##### Next Issue . . .

Will contain the final installment of John Belton's paper (to coincide with his arrival downunder in April), and—with a little luck—a full report on the many happenings in relation to French Freemasonry in the past year. There will be room for readers' letters, so let's have your comments on the fine papers in this issue! a.p.



# Harashim

## חרשים

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

ISSN 1328-2735 Issue 26 April/June 2003



## 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 Internet 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 to be published also 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 programs 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, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

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](mailto: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 Vic 3016

Australia.

## FREEMASONRY ATTACKED IN UKRAINE

Legislation to outlaw Freemasonry has been introduced in the Ukrainian Parliament, with a 3-year prison sentence for membership of the Order, with higher penalties for government officials (7 years) and high-ranking military and government members—including the President of the Republic (15 years). This was reported in the *Kiev Post* on 24 April.

The bill was introduced by a member of the centrist 'Our Ukraine' bloc, who claimed that Masons are obliged to take an oath that 'overrides their duties as citizens'. This followed a denunciation by the leader of the Socialist party, who told a press conference that 300 high-ranking Ukrainian officials belong to 'the Masonic Lodge of St Stanislav', and that membership in Freemasonry is incompatible with government service. However, the *Kiev Post* correspondent points out that the Order of St Stanislav is a non-profit charitable organisation not connected with Freemasonry. The Communist party and the 'Yulia Tymoshenko' bloc have also protested against the creation in the Ukraine of 'the international secret Masonic lodges causing division in society'.

These attacks occurred just two weeks after the Grand Master of the Grand Lodge of the Ukraine was killed in a car accident.

The article in the *Kiev Post* gives a brief history of the emergence of Freemasonry in the Ukraine since its independence from the USSR, with details that correspond with information in volume 2 of *Freemasonry Universal*, but lacking the more recent information about GLNF's District Grand Lodge of the Ukraine (see *Harashim*, January 2002). The *Kiev Post* points out that the European Court for Human Rights has ruled that Freemasonry is not a secret or criminal society, or an illegal organisation, and that it is illegal to discriminate against a person on the ground that he is a member of a Masonic lodge.

Nevertheless, the parliamentary committee on organised crime and corruption has recommended that the bill be adopted on first reading.



## World News

### **Connecticut**

The Prince Hall Grand Lodge of Connecticut is the first Grand Lodge of Prince Hall Affiliation to be given an individual listing in the *List of Lodges Masonic*, published annually in USA by Pantagraph Printing & Stationery Co, of Bloomington, Illinois.

New York researcher Ronald M Goldwyn reports that Pantagraph wished to include all PHA Grand Lodges in its publication, and decided to give them a separate section to avoid problems with US mainstream Grand Lodges opposed to recognition of Prince Hall Grand Lodges. Connecticut was the only PHA Grand Lodge that supplied data in time for the 2003 edition.

The entry indicates that the Prince Hall Grand Lodge of Connecticut recognises 16 US mainstream Grand Lodges, plus England, Ireland, Scotland, the United Grand Lodges of Germany, the Grand East of the Netherlands, 8 Canadian Grand Lodges (not Ontario or Newfoundland & Labrador), Venezuela, New Zealand, 4 Australian Grand Lodges (not NSW/ACT or Western Australia), plus all 46 other Grand Lodges of Prince Hall Affiliation—a total of 81 Grand Lodges.

Since publication, another has been added: the Grand Lodge of Costa Rica.

### **England/India**

Confirmation has been received that the United Grand Lodge of England has restored fraternal relations with the Grand Lodge of India—see *page 12* and *Harashim*, January 2003. *Harashim* will keep its ear to the ground, or its eye to the keyhole, to report further developments.

### **Georgia (USA)**

The Grand Master of the Prince Hall Grand Lodge of Georgia has written to 50 mainstream Grand Lodges worldwide, seeking mutual recognition. This is announced on his Grand Lodge's website

<<http://www.mwphgl-georgia.org>>. He is said to be optimistic and expecting a good response, but is 'somewhat concerned' about the mainstream Grand Lodge of Georgia. After the Prince Hall Grand Lodge of Georgia had voted unanimously to recognise the mainstream Grand Lodge of Georgia unilaterally, he had a 'very positive meeting' with the Grand Master and Grand Senior Warden in 2002, and anticipated the matter would be raised at the mainstream grand session in 2003—but it wasn't.

The latest issue of the *Masonic Voice* lists the 50 mainstream Grand Lodges approached by the Prince Hall Grand Lodge of Georgia, namely:

- USA (36): Alaska, Arizona, California, Colorado, Connecticut, District of Columbia, Hawaii, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, Montana, North Dakota, Nebraska, Nevada, New Hampshire, New Mexico, New Jersey, New York, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, Virginia, Washington, Wisconsin, Wyoming.
- Canada (6): Alberta, British Columbia & Yukon, New Brunswick, Nova Scotia, Prince Edward Island, Saskatchewan.
- Australia (6): New South Wales & ACT, Queensland, South Australia & Northern Territory, Tasmania, Victoria, Western Australia.
- Elsewhere (2): Belgium (RGLB), Scotland.

Comment: On past performance, recognition by mainstream US Grand Lodges will depend on the attitude of the mainstream Grand Lodge of Georgia. The omission of England on the list may have been with the idea of circumventing the practice of most other Grand Lodges, which follow England's lead. A further hurdle to be overcome is the treaty of

amity in existence between the Prince Hall Grand Lodge of Georgia and the Grand Lodge of France. The Prince Hall Grand Lodge of the District of Columbia entered into a similar treaty with the Grand Lodge of France, but revoked the treaty a year later; the grapevine has it that the alternative was mainstream de-recognition.

### **Maryland**

The mainstream Grand Lodge of Maryland has recognised the Prince Hall Grand Lodge of Maryland (confirmed by Paul Bessel), but visitation rights have not yet been agreed.

### **Minnesota**

Minneapolis was the venue for the annual Conference of Grand Masters in North America (COGMINA). It was not a good weekend for the Grand Lodge of Minnesota. First came the sorry debacle concerning recognition of the Grand Lodge of France (see 'French Fiasco', next issue). Then two forward-thinking proposals by the Minnesota Grand Master received short shrift. One was a motion that all PHA Grand Lodges recognised by a member of the conference should be invited to attend future conferences as observers, and, if the Commission for Recognition found them to be regular, that they would then qualify as full members of the conference. The other motion was to eliminate reliance on the doctrine of exclusive territorial jurisdiction on questions of regularity or recognition. Both proposals were overwhelmingly defeated.

The latest issue of the *Masonic Voice* contains a report by the Grand Master of Minnesota, Rev Terry L Tilton, of which an extract will be reprinted in the next issue of *Harashim*.

### **Slovakia**

The Grand Lodge of the Czech Republic was scheduled to consecrate a second lodge in the Masonic 'terra nullius' of Slovakia on 17 May. Cosmopolitan Lodge will meet in Bratislava, the capital of the Slovak Republic, will be authorised to work in English, German, French and Slovak, and will have permission to use various rituals appropriate to the nationality of the incumbent Master. It will cater mainly for international Masons living in Bratislava.

### **Slovenia**

Vandals broke into Slovenia's only Masonic Hall in January, smashed pictures in the anteroom and set off a fire extinguisher in the temple, which covered everything from floor to ceiling with

*(Continued on page 9)*

# THE SECRETARY IN INDIA

by Kent Henderson

My family and I spent a month in India in February, travelling to Bombay, Goa, Bangalore and Kerala. While in Bombay, I attended one lodge meeting, the Installation of Cyrus Lodge #1359 EC. I was picked up at my hotel by WBro Venkat, with whom I had previously arranged my attendance, by email. It was great to finally meet him, and his brethren.

I was overwhelmed with kindness. Prior to the Installation, Bro Venkat led me on an extensive tour of the Bombay Freemasons' Hall, which is the only Masonic meeting place in the city. The building is over 100 years old and, sadly, not in the best state of repair. It contains four temples, and much of interest, including a large number of portraits of former Masonic leaders in the Banqueting Hall. I was introduced to a bevy of Masonic officials, each of whom I was delighted to meet.

The Deputy District Grand Master, WBro Soli N Daruwalla, who was attending the Installation with District Grand Officers, very kindly invited me to join the Official Party. The Installation itself was very good, conducted largely (and competently) by the outgoing Master, as is English practice. At the following dinner, I was (what a surprise!) called upon to respond to the visitors' toast, after which I was bestowed with a Hindu-style flower garland around my neck.

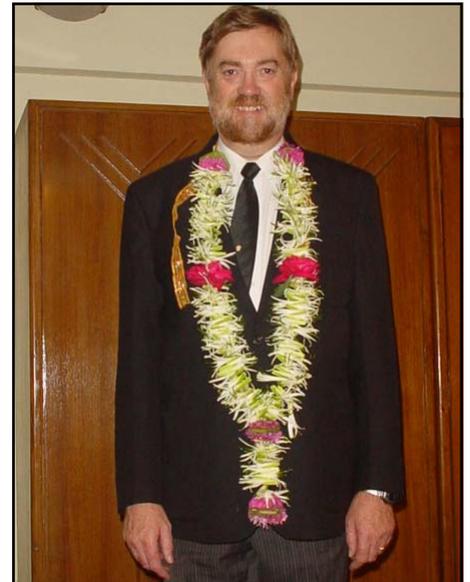
The Craft in Bombay consists of lodges under England, Ireland, Scotland, and the Grand Lodge of India (GLI). Unfortunately, the Craft in India has been weakened by relatively recent events. In 1992, United Grand Lodge of England (EC), followed by Scotland and Ireland, de-recognised the Grand Lodge of India,

pretty much over a territorial dispute. The rift damaged the GLI more than it did the EC, though it certainly harmed all lodges. For every ten brethren who resigned GLI lodges and chose to remain on the EC side, there was just one who chose to remain on the GLI side. Further, GLI Regional Grand Lodges broke away to form rival Grand Lodges (now the United Grand Lodges of India), further weakening the GLI. Unhappily, in Bombay, there are some GLI lodges that have not been able to form a quorum for over a decade.

The other major effect has been a lack on interconstitutional visitation, and cross-constitutional membership (both formerly common) became a nightmare. England has recently re-recognised the Grand Lodge of India, but Scotland and Ireland have yet to do so, so the situation still remains very messy.

At the Installation I attended there were no visitors at all outside the English Constitution, other than myself. The six Australian Grand Lodges and New Zealand never de-recognised the Grand Lodge of India, so personally I could legally sit in any lodge in India (except those under the United Grand Lodges of India). Brethren under Scotland, Ireland and India could not visit, in case a brother whom their Grand Lodge did not recognise, was present. Thus, effectively, until the matter is finally resolved (hopefully soon), visiting outside one's Constitution in India is virtually impossible.

The makeup of the Craft in Bombay is interesting. Of the overall membership, reportedly about 60% of members are Parsees, 30% Hindus (and Sikhs), 5% Christian, and 5% Moslem. As Parsees are mostly 'indigenous' to Bombay, they

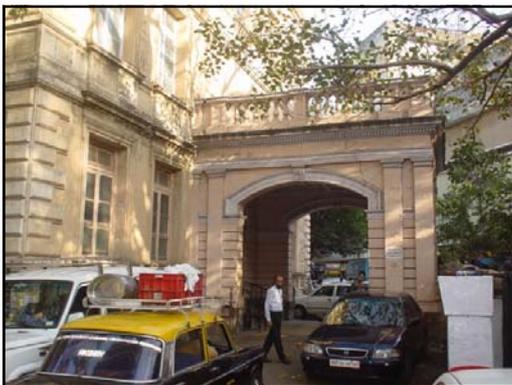


Our Secretary, garlanded

are not greatly represented in the Craft elsewhere in India. I was advised that EC lodges in Calcutta and Madras were in better shape than those in Bombay. Evidently, the Indian Constitution Lodges, while not over run with candidates, are doing somewhat better than the English, Irish and Scottish lodges in term of membership recruitment.

Bombay, while not possessing a warranted Lodge of Research, has a very active Study Circle. I have now sent copious ANZMRC material to it, and it will probably become an Associate Member of the ANZMRC. Watch this space...

Finally, I was most grateful for the warmth of my reception by our brethren in Bombay. I made many new friends, and had a most pleasurable and interesting Masonic experience.



Freemasons' Hall, Bombay



Entrance to the main temple



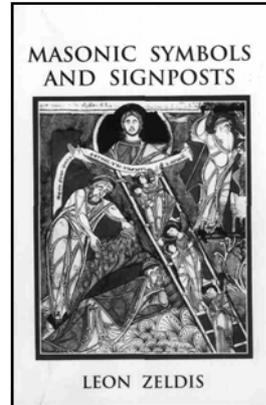
Kent with WBro Venkat

# BOOK REVIEW



## MASONIC SYMBOLS AND SIGNPOSTS

Leon Zeldis



Anchor Communications, Lancaster, VA 22503, USA, <<http://www.goanchor.com>>; x+166pp, pb, perfect binding, greyscale illustrations, no index; ISBN 0-935633-27-8, US\$19.95 plus US\$8.40 airmail to Australia or New Zealand.

The fifteen essays which comprise this work include some which will be familiar to readers of *Haboneh Hahofshi*, *Ars Quatuor Coronatorum*, and *Harashim*, and many which are new. Anyone unfamiliar with the writings of Leon Zeldis should not expect a clone of A E Waite, W L Wilmshurst or Manly Hall. Bro Zeldis writes more in the tradition of Alex Horne, Colin Dyer, Allen E Roberts and our own Murray Alford. He approaches ritual and symbols from the historical perspective of the 'authentic school', to which he adds his own philosophical insight.

In the Introduction, 'The value of symbolism', Zeldis writes:

Seeing only the external aspects of ritual, one may be inclined to call it a theatrical game. Indeed, when ritual is performed without proper preparation, as a charade, a series of actions, words and gestures carried out without thought, ritual becomes a parody.

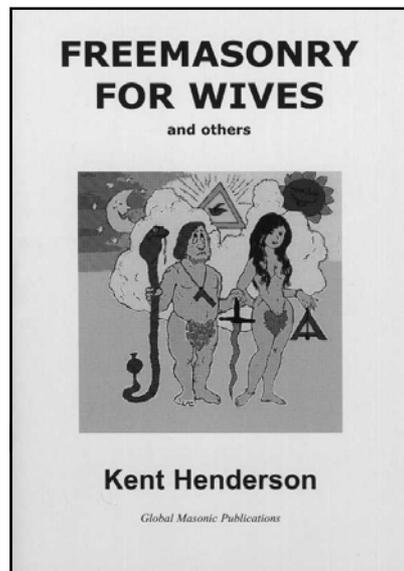
And in an old favourite of mine, 'The opening ritual' (chapter 8), he advises:

Masonic ritual should be studied on three levels. First, the obvious meaning of the text and the procedures to be followed in lodge. This might be designated the *exoteric* meaning of the ritual. Second, the *symbolic* meaning of expressions, terms and signs, also including the symbolism of the Temple decorations and of the regalia. Finally,

the *esoteric* level which, to be able to understand, we must study in the light of the mystical, philosophical and esoteric doctrines known to those brethren who formulated and perfected our rituals . . .

This is the basis of his approach to such subjects as the Hiramic Legend

Two books reviewed by Mark Furber in the Newsletter of Anniversary Lodge of Research, New Hampshire.



Brother Kent Henderson is a prominent Mason in Victoria, Australia, and the owner of Global Masonic Publications. He is the secretary of the Australian and New Zealand Masonic Research Council, perhaps the leading authority on variations in the Craft among various jurisdictions, and is the author or co-

(chapter 1), the symbolism of the ladder (3), stone (2), and colours in Freemasonry (4), as well as the Opening ritual (8). He also examines the Masonic connection with celebration of the solstices (7, 9) and the labyrinth (6). Bro Zeldis, as is fitting for a Past Sovereign Grand Commander, extends his research beyond the Craft to the symbolism of colours in the Ancient & Accepted Scottish Rite (5) and presents an esoteric view of the Rose Croix degree (10).

The other essays cover such diverse subjects as the Dead Sea Scrolls (11), King Solomon's Quarries (12), Sephardic Jewish Freemasons, and two think-pieces: 'Projecting the Values of Freemasonry in Society', and 'Education as the Key to Tolerance'.

Conclusion: This book is a worthwhile addition to your library.

Tony Pope

author of some excellent books on the Craft, including *The Grand Masters of Australia*, and *Freemasonry Universal*. This past year he has published two intriguing books: *Freemasonry for Wives and Others* and *Millennial Masonry*. The latter will be reviewed in the next issue. Both are available from Kent Henderson Box 332

Williamstown, Victoria 3016

Australia

E-mail: [kenthen@optushome.com](mailto:kenthen@optushome.com)

Website:

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

### FREEMASONRY FOR WIVES AND OTHERS

This small paperback (approximately 50 pages) is an attempt to explain Masonry to the non-Mason, and is targeted, as the title implies, towards the wife or girlfriend of a candidate. The book is divided into two parts. The first provides a brief synopsis of the Craft in the form of short questions and answers, including: How is Masonry organized? What do Masons do in lodge? Aren't Masonic ceremonies secret? Is Freemasonry a religion? Don't Masons take strange vows? What's this business about riding a goat? Doesn't it cost a lot of money to be a member? Why can't women join? Can

(Continued on page 8)

Harashim

WBro John Belton, PProvDGDC (Derbyshire) was foundation SW and second WM of Internet Lodge #9659 EC. He is well known for his statistical approach in research papers on Masonic membership. His 'The Missing Master Mason' was reprinted in issue 10 of Harashim, and his joint paper with Kent Henderson 'Freemasons—an endangered species?', presented at Quatuor Coronati Lodge #2076 EC, has been published in (2000) AQC 13. His third paper on the subject (concluded below) is reprinted from volume 9, 2001 of Heredom, copyright 2002 the Scottish Rite Research Society, by kind permission of the author and the Society.

# MASONIC MEMBERSHIP MYTHS DEBUNKED

by John Belton

**Conclusion:**

*Appendix*

## MEASURING MEMBERSHIP ATTRITION

While the causes of our reduction in membership are proving difficult to tie down with exactitude, it is important to understand what is happening. It is that understanding which can offer us some clear indicators of where our new members are finding a lack of satisfaction.

Whenever I have spoken on the subject of falling numbers there has been someone present who has stood up and said 'It is not like that in my lodge'. It is clear and easy to understand that the number of men choosing to become Masons is going down year by year, and there is never any discussion on that factor because it is an accepted fact.

There is a common (mis)conception that the mix of ages is skewed to the older age groups who came in after WWII, and the implicit assumption that when these men have died a more normal pattern of membership will automatically resume. I have demonstrated that this will not be the case.

We do need to measure attrition both at a lodge level and at a higher, Grand Lodge or district, level—and it is possible to measure this. The act of measurement and the discovery that in general terms your lodge conforms to the findings in this paper may be the single most important factor in you or your lodge deciding what action to take.

### 1. MEASURING MEMBERSHIP ATTRITION AT THE GRAND LODGE LEVEL

The requirement is to have a Grand Lodge membership database which includes at least five years of complete records (that is, no deletions of the details of resigned members). From the records you need to determine the total number of new members in any one year ('the Class of 199\*') and then determine the number of the 'Class of 199\*' who resigned in that year and in each successive year. These leavings can be added to produce a cumulative total of the leavers of the 'Class of 199\*' in each subsequent year. The exercise can be repeated for

successive years and plotted in either tabular or graphical form.

The significance of such a table is that one can see very clearly the reaction of new members to our organization, and trends will start to appear. Its other great value is that any strategy for renewal which is adopted can be measured for its effect—and that is not something which has ever been attempted before!

If one measures the attrition of the class of 1993, for example, then by 1997 those who joined earliest will have completed five years of membership, while those who joined at the end of 1993 will have only a possible maximum of four years membership. Thus one has in effect measured the degree of attrition in

4.5 years of membership—the same 'half year' applies to each subsequent year. Deaths are excluded at all times from the calculations.

Indicative rates of attrition could well be in the range of 30–40% in four to seven years for Craft Freemasonry.

### 2. MEASURING MEMBERSHIP ATTRITION AT THE LODGE LEVEL

When I have spoken to individual lodges on the subject of falling numbers it is often the case that a member of that lodge stands up and says, 'It is not like that in my lodge'. Later analysis has in fact demonstrated that they were mistaken. Do not be beguiled by such siren voices—

#### CUMULATIVE DEPARTURES BY YEAR

	1993	1994	1995	1996	1997	1998	1999
Class of 1993 (194)	4	7	21	33	53	68	79
Class of 1994 (188)	-	3	12	22	35	57	75
Class of 1995 (166)	-	-	3	16	27	42	62
Class of 1996 (170)	-	-	-	2	6	22	35
Class of 1997 (173)	-	-	-	-	2	7	23
Class of 1998 (151)	-	-	-	-	-	7	12
Class of 1999 (144)	-	-	-	-	-	-	3

#### CUMULATIVE PERCENTAGE DEPARTURES BY YEAR

Class of 1993 (194)	2.1%	3.6%	17.0%	10.8%	27.3%	35.1%	40.1%
Class of 1994 (188)	-	1.6%	6.4%	11.7%	18.6%	30.3%	39.9%
Class of 1995 (166)	-	-	1.8%	9.6%	16.3%	25.3%	37.3%
Class of 1996 (170)	-	-	-	1.1%	3.5%	12.9%	20.6%
Class of 1997 (173)	-	-	-	-	1.1%	4.0%	13.3%
Class of 1998 (151)	-	-	-	-	-	4.6%	7.9%
Class of 1999 (144)	-	-	-	-	-	-	2.1%

Figure 8. Measuring membership attrition at the Grand Lodge level, with data from a Provincial Grand Lodge under the UGLE.

For example, 194 men became Master Masons in 1993, the 'Class of 1993'. Of these, 4 or 2.1% dropped out in the first year, 3 more for a total of 3.6% dropped out by the second year, a total of 21 or 10.8% dropped out by the third year, and so on.

analyse your lodge's data!

