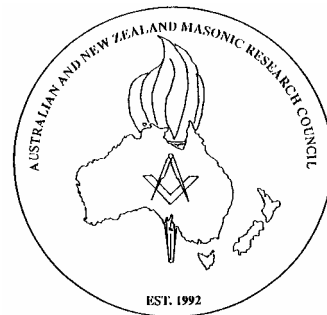


# Harashim

## חרשים

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

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## About Harashim חרשים

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

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>>.

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### 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 or CD, 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

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The Secretary, ANZMRC

PO Box 332

Williamstown Vic 3016,

Australia.

## NEW ANZMRC VICE PRESIDENT

In mid-December, Kent Henderson, Secretary of ANZMRC, informed all Affiliates as follows:

Arthur Hartley has resigned as ANZMRC Vice President (he is almost 98 years old now), and the WA Lodge of Research has advised that Peter Verrall is his replacement as the WA rep. on the ANZMRC Committee.

Under Clause 12 of the ANZMRC Constitution, Peter Verrall automatically becomes an ANZMRC Vice President for the remainder of the term (until the General Meeting in NZ next November).

Welcome to the Committee, Peter!

Arthur Hartley was born in England in 1906 and migrated to Australia at the age of 20, where he followed a teaching career until retirement in 1972. His academic qualifications include MA, MEd and GradDipMus.

He was initiated in Lodge Menzies #870 SC in 1930 and joined several lodges in the Western Australian Constitution, serving as Master of United Press Lodge #134 and University Lodge #154.

He is the longest-serving member of the Western Australian Lodge of Research, having joined soon after its formation in 1951. He was Master 1972-73 and Robin Hewitt Memorial Lecturer in 1995.

VWBro Hartley, PDGDC, was selected as Western Australia's Kellerman Lecturer thrice in succession, in 1998, 2000 and 2002, and has served as a Vice President of ANZMRC for the past three years.

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# PRESIDENT'S PROGRESS

On 15 November, I departed Adelaide, commencing my third Masonic around-the-world (whirlwind) trip. My previous Masonic RTW trips were in 1997 and 2002.

There was a 4½ hour delay in Singapore due to a problem with the plane's hydraulics. The plane flew over upper India, crossed Afghanistan just south of Kabul, then headed across the mid portion of the Caspian Sea, which I was able to see for a short while. Then we flew over the Ukraine and Germany, and I saw Berlin from the air for the first time. Arriving over London about 10.30 am Sunday 16 November, we were rewarded by clear skies and marvellous views of the metropolis and the counties for 50 or more miles around.

- ♦ Monday 17 Nov. I caught up with a Masonic friend of Lebanese-Italian origins, in the Freemasons Arms pub very close to Freemasons' Hall in Great Queen Street, London. This was after a short visit to the office of the Quatuor Coronati Correspondence Circle and the two Masonic regalia shops in that street. At 4 pm sharp we entered the portals of Freemasons' Hall to attend a meeting of *Loggia Italia*, EC, which is over 100 years old, working Emulation ritual translated into Italian. The repast/festive board was held at an Italian restaurant about 15-minutes walk away. I was impressed to see displayed on the top table a Masonic sword, formerly the property of Guiseppe Garibaldi.
- ♦ Tues 18 Nov. Flew to Dublin, Ireland. I visited Freemasons' Hall in Molesworth Street, and that night attended a third degree working. It felt good to be back in the home of Irish Freemasonry.
- ♦ Wed 19 Nov. Viewed the newly refurbished Knight Masons Room, and did some Christmas shopping. Returned to London in the afternoon. It takes 4–5 hours to get from the centre of Dublin to Piccadilly Circus in central west London.
- ♦ Thurs 20 Nov. Meeting with friends, and a little more Christmas shopping.
- ♦ Arrived in Jamaica Friday 21 November at 5.30 pm local time (5 hours behind London time, and 15.5 hours behind my home time).



Richard Num

Met at the airport by a senior Mason, who proved extremely helpful when I discovered my passport was no longer in my possession. It was located after several days, in the Customs arrivals area, and I managed to reclaim it.