Because of the much smaller number in any one lodge, it is not possible to undertake the same form of analysis that can be done for a Grand Lodge, but it is still possible to get some meaningful data out of the records. You will require access to your lodge's membership records—ideally for the past fifty years, but at least twenty years. List each Initiate (ignoring all Affiliations, because they have past Masonic membership elsewhere), and against each name record the age, date of initiation, date of raising, date of leaving, and current status (demit, NPD, death, still a member). Sadly, this is a repetitive manual task that cannot be avoided and is thus ideal for dark winter evenings.

Split the list into successive five-year time blocks (for example, 1 January 1945 to 31 December 1949) with a thick black line. Clearly strike out all deaths and (if included) all affiliates. It is now possible to start the calculations and this could include the number of new Masons in each five year period, the average age at joining, and length of membership (leaving year *minus* start year). One can also look at any increase in NPDs over the periods, or at the number that never came back for their second and third degrees.

Most importantly, by adding up the individual lengths of membership and dividing by the number of such occurrences one can get the average years of membership until resignation for that five-year cohort. This is likely to be the most surprising calculation. Having done it a number of times, I can vouch for the fact that the results will not be obvious until the final few presses on the calculator buttons.

Indicative results are likely to show that in the 1950s the average duration of membership was between fifteen and twenty years, but this likely will have fallen to below ten years around 1975, and will have halved again by around 1990.

Any calculations covering the immediate past five-year period should be treated with caution, and for the five-year period before with thought. The reason being that the figures will appear to indicate a shorter than actual average because they only record those who have left to date. Expect to find that around 50% have left from the cohort where you have ten years of data.

**NOTES**

1. The exact terminology used for *Leaving Members* does vary. In those Jurisdictions or Constitutions with a strong UGLE connection, *demit* would be called resignation. It is basically a member leaving voluntarily by the writing of a letter. *NPD*, otherwise called *Exclusion*, is a membership terminated because of non-payment of dues or annual fees.
2. Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York; Simon & Schuster, 2000), pp440–44.
3. Paul Bessel, details of the statistics are at <<http://bessel.org/natl/stats>>.
4. S Brent Morris, 'A Radical in the East', *A Radical in the East* (Iowa: Research Lodge #2, 1993).
5. Putnam, p438.
6. 'Faith's Top of the Pops', *The Guardian* Society Supplement, p9, London, 27 Sept 2000.
7. I thank Paul Bessel for permission to use his data on United States Grand Lodges and S Brent Morris for further data. The only states for which virtually complete data were available were Alabama,

Arkansas, California, Colorado, Connecticut, Delaware, District of Columbia, Florida, Georgia, Indiana, Kentucky, Louisiana, Maine, Massachusetts, New York, Ohio, Tennessee, Virginia and Wyoming. The data used was that published by the Grand Lodges themselves in their annual transactions, rather than the annual figures published by the Masonic Service Association, which do not include new members. It should be noted that the Grand Lodges were only those that had published a full set of data from 1910 to date and that Bessel and Morris could access. No other selection criteria were applied.

8. Only three Australian Grand Lodges are included. It should be noted that data is not always easily available even if published, the data presented thus reflects the willingness of correspondents around the world to assist in the work. I am grateful to WBro Kent Henderson (UGL Victoria data), WBro Peter Verrall (GL Western Australia data) and RWBro Murray Yaxley (GL Tasmania data). The New Zealand data is from Alan Busfield's 'The Final Forty Years of Freemasonry' in *Transactions of United Masters Lodge #167*, vol 26 no 2 (June 1986), p244.
9. Timothy R R Richards, 'I am who I am' in *Freemasonry Today* No. 10, Autumn 1999 (England), p32, emphasis added.
10. John L Belton, 'The Missing Master Mason', <<http://internet.lodge.org.uk/>>.
11. Unpublished data. The information was drawn from a UGLE Provincial membership database which had been accumulating data from 1993, with a membership of around 6000. It is worth noting that only time and a retention of all data, especially of those members who left, enables any accurate calculation of the resignation rate of new Masons to be undertaken.
12. The situation in certain countries does vary, and further research is required. The figures in Scandinavia are very stable, but of course they have deliberately chosen to keep the organization small in numbers. In France there are three main Grand Lodges—Grande Loge Nationale Française, Grande Loge de France, and Grand Orient de France—and competition between them for supremacy. Also in all these analyses there has been no consideration given to any changes in Prince Hall Masonry.
13. Robert Putnam, pp54–55.
14. John Kenneth Galbraith, *The Culture of Contentment* (London, Penguin Books, 1992), p2.
15. Galbraith, p12.
16. Galbraith, p20.
17. It is interesting that the Presidential election of 1928 elected the Republican Hoover with 58.2% of the popular vote and forty-two states, against a Democrat with 40.8% of the vote and winning six

(Continued on page 12)

Year	No Raised	All Leavers	Av. years to leaving	% of all Raised who left
1945–49	61	34	15.7	56%
1950–54	76	45	17.4	59%
1955–59	53	34	13.2	64%
1960–64	25	18	12.6	72%
1965–69	15	6	12.0	40%
1970–74	26	17	10.8	65%
1975–79	37	23	8.4	62%
1980–84	27	20	6.5	74%
1985–89	28	8	4.8	29%
1990–94	23			

Figure 9. Measuring membership attrition at the lodge level, with data from Concord Lodge No. 124 of the Grand Lodge of Alberta.  
 'All Leavers' included demits and NPDs. Note that Leavers for the last period is not known.

# THE LATE RWBRO SHUNDY CARVER

Every Masonic Lodge has its own legendary characters who are always remembered. In the Western Australian Lodge of Research, the late RWBro Shundy Carver was such a character. Ask any Mason in Western Australia who has had ten or more years in the Craft and he would certainly know of Shundy's close association with the Research Lodge, and most would have heard at least one of his lectures.

Shundy Carver was born in England, where his father was a master tailor. At the height of the depression his parents and his two brothers moved to South Wales where the general unemployment made it very difficult to sell quality clothing. Shundy related how he and his brothers used to forage in the slag heaps for small lumps of coal to keep the home fires burning. His mother was very competent and frugal, and she was able to provide tasty meals from the minimum of ingredients. A couple of dried herrings could provide the basis for a banquet. Shundy used to mention with deep affection the care bestowed by his mother on the family, and many of his later lectures reflected the importance stressed in Freemasonry upon the strength and public welfare of the well nurtured family.

His social feelings were awakened to the need for child welfare centres in the London area, where he and Rose lived after their marriage. On one occasion they, accompanied by a few accomplices, hired one of the traditional London coal carts with the convenient curved front where the women stood, calling upon all and sundry to support the provision of child care centres so that mothers could go to work to support their families.

In his early life Shundy was a man of considerable strength, a factor that earned him a position in the Commandos during the war. The undoubtedly dangerous tasks of this special branch included going in behind the enemy lines. Shundy related how, during an instruction course by a young officer just out of training school, he questioned the accuracy of some statement of procedure. He was, within a few days, transferred to another area and on his return to his unit found that all his former colleagues had been killed in action.

He established a reputation as a merchant in the silk and fabric industry, which he continued in Perth when he came out to Australia in 1948. He was



Shundy Carver as the Secretary in the stage presentation 'The First Degree as worked in 1760'.

initiated into Sir Walter Scott Lodge (Scottish Constitution) in 1950 and became a corresponding member of the Lodge of Research in 1952, a year after its formation. It was the same year that VWBro Arthur Hartley PDGDC, currently Vice President of ANZMRC, delivered his first lecture to the Research Lodge on the 'Seven Liberal Arts' or 'The Education of a Freemason'.

In 1959 Shundy joined the Lodge of Fraternity (Western Australian Constitution) and was then able to become a full member of the Lodge of Research. His first recorded lecture to the Lodge was on 18 August 1968, entitled 'An Introduction to the Education of a Freemason'. He was appointed Chaplain in 1968, followed by Junior and Senior Warden in the subsequent years, finally becoming Worshipful Master in 1971.

In 1970 and 1971 he delivered his two-part lectures on the 'History of the Jews'. At the first lecture there were 100



Shundy Carver (left) being presented with his honorary membership certificate by RWBro Malcolm Hyde PDGM.

visiting brethren and 29 members present, and all attendance records were broken. In the 30 years between 1968 and 1998 he presented some 20 lectures to the Lodge of Research and to most of the Lodges within Western Australia, both in Perth and in the country areas. Shundy made rapid progress in Freemasonry, showing considerable skill in ritual and a large knowledge of the history and culture of the Craft. His oratory and humour endeared him to all—but he could also be very controversial at times.

He was Secretary of the Lodge of Research from 1973 to 1975, and again from 1980 to 1991, a total of 13 years, and was also secretary of his own Lodge for many years. During that time he had a remarkable corresponding association with other Research Lodges around the world and would often include in lodge notices snippets of information he had received. In 1989 he was made an honorary member and was on the Editing Panel until his death in 2002. He attained the rank of Past Senior Grand Warden, a sign of the regard in which he was held throughout the Craft.

Shundy's interest was not only in Freemasonry; he was also actively involved in the WA Hunting Club and held a Black Belt in Judo. He was also involved in Rotary and Rostrum where he was able to practice his oratorical skills. When he retired from work, Freemasonry did not occupy all of his time and he was well into his sixties when he decided to study for the degree of Bachelor of Arts at the University of Western Australia, which he duly obtained. He later started on his Master's degree. Unfortunately, his robust health began to fail him and he developed a lung complaint that precluded much of his oratory and made it difficult to attend meetings.

I am greatly indebted to VWBro Arthur Hartley, who was associated in the Lodge of Research with Shundy Carver for exactly fifty years, for much of the information in this eulogy to a great Freemason and outstanding orator.

As Bro Hartley wrote, 'Shundy loved to quote from the works of Shakespeare and this excerpt appropriately typifies his life and career:

*He was a man: take him for all in all  
We shall not look upon his like again.'*

**Peter Verrall**  
**(WA Kellerman Lecturer 1996)**

## BOOK REVIEWS

(Continued from page 4)

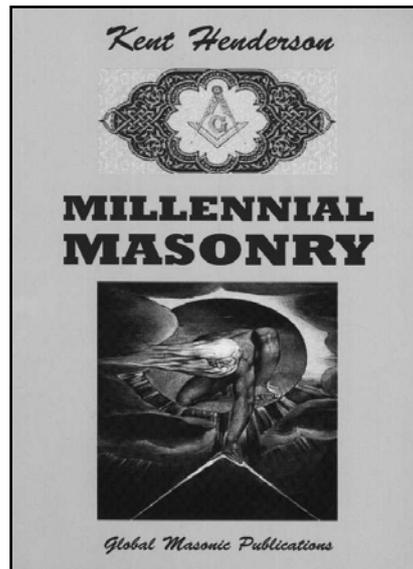
only important people join the lodge? And so on. This section of the book provides basic background on the Craft for someone unfamiliar with it, and attempts to answer some of the common criticisms of the Craft, for example, that Masonry is a religion.

The second section provides more detailed information: a short history of the Craft, a discussion of the Old Charges, the history of Masonry in Australia, a list of famous Masons in many fields of endeavor. This material is useful, and I learned something from it about Australian Masonic history, but it might make dense reading for the novice.

The book is well done and informative. I would unhesitatingly recommend it for someone seeking an easy to read introduction to the Craft, and it might well form part of a small collection of material to be given to a petitioner. Although it is obviously aimed at an Australian readership, that should not make the North American reader reluctant to use it, and it occurs to me that the production of a North American edition would be quite straightforward. I would also have liked to have seen a better discussion of Masonic symbolism, since that is at the heart of Masonry and is perhaps one of the stranger aspects of the Craft to the outsider.

I am also somewhat saddened that such books are necessary today. The existence of Masonic apologetics for the general public shows how much inaccurate information about the Craft is in circulation and how outside the

mainstream of society we now are. There was a time when such a book would not have been necessary.



### **MILLENNIAL MASONRY**

This provocative book is a collection of essays by Brother Henderson, in which he demonstrates his knowledge of our Craft around the world and the problems and opportunities we face in the new millennium, hence the title.

The collection will certainly stimulate some thinking and perhaps discussion, and I recommend it for the thinking Mason. The contents include a considerable variety of topics:

- *Masonic Government and Practice—A World Perspective*
- *Italian Freemasonry and the P2 Incident*
- *Overseas Masonic Oddities*
- *Overseas Masonic Practices: What Can They Teach Us?*
- *A Masonic Wedding*

- *Back to the Future: A Prescription for Masonic Renewal (The 'European Concept' Lodge Model)*
- *Why not United Grand Lodges in America?*
- *The Craft in Islamic Countries - An Analytical Review*
- *Freemasons—an Endangered Species? (with John Belton)*
- *Vice Regal Grand Masters - Who and Why?*

To summarize two interesting items, *A Masonic Wedding* describes, with an annotated ritual and photographs, the Masonic wedding ceremony as practiced occasionally today in Lodges under the Grand Lodge of Turkey. *Why not United Grand Lodges in America?* discusses the reasons for and against the amalgamation of 'mainstream' and Prince Hall Grand Lodges in the United States, offering a German model as a possible solution.

Of particular interest are the essays in which Brother Henderson discusses his views on the reasons why Lodges succeed or fail. He lists four ways to measure the performance of a Lodge:

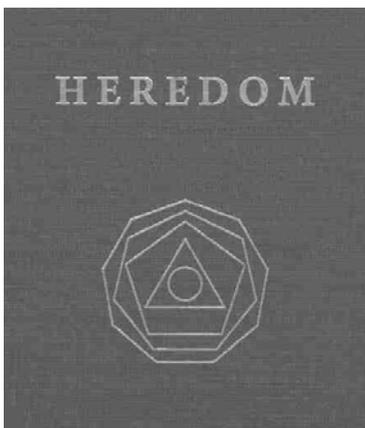
1. The quality of its ceremonial
2. Its means of involving members
3. Its successful delivery of Masonic education
4. The quality of its after-proceedings (meals and social life).

and provides insight into how these areas can be improved.

Paperback. Full color cover. Approximately 200 pages. Foreword by Brother Murray Yaxley, PDGM (Tasmania) and Past President, ANZMRC. Price: \$35.00 Australian per copy, post paid, which is approximately \$19.00 American.

**Mark E Furber**

*A 'preliminary review' of volume 10 of Heredom on 1 May 2003 in the ANZMRC email forum by Richard Num, with further comments by Neil Morse:*



### **HEREDOM**

**Volume 10 of Heredom**, the 2002 collection of transactions of the Scottish Rite Research Society (Southern Jurisdiction, USA) arrived in my letterbox tonight. This volume has 282 pages of text, plus 110 pages devoted to not one but two indexes—one for Volume 10 alone and the other a combined index for Volumes 1–10.—RN

From a practical point of view, I would have preferred that the 10-year index be separately published, along the lines of the various AQC indexes.

As an aside, I looked for a reference to Australia in the vols 1–10 index: not a cracker! The fact that Bro. Belton made significant use of Australasian data for his paper in vol 9 has obviously skipped the indexer's net (yes, I did see the reference to the Queensland lodge). Obviously we all need to research and write

more and attempt to have it published by the fastest growing research body in the Masonic world—NM.

The book is well produced and the text easy to read. Congratulations are in order to Dr S Brent Morris 33°, the editor, as well as to the authors of the various papers. I have had only a quick perusal so far, but highly recommend this particular volume—if only for the article on James Anderson who wrote the first two books of *Constitutions* of Free-Masons. This article is written by Professor David Stevenson of Scotland, a non-Mason, and covers 45 pages, including 7 pages of references.

The following list of papers included in the Volume should give some idea of its scope:

'Understanding Manhood in America: the

elusive quest for the ideal in masculinity' by Robert G Davis 33°, pages 9–33.

Near the end of the paper there is the intriguing heading 'Freemasonry's Timeless Role: Recapturing the Lost Word in Manhood'. For me to tell more would give all away—RN.

I can see where Davis is coming from, but the 'maleness' of the Craft ('A man . . . seeks meaning in his life . . . a man seeks truth') runs counter to a good deal of thinking about Freemasonry outside the USA—e.g. the GLSA&NT Gender Relations Task Force reports. His statement 'Freemasonry's strength lies in the fact that it offers the right model by which men can grow and achieve balance in their human and spiritual lives' begs the question 'What is the inbuilt fault in women that precludes them from understanding, and practising, the precepts of Freemasonry—are they stupid or immoral?'—NM

'A Visit with General Albert Pike' by James T Tresner II 33°, pages 35-62.

An interesting and entertaining script for a video production—RN.

The videotape or DVD of this production is to be the bonus for SRRS members for 2003. Will it be made available in PAL format to those outside the USA?—NM

'Presenting Freemasonry through a Public History Exhibition' by Mark Tabbert 33°, pages 63-92.

An interesting account, well illustrated, of the creation of an exhibition being staged at the National Heritage Museum in Lexington, Massachusetts. See <<http://www.monh.org>> for more information on this exhibition, which would appear to be well thought out and presented—RN.

Nice to see that Henderson and Pope feature prominently on p.91. I found the discussion of the thinking processes behind the exhibition fascinating. All GL displays should, perhaps, be reconsidered in the light of this article—NM.

'James Anderson: Man and Mason' by David Stevenson, pages 93–138.

Delightfully instructive on the man and his times—RN.

A reprint from Weisberger, McLeod and Morris's *Freemasonry on Both Sides of the Atlantic*—NM.

'Is Freemasonry afraid of its own Shadow? Masonry's Love/Hate Relationship with Esoteric Traditions' by Jay Kinney 32°, pages 139–153.

Kinney has co-authored a book titled *Hidden Wisdom: A guide to the Western Inner Traditions*, and was publisher and editor of *Gnosis* magazine for 14 years—RN.

Fine paper, originally delivered to the California Masonic Symposium in 2002, but I get concerned when I see J F Newton used as a source for historical fact (ref footnote 7 on p.151)—NM.

'Parisian Masonry, the Lodge of the Nine Sisters, & the French Enlightenment' by R William Weisberger 32°, pp 155–202.

Another Weisberger, McLeod and Morris reprint—NM

'In the Eye of a Hurricane: German Freemasonry in the Weimar Republic and the Third Reich' by Ralf Melzer, pp 203–221.

An edited translation of a German article—RN.

Nice to see the 'forget-me-not' badge story gently crushed again, and the 'true' history of the German Grand Lodges prior to WWII aired. Hopefully we can look forward to an 'official' response from Germany. I was surprised not to find any reference to Ellic Howe's paper in AQC vol 95—NM.

'Albert Pike's Address before the Grand Consistory of Louisiana' by Michael R Poll 32°, pages 223–241.

Reproduces the text of Pike's address delivered in 1857, and places the address in its historical context of a time of turmoil in Louisiana Freemasonry—RN.

This address has already been published in 1995—NM.

'Anti-Masonic conspiracy Theories: a Narrative Form of Demonization and Scapegoating' by Chip Berlet, pp 243–275.

It appears that Berlet is a sociologist; his primary research interest is stated to be 'the dynamics involving demonization, scapegoating, and conspiracism'—RN.

A rewriting of portions of the author's book on the topic—NM.

I anticipate spending many hours reading and digesting the contents of this latest excellent offering from the Scottish Rite Research Society.

Those wishing to can discover more about this Society at the website <<http://www.srmason-sj.org/web/srrs.htm>>—RN.

### Postscripts

I suppose that to a certain extent Brent had to publish what he has been given. My favourite volume of the ten is #7, because of the breadth of the papers presented. I particularly like the first five volumes but I am still waiting for Brent to finish the series he started on the translations of 'Les Plus Secrets Mysteres' as it butts up against the Clifford rituals and the others in the Grand East volumes. I know comparisons are odious, but AQC cf *Heredom* is an interesting exercise. Given that the SRRS does not meet regularly, and the papers are more published than delivered, we lose the opportunity to read the discussion, which in AQC is always fascinating. My favourite example is the *discussion* after David Stevenson's paper to QC which is longer than the *paper!*

In the same way that AQC tends to be Eurocentric, *Heredom* is American-based; I addressed this almost total lack of mention of Australia in my comments on *Heredom* vol 10, but the same can be said for AQC.

Now that the first ten years have elapsed, maybe it is time that the Board should review progress and see if the objective, 'to research and publish historical, philosophical, educational and other material relating to the Scottish Rite of Freemasonry' [from the Letters

Temporary establishing the SRRS], has been met. You will have noted that by vol 2 the purpose was stated as being 'to encourage scholarly research into all aspects of the history, principles, and aims of Freemasonry in general and of the Ancient and Accepted Scottish Rite in particular'. The purpose is far more inclusive than the objective. [This review process may be beneficial to ANZMRC as well.]

I have to state that I anticipate the arrival of the annual volume of *Heredom* with the same enthusiasm that I do for AQC and the Transactions of 218 VC, in other words its arrival is a highlight of the year—Neil Morse.

I note Neil's observations about the article concerning the exhibition 'Freemasonry in the American Community', and how the curator's approach should be emulated when considering similar displays of Masonic interest elsewhere.

Since then I have contacted the curator, Mr Mark Tabbert, to ask whether a book of the exhibition will be produced, as has sometimes happened in the past. He replied on 9 May as follows:

Thank you for your email and interest in our exhibition 'To Build and Sustain Freemasonry in the American Community'. As the exhibit's curator, I am happy to let you know that I am currently writing a book based on the exhibition. We hope to have it available to the public within a year. It will not be a basic catalog of artifacts from the exhibition, but rather an attempt of a social history of American Freemasonry from the 1720s to 2000. The book will have approx. 150 pages with 150 full-color illustrations. When the book is available I am sure we will announce it on our website.

—Richard Num



(Continued from page 2)

bright blue powder. The news travelled via email lists, and brethren from the Central American Grand Lodge of Costa Rica took up a collection to help their brethren in Eastern Europe. Everything has been cleaned and restored. The general opinion is that it was not an anti-Masonic attack, more anti-society-in-general.

### Ukraine

No further news from within the Ukraine; *Harashim's* contact in the GLNF lodges in the Ukraine has changed or cancelled his Internet Service Provider contract.