- ♦ Saturday 22 Nov. Attended Installation meeting of Irish Masters Lodge, a member of ANZMRC. The outgoing WM installed his successor in traditional manner (somewhat abbreviated).
- ♦ Sunday 23 Nov. Recovering from the day before. Discovered that New Kingston is even quieter than Adelaide at 10 o'clock on a Sunday morning! Not so at other times, particularly in the several hours either side of midnight.
- ♦ Monday 24 Nov. Attended Installation meeting of Installed Masters Lodge of Jamaica (EC). The new WM has ambitious plans to promote Masonic education and learning.
- ♦ Tuesday 25 Nov. Attended a third degree at Wolmers Lodge SC. This is a school lodge and almost all members wore the *lodge* tie, which *looks* like an old school tie—maroon and gold. Maroon and gold trim to collars and aprons also. This was a very long night! The Scottish brethren had a great deal of business to discuss before starting the work. Not a single Ephraimite in view, I hasten to add.
- ♦ Wed 26 Nov. Installation meeting of an EC Royal Arch Chapter. I had to wear an English apron. Surprised to see many without the RAC jewel.
- ♦ Thurs 27 Nov. Drove the mountain top road to Ocho Rios on the north coast. Attended Seville Lodge SC—another third degree, Scottish style—

exemplary. Nicely renovated lodge room painted with green trim. The lodge ladies provided the repast; elsewhere in Jamaica it was catered.

- ♦ Fri 28 Nov. Drove to Montego Bay, then back to Ocho Rios and Kingston. Attended Western Shamrock Lodge IC in Kingston. The RW Assistant Provincial GM gave a presentation on Masonic Etiquette in his inimitable style (not known for nothing as the 'silver fox'). This meeting was not well attended; the brethren decided to delay opening time to 6 pm in future, as the traffic in New Kingston has become very congested on Friday evenings. I am not sure where I ended up afterwards but I had a good time.
- ♦ Saturday evening 29 Nov. I attended the St Andrews Festival hosted by the District Grand Lodge of Jamaica, Scottish Constitution, at their HQ in Kingston. This is an annual event, held on the Saturday adjacent to St Andrew's Day (Nov 30, in case you didn't know).

The festival commenced with opening of the District Grand Lodge. Visitors were welcomed from the English, Irish and other jurisdictions. Deceased Brethren were remembered, and Patents were presented to several brethren who had been awarded honorary grand rank. Officers for the ensuing year then assembled, took their Obligations of office, and were invested. District Grand Lodge then closed.

Brethren were then joined in the lodge room by wives, families and guests. We were treated to a celebration of St Andrew (patron saint of Scotland) consisting of music, singing (solo artists, a duet, and the Jamaican Masonic Chorale), recital of the poem 'If', and an oration on the theme 'Education'.

Following the celebrations in the lodge room, we adjourned to the supper room, with a catered meal and ample supplies of beverages, including rum, wines, beers and non-alcoholic—including water. Many toasts were offered. I was honoured to be asked to respond to the toast to 'The Visitors'.

After a happy evening I beat a hasty retreat at 11 pm to pack my bags, and catch some sleep (1 hour) before the 7 am flight to Chicago via Miami.

*To be continued.*

**Harashim**

# This 'n' that ...

by Tony Pope

## Canadian Prince Hall visitor

Two lodges in Victoria were hosts to a distinguished visitor from the Prince Hall Grand Lodge of Ontario, Canada, in November and December 2003. MWBro Arthur Downes, PGM, Grand Chancellor (the office responsible for fraternal relations), made a private visit to Australia, based mainly in Geelong. He expressed a wish to visit lodges in Victoria and arrangements were made for him to attend the (November) Installation meeting of the Victorian Lodge of Research in East Melbourne and the December meeting of Lodge Epicurean at Geelong.

Bro Downes was warmly welcomed on both occasions and, from informal remarks made subsequently, there is a distinct possibility that the 'European Concept' model may be introduced to Canada, and overtures made towards an exchange of recognition.

Harashim regrets that no pictorial record or formal report of the visit to either lodge has been forthcoming. Can any of our readers remedy this deficiency?

Arrangements were also in hand for visits to lodges in New South Wales, but Bro Downes had to cut short his intended trip to that State. When he left Geelong, his parting remark was: 'If it weren't for your right hand drive I could stay right here.'

## Secretarial changes

Two ANZMRC Associates have had a change of Secretary:

The new secretary of Newcastle Masonic Study Circle is WBro Neil Keats, 93 Joslin Street, Kotara, NSW 2289, Australia, <lien6@tpgi.com.au>, replacing Philip Carter.

Lyceum Lodge of Research has exchanged one architect for another, WBro Colin Browne, PO Box 44542, Linden 2104, South Africa, fax + 2 7 1 1 8 3 3 1 0 3 9, <22trentend@mweb.co.za>, succeeding Rodney Grosskopff.

Bro Browne has spent the past six years designing and painting a set of Masonic tarot cards, which are now on sale at US\$25. He says, 'I have found them very successful for meditation, ritual magic and divination'.