# ANZMRC NEWS

## Joe Walkes retires

After 30 years as President of the Phylaxis Society, RWBro Joseph A Walkes Jr has retired from office, owing to continued ill-health. He announced his retirement at the 30th Annual Session of the Society in March this year. He also stood down as editor of the *Phylaxis* magazine, but was appointed President Emeritus and Editor Emeritus. We wish Bro Joe improved health and a long and happy retirement.

He is succeeded by Tommy Rigmaiden as President, <tsrrc7@aol.com>, and Raymond Coleman as editor, <revmray6@juno.com>. Robert Campbell has been promoted to 1st Vice-President, but appears still to be in charge of public relations; his email address has been changed from <Phylaxispa@aol.com> to <rcam33@sbcglobal.net>.

## Welcome to Irish Masters Lodge from Jamaica as an Associate Member

Irish Masters Lodge #907 IC is our first member from the Caribbean. It was founded in 1990 and meets at St Ann's Bay, on the northern coast of Jamaica, on the third Fridays of February, April, June, August and October.

Secretary is Dayton W F Wood, c/- Jamaica Property Co Ltd, 60 Knutsford Boulevard, New Kingston, Kingston 5, Jamaica; <woodcraft51@hotmail.com>.

A Scottish lodge also meets at St Ann's Bay, Lodge Seville #530, which has a website that includes a photo of the (presumably shared) Masonic hall: <http://www.geocities.com/Athens/>

## Welcome to Lodge Kellerman



### as an Associate Member

Lodge Kellerman #1027 NSW/ACT was formed in 2001, with 43 members, as a lodge for young businessmen, students and professionals of inner Sydney. Named after Harry Kellerman, its philosophy is to lead young men in their first steps in Masonry, to develop their understanding of Masonic principles and to encourage them in their progress, by means of a mentoring program.

The lodge has a research program which includes regular discussions within lodge, use of special bulletin boards, email discussions between members, a monthly e-newsletter, and their own website.

The lodge meets on the 2nd Thursday of even months in the Masonic Centre, Sydney, tiling at 5 pm. Emergent meetings are in the odd months, as required, and the Installation is in June of the odd years. Dress is a dark business suit, Kellerman tie and black shoes. Some meetings are held at other locations within New South Wales, so it is advisable for intending visitors to check with the Secretary by email <Kman1027@ihug.com.au> or phone (02) 9569 5963. Written correspondence to Ross Delaney, PO Box 39, Leichhardt, NSW 2040.

Membership is \$200 per year, and a dining fee of \$25 applies to all members and visitors.

## Welcome to Lodge Journeyman Online as an Associate Member

Lodge Journeyman Online #2002 NSW/ACT has also joined (see issue 25 of *Harashim*). Secretary is Richard Dawes, PO Box 381, Hornsby, NSW 1630; phone (02) 9482 2775 or 0419 203 016, email <rdawes@bugpond.net.au>.

## New President of Phylaxis Society



Tommy Rigmaiden (50) was born and raised in Louisiana, served in the US Army, the Navy Reserves, and the Justice Dept, before becoming an insurance adjuster & investigator. He is married, has 5 children and lives in Grand Prairie, Texas. He holds a degree in Marketing and has completed graduate studies in Law Enforcement and Theology.

A member of Pride of Marksville Lodge #89, Prince Hall Grand Lodge of Louisiana, RWBro Rigmaiden is a Qualified Lecturer for Symbolic Masonry and Past District Grand Lecturer, and has been active in the Royal Arch and Knights Templar. He is Royal Arch Grand Historian in Louisiana, and Past Grand Historian in the Craft and Knights Templar.

His previous offices in the Phylaxis Society have included Curator, Executive Secretary, and 1st Vice-President. He is Master of the Society's Lux e Tenebris Research Chapter and both an honorary and an active Fellow of the Society and an honorary Life Member.

Bro Rigmaiden's papers in the *Phylaxis* magazine & the *Transactions* of the Lux e Tenebris Research Chapter, as well as his published histories of the Royal Arch and Knights Templar in Louisiana, have earned him the wider recognition in Masonic education as a member of the Order of the Blue Forget-me-not.

# President's Corner

Since my previous message as President, I have visited Ireland, London, Chicago and Jamaica. In each location I was able to meet local Freemasons, and to learn. One especial pleasure was the opportunity in Northern Ireland to attend a meeting of Lodge CC, the Irish Lodge of Research. It was good to be able to bring in person news of Masonic research activities in Australia and New Zealand, to officially bring greetings from ANZMRC, and to solicit membership. My stay in London was very brief, but I was able to visit the Quatuor Coronati office and make some purchases there and at Masonic shops across Great Queen Street. My time in Chicago was hectic (I attended a work-related conference in company with some 60,000 other people) but Bro Tyrone Jackson, a Prince Hall Mason, very kindly took me to his Grand Lodge's headquarters and introduced me to fellow Masons there and at a Shriner's Club. I never fail to be impressed and encouraged by the youth and enthusiasm of Prince Hall Masons. Jamaica was particularly relaxing after the rigours of a busy week in Chicago, and I was pleased to have the opportunity for spreading the word about ANZMRC activities at the events surrounding the Irish Provincial Grand Installation and at a Lodge meeting.

It is a great pleasure to welcome new members from New South Wales (Lodge Kellerman #1027 and Lodge Journeymen Online #2002), East Africa (Nairobi Lodge of Instruction), Ireland (Lodge of Research No CC), Singapore (Lodge Mount Faber #1825 SC), and Jamaica (Irish Masters Lodge #907 IC), and also several individuals as new members of the ANZMRC Correspondence Circle. I hope that benefits and enjoyment will flow to each, and to the other members of

ANZMRC, from the new associations and opportunities for sharing in print, on the ANZMRC email list, and in person.

The Grand Installation events in Adelaide in early May gave additional opportunities for fellowship. Researchers and thinkers from the US, UK and other parts of Australia were able to meet informally and be royally treated at the home of Ken and Betty Brindal. There was also a short symposium on membership and related matters at the Adelaide Masonic Centre on the morning of the Grand Installation, in part stimulated by the attendance of WBro John Belton from the UK. Several Kellerman Lecturers and others associated with ANZMRC were able to attend and contribute to a productive discussion.

War and rumours of war have disturbed our peace, along with the outbreak of the SARS infection. In retrospect how distant in time the recent happenings in Iraq now seem. The information explosion afforded by mass media and the Internet can have a desensitising effect on the individual. Yet we ought not to forget our Masonic tenets of Brotherly Love, Relief and Truth, and to seek out opportunities to put them into daily practice. To suffer is inevitable in this world. We should not allow our daily exposure to the sufferings of others to desensitise us and thus dehumanise both ourselves as witnesses and the victims.

I would like to welcome RWBro David Gray, our touring lecturer, to Australia and New Zealand. At time of writing, Bro Gray has completed the New Zealand leg of his trip, and has started his trek around Australia. I hope that his visit will be of lasting benefit to Freemasons in this part of the world, and that David will enjoy his time with us.



The Aims of the Australian and New Zealand Masonic Research Council, as set out in our Constitution, are as follows:

- 1) to promote Masonic research and education within Freemasonry on an interjurisdictional basis;
- 2) to act as a liaison body between its affiliated Masonic research lodges and chapters;
- 3) to organise any research lodge conference which its affiliates may sanction;
- 4) to organise and coordinate any national tour by a Masonic speaker as its affiliates may require; and
- 5) to publish the proceedings of its conferences, and any Masonic research publication its committee may approve.

Let us keep these Aims in view, assess how we are achieving them, and not be afraid to revisit them. This is particularly important in light of our growth locally, our expansion beyond the confines of Australia and New Zealand, and the ever-changing social and cultural environment in which Freemasonry exists locally, regionally and internationally.

*Richard Num*

## Barron Barnett

Secretary Ken Wells (Qld Kellerman Lecturer 1992) has ventured into cyberspace, and is now on email:

<kgw.wells@bigpond.com>.

Welcome, Ken. We hope to see you on the ANZMRC List soon.

## North American edition

Anchor Communications, founded by the late Allen E Roberts, will publish a North American edition of *Inside Prince Hall*, by special arrangement with ANZMRC. Their website is at <<http://www.goanchor.com>>.

## Apology

Delay in publication of *Inside Prince Hall* was caused by a printing problem of the original cover. This, in turn, has caused delay in completing this issue of *Harashim*. The next issue should be out by the end of July.

## From the website of the Grand Lodge of India

### OFFICIAL CIRCULARS FROM GRAND LODGE OF INDIA

#### RESOLUTION PASSED AT THE ANNUAL COMMUNICATION OF THE GRAND LODGE OF INDIA HELD ON 9<sup>th</sup> NOVEMBER 2002

124-B (1) For the purposes of this Rule the United Grand Lodge of England, the Grand Lodge of Scotland and the Grand Lodge of Ireland have been referred to as 'the said Grand Lodge(s)'

Notwithstanding provisions of Rule 124-A

- (iv) Any Brother, who was a member of a lodge or Lodges under the said Grand Lodge(s) as also of a Lodge or Lodges under the Grand Lodge on 31<sup>st</sup> July 1992, but ceased to be a member of the Lodge or Lodges under the Grand Lodge by operation of Rule 124A or by reasons of his resignation shall without obtaining dispensation, be entitled to apply for membership of a Lodge or Lodges under the Grand Lodge within 12 months the respective date(s) on which each of the said Grand Lodge(s) restore amity with the Grand Lodge.
- (v) Any Brother, who is a subscribing member of a Lodge or Lodges under the Grand Lodge and also a member of a Lodge or Lodges under the said Grand lodge(s) on 31<sup>st</sup> July 1992, and had resigned from membership of a Lodge or Lodges under the said Grand Lodge(s) shall without obtaining dispensation, be entitled to apply for membership of a Lodge or Lodges under the said Grand Lodge(s) within 12 months of the respective date(s) on which each of the said Grand Lodge(s) restore amity with the Grand Lodge.
- (vi) The provisions of Rule 124-A(iv) shall not apply to any Brother proposing or seconding any Brother for membership of a lodge or Lodges under the Grand Lodge under clause (ii) of Sub Rule 2 of this Rule.



# Grand Lodge of India

FREEMASONS' HALL, JANI PATH, POST BOX NO. 681, NEW DELHI-110001  
Ph: 0091-11-3321949, 3321956 Tel: 0091 11-3320276 Gram: MASONIC  
E-mail: glindia@nde.vsnl.net.in Website: www.masonindia.org

DR. HARISH GUPTA, P.S.G.W.  
Grand Secretary

No.507(1) 12<sup>th</sup> December 2002

To

The Secretaries of all daughter Lodges

Dear Sir and Brother,

This is to inform you that at the December Quarterly Communication of the United Grand Lodge of England held on 11<sup>th</sup> December, 2002 it approved the re-recognition of the Grand Lodge of India. Consequently, the Grand Lodge of India now stands re-recognized by the United Grand Lodge of England and the fraternal relationship between the two Grand Lodges have now been re-established.

At the Annual Communication of the Grand Lodge of India held on 9<sup>th</sup> November, 2002 a resolution was passed enabling certain members of the Lodges under the United Grand Lodge of England to rejoin Lodges under the Grand Lodge of India, and similarly enabling certain members of the Grand Lodge of India to rejoin the Lodges under the United Grand Lodge of England. This resolution was conditional upon the approval of re-recognition of the Grand Lodge of India by the United Grand Lodge of England. In view of the resolution passed by the United Grand Lodge of England on 11<sup>th</sup> December, 2002, as aforesaid, the said resolution has now become effective. For your ready reference a copy of the said resolution is enclosed. The Secretaries of all Lodges are advised to seek guidance from the Regional Grand Secretary before acting upon the said resolution dated 9<sup>th</sup> November, 2002 to avoid any confusion.

With greetings,

Yours fraternally,  
*Harish Gupta*  
(DR HARISH GUPTA)

## MASONIC MEMBERSHIP MYTHS DEBUNKED

(Continued from page 6)

Southern states. By 1932 the vote was 57.3% and forty-two states voting for the Democrat Roosevelt, leaving his Republican challenger with 36.9% of the vote and wins in only six northeastern states.

18. The National Commission on Civic Renewal, University of Maryland, can be found at <[http://www.puaf.umd.edu/Affiliates/Civic\\_Renewal](http://www.puaf.umd.edu/Affiliates/Civic_Renewal)>, with considerable detail on all the factors and weightings that are included in the Index.
19. Hofstede, in Michael Argyle, *Cooperation—The Basis of Sociability* (London, Routledge, 1991). Hofstede undertook a social survey in 40 countries with 116,000 respondents. He calculated 'Individualism Indices' for 39 of these countries and among them are the following: USA 91, Australia 90, Great Britain 89, Canada 80, Netherlands 80, France 71, Ireland 70, Austria 55, Israel 54, Japan 46, Hong Kong 25, Singapore 20, Pakistan 14, with a mean Index Score of 51 over 39 countries.

### ACKNOWLEDGEMENTS

*I would like to acknowledge the help of Bro John Acaster for peer review, Bro S Brent Morris for debating with me radical alternative lines of thinking, and Prof Robert Putnam for having exercised my brain with his seminal work on the subject.*

## John Belton visits downunder

John Belton has spent the past month downunder, first in New Zealand, visiting Scinde Lodge #5 in Napier (15 April) and speaking at Lodge Tauhara #307 in Taupo (17 April), thence to Auckland and across the Tasman to Melbourne. While in Victoria, he visited Lodge Epicurean #906 (22 April) as a guest of ANZMRC Secretary Kent Henderson, and gave his paper 'Masonic membership myths debunked' at the Victorian Lodge of Research on 24 April.

On Monday 28 April he commenced a leisurely drive from Melbourne to Adelaide, stopping over at Mount Gambier, Tailem Bend (30 April) and Port Elliot (1 May), where he attended a barbecue meeting of 'Breakfast Creek Lodge' in company with Max Webberley (Tas), John Worrell (NT), Dick Bish (USA), ANZMRC President Richard Num, all but one of the SA Kellerman Lecturers (Ken Brindal, Tony Pope, George Woolmer & Alan Wright), and past & present Grand Lecturers Jack Kelley & Brian King.

In Adelaide, John attended various functions of the Grand Installation weekend, including a symposium organised by Richard Num, at which participants included Dick Bish (USA), Rev Brian Burton (NSW Kellerman Lecturer 1994), Gary Aarons & John Blyth (Vic), John Worrell (NT), Bruce Chrisp, Robert Clyne, Brian King, Erik Talmet and George Woolmer (SA).

On Tuesday 6 May John flew to Perth to visit relatives, then home to England.

**Tony Pope**



# David Gray's tour log

## Part 1—New Zealand

### **Thursday 22 May 2003—Ohio**

This was a very tough day. I was busy packing the night before, which led into the morning and all the while I was busy with work and Masonic-related things. Brandi and I didn't sleep much. It was a restless night. So maybe I ended up getting a little sleep, or maybe I didn't, but the next memorable moment was at the Columbus, Ohio, airport. Little did I know this snapshot in time would follow me the whole trip throughout my stay in New Zealand and Australia. My luggage is too heavy, the ticket agent for United Airways tells me, so I remove my leather coats and timberland boots and give them to Brandi. The ticket agent tells me that I won't need any leather coats or boots during my stay in that part of the world. Other than that, everything is in order. I get my tickets for Columbus to Chicago, Chicago to LA, and LA to Sydney.

Brandi and I hugged and kissed for a bit before I made my way to the terminal. In the back of my head I'm thinking 'OK, it was fine to get a final spin in my jaguar on the way here, but Brandi 'speed demon' Gray has to drive it sixty miles back to Xenia. I'm concerned. I really loath flying, or let me rephrase—I hate flying in *Economy*.

It was tight between a man and a woman on this flight. He had plenty of conversation and the woman was engulfed in a book. He was a cellular phone salesman. I think I slept half the way there, I don't recall.

Once there I had about a three-hour wait until my flight to Los Angeles, so I decided I would have a late lunch at Chillis. I had a great conversations with two Air Canada pilots about Freemasonry—both non-Freemasons, but very knowledgeable about Freemasonry. The older pilot gave me his email address so I could email him the ISBN to *Inside Prince Hall*. I slept again from Chicago to LA and it was a good sight to see my luggage come off the plane there. I'm comforted.

### **Saturday 24 May 2003—Pacific**

The flight from LA to Sydney was immensely LONG. At least 14 hours. I'm dreading taking that flight back. WAIT! This flight was so long I lost a whole day! I went from Thursday to Saturday. What happened on Friday? They did feed us

very well though and Economy wasn't too bad since I had the row of three to myself, but a gentleman who was sitting three-deep in the row behind moved up to give himself some breathing room. I slept for about the first 10 hours and watched *Twilight Zone* movies for the remainder.

OK, where can I buy a SIM Card? There were none at the Sydney Airport, but they did have some *free* Internet connections. You have to pay to get online in LA. I got online while I was recharging my laptop. I tried to call Brandi once I got here, but none of the phones would take my credit card as a 'slide-in', so I called her with some customer service help on my gold card. She was coming from picking up food for my piranhas and taking the girls home. I spoke to Daerielle and Daeleon.

From Sydney to New Zealand was about a three-hour flight. I had a middle row to myself and the movie for this ride was about two young kids getting married and everything that could go wrong, went wrong. I had a couple of laugh out loud moments. It was good. One thumb up.

So I get to the New Zealand Airport and the first thing I do is call my wife. Second thing I do is exchange my currency to New Zealand dollars and then I head for customs. Very long line! Took forever! I get through that and now I have to get my luggage. No luggage! Where's my luggage? Looking for my luggage, and some inspector comes to ask me a million questions. I'm very short with him because I can't find my luggage. I go to the baggage claim off and they arrange to get my luggage from Sydney. I make through two more checks and Brother Ken Rutherford meets me. Ken is a tall fellow, probably around 60 or so.

We drive to his son's home where he was watching his grandchildren. They drive on the wrong side of the road here. Very dangerous! His son is a doctor. Soon as we get in the house, Ken calls the airport and gives them a very hard time. My luggage arrives bright and early the next day. Beautiful home and the kids were great. I was treated to a lesson in Rugby. I sleep until the morning and wake up at about 2 am (NZ).

### **Sunday 25 May 2003—Auckland**

Today, Ken and two of his grandchildren, Josh and Jessica, and I went to view the

countryside and the shores of Auckland. We had a late lunch picnic on one of the shores. Very beautiful view! I didn't bring my camera though. I went to a Dick Smith electronics shop and picked up a SIM Card – it didn't work in my phone because T-Mobile didn't unlock it. Dick Smith is like Radio Shack at home, but they don't ask for your zip code. I decided just to get a new cell phone. Later that day I was transported to Ken's home and did some preparation for my lecturer the next day. Oh, Ken's grandchildren fed me spaghetti on toast for breakfast. That was different.

### **Monday 26 May 2003**

I went to work with Ken today and wandered around downtown. I found a Dick Smith electronic store and bought a new phone. A lady named Ilisa helped me. She had spent time in the States, studying in Hawaii and Washington DC. I also bought a portable TV. I then found myself in a cyber café and emailed my wife and logged into work to do some things. I then trekked down to a book store called Borders and bought the new Bible Code book, and Eight Mile and Hurricane movies. I then had lunch at Burger King after I called Brandi on the phone. Then I went to another cyber café inside Planet Hollywood.

I met Ken at about 2 pm and we had a small lunch back at Planet Hollywood, then we went to the Ranfurly Veterans Home 100-year re-dedication ceremony, and before and after we went to view a few inactive volcanoes. We had dinner at Tony's Italian Restaurant and I had a road runner burger, merlot wine and some neapolitan ice cream. The restaurant owner, whose name was probably Tony, gave me a hard time about not finishing my plate. The food portions are fairly large here.

Finally it was time to deliver my lecture 'What is Freemasonry' to about 40 Brethren gathered informally at the Lodge of the Liberal Arts, in association with the United Masters Lodge. Some of the Brothers had a problem keeping up with my accent and speed. I was presented with a part of cuff links with Mozart on them, which is the emblem of the Lodge of the Liberal Arts. There were plenty of good questions which followed the lecture, mainly about Prince Hall

Freemasonry. Had tea afterwards and viewed their library and museum. The lodge was situated on top of a pub. It was a very nice Lodge Hall with checkered floors, large pillars and antique wood. Went back to Ken's home and went to bed.

**Tuesday 27 May 2003—Rotorua**

Tuesday, I met my transportation at Ken's Church at 10 am, WM Terry and Bro Jonathan. We drove down to a town outside of Rotorua, viewed a gold mine and a small brewery on the way, and settled into his house (crafted like a sailing yacht) for dinner. Terry and Jonathan were very talkative and inquisitive about Freemasonry amongst other things. Starting with Brother Ken Rutherford and now with them, I was starting to understand this brand of New Zealand Freemasonry. Talked to my wife that morning in Auckland before I left. I also talked to my Mom and my Daeleon.

**Wednesday 28 May 2003**

We went sailing on Terry's yacht this morning. It wasn't as easy as I had thought it would be. Jonathan and I did a fair amount of work keeping the yacht from flipping over. We had lunch on the yacht, and later it was time for the much anticipated lecture at Waikato Lodge of Research.

I presented 'The Cultural Impact of Prince Hall Freemasonry' to an audience of about 60 to 80 Freemasons, wives and



Jonathan Gregg on board *Sea Beagle* with Terry Spitz and David Gray

Eastern Stars. There was a great interest amongst the Brethren concerning my due guard and sign of an Entered Apprentice. This is the degree in which the lodge was opened. This was my first time at the opening of a lodge in this hemisphere. It was very interesting and much more formal than ours, but also much shorter. As a Grand Lodge officer, I sat to the right of the Worshipful Master with Grand Lodge Officers from New Zealand. The lodge was closed and the wives of the Brethren were escorted into the lodge. I was honored with a Powhiri by Brother Tatrey, a Maori, and was given a Totra wooden bowl. The Powhiri is a unique honor given by the natives of New Zealand to visitors from far away. I was then introduced by WM Terry Spitz and moved forward to delivery my lecture. It was well received and was followed with a series of good questions. The lecture was followed by what they call a

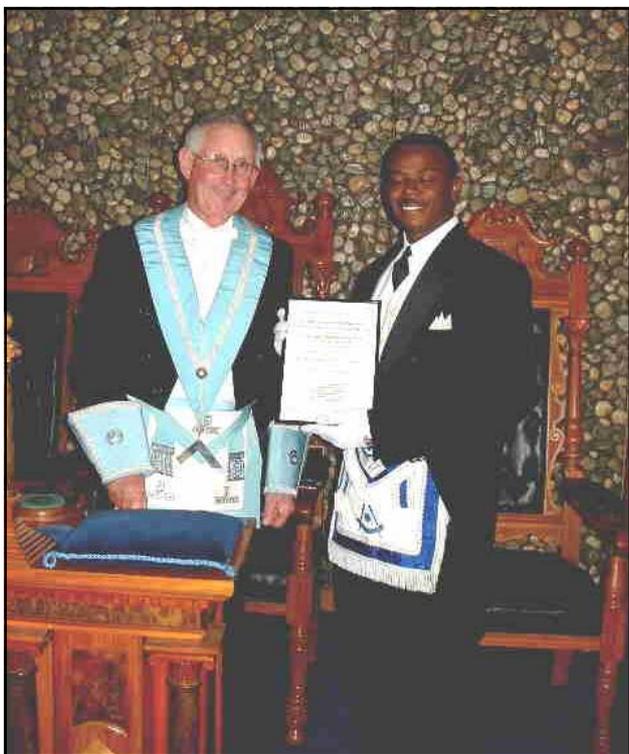
'refectory', which is where they go to have refreshment. The Lodge Hall was very nice. There was a separate room, which was red, for the Royal Arch and other rites. The lodge also presented me with a plaque for the Verrall Lecture and informed me that my name would be enshrined along with others on an honors board of the Lodge.

**Thursday 29 May 2003—en route to Hawkes Bay**

Today Terry and Jonathan transported me to Whakatane to meet up with my next hosts, Neil and Audrey. They were a great couple that have been together many decades. We all had lunch together and Neil drove me to Gibson, where I bought a new battery charger and toe-nail clippers. The charger I brought from the USA blew up this morning because of the difference in power output, and my hair clippers were getting too much juice, so I need to get a new pair of those. We look at a few sights in Gibson. It has a beautiful beach.

We finally arrived in Wairoa, where I stayed in the house across the street from Neil and Audrey. I saw the largest cockroach I have ever seen in my entire life! It was HUGE, but he was slow. It was in the room I was going to sleep in—crawling on the ceiling. Neil says they didn't use to get them 20 years ago, that they came down from Gibson and they

*(Continued on page 4)*



WM Terry Spitz with David Gray, Verrall Lecturer 2003, at Waikato Lodge of Research



David Gray at Hawkes Bay Lodge of Research

(Continued from page 3)

are everywhere outside, but find their way into homes in the winter.

I spoke at Waikaremoana Lodge #158 this evening to about 15 Brothers and three wives. This was a non-scheduled stop, so I just gave a short potpourri of Prince Hall Freemasonry and took questions afterwards. The lodge was typical of the rest I had already been in; the pillars were exactly the same. Only thing that was different was the wood used in the Lodge room, which was amazingly beautiful. There were two Brothers from the English and Scottish Constitution Lodges from Gibson. The lodge presented me with a set of Wairoa spoons.

### **Friday 30 May 2003**

Neil, Audrey and I departed from Wairoa at about 10 am and drove to Napier, where we stopped and viewed a few Masonic Elderly Living Communities. They really were Communities. Ken had shown me one in Auckland also. We then left there and went to Hastings where we spent the remainder of the day in town, on the beach and in the car looking at sights. Boy, what I would give for some McDonalds Fries! One hill is starting to look like another. One ocean coast is no different from the next. How many rolling green hills with sheep can you see? This place is starting to look like one big golf course. I must need sleep. Stopped in a town called Napier on the way, saw Parnias Torso, looked Italian but more so. Wonderful short poem that Audrey shared with me.

I spoke this evening at the Hawkes Bay Lodge of Research on 'The Cultural Impact of Prince Hall Freemasonry'. I was heavily distracted because I hadn't heard from Brandi in about 48 hours—feeling something was wrong at home. So I did OK, but not my best. There were some great and tough questions. The lodge presented me with a very nice Central Hawkes Bay tie.

### **Saturday 31 May 2003—Wanganui**

This morning was very relaxing. Colin and his wife didn't pressure me to eat or get up early. I relaxed in bed till about 11 am and typed on the laptop and read my lecture for tonight. I corresponded a little with Brandi and talked with Richard Num on the phone. I heard that I would be interviewed with the Grand Master of New Zealand on local television after I get off the plane to Ivercargill. I thought that was very interesting. We departed for Wanganui at about midday. It was about a two-hour drive and Colin worked those curves on the hills like he was a



Wanganui River views, with the restored paddle steamer *Waimarie* on left, and the Durie Hill Tower war memorial on the skyline, right.

professional Audubon racer. Colin is like me, he doesn't talk much except where there is something necessary to say.

Now in Wanganui we checked into a motel. I'll be comfortable here. I got on the Internet at the motel office and checked my email and responded to my wife. We went to see the lodge room which was VERY nice—probably the most beautiful I had seen so far. It may have just been the bright white and deep blue colors that were very pleasing on my eyes—great aesthetics! Oh, before we left Waipawa where Colin lives, we went to his lodge room that had an honors board crafted by a skilled Maori craftsman. It tells a story. I took pictures of both lodge rooms. Next we are off to see a woodworker named Jock Hannaford. He does some remarkable work, some of which was in the Wanganui Lodge. Jock made us a rum and coke which was the best I ever had and he showed us some work he had done for lodges around the world. He offered to make me a 'Traveling Gavel', which I gratefully accepted. I thought of ways I could use it as District Deputy Grand Lecturer next year.

Colin and I had dinner at Kentucky Fried Chicken, which was a nice taste of home, and went back to the hotel and got dressed for the lecture. We arrived at the Masonic Hall at about 7.10 pm and my lecture, 'Taking Stock of Prince Hall Freemasonry', was delivered to about 30 Freemasons and their wives. I did a much better job during this lecture than the last. Mostly because I was well rested and I didn't have to negotiate with a microphone.

We got back to the motel around 9.30 and I settled in early for bed.

### **Sunday 1 June 2003—Wellington**

We left the motel around 9 am and went to McDonalds for breakfast. I had some hotcakes, a hash brown and a large orange juice. All of which except for the orange juice is better than in the USA. I really appreciated that Colin allowed me to indulge in fast food these past two days—always nice to get a taste of home when

you are so far away. We left there and had lunch at a café across from a very nice park in the center of Wanganui. A young lady there, who was at the lecture before, asked me to give two of her friends in Toledo and Columbus a call when I get home. I agreed. She also gave Colin and me a great hot muffin with white chocolate melted inside.

Oh, before that we climbed a hill west of town, on the other side of the river, and went up what appeared to be a look-out tower of some sort. It was a very long and tiring climb. Colin and I took about two ten-second breaks, but in the end the hill held a great view. We took the elevator down, though.

We left Wanganui at about noon and went to the Air Force museum outside of a town called Bulls. Very nice interactive museum, but small. After the Museum we went to meet Keith Knox, who I was to stay with next. Keith was tall and lean, a former police officer who reported that he used to be significantly overweight. Before making it to his home, we stopped in a small town to view a grain windmill, which seemed to be its main attraction, and a tea depot called Brown Sugar. We arrived at Keith's home around 3 pm. He lives on a high hill which has a remarkable view of the ocean hitting the rocks, and of a busy road leading to Wellington. That evening I met Keith's wife Gill's cousin, and his wife. He's into political affairs for the most part, and she is a save the world type of person, and he had been to the USA doing research into whales amongst all their other world travels. Later I had dinner with the Worshipful Master of the Research Lodge of Wellington and his wife Elaine. Talked to my wife and went to bed.

### **Monday 2 June 2003—Eastern Star meeting**

Monday was the Queen of England's Birthday, so it was a holiday here. In the morning we went to Karori wildlife retreat, which is a park in the middle of the city that is cut out of civilization. Here, many near-extinct birds such as the



Colin Heyward and the Durie Hill Tower  
he and David Gray climbed

Kiwi live in a very natural environment and in peace. It was fairly large and beautiful. It was a peaceful nook of what New Zealand may have used to look like, nestled away in the center of a fairly large city.

Later that evening I had the privilege of attending an Eastern Star meeting held mainly by Otaki Chapter, but with the assistance of several other chapters from throughout New Zealand. Their District Grand Matron, their Grand Matron and Grand Patron were also there. The Eastern Stars in this chapter wear *black* dresses, in contrast to the white that all of *our* chapters have to wear. The Chapter officers took part in a in very well done skit about friendship and each of the 22 officers put a gift in a bag that was unique to New Zealand or the Order of Eastern Star. This gift basket was presented to me before I gave a talk about the Order of the Eastern Star in Prince Hall Freemasonry. After the chapter closed I spoke again and answered a few questions before it was time to indulge in a very nice spread of food that the Sisters had prepared.

### **Tuesday 3 June 2003**

Today we went to see the Te Papa Museum in Wellington. It was a huge and very well done Museum. It was interactive and it actually sits on rubber bricks to prevent the building from being destroyed during a earthquake. Keith also took me to the Grand Lodge. It was nice. I got some Masonic stamps and a few magazines with my picture and an article about me in it. We then went to mail some of my luggage home, along with some gifts to my daughters and my wife.

I rested from after lunch until it was time to deliver my lecture, 'Origins of Prince Hall Freemasonry' to the Research Lodge of Wellington. It was a very nice lodge building on the inside. There were symbols on the walls and rustic ceiling. The primary colors were navy blue and white. There seemed to be about 70 Brothers in attendance and they had some lively questions. The lodge gave me a set of GL cuff links.

### **Wednesday 4 June 2003—Invercargill**

I left this morning about 7.10 am with Gill who took me to the airport. It was the first day I'd seen a full rain here in New Zealand. It was a hard rain. We got to the airport in time and there was some hassle with my ticket, but all was in order in the end and I was able to get on the plane at last.

So I get into Invercargill and met my host, John Lightfoot, and Graeme, the WM of the Research Lodge of Southland. I'm whisked off to the Mercury TV Station to do a TV show called 'John Husband's Hour' with the GM of New Zealand, Laurie Lender. It was a fun interview and some good questions. After that we had lunch at a Brother's Tea Café up the street. I had tea and a snickers. New Zealanders love hot tea. They would probably find it odd if I loaded mine with ice. We then went to the lodge so I could have a look around to see if I needed a mike or not. I decided that I did. Very beautiful lodge room. There were three floors and a basement, built specifically for Freemasonry, and it's now an historic landmark. Around 4 pm the local newspaper reporters come in and interview the Grand Master and me, and took several photos of us.

I finally got back to John's home, which is a nice residence sitting on about 10 acres. He farms sheep in his spare time, like seemingly all New Zealanders. The funny thing about his house is that you have to go outside to use the bathroom. But if this is as cold as winters gets here, I guess that is no big deal.

We get dressed in the Tux deal and leave the house around 7 pm and the lodge has a dinner before the meeting. Good, because I was starving at this point. So many Brothers were there. Actually there were around 150, a very nice turn out. My lecture went really well. I delivered 'The Structure of Prince Hall Freemasonry' and 'The Masonic Marketing Scam'. I kept the laughs going throughout, and some good questions and comments followed. It was amazingly hot

in there, so I didn't take questions after 'The Masonic Marketing Scam'. This was a joint meeting with a Lodge of Remembrance (war veterans) so at 9 pm they pause to pay regard to lost veterans of the Craft.

So since the Grand Master and District Grand Master were present, they had to be received. BOY, was that fancy! The GM and DGM were led in by Irish Bagpipe players wearing kilts, and the GM had trumpets playing also. It was something remarkable indeed. The lodge presented me with a book of pictures of South New Zealand and a video tape of the 'John Husband's Show' which the GM and I were on. We got back around 11.30 and I was in bed very shortly thereafter. I talked to my wife before I got into bed. She was at work already!

### **Thursday 5 June 2003—Christchurch**

I got up today around 7 am and John took me to breakfast at a hotel with several of the Brethren from the night before. Afterwards we went to the local art gallery/museum there. It was somewhat small and quaint. They had that lizard/dinosaur that is unique to New Zealand there, and I made note that I should have bought some 'green stone' before I left. Very beautiful stone it is. John then drove me around town to show me some of the sights and off to the airport we went. The District Grand Master was there and another Brother. I had to pay \$56 for my extra luggage. The plane was so small that I didn't need to leave my seat to go to the bathroom. It was so small everyone had a window seat, but I slept from Invercargill to Christchurch. When I landed, I called home and talked to my youngest daughter.

I got in early, due to the flight being rescheduled, and I did my email and hung around for a couple hours. When it came time that someone should have been waiting for me, I called Ian Morton's wife and she told me he was there, that he just called. She gave me a description of him—but no luck. I tried to make myself more visible, to see if that would help, but to no avail. I finally just had him paged and we hooked up from there. He was there with Les Gray, who is Secretary of the research lodge, Masters' and Past Masters' Lodge.

The Lodge put me up in a very nice hotel room. Something like a suite it is, with a huge king-size bed. Only thing is that the TV only gets five channels and two of them are the same channel. That was too funny! I went to the lodge room to see if I needed a mike. I was informed

(Continued on page 6)

(Continued from page 5)

that there would be a wireless mike available. I then went to KFC for a late lunch and got a combo meal, but here they call it a quarter meal. I don't get it. I got the meal, though. I went to the hotel room, wasted plenty of time and got ready for the lodge meeting.

The building was right across the street, so I just walked there. There were three other lodge meetings going on in the city, so the others just opened and closed and came to the research lodge. The District GM was there, named Mackwell, and the WM was very cordial and funny. There seemed to be around 60 Brothers in attendance. Very nice turn out and I delivered 'Structure of Prince Hall Freemasonry' again, and I gave the 2nd and 3rd sections of the EA Lecture. I took some very good questions after the first paper, and after the degree lecture I was given a round of applause. They said that never happens there, so I was pleased. They started off as a tough crowd, but eventually warmed up to my jokes and we had a good time. The refectory was good also. The lodge presented me with a history book of questions and answers that they publish, and the crest of their Grand Lodge.

My stay in New Zealand has been a wonderful experience, one that I will never forget. Well, I need to catch a cab in a few hours (at 4 am) to make it to the airport.

#### Friday 6 June 2003—trans-Tasman

I never did get to sleep. I just stayed up until the taxi came. I got in the cab at 4 am and got to the airport at about 4:30. My flight wasn't scheduled to leave until 5.20. I had a go on the Internet, and I got a banana smoothie. It tasted really great. So it's about time to board the airplane, and on my way to the international terminal this woman at the entrance asked me if I'd paid my departure fee. I'm like, 'What? I have to pay to leave the airport? I have to pay \$25 to get on the plane?' So I go the ATM and get the cash out to pay the check and I'm on my way. A little annoyed about how companies try to make a buck any way they can, I'm real short with the people at the next two checks.

Then I have a feeling I left my hygienicals at the Elms Hotel, so I call the hotel and it turned out that I didn't leave them behind, but I did leave a t-shirt and my Masonic medallion. I give the guy my credit card number to use, so he can mail it to me at home. So we finally get on the plane about an hour later, which made me late being able to connect from Sydney to Cairns.

# This 'n' that . . .

by Tony Pope

## Honours

The following recognitions of merit have been noted, and hearty congratulations are extended to:

- ◆ **Neil Wynes Morse** (Canberra), recipient of the Frank Oldfield Memorial Lecture Award from the Victorian Lodge of Research for his lectures 'The degree of an English Master or Golden Ring' and (in conjunction with Graeme Love) 'The Reformed Triad Rite', both published in *Masonic Revelations*, the 2002 transactions of the Victorian Lodge of Research.
- ◆ **David LaMonte Gray** (Ohio), selected as Waikato Lodge of Research (NZ) Verrall Lecturer 2003 (see photo, p3).
- ◆ **Kent William Henderson** (Victoria), elected a Fellow of the Victorian Lodge of Research.
- ◆ **Raymond T Coleman, FPS**, (Massachusetts), editor of the *Prince Hall Craftsman* and the *Phylaxis* magazine, elected a Fellow of the Maine Lodge of Research.
- ◆ **Mark E Furber** (New Hampshire), contributor to *Harashim*, elected an Honorary Member of Louisiana Lodge of Research.

## Recognition

The Regular Grand Lodge of Italy (GLRI) has exchanged recognition with the Prince Hall Grand Lodge of Massachusetts, and has withdrawn recognition from the Grand Lodge of the Ukraine (which was formed from lodges of the regular Grand Lodge of Italy in 1999). Report from Bruno Gazzo, editor of *Pietre-Stones Review of Freemasonry*.

## Turnabout

Students of Prince Hall Freemasonry will be aware of a lodge, recorded variously as Downshire #12 and Progress #12, chartered in 1870 by the Prince Hall Grand Lodge of New York, whose membership comprised almost entirely German Jews. Walkes informs us (*Black Square & Compass*, 1979) that the only American-born black member was Albert Wilson, Secretary of the lodge and Grand Secretary of the Grand Lodge. In 1874, according to the Proceedings of the Prince Hall Grand Lodge of New York, the lodge transferred its allegiance:

Progress Lodge No. 12 New York City, changed to Shakespeare Lodge No. 750

under the Jurisdiction of the New York Grand Lodge (white).

The sequel is told by Ronald M Goodwin, Fellow of the American Lodge of Research (New York) and Secretary of the Masonic Lodge of Research of Connecticut. When the mainstream Grand Lodge of New York finally recognised the Prince Hall Grand Lodge of New York, this was achieved under the leadership of RW Daniel Semel, Judge Advocate and chairman of the Unity Committee. Bro Semel was raised in Shakespeare Lodge #750. As Bro Goldwyn points out, had those German Jews, in their ignorance of the racist division of Freemasonry at the time, not joined a Prince Hall lodge in 1870, and then brought their lodge into the mainstream fold, and subsequently initiated Bro Semel in the mainstream, amity between the two Grand Lodges might not yet have been established.

## Book news

Mark Furber will be collaborating with Kent Henderson to create and distribute a North American version of *Freemasonry for Wives and Others*.—Source: the Quarterly Newsletter of Anniversary Lodge of Research #175, New Hampshire.

## Corrections

- Our Associate Member from Jamaica, Irish Masters Lodge #907 IC, does not meet mainly at St Ann's Bay, as stated in a recent issue of *Harashim*, but has a travelling warrant and meets in temples all over Jamaica. Thanks to Don Neilson, Lodge Seville #530 SC, of St Ann's Bay, for this information.
- As Bro Ahmet Senkut, a subscriber to *Harashim* from Istanbul, Turkey, gently points out, we have been misspelling the surname of the Grand Master of the Grand Lodge AF&AM of Bulgaria (United); he is MWBro Borislav Sarandev. Bro Senkut kindly sent a brochure celebrating the anniversaries of three events in Bulgarian Masonry, obtained when he was part of a Turkish delegation to Bulgaria.
- The most recent Directory of ANZMRC Affiliates and Associates had the following omissions: Research Lodge of NSW, Andy Walker—<awalker@barekoala.net>; Waikato Lodge of Research, Keith Walker—<walkerhjk@t94xr.net.nz>.



# LA TRAGI-COMÉDIE FRANÇAISE



by Tony Pope

## Introduction

Since the early 18th century, when Freemasonry was brought to France from Britain, there has been a proliferation of degrees, rites, Grand Lodges and Supreme Councils, and this 'balkanisation' of Freemasonry in France has continued through the 19th and 20th centuries. For detailed summaries, see the 1995 (Roberts) edition of *Coil's Masonic Encyclopedia*, Henderson & Pope's *Freemasonry Universal* (volume 2, 2000) or Michael Segall's article 'French Masonry, a general outline' in issue 8 of *Harashim* (1998). With the advent of the 21st century, dissensions and alliances at home and on the world stage have produced drama which ranges from tragedy to farce.

## The twentieth century

Although the Supreme Council of France officially recognised the Grand Lodge of France (GLdF) as a wholly independent body in 1905, recognition was not forthcoming from the United Grand Lodge of England. Instead, England encouraged two lodges to break away from the Grand Orient of France (GOdF) in 1913 and form a Grand Lodge which was immediately recognised by England and later renamed the French National Grand Lodge (GLNF). While the GLNF gradually accumulated recognition from mainstream Grand Lodges, the GLdF—and even the GOdF—also gained recognition from US mainstream Grand Lodges between 1917 and 1958. Despite the American doctrine of exclusive territorial jurisdiction, a substantial number of US Grand Lodges recognised two or more French Grand Lodges simultaneously (see Paul Bessel's 'US Recognition of French Grand Lodges in the 1900s' in *Harashim*, July 1998).

In 1955 a joint committee of the GLNF and GLdF drew up a proposal for amalgamation, as the United Grand Lodge of France, but the idea was shelved. Five years later, amalgamation was again considered, this time between the GLNF, GLdF and the GOdF, but agreement could not be reached.

Meanwhile, the GLNF had internal problems. Because expatriate English members and military—predominantly American—members outnumbered the French nationals, and the GLNF had an

obsessive concern to demonstrate continued regularity as defined by the United Grand Lodge of England, the Deputy Grand Master and a substantial proportion of the French minority quit the GLNF in 1958 and formed a separate Grand Lodge of the same name. The seceders took legal action to gain possession of GLNF premises but were unsuccessful. They then moved to premises near the Paris Opera House and consequently were distinguished from the parent body by being called *Grande Loge Nationale Française Opéra*. They are now known as *Grande Loge Traditionnelle et Symbolique Opéra* (GLTSO).