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# NEW ANZMRC VICE PRESIDENT

(Continued from page 1)



VWBro Arthur Hartley



VWBro Peter Verrall

Peter Verrall was born in 1927, educated in England and admitted as an Associate of the Royal Institute of British Architects in 1948. He migrated to New Zealand in 1952, was a partner in a private architectural practice in Rotorua from 1954 until retirement in 1987 and a Fellow of the New Zealand Institute of Architects. In 1990 he moved to Perth, Western Australia.

Peter Verrall was initiated in Rotorua in 1964 and served as Master of Lodge Matakana #356 in 1978. He was foundation Master of Waikato Lodge of Research in 1980-82, and then Secretary for seven years until he moved to Western Australia. The research lodge instituted an annual invitational lecture in his honour, and in 1994 he returned to present the Verrall Lecture for that year.

When he moved to Perth, Bro Verrall affiliated with Shenton Park Bedford

Lodge #171 and joined the Western Australian Lodge of Research, where he was Secretary in 1992, Master in 1993, Lecture Master in 1996-97, and Secretary again from 1998 to 2000. He was selected as Western Australia's Kellerman Lecturer for 1996.

In 2001, VWBro Verrall, PDGDC, compiled the history of the first fifty years of the Western Australian Lodge of Research. He has always been keen to present the traditions and development of Freemasonry in dramatic form, with humorous aspects, and has written, produced and acted in four Masonic stage productions, all in period costume. He also wrote and produced a presentation for the Golden Jubilee of the lodge in 2001. His lecture to the Research Lodge in 2004 will be a pictorial review of these stage presentations over a period of ten years.

## Victorian Lodge of Research 218 Annual Program for 2004

26 March	Prince Hall revisited	Tony Pope (SA&NT)
30 April (5th Fri)	Architecture as Architect	Murray Alford (NZ)
28 May	Ecclesiastes, an interpretation	Rev George Dolezal
25 June	George Coppin, a man of infinite variety	Ron Ziegler
23 July	Freemasonry in Malta: 1730 to Today	Paul Alexander
27 August	By the Light of Symbols: unveiling the allegories	Jean-Michel David
24 September	The Role of Freemasonry in the 19th century (Lecture to be in the Lodge Room as usual)	Mrs M Chapman, MCom
22 October	The Symbolism of Opening & Closing the Lodge (as usual, the Master delivers the final lecture)	Alan Jennings, WM



# MEDITATIONAL MASONRY

In recent years a small but increasing percentage of Masons have become aware of a lack of opportunity for intellectual or spiritual growth in the practice of mainstream Masonry; some have sought the companionship of like minds within the mainstream, particularly via the Internet, while others have looked beyond mainstream to existing Orders 'beyond the pale', and some have attempted reform by creating new Orders. The tendency is to consider mixed-gender practices, and in this issue of *Harashim*, we look at three approaches to the problem.

## 1—Ancient Order of Mysteries

Information on the 'Grand Lodge, Ancient Universal Mysteries, Orient of S .....' (AUM) is obtainable from their website <<http://www.grandlodgeaum.org>>. It is a mixed-gender organisation, and we are informed that:

A.U.M. is the continuity of an effort conducted from 1935 to 1942 by an earlier Masonic group, but whose aspirations and efforts proved a little premature for the contemporary Masons and minds of the day. It was subsequently temporarily disbanded and its generative impulse was patiently held within the aura of the inner Lodge until such a time—which was foreseen and planned for by the principal Officers of the earlier group—it could receive a fresh impulse and re-emerge. This new subjective impulse was registered and followed through in 1977 by a young Mason, and a ten year period of training and preparation began which culminated in the establishing of a Masonic seed group upon the physical plane during the Wesak Festival of 1988. This group trained together for a further three years, before emerging exoterically to establish A.U.M. before the attention of the interested public in 1992.

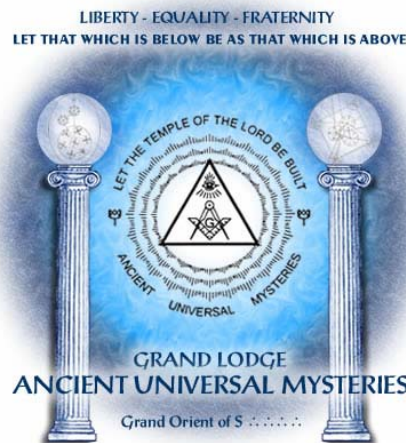
The website advises:

A.U.M. does not seek to impose any interpretation of occult truth upon its members, but simply seeks to direct their studies and suggest various lines of thought, thereby training its members to form their own conclusions in the light of their own experience and application in the Lodge work.