These losses were compensated by the acquisition of the lodges of two smaller bodies which joined the GLNF that same year: the Grand Lodge of the Rectified Rite (previously subordinate to a Christian 'high degree' body, the Grand Priory of the Gauls, GPdG), and the Scottish Masters of St Andrew; and subsequently, in 1964, by providing a home for about 800 members of the Grand Lodge of France who were opposed to a treaty with the Grand Orient. As a result, 26 new lodges working the Scottish Rite Craft degrees were formed in the GLNF and thus, although there was still a strong English influence, the imbalance was redressed.

Not only did the GLdF lose members to the GLNF in 1964–65, as the result of the GLdF Grand Master's flirtation with the GOdF, but also lost recognition by US mainstream Grand Lodges—although withdrawal of recognition was probably also influenced by the GLdF's unilateral recognition of all Prince Hall Grand Lodges in 1952, which was re-affirmed in 1999 (see *Harashim*, April 2000). The GLdF subsequently devised a plan which it hoped would attract the three Grand Lodges which it considered 'regular': the GLNF, its rebel offshoot GLTSO, and another breakaway group, the French National Lodge (LNF). This was to be a body formed on the lines of the United Grand Lodges of Germany, to be called (not surprisingly) the United Grand Lodges of France—not to be confused with the United Grand Lodge of France (GLUdF), a mixed-gender offshoot of *La Grande Loge Mixte Universelle*. One of its main purposes was to enable

mainstream recognition to be extended to 'the four regular Grand Lodges' in France.

The United Grand Lodges of France, after a gestation period of several years, was born in June 2000, with only two components, the GLNF and GLTSO—but it was effectively still-born, because of a contemporaneous decision to form the United Grand Lodges of Europe on similar lines, with the GLNF, GLTSO and Grand Lodge of Yugoslavia (not to be confused with the Regular Grand Lodge of Yugoslavia) as its founder members. If the aim was to attract mainstream European Grand Lodges as members, and thus gain general mainstream recognition, it was doomed to fail, particularly with the subsequent admission of unrecognised Grand Lodges from Spain, Greece and Lebanon.

At the same time, the GLNF had its own problems, not only persistent scandals involving some GLNF officers, which allegedly resulted in about 200 southern members breaking away and forming the Grand Lodge of Massalia & St Vincent, but also the loss of a much greater number of members from lodges working the Rectified Scottish Rite, who returned to the protection of the Great Priory of the Gauls because, they said, the GLNF insisted on amending the rite in order to permit non-Christian candidates (see *Harashim*, January 2001). These problems were exacerbated by civil litigation between the GLNF and the GOdF—a key factor in one of the most startling moves in the drama about to unfold.

Parallel with all this, the three largest Craft bodies in France (GOdF, GLdF and GLNF) have all been active in creating lodges in new territory, Africa and Eastern Europe, and then sponsoring the formation of new Grand Lodges. These lodges and Grand Lodges closely resemble their French parents: those derived from the GOdF espousing the concepts which mark the parent as 'irregular' by mainstream standards; those of the GLNF being accorded mainstream recognition, but sometimes split by dissension (e.g. the Grand Lodge of Russia); and those of the GLdF claiming regularity but denied mainstream recognition. This missionary zeal has, in

(Continued on page 8)

(Continued from page 7)

the case of the GLdF, sometimes been counter-productive; while it is not illegal in Masonic terms to erect a lodge in territory where an unrecognised Grand Lodge exists (witness the erection of Lodge Shankar #9526 EC in 1993, after England had withdrawn recognition from India), the GLdF certainly did not endeavor itself to mainstream Grand Lodges by erecting lodges in the Czech Republic, Israel and Quebec, where mainstream Grand Lodges already existed.

Senior members of the Grand Lodge of France have often declared that the GLdF is not particularly interested in, or in need of, outside recognition, but this is in conflict with the careful claim to regularity on the Grand Lodge website and with the appointment of specific officers responsible for fraternal relations in areas where the GLdF has no lodges or treaties of amity. Best known is Michael Segall, appointed by several successive Grand Masters as special representative for America, with responsibility covering the whole continent (where the GLNF has only one lodge, in Montreal, Canada) as well as the Caribbean (where the GLdF has several lodges). RWBro Segall is a life member and a Fellow of the Philalethes Society, well known and respected in Masonic research circles, who was instrumental in arranging treaties of amity with three Prince Hall Grand Lodges (those of the Caribbean, Georgia and the District of Columbia) and who has made extensive efforts to regain US mainstream recognition.

### The new millennium

The breakthrough for the Grand Lodge of France came in 2001, with an exchange of recognition between the GLdF and the mainstream Grand Lodge of Minnesota, whose website featured reasoned arguments on the regularity of the Grand Lodge of France and the propriety of recognising more than one Grand Lodge in the same geographical area. Minnesota was careful to point out that it still recognised the GLNF as well as restoring recognition to the GLdF.

Michael Segall included the recognition as part of his report on the annual session of the GLdF. Ironically, he was enthusiastic about the appointment of Michel Barat as Grand Master and a young black architect from Cameroon, Jean-Marie Doumbé, as 'Second Assistant Grand Master' (equivalent of Junior Grand Warden). Segall announced that he had relinquished part of his duties in relation to America; a black Deputy Grand Chancellor for the Caribbean had

Appendix A



## Déclaration commune des Obédiences maçonniques françaises

△ △ △



*H*éritières de près de trois siècles de Franc-Maçonnerie en France, assumant leurs racines communes dans les Obligations inscrites par James Anderson en 1723, fières de leurs identités et de la diversité des parcours qu'elles offrent à des Sœurs et des Frères de toutes origines et de toutes conditions, les Obédiences maçonniques françaises, fondatrices de « La Maçonnerie Française », proclament la déclaration commune suivante :

*A* l'écart des controverses partisans, engagées dans une démarche initiatique qui émancipe les consciences, les Obédiences maçonniques françaises affirment en commun :

- La primauté d'un parcours équilibré entre démarche initiatique, pratique d'une méthode symbolique et engagement citoyen et social ;
- Le rejet de tout dogmatisme et de toute ségrégation ;
- Le refus de tous les intégrismes et de tous les extrémismes ;
- La volonté de travailler à l'amélioration de la condition humaine, aux progrès des libertés individuelles et collectives ;
- La défense et la promotion de la liberté absolue de conscience, de pensée, d'expression et de communication ;
- La défense et la promotion de la laïcité, liberté essentielle qui permet toutes les autres ;
- La recherche du dialogue pour la paix, la fraternité et le développement

*E*lles décident de travailler ensemble à l'amélioration de l'Homme et de la Société et invitent les Sœurs et les Frères de toutes les Obédiences maçonniques à rejoindre cette démarche commune.

Grand Orient de France <i>ABRAM</i>	Fédération Française du Droit Humain <i>S. Grass</i>
Grande Loge de France <i>W. de la Yvette</i>	Grande Loge Féminine de France <i>ADICANT</i>
Grande Loge Féminine de Memphis Misraïm <i>MW.</i>	Grande Loge Traditionnelle et Symbolique Opéra <i>[Signature]</i>
Loge Nationale Française <i>Line Turf</i>	Grande Loge Mixte Universelle <i>[Signature]</i>
	Grande Loge Mixte de France <i>L. Henry</i>

Fait à Paris, au siège du Grand Orient de France,  
le 20<sup>ème</sup> jour du 12<sup>ème</sup> mois de l'an 6001 (20 Février 2002)




been appointed, and Segall now held the post of Deputy Grand Chancellor for Relations with North America, both deputies being under Michel Singer, Grand Chancellor for Foreign Relations. Segall reported that a lodge had been 'demolished' for using a 'white' (blank) book instead of the Bible and refusing to return to regular practice. The United Grand Lodges of Europe had added further members who lacked mainstream recognition, and membership was opened to non-European Grand Lodges (see *Harashim*, October 2001, for further details). There were to be savage reactions to this recognition, but they were delayed and the intervals between reactions were filled with several incidents, some of them almost comic.

The first of these occurred in

November 2001, when the President of France entertained nine French Grand Masters, from the GLdF, GOdF, GLTSO, LNF, and several female and mixed-gender Grand Lodges, and two days later the same nine lunched with the Prime Minister. The GLNF was excluded from both functions (see *Harashim*, January 2002).

In December 2001 the Grand Master and long-serving Grand Secretary of the GLNF were replaced, and an amazing but low-key announcement was made within days of the accession of the new Grand Master, Jean-Charles Foellner. This was a reconciliation between the French National Grand Lodge and the body from which it seceded 88 years previously, with which it was currently locked in civil litigation, the Grand Orient of France.

The document purported to 'restore the fraternal relations which have existed for nearly a century'. This was followed by a letter from Grand Master Foellner to Grand Master Bauer of the GOdF, proposing that their respective Grand Secretaries should work out a system for exchanging lists of members suspended, excluded or expelled, and confirming that he agreed in principle to periodic meetings of the 'Grand Masters, Grand Mistresses, Presidents and Lady Presidents' of the French Masonic Obediences. The GLNF, through Assistant Grand Master Nat Granstein, vigorously denied that this constituted formal recognition of the Grand Orient, but he declined to clarify several issues put to him by the editor of *Harashim* (see *Harashim*, April 2002). Surprisingly, no mainstream Grand Lodge took issue publicly with the GLNF over this restoration which did not quite constitute recognition.

There followed a round of documents. First was a declaration dated 20 February 2002, apparently signed by representatives of the nine Grand Lodges previously invited to tea by the President of France and to lunch with the Prime Minister. This included several alleged points of agreement potentially fatal to the claimed mainstream regularity of the Grand Lodge of France (see

Appendix A). Then came the so-called Reykjavik Protocol, dated 10 March 2002, purporting to be an agreement between the GOdF, the GLdF and the International Order of Co-Freemasonry le Droit Humain (DH), made in Iceland (home of the President of the DH), embodying the essentials of the earlier (Paris) document and more. An English translation includes the statement:

For its part,

The Grand Lodge of France decides to acknowledge as interlocutors all the Federations, Jurisdictions and Pioneer Lodges of the Droit Humain in the countries where Lodges of the Grand Lodge of France are established. A masculine jurisdiction, it allows the Brethren of the Droit Humain to attend the tiled meetings of its Lodges, according to their respective regulations and the respect of their sovereignty. Although the Grand Lodge of France acknowledges the initiatory quality of both the Brethren and Sisters of the Droit Humain, the Sisters may only be received in ceremonies as provided by the principles, regulations and by-laws of the Grand Lodge of France.

[*Pour sa part,*

*La Grande Loge de France décide de reconnaître comme interlocutrices toutes les Fédérations, Jurisdictions et Loges Pionnières du Droit Humain dans les pays où des Loges de la Grande Loge de France sont implantées. Obédience*

*masculine, elle autorise les Frères du Droit Humain à participer aux travaux rituels de ses Loges, dans les conditions fixées par chacune et dans le respect de leur souveraineté. La Grande Loge de France reconnaît pleinement la qualité initiatique des FF :. et des SS :. du Droit Humain. selon sa tradition, les Sœurs peuvent être reçues dans les cérémonies prévues par les principes et règlements de la G :. L :. D :. F :.]*

These documents were supported by a photograph of the Grand Master of the GOdF, the International President of DH and the GLdF's Grand Chancellor Michel Singer shaking hands. Singer subsequently (2 September 2002) emailed the Grand Masters of all US mainstream Grand Lodges, making what was described as an official statement from the Grand Lodge of France, in which he pointed out that the (Reykjavik) document was null and void because it had not been presented to, and voted on, at his Grand Lodge.

According to material on the Grand Lodge website of the Grand Lodge of France (editorial of the Grand Secretary for Foreign Relations, September 2002), on 18 April 2002 Grand Master Michel Barat and Grand Chancellor Michel Singer accepted an invitation to lunch at the headquarters of the GLNF, where they met Grand Master Jean-Charles Foellner, Grand Secretary Jean-Pierre Pilorge, PGM Claude Charbonniard, and Grand Chancellor for Foreign Relations Jean-Claude Tardivat. Together they drafted an agreement to restore fraternal relations between the GLNF and the GLdF, using a similar formula to the GLNF—GOdF agreement of December 2001. The terms of this agreement were posted on the UKMASON mailing list by *Philalethes* editor Nelson King on 3 June 2002 (see Appendix B). But, according to the GLdF, the agreement was repudiated by the GLNF in June, allegedly at the instigation of UGLE.

On 24 April 2002, the Grand Masters of the GOdF (Alain Bauer) and the GLNF (Jean-Charles Foellner) signed an 'Administrative and Disciplinary Protocol' which, while declaring that it did not constitute formal recognition in the terms specified by the United Grand Lodge of England in 1929, recognised the quality of the initiation provided by the other (*reconnaissent la qualité de l'initiation délivrée par chacune*) and agreed on action to exclude the possibility of *unsuitable* brethren finding refuge by changing from one Obedience to the other. The agreed steps were to:

(Continued on page 10)

## Appendix B

### ***Verbatim text of draft agreement between the French National Grand Lodge (GLNF) and the Grand Lodge of France (GLdF), as posted on the UKMASON email List on 3 June 2002.***

To the Glory of the Great Architect of the Universe

After many years of mutual silence, the French National Grand Lodge and the Grand Lodge of France, following a meeting between the two Grand Masters on April 18, 2002, have decided to re-establish fraternal relations.

The two Grand Lodges affirm and solemnly declare they recognize the full validity of the initiation they practice, giving each of their members the full quality of Brother in the concert of Universal Freemasonry.

The two Grand Lodges, in the mutual respect of their diversity, together declare to recognize the sovereignty and independence of each.

They mutually pledge not to interfere in each other's internal business.

They declare to work together towards the fraternity and Masonic peace hoped for since many years and will contribute together to a future when the French Masonic landscape will be that of concord.

They together promise to build a spiritual and humanist Masonry, in accordance with their mutual pledges.

An administrative agreement for handling the relations between the two Grand Lodges will be elaborated by a four-member parity delegation directed, respectively, by the Grand Secretary of the French National Grand Lodge and the Grand Chancellor of the Grand Lodge of France.

In a spirit of good will, the two Grand Lodges pledge to jointly organize the celebration of the 90th Anniversary of the French National Grand Lodge by means of a common symposium on the theme: "The Natural (Noachite) Religion" that will take place in 2003.

The MW Grand Master  
of the French National Grand Lodge  
Jean Charles Foellner

The MW Grand Master  
of the Grande Loge of France  
Michel Barat

(Continued from page 9)

- Supply monthly lists of brethren struck off or excluded, and regular lists of *profanes* refused.
- Consult each other on all decisions to accept a brother originating from the other Obedience (*Elles décident de se consulter avant toute décision d'intégration d'un frère provenant de l'autre Puissance Maçonnique*).

The agreement would commence when ratified by both deliberative bodies, and could be revoked (by agreement or unilaterally) with at least six months notice (see Appendix C).

The translation is mine; unless I have misunderstood the passages which are

repeated in French, above, the clear implication is that, subject to agreement of both bodies, a member of either body can *transfer* to the other without re-initiation or any 'healing' process. The line drawn between such an agreement and full recognition is very fine indeed.

Meanwhile, back on the farm, the Grand Lodge of Minnesota was having problems, despite its careful presentation of justification for its action in restoring recognition to the Grand Lodge of France. The Grand Secretary of the United Grand Lodge of England took issue with the accuracy of the history of the Grand Lodge of France as presented by Minnesota, and other matters, to which

Minnesota gave considered replies, and representatives of the Grand Lodge of France joined in. The Grand Lodges of Kentucky, Maine, Michigan and New York suspended intervisitation with Minnesota (for comment, see David Gray's article 'Freemasons, Parrots or Puppets?' in *The Masonic Voice*, vol 2 #1, to be reprinted in the next issue of *Harashim*).

On 16 April 2002 (two days before the GLNF—GLdF lunchtime meeting and six days before the GLNF—GODF Protocol) the French National Grand Lodge issued an ultimatum to the Grand Lodge of Minnesota, faxed to 'ALL REGULAR GRAND LODGES' (see Appendix D). The terms of the ultimatum, which included the remark 'It appears the members of the Grand Lodge of Minnesota have forgotten the obligations they took when kneeling at the altar during their three degrees', might well have caused other US Grand Lodges to react in support of Minnesota—but this did not occur. On 22 May Grand Master Terry Tilton circulated a lengthy report to all Minnesota lodges, explaining the situation and stating: 'We have seriously reconsidered our action of the April 2001 Grand Lodge Session and at this time have determined that it was proper and well-considered.'

In June the United Grand Lodge of England withdrew recognition of the Grand Lodge of Minnesota, on the recommendation of the Board of General Purposes that 'the Grand Lodge of Minnesota's recognition of the Grand Lodge of France is detrimental to Freemasonry', and Arizona, which had before it in Grand Session its Grand Master's recommendation to recognise the Grand Lodge of France, voted to defer consideration of the proposal. The total number of Grand Lodges imposing sanctions against the Grand Lodge of Minnesota was 12 in USA and 4 elsewhere. With all this in mind, plus the fact that the next Conference of Grand Masters in North America (COGMINA) was scheduled to be held in Minnesota, Grand Master Tilton issued his 'Final Edict' on 13 July 2002, forthwith suspending recognition of the Grand Lodge of France (see Appendix E).

Observers might have thought the play was over, but it proved to be merely a lengthy intermission. The next act was scheduled for February 2003, the location was Minneapolis, Minnesota, and the occasion the annual Conference of Grand Masters in North America, and also a meeting of the Commission on Information for Recognition, the powerful

### Appendix C

#### Protocole Administratif et Disciplinaire G.L.N.F. – G.O.D.F

Entre les soussignés

##### La Grande Loge Nationale Française

Rappelant qu'elle est la seule Puissance Maçonnique Régulière Française reconnue par la Grande Loge Unie d'Angleterre dont le siège est à 92200 Neuilly sur Seine – 65, Bd Bincau représenté par le Grand Maître

*d'une part*

et

##### Le Grand Orient de France

Créé en 1728, s'affirmant Puissance Symbolique Régulière Souveraine dont le siège social est à 75009 Paris – 16, rue Cadet représenté par le Grand Maître, Président du Conseil de l'Ordre

*d'autre part*

Il a d'abord été rappelé :

Que les deux Obédiences signataires, conscientes et fières de leurs différences culturelles, reconnaissent la qualité de l'initiation délivrée par chacune, sans entamer un processus de reconnaissance selon les termes et les landmarks définis par la Grande Loge Unie d'Angleterre en 1929.

Que les deux Obédiences, soucieuses de lutter contre les dérives parfois enregistrées du fait du non-respect de leur serment par certains Frères dont la conduite est incompatible avec les valeurs de la Franc-Maçonnerie et les Lois de la République, ont décidé de ne plus leur laisser la possibilité de trouver refuge chez l'autre.

Il a été convenu et arrêté ce qui suit :

##### Article 1

Les Obédiences signataires décident de se transmettre mensuellement la liste des frères radiés ou exclus et de se communiquer régulièrement la liste des profanes refusés.

##### Article 2

Elles décident de se consulter avant toute décision d'intégration d'un frère provenant de l'autre Puissance Maçonnique.

##### Article 3

La présente Convention pourra être dénoncée, soit d'un commun accord entre les parties, soit unilatéralement, à tout moment. En toute hypothèse, la dénonciation prendra effet au terme d'un préavis de 6 mois au moins.

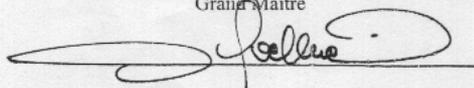
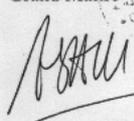
##### Article 4

La présente Convention est établie en quatre exemplaires originaux. Son entrée en vigueur s'opérera dès qu'elle aura été ratifiée, dans les mêmes termes, par chacun des organes délibératifs des Obédiences signataires.

Fait à Paris le 24 avril 2002

Pour le Grand Orient de France  
Alain BAUER  
Grand Maître

Pour la Grande Loge Nationale Française  
Jean-Charles FOELLNER  
Grand Maître



**Appendix D**

*Verbatim text of fax received by the office  
of the Grand Lodge of Minnesota  
on 16 April 2002*

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

ASSOCIATION DECLAREE SOUS A LE N  
197.910 LOI DU 1 Juillet 1901

TO ALL REGULAR GRAND LODGES  
SUSPENSION OF RELATIONS WITH THE  
GRAND LODGE OF MINNESOTA

Whereas the Grand Lodge of Minnesota continues  
to recognize the "Grande Loge de France" despite a  
letter informing that it would withdraw such  
recognition if the Commission for  
Recommendation for Recognition of the  
Conference of Masters continued to find it  
irregular.

Whereas the "Grande Loge de France,, is  
unrecognized by all regular recognized grand  
lodges in the world. For a Grand Lodge which is a  
member of the North American Conference which  
already recognizes the GLNF to recognize the  
Grande Loge de France" would be contrary to two  
of the criteria which the Conference set for its  
Conference of Information on Recognition in 1952.  
The Grand Lodge seeking recognition should be in  
sole control of the territory, unless sharing that  
control with another regular Grand Lodge by treaty  
or mutual recognition. The GLNF already occupies  
France and does not recognize or have a treaty to  
sham the territory with any other Grand Lodge.

The Grand Lodge seeking recognition should be  
regular in practice. The "Grande Loge de France" is  
irregular in practice because:

It has formed or is proposing to form lodges in  
territories occupied by Grand Lodges considered to  
be regular by the Commission such as Spain, The  
Canaries, Togo, Israel, Quebec and poor suffering  
Czech Republic in existence since 1922 and where  
the "Grande Loge de France" created another  
Grand Lodge January 20, 2002.

The "Grande Loge de France" created the United  
Grand Lodge of Europe consisting of 8 fanciful  
irregular unrecognized Grand Lodges such as the  
Sun Grand Lodge of Lebanon.

The "Grande Loge de France" maintains relations  
and dual membership with the atheist Grand Orient  
de France, Mixed lodges such as the Droit Humain  
and feminine grand lodges.

It appears the members of the Grand Lodge of  
Minnesota have forgotten the obligations they took  
when kneeling at the alter during their three  
degrees.

Therefore, the GLNF this date suspends relations  
with the Grand Lodge of Minnesota and interdicts  
its members to attend my meetings with those of  
that grand lodge.

if the Grand Lodge of Minnesota withdraws its  
recognition from the "Grande Loge of France"  
before June 2002, this suspension will become nul  
and void otherwise the suspension will become  
complete withdrawal of recognition joining other  
grand lodges of Europe and some probably in the  
United States,

BY ORDER OF THE MOST WORSHIPFUL  
GRAND MASTER  
Jean-Pierre PILORGE  
Grand Secretary

**Appendix E**

**Grand Lodge of France — Grand Master Tilton's Final Edict**

**EDICT of the Grand Master  
July 13, 2002**

To all Grand Lodges of North America and the Nations of the World, and to the  
Masters, Officers and members of all Constituent Lodges of the Grand Lodge A.F. & A.  
M. of Minnesota:

Whereas The Grand Lodge of Minnesota at its 148th Annual Communication extended  
fraternal recognition to the Grand Lodge of France, and;

Whereas The Grand Lodge of Minnesota has taken this action based upon our study and  
conviction of the regularity of the Grand Lodge of France and in deference to the  
application of the rule of territorial exclusivity deemed by us to no longer be a relevant  
test of regularity, and;

Whereas Our actions have caused a number of sister jurisdictions to suspend recognition  
with the Grand Lodge of Minnesota in rigid conformity with the standards of the North  
American Conference of Grand Masters Committee on Information for Recognition,  
and;

Whereas This has made impossible the visitation of our members in these jurisdictions,  
and;

Whereas The Grand Lodge of Minnesota will host the North American Conference of  
Grand Masters in February, 2003 for their annual meeting, and;

Whereas Meaningful change and discussion of this issue is best done in dialogue and  
consensus in the forum of this North American fraternal association; now

Therefore Be it resolved that is it is my order to forthwith suspend our recognition of the  
Grand Lodge of France to the end that we may again enjoy the fraternal benefits of  
mutual recognition and visitation with all sister jurisdictions. Also, it is my intent to  
more properly discuss the standards and application of standards of regularity in this  
larger arena of discussion.

The Grand Lodge of Minnesota wishes to re-establish greater trust in the decisions and  
processes of the North American Conference of Grand Masters Committee on  
Information for Recognition. We also desire to promote the continued unity and amity of  
all North American jurisdictions. This action is therefore taken to encourage the process  
of meaningful dialogue and change.

Given under my hand this 13th day of July in the year 2002 at St. Paul, Minnesota

Signed: Rev. Terry L. Tilton, Grand Master

advisory body comprised of six  
members of Most Worshipful rank and  
an executive secretary-treasurer of  
similar rank.

Scene one was the meeting of the  
Commission on Sunday 16 February.  
When the Commission came to  
consider the subject of the Grand  
Lodge of France, the Grand Chancellor  
for Fraternal Relations of the GLdF,  
Michel Singer, was permitted to  
address the Commission at length. He  
was followed by the GLNF's Assistant  
Grand Master Nat Granstein, who  
disputed much of what the previous  
speaker had said. The Commission  
moved on to other topics and then  
adjourned. The chairman of the  
commission was scheduled to report on  
their deliberations to the Conference  
on Tuesday 18 November.

Off-stage, the Second Assistant  
Grand Master (= JGW) of the GLdF,  
Jean-Marie Doumbé, sought private  
audience with the members of the  
Commission, accompanied by the  
Grand Master of the (mainstream and  
pro-GLNF) Regular Grand Lodge of

Belgium, who acted as his interpreter.  
What was said and done at this  
unscheduled meeting was reported  
subsequently by the chairman, and has  
been the subject of comment by many  
of those most closely affected.

Scene two: at the Conference  
session on Tuesday 18 February, the  
report of the Commission on  
Information for Recognition was  
brought forward to first place on the  
agenda. What the chairman had to say  
is summarised in a report by Paul  
Bessel on his website, and is extracted  
here:

25. The chairman reported on the items  
listed above, leaving the information  
about France to the end.

26. He reported that Michel Singer, the  
Grand Chancellor of the GLF had  
asked for permission to speak to the  
commission two days earlier, and that  
he had said that the GLF requires all  
candidates to express a belief in a  
Supreme Being, that all GLF lodges  
are required to have the Bible open on  
their altars, that they permit visits with  
unrecognized and irregular Grand

*(Continued on page 12)*

(Continued from page 11)

Lodges, and that the Iceland agreement among the GLF, GOF, and DH, is not in effect. He also reported that a representative from the GLNF then asked for and received permission to refute the comments of Michel Singer.

27. The commission chairman then reported that the Deputy Grand Master of the GLF, Jean-Marie Doumbe, who was at the Conference and who had attended the public session of the Commission on Sunday, later asked to speak to the commission. He told the commission members that he came to rectify untruths that had been made by Michel Singer to the commission, and he apologized for the false information that had been given to the commission. He said he was speaking on behalf of the Grand Master of the GLF, and a telephone call was arranged with the GLF Grand Master in which he supported what Jean-Marie Doumbe was telling the commission now.
28. It was reported that the Deputy Grand Master of the GLF, and its Grand Master too, said that the GLF does not require all candidates to express a belief in a Supreme Being but instead leaves this entirely up to the conscience of each candidate, that the GLF considers continued intervisitations with the GOF to be essential, that the GLF does not want to talk with North American Grand Lodges about regularity and recognition but only social contacts, and that the GLF Grand Master will send a letter to the commission with honest information.
29. It was reported in this public session that this was a great moment, and it brought closure to the entire issue of the GLF. This entire subject is now concluded.

No opportunity was given for Grand Chancellor Singer to respond on his own behalf, or for anyone else to defend him, and no explanation was immediately forthcoming for the extraordinary turn of events. Grand Master Tilton, in his report on the conference, expressed the opinion:

... it is my understanding that there is a faction within the Grand Lodge of France that wants to have the Grand Lodge of France more aligned with the style of the Grand Orient of France (which does not seek recognition from anyone). I am told that the Grand Master and the Deputy Grand Master who spoke will be severely questioned at the next quarterly Council meeting and a vote may be taken at the next Annual Communication in June 21-22, 2003, in Paris to reverse this direction. The damage that has been done by these statements is enormous, but the credibility of the Commission on Information for Recognition also is at stake, in my mind, as they willingly and without any more confirmation than the word of the Junior Grand Deputy (and an announced telephone call by the Junior Deputy Grand Master with the Grand Master to confirm his statements) have said that this is the

nail that will seal the issue once and for all. Personally I believe that no such letter will be received to confirm those statements (and certainly not with the authority of the Grand Lodge) and the Commission will be in a most embarrassing situation of announcing something that was not true.'

Grand Master Tilton was fairly accurate in his forecast, but there was an ironic twist which he could not have anticipated. Second AGM Doumbé was charged and sentenced to be ineligible to hold any position of responsibility in the Grand Lodge of France for six years. But Grand Chancellor Singer was also charged, for using insulting language to Grand Master Barat, and received a similar sentence. Grand Master Barat was not available for the trials, having taken off for New Caledonia and resigned his post three

days before the trial commenced. The word is that he may yet be charged, at the half-yearly communication in December.

With the resignation of Barat, a new Grand Master was elected, Yves-Max Viton. He is said to have been shocked 'by the GO attempt at take-over' and to favour better relations with the GLNF. The letter awaited by the American Commission did not arrive in the terms in which they anticipated.

**On 4 July 2003 Grand Master Viton sent a circular to all US mainstream Grand Masters and Grand Secretaries exonerating Grand Chancellor Singer (Appendix F, below).**

**And what of Michael Segall, FPS, the Deputy Grand Chancellor for Relations with North America? He is now Assistant Grand Master!**



A LA GLOIRE DU GRAND ARCHITECTE DE L'UNIVERS  
**GRANDE LOGE DE FRANCE**  
FRANCS-MAÇONS DE RITE ÉCOSAIS ANCIEN ET ACCEPTÉ  
LIBERTÉ - ÉGALITÉ - FRATERNITÉ

40 MAÎTRE  
/MLS

To: All MW Grand Masters and  
MW/RW Grand Secretaries.  
Paris, July 4, 2003

Most Worshipful Grand Master,  
Most Worshipful Grand Secretary,

Elected and installed Grand Master of the Grand Lodge of France after the resignation of my predecessor Michel Barat, I would like to extend to you and your Grand Lodge the best wishes of the Grand Lodge of France and of all its Brethren on occasion of the 4th of July, the USA Independence Day. It might also be a good occasion to take stock of the incident concerning the Grand Lodge of France which took place at the Conference of Grand Masters of North America at Minneapolis, Minnesota.

The ex-Second Assistant GM (which is our title for our Junior GW) whose intolerable behavior and words in Minneapolis have caused serious damage to the relationship between our Grand Lodges, has been tried and sentenced - in a first Masonic trial - to six years of ineligibility to any position of any responsibility at the Grand Lodge of France or any of its lodges. Which does not preclude additional penalties from other Masonic legal actions under way against him.

The past Grand Master, Michel Barat, who does not seem to have ever confirmed the statements of his Second Assistant GM, has resigned three days before the Grand Lodge Communication where this matter was tried, and which he thus did not attend.

I can - and want to - confirm once more that the assertions made in Minneapolis by the ex-Second Assistant GM have nothing in common with the truth and that we meet and work in the greatest regularity, to the Glory of the Grand Architect of the Universe, men only, in the presence of the open Bible on the Altar and while prohibiting any political or religious discussion, as proved by the documents you have received from us for years. Our friendship for American Freemasonry is genuine and only results from our wish to reestablish the excellent and friendly recognition which widely expressed itself on both sides between 1917 and 1965.

We regret the unauthorized and unjustified actions of our ex-Second Assistant GM in your country. We also think that the Commission on Information on Recognition of the COGMINA might have had other motives to ignore the documents we had presented - and the many testimonies in our favor by ranking American Masons.

While extending my best wishes, as well as those of my Grand Officers and all my Brethren, I remain most sincerely, fraternally and friendly yours,

  
P-P. Bro. Yves-Max Viton,  
M.W. Grand Master of the Grand Lodge of France





# David Gray's tour log

## Part 2—Australia

### **Friday 6 June 2003—Cairns**

I'm doing nothing at the airport in Sydney from about 9 am to 2 pm. I get online for a while, and talk to Brandi on the phone. So I finally board the plane and get to Cairns at about 3 pm and meet Peter Johnson and Kevin Fitzroy there. Peter takes me to his house near the beach where he and his wife Liz live. They have two kids, a daughter who lives in the USA and a son who lives in Cairns and works for Peter. They have a nice house. I'll be comfortable here. I get in touch with Brandi and hang out later at Peter's house. He has company over for a barbecue. Richard Num calls me, as he likes to do before I leave and when I arrive at each city. I retire at about 10 pm.

### **Saturday 7 June 2003**

I don't wake up until midday and I'm a bit excited because I'm actually going to get to see my book tomorrow. Around 4 pm Peter takes me to Jupaki, which is an Aboriginal center. There I watch a dance show, see some museum type of work and listen to an Aboriginal talk about how his people lived off the forest, and his opinion about how the Aboriginal is the original man, and how much greater they are than everyone else. Reminded me of the Black Afro-centric type of speeches in the USA some 15 to 35 years ago. So, I leave there at about 5.30 and go back to Peter's house. We have dinner, watch my interview on the 'John Husband's Hour' and I'm off to bed, but not before I call my wife and plead with her to get a webcam since Peter has a webcam and I can get to see her and my daughters. I have difficulty sleeping since there is a gecko in my room, so I stay up watching the *Hurricane* movie with Denzel Washington on my laptop until about 5.30 am.

### **Sunday 8 June 2003**

I wake up early to bug Brandi about the webcam again; I'm impatient about getting to see her. I also can't wait to see my book later. Peter's son David picks me up at about 9 am and we go to Wild World, which is something like a small native zoo. It was very nice and I took some pictures. I get home and get to see my wife and daughters on the webcam. She is so beautiful and so are my daughters. It was great getting to see

them. Nothing was better than that. It gave me such a boost.

We arrived at the Masonic Temple around 2 pm and I was quick to buy my book for \$20. Finally! It's a great book about Prince Hall Freemasonry—Tony is a great wordsmith. I was speaking today at the WHJ Mayers Lodge of Research. It's not actually a chartered research lodge. It received its warrant from a constituent lodge of the Grand Lodge of Queensland and its chief officer is called the Preceptor. It's something of a research society in some ways, but it does open and close lodge in Masonic ritual. This meeting was informal and there were about 20 Brothers there. I delivered 'The Masonic Marketing Scam'. They were a tough crowd so I didn't use many 'comfort' jokes, but the lecture went off well and I fielded some healthy questions, comments and general dialogue. Great discussions.

Afterwards, we went downstairs for the festive board and a couple of Brothers there presented me with some Masonic pins. I really enjoyed one with a kangaroo in the center of the S&C. A few of us then hung around and helped set up for a small Eastern Star reception later, where the local OES Chapter will receive some OES visitors from the USA. Before that I went with Peter to a local mall. He showed me the downtown area and beach. I got a new supply of gum in the store. I love the gum here and in New Zealand—it's just like Canadian gum. The OES reception was good. There was an Eastern Star there from Louisiana, named Connie, who joined when she was 18, is now a PM and Secretary—she's 26! We had good conversation.

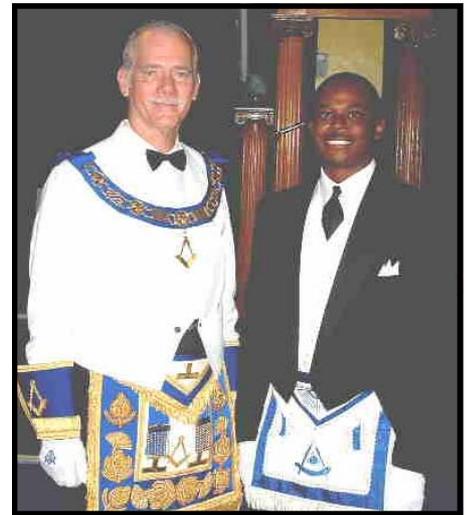
We finally get back to the house and I repacked my clothes, with Liz helping in folding, since she ironed my tux-shirts. She's great! I hang around and sleep a little until it's time to go meet Brandi for a 'viewing' appointment we had set earlier. I'm very tired at this point, so I have no problem going to bed, but I finish watching *Hurricane*. Didn't see any geckos in my room today.

### **Monday 9 June 2003—Townsville**

Not long after I woke up this morning and had breakfast, it was time to head off to the airport and depart for my next stop. Peter took me to the airport and there we

met Graham, who came to see me off. A Brother who was at my lecture yesterday was working for Qantas as a Ticket Agent. He pulled me from out of the end of the long line and took care of me. My bags were too heavy, so I had to get a third bag. My flight departed on time and I arrived in Townsville at about midday. I sat next to an Indian fellow, who was in some sort of Economic Improvement line of work. He was connecting from an overseas flight.

I met Graham Stead and Les, who is the WM of a local lodge there. We loaded my bags and went to Graham's house. After settling in a bit, I went to sleep until about 5 pm and then got ready for dinner. We had dinner at a Pub called *Cowboys*, named after the local Ruby League team. It was a very nice pub with some slot machines. I had the local fish for dinner, barramundi. There were several Brothers and their wives there, including the District Grand Master and Deputy District Grand Master. We left there at about 10.30.



Graham Stead and David Gray

### **Tuesday 10 June 2003**

I woke up at about 7 am today and spent about three hours online and on the phone trying to work on getting a replacement part for my Jaguar, worked on selling my neon fish, checking on my account status at Phoenix University, and clearing my phone messages at work.

Graham took me up to Charters Towers today for a view. It was about 90 minutes away, and on the way there I saw some

*(Continued on page 3)*

(Continued from page 2)

huge ant hills and some kangaroo road kill. I never thought of kangaroo as road kill. Apparently this place used to be some sort of gold mining community and is still mined today. We met up with a Brother named Warren there, who showed me around the lodge. It was built in 1878 and it looked the part, but had character. I took a few pictures of the lodge room and OES chapter.

We then went and had lunch at a Chinese buffet. I was taken aback from them not having plain rice. It had pork and chicken in it. We got back to Graham's home at about 3 pm and I took a short nap and made some notes for my presentation later.

We got to the lodge hall at about 7 pm. The District Grand Master invited me to proceed in with the Grand Lodge Officers, since I am a Grand Lodge Officer in my jurisdiction. I was honored. My presentation today was on the 'Origins of Prince Hall Freemasonry' (the first fifty years). As always, this was a difficult lecture to present, but I fared well and took numerous questions afterwards. There were around 55 Brothers in attendance, and including three Aboriginal Brothers. One, named Ted, gave me a very nice Jewel, and Robert came over Wednesday morning and gave me a history book, dealing with his family. The DGM presented me with a lovely plaque, and he and the DDGM gave me some patches and pens later in refectory. I took some pictures with the Brothers before I left. Because of the heat and climate there, they wear white jackets.

We got back to Graham's at about 11 pm and Graham and I talked about Freemasonry and he gave me some other pens and jewels. I'm building up a nice little collection.

### **Wednesday 11 June 2003—Brisbane**

I woke up at around 7 am. That is starting to be the norm, but I loafed around in bed till 9, then got my luggage together before it was time to be off to the airport. The flight was on time and I called Brandi shortly before I boarded the plane. In fact the plane landed about 10 minutes early. Bro Ken Wells picked me up from the Airport. I'm in Brisbane, Queensland. Ken checked me into a nice hotel near his home and I got cleaned up and met him and his wife for an early dinner before he took me to a Royal Arch and Royal & Select Council meeting. His wife Joan is a dear! She spares no words and she's adorable.

(Continued on page 4)

# Local tour reports

### **Graham Stead, Townsville**

On Monday 10 June, Qantas Flight QF2305 arrived at Townsville from Cairns with our honoured guest, David Gray. He was met by vice-president Les Keane, member Ian Paull, and David's host in Townsville, Graham Stead. After pleasantries, David was taken to Graham's home where lunch was consumed and a chat ensued. The chat progressed into a lengthy dialogue, so plans for a sightseeing tour of Townsville were delayed.

That night members and partners of the WH Green Memorial Masonic Study Circle, accompanied by the District Grand Master, Deputy District Grand Master, and their partners, entertained our distinguished guest at the Cowboys League Club. A most enjoyable evening was had by all, and set the scene for a very successful visit to Townsville for David.

Next day Graham and David drove to Charters Towers, where David was very interested in the historical gold mining town once referred to as 'The World'. Warren Morris, Deputy District Grand Director of Ceremonies, opened up the heritage-listed Masonic Centre at Charters Towers and gave David the opportunity to exercise his finger on the shutter button. After lunch at the Chinese Restaurant we drove back to Townsville to prepare for the big event.

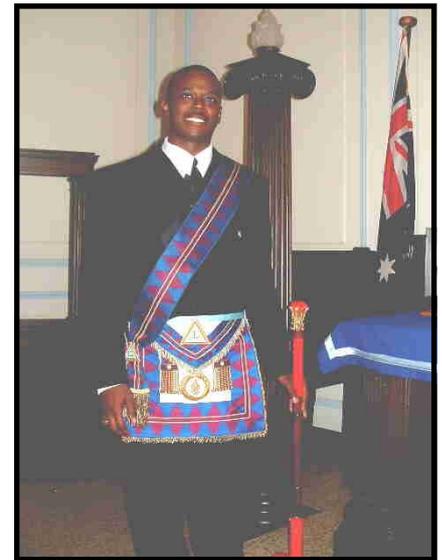
Hibernia and Albion Star Lodge hosted the evening. At 7.30 pm, with RWBro David Gray in the processional team, the District Grand Master, Deputy District Grand Master and District Grand Officers entered the lodge. After singing the Australian National anthem, the District Grand Organist, WBro Ted Lane, played the USA anthem 'Stars and Stripes'. David, unable to sing 'Advance Australia Fair', gave us a rendition of the 'Stars and Stripes'—though David (like the rest of us) would not win an Eisteddfod competition. Fifty-five brethren were very interested in the address David delivered on the 'Origins of Prince Hall Freemasonry', after which there was an extensive question time. The local Bethel of Job's Daughters excelled in the provision of supper. Many brethren took this opportunity to discuss matters further with David.

Next morning David boarded the plane for Brisbane. His trip was very successful and thoroughly enjoyed by all.

### **Ken Wells, Brisbane**

David Gray was well received in Brisbane. He arrived on time at the airport and yours truly met him and was his guide for most of his visit.

On the Wednesday night I took him to my Royal Arch Chapter meeting. We opened and closed in the Royal Arch and opened in the Cryptic degree to install Officers. It was most interesting to see David's signs; although different from ours for opening and closing, they did contain our secrets. We had a very interesting time, chatting at refreshment.



David in borrowed RA regalia

On Thursday morning the Grand Master hosted a morning tea for David; present were the GM, DGM, Grand Librarian, Grand Secretary, the Secretary and IPM of Remembrance Lodge, and myself. David was taken on a conducted tour of our Temple, and was most impressed with the Grand Lodge Room on the third floor. The Grand Master presented David with some gifts for himself and his wife, including cuff links and a scarf.

In the evening I took him to a Theatre restaurant with a couple of members of Barron Barnett Lodge and their wives. The show was entitled 'Funny Money'; we were a little apprehensive that David might not follow Australian humour, but he had a whale of a time. He'd never been to a theatre restaurant before.

On Friday evening David gave his talk at Remembrance Lodge, which was well received, and the supper afterwards was

(Continued on page 5)

# Tour Log

(Continued from page 3)



David Gray and Ken Wells

The Royal Arch and etc meeting was in the Grand Lodge Masonic Temple downtown, which Ken told me I would get to tour tomorrow. Very interesting ceremonies and very different from ours. They thought my signs and etc were interesting and I thought theirs were as well. At one point they closed the Royal Arch Chapter and opened up in the Royal and Select degree for an office investiture, and the wording for the investiture was near identical to ours. I didn't bring my Royal Arch regalia with me, but Ken gave me a set to wear, which I took a picture in. After the meeting we went to the festive board and I rode back to the hotel with Owen, Graham and Ken.

## Thursday 12 June 2003

I had cereal this morning at the hotel and Ken came and picked me up, and we parked his car and took the train to the Grand Lodge HQ. I had tea with the Grand Master, Deputy Grand Master, Grand Secretary, Ken, Owen and another Brother.

I was also shown around the Headquarters. The main temple room was very beautiful and large. The GM presented me with some gifts, which were all great—including a pair of cuff links to go with the pair of cuff links I got from NZ. After that we escaped from downtown to Ken's home to have lunch with Joan.

After I got back to the motel after lunch, I changed and went to Dick Smiths to get an Australia SIM card. The geniuses there tell me that they can't take an American driver license so, dejected, I go and roam around the mall and bingo I find a Vodafone shop and they took my driver's license and gave me a SIM card.

That night we went to see a play called

'Money Matters' at the Stage Door Dinner Theater. It was very funny and the food was good. I got back at around 10 pm.

## Friday 13 June 2003

I had pizza for lunch with Ken and Joan. A thin crust from Dominos, which was terrific! A piece of home again! I used the rest of the afternoon to get cleaned up and rest and prepare for my lecture. I was inside Remembrance Lodge for the opening and when the GM was received there was a trumpeter, flag bearer and sword bearer and a procession of other officers. The meeting was shared by Barron Barnett Research Lodge, which is a lodge for Past Masters. I spoke on the 'Origins of Prince Hall Freemasonry' and the 'Myths and Legends'. There were about 70 Brothers there.

A festive board followed, where I signed many books and was given more gifts by the Brothers.



Deacon's chair, Brisbane

## Saturday 14 June 2003—Toowoomba

Today I rested thoroughly, well into the morning, and went to the mall again before I had to leave with Peter for Toowoomba. Toowoomba is a city west of Brisbane, high above sea level. My ears actually popped on the way up. We stopped shortly for dinner before the meeting at a very nice roadside restaurant. I had a small steak and fries, or chips as they call them here. Peter wasn't the talkative type at all, but we did have conversation, more on the way home than there—to which I slept most of the way.

We finally arrived at the Research Lodge of Toowoomba an hour and a half after we left Brisbane. It was a two-story lodge, of which the lower half had been renovated and leased by a local company. It was a very nice turn-out actually. About 35 Brothers had come to hear me speak. The topic they selected was 'The Origins of the York Rite'. Since this paper was so short, I significantly deviated to discuss the origins of Prince Hall Freemasonry and our current state, along with the

Myths and Legends—prompted by Peter. I got back to the motel around 11.30 pm.

## Sunday 15 June 2003

This day was full of rest. I met with Ken and Joan for lunch and didn't leave there until about 3 pm. Joan is a dear—she's so witty and sharp—reminds me greatly of Grandma. So this day wasn't very eventful. I went to the mall again to snag a briefcase for all the new items I was picking up, and later I went back to watch *Matrix Reloaded* again. It was a great exercise to watch that movie again—I saw new things I'd not seen before, the first time.

I pondered whether I should go watch the movie *Old School* again, but didn't. So, that night I basically talked about everything miscellaneous with Richard and packed.

## Monday 16 June 2003—Sydney

Ken and Joan came to get me around 9 am and we departed for the airport. I gave Joan a hug and kiss on the cheek before I got on the plane. She's a great lady.

I arrived in Sydney, New South Wales, at about 1 pm. I was met by Brother Andy Walker. Andy and I had talked for the past two year on email, so it was good to finally get to see him. I was soon to discover why Andy calls himself the 'Talker'. I have NEVER met anyone who could talk as much as Andy, other than my friend Dionne, but Andy didn't repeat stories like she does. Andy has fresh material ready to go on the drop of a coin. He would start off talking about *air* and end up talking about the color *green*. It was something amazing, but he was very fun and I loved all his stories and learned a few things from them.

The lodge had paid to put me up in a motel and I discovered that they do have some of our soap operas here, but they are months, or maybe years, late.

So today Andy took me to the lodge that I would be speaking at on Tuesday. It was an amazing lodge room with Egyptian painting/hieroglyphics on the wall and ceiling. I had to bring my camera back the next day. This building was actually the headquarters of the NSW Royal Arch Grand Chapter. Amazing building indeed. When we left there, we went to a Portuguese restaurant. There I had the best beef stew that has ever entertained my mouth. So not much after that. We had Chinese food for dinner, which was a different type of chicken fried rice. I did some time online and then went to bed.

(Continued on page 6)

# Local reports

(Continued from page 3)

also excellent for David and those present.

On Saturday, Peter Kemp, one of our members, drove David to Toowoomba for his talk there. Peter left early in the afternoon to show David some beauty spots en route, but apparently he need not have bothered, because David slept most of the way there and also coming home after the meeting.

David was not interested in touring around Brisbane to see the landmarks, he was content to come to my home where my wife more or less treated him as she does our son and he acted accordingly, which pleased my wife.

## **Andy Walker, Sydney**

After meeting David at Kingsford Smith airport on Monday morning, we got lost driving through what is now an unfamiliar area of southern Sydney, but eventually we arrived at Petersham, where David was to speak. I took David to meet the staff of the United Grand Chapter, then showed him over the complex, including the Egyptian Room where he would speak the next night.

Petersham now has a very large Portuguese population and many of the restaurants and cafes are of that flavour. We found one whose menu looked promising, ordered up, and wow! you should have seen the size of the serves. Neither of us could finish the plate before us, and neither wanted dinner that evening.

We had a pleasant yarn, then early to bed for both of us. As none of the local brethren could accommodate David, we had adjoining rooms in a motel at Haberfield, convenient to the Grand Chapter Temple. Next day I handed over to the Master of the Research Lodge of New South Wales.

## **Ted Rylands takes over the tale**

I picked up David late morning on the day of our meeting, 17 July. The expectation was that we would have a quick look at the sights of Sydney, a tour of the Grand Lodge building, and some lunch, before returning to Petersham to prepare for the evening's meeting.

After the obligatory look at Sydney's famous harbour and photographing the Opera House, we headed off to Grand Lodge, where David was given a very warm welcome by the Administration staff and the folk at the Grand Lodge Library. David was quite taken with a



from the Egyptian Room, Petersham

life-sized bronze statue of Tubal Cain at the entrance to the Masonic Museum, and with the Museum itself, which incorporates many artefacts and portraits of famous Masons dating back to the foundation of Freemasonry in this State.

Time for lunch, and this is where things became a trifle disorganised.

After a look at Kings Cross, known to many thousands of American Servicemen on R&R since WW2, we headed down to the Naval Base at Garden Island. Just down the road a bit is Harry's Cafe de Wheels. This is an absolute icon, a caravan with a servery in the side, and a 'must see' for visitors. It has been there at the quayside for more than fifty years, and is famous for his Pie'n'Peas. Now David was quite happy with the idea of apple pie, blueberry pie and pumpkin pie, but was horrified at the idea of a pastry-case pie filled with minced beef and a healthy dose of mushy peas under the lid. He wouldn't even get out of the car to look at the other offerings. Finally we settled for 'burgers and fries a little bit away. I warned him that worse was to follow in South Australia, where he was sure to be offered an 'Adelaide Floater', which is actually quite good. I believe that the chaps in Queensland had already inflicted Vegemite on him. I wouldn't do that to my mother-in-law.

Actually, I think that David had a good time, and I quite enjoyed his company. He is a pleasant and accomplished young man.

## **Andy resumes**

Tuesday morning Ted arrived from the south coast and looked after David as recounted above, while I did all those things a Lodge Secretary needs to do

prior to an Emergent meeting in a different venue.

That night David spoke brilliantly and entertainingly to an audience of 17 brethren—10 visitors, and 7 research members. Those not there missed a great night.

That night, Ted, David and I finished off the opened bottles of wine from our South, with David rolling on the floor with mirth at one stage.

On Wednesday morning we received the news that David's daughter, Daeleon, had been in an accident—and boy-o-boy did the phones run hot. I spoke to Kent and Richard after ringing his Adelaide office to get his number in Broken Hill. David was trying to get a seat to go home and we were cancelling the rest of the tour.

That night I was scheduled to speak at a lodge at Oatley and had invited David, by email before he left Ohio, to accompany me, as the topic was about our first degree, and he had agreed. That afternoon I suggested he might like to stay at the motel in case his wife rang, but no, he came with me. A small outer suburban lodge treated him like royalty and we had another great night together. On Thursday we packed up and off to the airport, to send him on his way back to his wife and family.

## **A wonderful postscript to his visit**

One of the visitors on Tuesday 17 June came to my lodge's next meeting on 1 July and, when told the reason for David's sudden departure, was quite upset. Well, it seems that he had worked with author JK Rowling, and had an

(Continued on page 9)

# Tour Log

(Continued from page 4)

## Tuesday 17 June 2003

Today I slept in again, but I met Ted who is the Worshipful Master of the Research Lodge of New South Wales. We all socialized briefly and he took me for a drive-by tour of Sydney. I'm not really into the tourist thing, but I did want to take a few pictures of the Opera House. Downtowns are all the same, with the exception of the red light district.

We got back around 3 pm and I basically just rested up until it was time to go to the lodge to speak. We got there about 7 pm and Ted and Andy were significantly disappointed about the turnout. True it was my smallest gathered outside of Wairoa, but the questions which followed my presentation were very good, detailed and insightful! I did our EA Lecture and parts of the EA Degree. It was a good meeting.

## Wednesday 18 June 2003

This morning I called my wife and found out Daeleon had just been knocked off her bike by a car in front of our home and she was being rushed to the hospital right at that moment. I stayed on the phone with her until they got settled at the hospital and I told Andy and Ted and called Kent. I get back in touch with Brandi and found out that Daeleon will be in intensive care for about 24 hours as they watch her organs, so I decide to get home just in case this would be my last time seeing her alive.

Once I realized and got over the fact that I was powerless to do anything but wait for my flight tomorrow, I relaxed slightly.

That evening I accompanied Andy to Masonian Lodge in the suburbs of Sydney. He is a very good speaker. He actually did a version of what I did the night before, but using his ritual. Some of his speaking elements I need to borrow for my own use.

## Thursday 19 June 2003—homeward

On the way to the airport and on my arrival there, I'm starting to feel disappointed that the lecture tour here was unfinished. I had to pay about US\$150 to change my ticket date, but for some reason none of my credit cards are able to work in their machine, so eventually the ticket agent gives me a discount and allows me to give her \$80 Australian. Oh yeah, my luggage was too heavy, so I had to rearrange some things before I checked in my bags.

page 6

## Traveling back in Time

The flight from Sydney to Los Angeles was OK. Anxious to get home, I don't think I slept the whole flight. It was a packed flight and I was initially at a window seat next to a woman and a crying child, but I was moved to a middle seat between two large gentleman, or *blokes*. The movies and food were good on the flight.

Traveling back in time, I get into LAX at around 10.30 am the previous day, and my next flight leaves at 1 pm. I exchange my Australian dollars for USD and lose a

help. They were able to book me on a flight that would leave at midnight. It's 2 pm now and I decide to sleep until 8 pm, when I woke up to get some McDonalds. Although I dreamed of having a Big Mac and Fries while gone for four weeks, I actually wish I was back in that Portuguese restaurant that Andy took me to. Or I'd love some homemade food from Audrey or Joan. I have about four hours left at this point before my flight, so I start on a Masonic article that I've had in my head for about three weeks, when a Prince Hall Freemason in the seat



David Gray with his family

few bucks, but that's fine. Feeling a little bounce in my step now that I am back on US soil, although I haven't slept in about 25 hours at this point. I ironically see some old friends from school on their way to Hawaii to move. It seems the flight is late, so I figure it would be a keen idea to charge my laptop. For some reason I expect to hear my flight called over the public announcement system. I miss my flight back to Ohio, but my luggage made the jump successfully. Now I've heard horror stories about LAX, but none of them told the true story of how shamelessly slack this airport is. Two ticket agents were at the beck and call of about 40 people waiting to get booked. So at this point I am frustrated and not to mention the plane boarding agent upstairs told me that I might not be able to get on a flight today. I finally make it through the line and met with incompetence, but lucky me he was smart enough to ask for

behind me notices my article and sparks up a conversation. I let him hold a copy of my book, which I had intended to give him, but when he tells me that King Solomon and Moses were Freemasons, I decide to get the book back, as I only have five copies and it would have been wasted on him at this point. So I finally get on the plane to Chicago, and then from Chicago to Columbus, Ohio. Both were uneventful. I still didn't sleep on either flight, just watched movies and played games on my computer.

## Next day

Now in Columbus, Ohio and very impatient to see my daughters and wife, I break into a speed walk through the airport. Well, Brandi lost a few pounds, my two younger daughters look a bit taller, and Brandi tells me that Daeleon is still at the hospital with my mother. I

(Continued on page 9)

Harashim

# Freemasons, Parrots or Puppets?

by David L Gray

At the time of printing, the American mainstream Grand Lodges of Michigan, New York, Maine and Kentucky had all withdrawn their recognition from the mainstream Grand Lodge of Minnesota.

In April of 2001 the Grand Lodge of Minnesota extended fraternal recognition to the Grand Lodge of France (GLdF), which most if not all Grand Lodges recognized by the United Grand Lodge of England consider to be clandestine, irregular in nature (not by establishment)—and therefore unrecognized by them.

Paul Cross, the Grand Master of Michigan would write in this May 1 Edict, 'An unfortunate situation has presented itself, which threatens to undermine the very foundations of Freemasonry, both in North America and Worldwide'. . . 'They have recognized the Grand Lodge of France, which is not recognized by the Regular and Recognized Grand Lodge of that jurisdiction, the Grand Lodge National of France (GLNF)' . . . 'All attempts to whisper good counsel have been rebuffed, and the Grand Lodge of Minnesota refuses to abide by said customs and usages, thereby placing themselves outside of the bounds of Regular Freemasonry.' . . . 'It is, therefore, my order, that from this day, and until the Grand Lodge of Minnesota once again adheres to those principles with which all Regular and well-governed Grand Lodges agree, the recognition of the Grand Lodge, AF&AM of Minnesota by the Grand Lodge, F&AM of Michigan, is suspended.'

This same Grand Master further stated in an explanatory letter accompanying the

edict, 'The Grand Lodge of France (GLdF) is irregular in nature, and disdained by Regular Freemasonry worldwide. They recognize, and regularly commingle with, atheistic Masonry and feminine Masonry. In addition, they have invaded the territorial jurisdictions of a number of Regular Grand Lodges worldwide, contrary to the ancient usages and customs of our craft. They have further interfered with the attempts to restore the Grand Lodge of the Czech Republic, which is struggling after sixty years of oppression under Nazi and Communist regimes.'

The other predominant Grand Lodge operating in France is the Grand Orient of France, which boasts around 27,000 members compared to the 22,000 and 13,000 of the GLdF and GLNF respectively.

To over simplify the historical facts. Most mainstream American Grand Lodges have at sometime recognized both the GLdF [?and GLNF] and many have even recognized the GOF, who claims to adhere to the ancient custom of not 'requiring' (but allowing) the use of the Bible in its lodges, and also by not requiring its candidates to say they believe in God. Some Prince Hall Grand Lodges have even recognized this same GOF in the 1800's. The GLdF is not on the Favorable list of Grand Lodges, of the Committee on Fraternal Relations of the mainstream Conference of Grand Masters, which Minnesota is a member.

According to a Representative of the GLdF, over a dozen PH Grand Lodges were approached to establish fraternal relations with them, and only three signed on, while one (of the twelve) panicked and changed their mind moments before signing. He says one of the three who signed rescinded from a year-old treaty of amity because of outside pressure. The remainder (of the twelve) hesitated for up to four years and then admitted that they had their arms severely twisted not to recognize the GLdF. This Representative concluded by saying that the GLdF was always refused attendance to the PH Conference of Grand Masters, even though they were always welcomed to attend the mainstream Conference of Grand Masters.

Of course the GLdF can dispute all the

charges made against them by the Grand Lodge of Michigan, and probably point to the GLNF as the fountain of those rumors and lies. Whether it is in the interest of Michigan, New York, Maine or Kentucky to seek their own truth I don't know, but what seriously concerns me here is one thing.

That there seems to be no such thing as a Sovereign Grand Lodge anymore. Most of those who call themselves Sovereign are nothing but Puppets and Parrots. These are the same type of Grand Lodges that don't recognize PH Grand Lodges because they 'just happen' not to be recognized by their in-state counterpart who 'just happen' to enjoy practicing some form of Freemasonry that teaches hate, segregation and intolerance. These are the very same type of Grand Lodges that de-recognized the mainstream Grand Lodge of Connecticut when they recognized their in-state Prince Hall Grand Lodge (Louisiana & Kentucky).

Being a US Citizen, you come to expect to bear witness to over 100 instances of hypocrisy taking place in our society on a daily basis, but finally a Grand Lodge of Minnesota comes forth, in that true American Trail Blazing, Westward Ho like spirit. Like true Freemasons, they seek to discover their own truth and not rely on rumors and innuendo. Like a Sovereign Grand Lodge, they ignore the string of Masonic Puppeteers, Liars, Suppressors and Parrots.

I think we need more Sovereign Grand Lodges like Connecticut and Minnesota and more Freemasons who dare to blaze a new path down the road less traveled.

## terrible typos

*Issue 27, p 7, col 3, para 1, should read:*

The United Grand Lodges of France, after a gestation period of several years, was born in June 2000, with only two components, the GLdF and GLTSO—but it was effectively still-born, because of a contemporaneous decision to form the United Grand Lodges of Europe on similar lines, with the GLdF, GLTSO and Grand Lodge of Yugoslavia (not to be confused with the Regular Grand Lodge of Yugoslavia) as its founder members. . .

## recognition surprise

The Grand Lodge of South Australia & the Northern Territory has accepted the invitation of the Prince Hall Grand Lodge of Georgia to exchange recognition (see *Harashim*, issue 26, p2), and the two Grand Lodges are in the process of exchanging Grand Representatives. This was announced in a recently published book, *Understanding Freemasonry*, by RWBro Fred Martin OS, PGW (SA&NT), and subsequently confirmed by both Grand Lodges. No parrots or puppets here!

# PIKE, MACKAY, AND THE ANCIENT MYSTERIES

by S Brent Morris

When I served as book review editor of the *Scottish Rite Journal* from 1989 to 1996, I didn't receive much correspondence from readers. One thing, however, was guaranteed always to produce a few letters: criticize Albert Pike or Albert Mackey. It didn't matter how much factual evidence may have been stacked against them, many Masons have all but deified them and refuse to believe they could have made any mistake. Neither Pike nor Mackey would be comfortable with this apotheosis; they held strong opinions, but they didn't think they were infallible. Many today feel that only a heretic could challenge anything they wrote. My comments in 'The Letter G' (*Scottish Rite Journal*, Aug 1997) have produced a similar response.[1]

Let me begin with a disclaimer: Albert Pike and Albert Mackey were geniuses. They researched and wrote about Freemasonry at a time when there was virtually no reliable historical material available. They did the best they could with what they had, and they did very well indeed. Their administrative skills alone, especially those of Pike, expanded the Scottish Rite Southern Jurisdiction and created the organization that has grown so successfully into our modern fraternity today. We owe each of them a great debt of gratitude.

I also owe them apologies in referring to their theories as 'tall tales', which was hyperbole on my part. Their historical theories were put forth sincerely, based on the best available data (and quite a bit of speculation to fill in the gaps). Pike and Mackey had little access to European Masonic records, many of which weren't discovered until after their deaths. What confirms Pike and Mackey as serious students of history was their willingness to change their ideas, as will be shown later.

Let me also say that not everything they wrote was right, nor have all their historical theories held up to contemporary research. For example, Mackey's list of twenty-five 'Landmarks' is a reasonable attempt to deduce the fundamental principles governing the Craft. Albert Pike, among many others for over a century, denounced the list in the strongest possible terms from its first appearance.[2] Nonetheless, Mackey's presentation was so persuasive that

dozens of Grand Lodges have adopted his list as the foundation of their jurisprudence. These adoptions don't mean Mackey's 'Landmarks' are the all-inclusive, historically-supported list, just that he made a persuasive case.

Similarly, both Pike and Mackey early in their literary careers fell under the sway of the historical theory that Freemasonry was descended from the ancient mysteries of Egypt, Greece, and the Middle East. As a theory this is plausible. As a teaching tool in ritual it is excellent. As a historical fact it fails utterly.

Albert Pike clearly believed Freemasonry was not much older than the 1717 formation of the premier Grand Lodge in London, but many of its symbols adopted to teach our lessons were of far greater age. Here is Pike's straightforward declaration, written shortly before his death, but after *Morals and Dogma*, his revisions of the rituals, and most of his voluminous works.

[Freemasonry] has no secret knowledge of any kind. There was, in the ancient initiations, something like the modern spiritualism; but there is nothing of this or of magic in Freemasonry. . .

It is of greater antiquity than other orders or associations; but it is not so old as to give it the superiority once supposed; for it is now certain that there were no Degrees in Masonry two hundred years ago; and that the Master's Degree is not more than one hundred and sixty years of age.

But those who framed its Degrees adopted the most sacred and significant symbols of a very remote antiquity used, many centuries before the Temple of King Solomon was built, to express to those who understood them, while concealing from the profane, the most recondite and mysterious doctrines in regard to God, the universe and man. . .

I have, at least, arrived at this conviction after patient study and reflection during many years.[3]

Pike also spelled out his thoughts on historical versus symbolic truth in his degrees. In the ritual of the Knight Kadosh, Pike has the Orator tell the candidate:

We do not delude ourselves that the many legends we recite are necessarily true. But we speak in the language of symbols, and the discerning mind will understand. Those who do not understand our symbols were too easily allowed into our

sanctuary.

Like Pike, Mackey came to, and published, new conclusions about the origins of Freemasonry after the main corpus of his works were in print. The establishment of Quatuor Coronati Lodge No 2076 in 1886 and the publication of Robert Freke Gould's *History of Freemasonry* in 1885 ushered in the 'authentic school' of Masonic research. Both Pike and Mackey appear to have been influenced by the new insistence on concrete historical evidence as the *sine qua non* of theories about Freemasonry. Mackey's thoughts on Masonic origins, in his posthumously published 1906 *History of Freemasonry*, reflect his new understanding of the ancient mysteries.

It has been a favorite theory with several German, French, and British scholars to trace the origin of Freemasonry to the Mysteries of Pagans, while others, repudiating the idea that the modern association should have sprung from them, still find analogies so remarkable between the two systems as to lead them to suppose that the Mysteries were an offshoot from the pure Freemasonry of the Patriarchs.

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

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

For myself, I can only arrive at what I think is a logical conclusion; that if both the Mysteries and Freemasonry have taught the same lessons by the same method of instruction, this has arisen not from a succession of organizations, each one a link of a long chain of historical sequences leading directly to another, until Hiram is simply substituted for Osiris, but rather from those usual and natural coincidences of human thought which are to be found in every age and among all peoples.[4]

Pike and Mackey are to be admired for their early efforts to find the historical origins of the Craft, and they are to be admired even more for changing (and rejecting) their original theories as better data became available. Only fools and dead men never change their minds, and neither Pike nor Mackey were fools. If there is fault to be found, it is with contemporary readers who have not studied in detail the history and records of Freemasonry, some of them admittedly obscure and difficult to access, and who insist on deifying our illustrious predecessors.

Pike, Mackey, and others did not have a monopoly on historical truth, and their opinions—historical, symbolic, allegorical, and ritual—are not binding on any Freemason. It is not ‘political correctness’ to differ with them or to insist that their conclusions be re-examined in the light of the best historical evidence. Pike and Mackey reached their conclusions—early and late—in this way, and they would insist that their successors today apply standards no less rigorous.

#### NOTES

1. S Brent Morris, ‘The Letter ‘G’ ’ in the *Scottish Rite Journal*, vol CV no 8, Aug 1997, pp20–23.
2. S Brent Morris, ‘Landmarks and Liabilities’ in the *Phylaxis*, vol XLIV no 3, June 1991.
3. Albert Pike, *Lecture on Masonic Symbolism* (New York?, Long, Little & Co?, c 1890), pp. 13–15. Some of the earliest evidence of a separate third degree comes from Samuel Pritchard’s 1730 exposé *Masonry Dissected*.



Author Dr S Brent Morris

4. Albert G Mackey and William R Singleton, *History of Freemasonry*, 6 vols (New York and London, Masonic History Co, 1906), vol 1 p 185.

#### About the author

S Brent Morris, 33°, GC, is the editor of *Heredom*, the annual transactions of the Scottish Rite Research Society, and has previously edited its quarterly newsletter, the *Plumblin*, Maryland’s *Free State Freemason*, and the book review column of the *Scottish Rite Journal*. He has edited

several books, including *American Masonic Periodicals 1811–2001*, *A Daily Advancement in Masonic Knowledge* (with Wallace McLeod), *Recollections of a Masonic Veteran*, and *Freemasonry on Both Sides of the Atlantic* (with R William Weisberger and Wallace McLeod), and is the author of *Is it true what they say about Freemasonry?* (with Arturo de Hoyos), *A Radical in the East*, *Cornerstones of Freedom*, *Masonic Philanthropies*, and *The Folger Manuscript: the cryptanalysis and interpretation of an American Masonic manuscript*.

WBro Dr S Brent Morris, PGDC (Maryland) has been a member of lodges in Texas and North Carolina, and is currently a Past Master of Patmos Lodge (Maryland) and Inner Guard of Quatuor Coronati Lodge (England). He is Past President of the Maryland Masonic Research Society, Deputy Grand Abbott of the Society of Blue Friars (of which Wallace McLeod is Grand Abbott), an Honorary Fellow of the Phylaxis Society and a Fellow of the Philaethes Society (serving as its Executive Secretary 1979–84). He was selected to give a Philaethes Lecture in 1981 and awarded the Society’s Certificate of Literature in 1998, and is a Mackey Scholar for Lifetime Achievement (2001) of the Scottish Rite Research Society, of which he was a Founder.

## Local reports

(Continued from page 5)

autographed copy of the third *Harry Potter* book, some photos of Rowling and himself, and a few other souvenirs—all of which he gave to me to pass on to Daeleon. They were duly packed and posted off within days.

I’d like to add that I found David to be a true gentleman and a delightful person to be with.

#### Neil Wynes Morse’s footnote

With only 24 hours notice of the cancellation of David Gray’s lecture, Canberra Lodge of Research and Instruction arranged to maintain the Prince Hall flavour by having VWBro Bob Nairn reprise his paper on Prince Hall Masonry that he prepared for the 1995 conference in Canberra. He advised his audience of the lack of currency of the paper, but it went over well, and led to some 20 minutes of questions and discussion.

Then I and an Entered Apprentice of Lodge Woden Valley did the catechism of an EA in the PH Ohio manner. The brother had been handed the part just before the meeting and delivered his portion with confidence. This also went over well.

We had 47 present, a decline from the planned numbers, as the Regional Grand Counsellor called off his ‘three line whip’ for all local GL officers. We were able to carry off the night, but sales of the book were very poor. There was genuine disappointment that David flew to the US instead of Canberra, but this was mixed with palpable concern for the health of his daughter.

## Tour Log

(Continued from page 6)

hook up with my luggage that has been in Columbus for a day now, and we head off to Xenia, Ohio. We get there just as they are finishing up putting a small cast on her right arm and she almost ruins the mold in a rush to hug me. We spend about an hour talking to the doctor, with him telling us about all his concerns and about how there is still a slight chance of some things being damaged from the fall. So we get home, and I am happy to discover that my Jag has been covered and I sleep until noon Saturday.

#### Later

Daeleon has progressed well. She had a slight limp, but is back to gymnastics training now and had her cast removed on July 19th. She was treated to a *Harry Potter* book (signed by the author), a gift from a Brother in NSW, and Rachel Halley (daughter of Lew Halley from the South Australian Lodge of Research—whom I never got to meet) sent Daeleon a letter and a magazine. Daeleon is excited to have a pen pal in Australia.

Since I’ve been back in the Masonic public, all the Brothers here have wanted to hear about Australia and New Zealand.

# Tale of two gavels

## The Australian Travelling Gavel

by Susan B Kominz  
(photos & text)

The weather was chilly but the reception was warm for Worshipful Master Forrest E Shaw, of Charles A Welch Lodge, of Maynard, Massachusetts, as his delegation was greeted at Olive Branch Lodge #16 (constituted in 1803), in Holderness, New Hampshire. Seven Massachusetts Masons arrived, bearing a gavel from Australia made from the wood of a 2000-year-old tree.

This two-tone gavel originated in Lodge Wyong #247 (now Lodge Wyong Tuggerah Lakes #247) under the United Grand Lodge of New South Wales & the Australian Capital Territory, having travelled through Queensland, England and America since it began its journey in 1993. It arrived in America by way of New York and travelled through Connecticut, Rhode Island and Massachusetts before reaching New Hampshire.

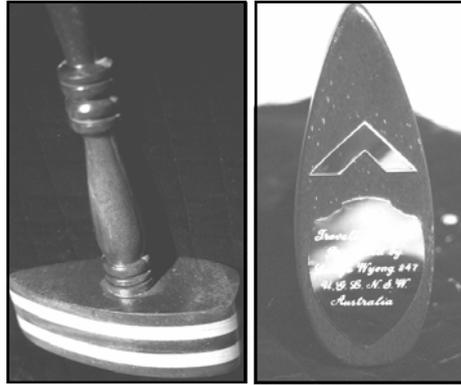
The hand-made gavel arrived in time for Olive Branch Lodge's Installation on 29 December 2001 and was formally presented to the new Master, Worshipful Bruce H Kominz, and the Grand Master, MW Jeremy J Sawyer. It was removed from its hand-made case and displayed throughout the lodge. Engraved metal plaques bear the names of the lodges where the gavel has visited.



WM Bruce Kominz & GM Jeremy Sawyer

The transient gavel, one of eleven sent across the globe to encourage Masons to visit other lodges and foster unity, generally resides with a lodge for three months or less. It is hoped that this gavel will travel through much of the United States and Canada before returning home.

In his first official act in the East, the



Above: the Australian gavel



Worshipful Master gave the honour of closing the lodge with the Australian gavel to the Grand Master.

It was the Grand Master's lodge, Horace Chase Lodge #72 (constituted in 1861), of Penacook, New Hampshire, which was chosen as the next honoured recipient of the gavel. On a foggy Sunday, 7 April 2002, Robert J Norton (Master of the lodge), Albert P Burgess (Acting Grand Marshall) and Grand Master Jeremy Sawyer received the Olive Branch Lodge contingent, and the Grand Master was again invited to close a lodge with the travelling gavel.

On 11 November 2002, the gypsy gavel left New Hampshire for Island Pond Lodge #44 (constituted in 1858), under the Grand Lodge of Vermont. Island Pond is only about 15 miles from the borders of New Hampshire and Canada. WM Kenneth Frizzell received the contingent from Horace Chase Lodge at Island Pond Lodge's regular stated meeting.

Although the Tamworth Gavel, as it is sometimes called, will be missed in the Granite State of New Hampshire, Bro Kominz will uphold a different tradition, by using the gavel of his grandfather, Bro Michael (Sam) Hart, Past Master of a New Orleans lodge; this gavel has travelled quite a distance in its own right.

Copyright © Susan B Kominz

## A New Zealand Gavel for David Gray

The New Zealand research lodges visited by RWBro David Gray have commissioned a gavel made from laminated native timbers, for presentation to Bro Gray in his lodge, Wilberforce #21, at Xenia, Ohio. The gavel was mentioned by Bro Gray in his tour log as being made by Bro Jock Hannaford (*Harashim*, issue 27 page 4).

The gavel will be used in each of the donor lodges before presentation, and began its journey in September.

The New Zealand lodges have offered to extend the down-under circulation of the gavel to the Australian research lodges of ANZMRC, and Australian lodges wishing to participate should contact the New Zealand representative, VWBro Colin Heyward, of Hawke's Bay Research Lodge, or ANZMRC Secretary Kent Henderson, as soon as possible.

A group of New Zealand brethren and their wives will travel to Ohio for the presentation to Bro Gray some time in 2005, probably in the September–November period when air fares are cheaper. Again, Australians are invited to participate, and should contact either Colin or Kent soon, to register interest.

The New Zealand gavel

photos from Colin Heyward



# BOOK REVIEW



## **INSIDE PRINCE HALL**

*David Gray*

ANZMRC, Melbourne 2003, 238pp incl index, pb perfect binding, b&w illos, ISBN 0 9578256 1 7, RRP A\$30.00

This excellent publication with its symbolic cover gives the reader an intimate insight into Prince Hall Freemasonry. The author, David Gray, a Prince Hall Freemason, is a member of Wilberforce Lodge in Ohio. He writes authoritatively about the history of Prince Hall Freemasonry and candidly demonstrates to the reader the trials, tribulations and future difficulties facing Prince Hall Freemasonry.

We are afforded an interesting insight into the birth of Prince Hall Freemasonry when in 1775 John Batt of a British Regiment initiated Prince Hall and 14 fellow Negroes from the Boston area into Freemasonry. The Regiment left some eleven days later and the new initiates were left to their own devices. We embrace and take for granted the technological advantages of today in the field of communication. However, in 1775 it was vastly different and the tyranny of distance was never more apparent than in the delivery of mail. It was quite possible that mail was lost in transit. Such was one of the difficulties encountered by these brethren.

The author deals with the myths and legends surrounding Prince Hall Freemasonry and poses questions on the birth place of Prince Hall and if, indeed, he was a slave. Bro Gray goes on to tell us that for the early members of Prince Hall lodges the church played an important part in their lives and each meeting of a Prince Hall Lodge was preceded by a devotional service. We are told that Prince Hall Freemasonry had a great influence on the growth and development of the African Methodist Episcopal Church.

By reading the book you obtain an idea of the difficulties to which the African American Prince Hall Freemason was subjected. As abhorrent as slavery was, it provided one of the reasons for the growth of Prince Hall Freemasonry. The various papers give us a glimpse into the

trials and tribulations of Prince Hall Freemasonry in taking its rightful place with mainstream Freemasonry.

Bogus black Grand Lodges pose a problem for the legitimate Prince Hall Grand Lodges as explained by the author in his paper, 'The Greatest Threat to Prince Hall Freemasonry'. At the time this paper was written there were in the United States of America at least 215 predominantly black Grand Lodges compared to about 110 predominantly white Grand Lodges. The black Grand Lodges fall into several categories namely Grand Lodges of Prince Hall Origin, renegade Prince Hall Masons, and self-proclaimed bodies who make no claim to be descended from African Lodge #459. The author goes on to explain the damage being caused by these bogus groups and what is being done to rectify this situation. *Appendix B* of this paper epitomizes one such problem.

Brother Gray informs us that there are female organizations, such as the Order of the Eastern Star, associated with Prince Hall lodges. Usually each lodge will have a Chapter of the Order of the Eastern Star attached to it. This has enabled a close Masonic relationship to develop with the wives, mothers, sisters, daughters and widows of Prince Hall Freemasons.

The author goes on to explain the development and role of the Prince Hall York Rite. This body consists of the Capitular Rites of Royal Arch Masons, the Cryptic Rite of Royal and Select Masters and the Chivalric Rite of Knights Templar. He points out the similarity of the American York Rite to the Prince Hall Royal Arch degree and goes on to give an interesting study of the other degrees of the above mentioned Rites. The Ancient and Accepted Scottish Rite of Prince Hall Masonry fully embraces the degrees from 4 – 33°. Bro Gray mentions that the Scottish Rite was practiced among Prince Hall Freemasons as early as 1820. A vivid account is given of how David Leary created enough 33° Freemasons to form a Supreme Council, and then in 1856 proclaimed authority over all coloured Freemasons practising the Scottish Rite.

There is a scarcity of factual material available to the general reader about

Prince Hall Freemasonry and this book will to some extent fill that void and in so doing create an awareness in the Masonic world of a need to build those bridges which enable brethren to sit in lodge together and enjoy the tenets of Freemasonry.

My congratulations to the author for the excellence of his material and to Tony Pope of the Australian New Zealand Masonic Research Council for his very high professionalism in the compilation of the papers and the production of this book. I commend this book to all.

*Graham Stead*

### *From the Masonic Square, September 2003:*

For those who don't know, Prince Hall Masonry is that of American Black Freemasonry. This is the impressive story about how Prince Hall – a man – helped form Africa Lodge (EC) in the 1700s, along with 13 other Black masons. This has become a worldwide masonic group, which is in many ways an indictment of most of the rest of the masonic world; it is only recently that Prince Hall Grand Lodges have become recognised in most of the USA, and the process is not yet complete.

David Gray – a Past Master of Wilberforce Lodge 21, Prince Hall Grand Lodge of Ohio – tells the story warts and all. He well describes the struggle for the recognition of Black Masonry (which would not have occurred in the first place, if they had been recognised); but he also describes the faults and prejudices within Black Masonry.

This is the story of a struggle, one in which Black masons are gradually winning, but oh! so slowly. Inside Prince Hall should be read by every mason. Just think of the times you have heard mention, in masonic lodge rooms or at the subsequent festive board, about how Freemasonry is a force for good; and yet we will not recognise fellow creatures. We talk about how we preach tolerance and respect; and yet our garbled 'system' of 'recognition' (of other Grand Lodges of either colour) is ridden with hypocrisy (see the Editorial Leader on the contents page) and double standards. I manage to raise a wan smile when critics suggest that Freemasonry is trying to take over the world. Take over the world? – we can't even run Freemasonry in accordance with our ritual books!

*Jon Roberts*

### Congratulations to:

- ◆ The Grand Lodge of the State of Israel on achieving its Jubilee this year.
- ◆ RWBro David Gray on being appointed District Deputy Grand Lecturer for District #4 of the Prince Hall Grand Lodge of Ohio. This is equivalent to District Deputy Grand Master or Grand Inspector of Works in other jurisdictions—meaning he is district representative of the Grand Master.
- ◆ VWBro Peter Verrall on succeeding VWBro Arthur Hartley as Western Australian representative of ANZMRC and Vice President for the remainder of Arthur's term. (Arthur is in his 98th year, and we wish him well for the future).

### Beresiner Triple

Yasha Beresiner has long been active in Italian and Israeli Masonry, but this year he has been particularly busy. As a member of four lodges under the Regular Grand Lodge of Italy, *Thomas Crudeli*, *Nuova Atlantide*, *Quatuor Coronati Italia* (founding member and acting DC) and *Chimera* (foundation JW), it is not surprising that he was recently honoured with the conferred rank of Past Senior Grand Warden.

Having worked his way through the chairs, on Saturday morning, 4 October 2003, Yasha was installed as Master of Lodge Chimera, at Arezzo in the Province of Tuscany, in the presence of Grand Master Fabio Venzi, Grand Secretary Fosco Fiandra and a number of Grand and Regional Grand officers. Yasha marked the occasion by presenting a 1652 *Dutch Bible* to the lodge.

It so happened that Lodge Quatuor Coronati Italia was meeting in Rome in the afternoon of the same day, to hear a paper by Alain Berheim, 'Masonic Authors—the bad, the good and the ugly'. The Grand Master dashed back to Rome for the meeting, but Yasha, of course had other Masonic duties and was obliged to send an apology for absence to WM Bruno Gazzo.

And the Israeli connection? This was gleaned from the quarterly newsletter of New Hampshire's Anniversary Lodge of Research (vol 4 #3). On 22 July 2003, Gvill (rough ashlar) Lodge of Research was consecrated in Tel Aviv, with Dan Doron as foundation Master and Yasha Beresiner as foundation Depute Master. With a current membership of 18, the

lodge is intended for serious researchers, will meet quarterly and publish annual transactions in Hebrew. Scheduled speakers include Leon Zeldis, Yasha Beresiner and Eli Minoff, who will give a paper on ANZAC lodges in Palestine after WW I.

### Welcome

A hearty welcome is extended to:

- ◆ The Dr Rustom K R Cama Masonic Study Circle, a new Associate Member of ANZMRC, which meets at Freemasons' Hall, Fort, Mumbai, India on the 4th Wednesday, monthly. The Secretary is WBro Bomi A Vaid, PDistGW (EC), Prov.GSW (IC), 22A Wellington Terrace, Wellington Street, Dhobitalao, Mumbai 400002, India. Email contact is P Venkatraman <vital.link@vsnl.com>, whose photo is in *Harashim*, issue 26, p3.
- ◆ United Masters' Lodge #167 NZ, which has upgraded its membership of ANZMRC from Associate to Affiliate.
- ◆ MWBro Arthur Downes, PGM, Grand Chancellor, Prince Hall Grand Lodge of Ontario, visiting in Victoria & New South Wales. (see article, next issue.)
- ◆ WBro Richard Num, on his return to Australia after yet another overseas trip, this time to Ireland, England, Jamaica and the US (Chicago, Ohio and California). Richard has kept various email Lists posted on his adventures, and a report will be included in the next issue of *Harashim*.
- ◆ Port Moresby Lodge #445 UGLQ—come on in, the water's fine!

### New Zealand news—good and bad

WBro Gary Kerkin, responsible for organising the 2004 ANZMRC Biennial Conference, was injured in a car crash in September and out of action for a while. He was originally reported to have a broken pelvis, but it was his sternum and ribs that were injured. He is now back on deck, and asking brethren to notify him early of their intention to attend the Conference.

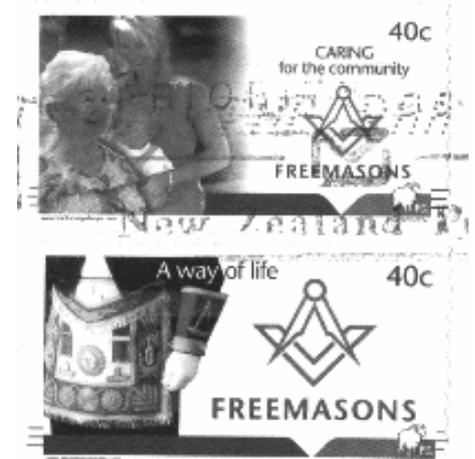
### Recognition round-up

- ◆ The United Grand Lodge of England has extended recognition to the Prince Hall Grand Lodges of Maryland, the Bahamas, and the Caribbean (Quarterly Communication 10 December).
- ◆ The Grand Lodge of South Australia & the Northern Territory has exchanged

recognition with the Prince Hall Grand Lodge of Georgia (see page 7).

- ◆ The mainstream and Prince Hall Grand Lodges of Virginia, which exchanged recognition in 2001 without visitation rights, have now signed a 'Visitation Compact' covering formal and informal visits.
- ◆ In North Carolina, where the mainstream Grand Lodge in 1999 rejected a motion to recognise the Prince Hall Grand Lodge (80:20 against it, see *Harashim* issue 11, p9). In 2003 a similar motion was defeated by the narrow margin of 495:456.

### New Zealand Masonic stamps



These are still available from the Grand Lodge of New Zealand.

### Book news

Quatuor Coronati Lodge is looking to publish a book of Yasha Beresiner's papers, incorporating those of *Masonic Curiosities* (ANZMRC 2000).

Lewis Masonic (part of the Ian Allan group) is considering publishing papers by Neville Barker Cryer, including those of *A Masonic Panorama* (ANZMRC 1995).

The Anchor Communications edition of David Gray's *Inside Prince Hall* (ANZMRC 2003), will be hardcover, with a target date of January 2004.

Blue Light Publishing Company's long awaited book on Prince Hall Freemasonry, a collaboration between Prince Hall editor Alton Roundtree and mainstream researcher Paul Bessel, has been further delayed, and the target date is now March 2004.

### New Internet resource

The United Grand Lodge of England Library and Museum is now online at <http://www.freemasonry.london.museum>, providing access to important early Grand