And warns:

Because the keynote of the work of A.U.M. is one of service, and we are only interested in those who are likewise motivated to train and discipline themselves to be conscious, working servants of humanity, the standard of its Labours and studies, both at admission level and that to be maintained and desired, is perhaps higher than the average. Prior experience in meditation is therefore required, together with previous studies in the fundamentals of the esoteric doctrines, mystery Teachings, or Ageless Wisdom in some aspect or other as a foundation. Not lightly are applicants admitted to the Craft in A.U.M. Those seeking quick

results, therefore, need not apply, for it is our experience that the Path is a long and arduous one, and that a necessary discipline of the life should accompany all true spiritual aspiration. We are endeavouring to rule out all selfish incentives to the study of the occult sciences, and our Temple doors are not open to those who are only interested in self-development for the satisfaction of it, or from curiosity or ambition. Our Temple doors are open, however, to all who are in earnest over spiritual matters, and who are thus willing to work steadily and sincerely to fit themselves



to serve their fellow human beings.

Note that existing Masons from men-only, women-only and mixed-gender lodges, and suitably sponsored non-Masons, appear to be subject to the same processing for membership:

We do not issue invitations to join AUM, nor do we solicit or recruit members. Each interested person must seek us out and apply of his or her own free will and accord. Every applicant must be vouched for and sponsored by two Masons; an investigation conducted into his or her background and character; and elected by unanimous ballot.

AUM further declares:

A.U.M. extends its recognitions universally to all legitimate Masonic Orders, recognising that they are all essentially part of one universal Masonic movement under dispensation from the Grand Lodge on High. Its three grand principles are Brotherly Love, Relief of Suffering, and the Cultivation of Truth, and thus it must be understood that the building of the Temple of Humanity is the one uniform objective to which all else is subordinated, and that only

through the practice of its principles will be found that which lies at the heart of all true religion.

...

LET the word go from this day forth, to all Masons throughout the four corners of the globe, that we seek no enmity with, nor do we seek to subvert nor supplant any regular and duly constituted Grand Lodge or Supreme Council, but that we seek only fraternal cooperation with all duly qualified Brethren and recognised Masonic Orders in the cause of the great Work.

Just how attractive AUM may be to esoterically inclined Masons of any Order, or to potential recruits to existing Orders, is likely to depend largely on their religious bent. Under the heading 'A cultural renaissance', AUM declares:

The glory of scientific attainment and the magnificent evidence of creative art—both modern and ancient—leave no room to question man's divinity. The divine spirit of the Maitreya in the human heart can be expressed in many different departments of human living—in politics, in the arts, in economic expression and in true social living, in education, science and in religion.

We now stand on the threshold of all that is new. The reappearance of the Christ is a spiritual event, appearing under cyclic law and invocative demand to bring about great changes and major restorations, to inaugurate a new civilization in the Age of Maitreya and to restore the "ancient landmarks." The uniqueness of His impending mission is that He is able—in Himself—to give expression to two divine energies: the magnetic potency of love and the dynamic effectiveness of the divine will. He is the *World Teacher* and not the teacher alone of one particular faith. His new teaching will provide the skeleton structure of the new world religion, thus giving us a fresh view of divine intention and living insight into the minds of Those Who implement the divine will.

From the Secret Place of the Most High the fiat has gone forth: "The hour has come." From the spiritual Center of Light and Love, where reigns the Lord Maitreya, the answer has returned: "Father, Thy Will be done." From the struggling center of the heart of Humanity the cry has ceaselessly risen: "May Christ return to Earth."

Under the impulse of the divine will, He must therefore reappear and preside

(Continued from page 4)

over the materialisation of the Kingdom of Souls upon Earth, to reinstate the Mysteries of Initiation in such a form that they prove the basis of the new world religion, and above all, to reveal the nature of the will of Deity.

His sphere of activity is in the human heart—in all circumstances and places of



the world—and not in some stone edifice or ecclesiastical pomp.

It defines a concept called 'Sangha', and thus 'Maitreya Sangha', at considerable length—'Maitreya' being equated with 'Christ'—and goes on to state:

Organised group forms of Maitreya Sangha exist and are operated by the members of the Lodges of Ancient Universal Mysteries. Their activities are freely offered to all and include Solar Fire Festivals at the periods of the Full Moon, ceremonial rituals at stated periods, teaching, occasional conferences, activities to support the spiritual welfare and education of children, and the fostering of science, culture and the arts.

AUM claims a total of nine lodges, of which five are in the United States of America, one in Scotland, two in Australia, and one in New Zealand. The international headquarters is in New York. Email addresses are supplied for the lodges, including those in Australia (Lodge Amitabha in Brisbane and Lodge Dorjesempa in Sydney) and New Zealand (Lodge Kalahamsa in Auckland). A calendar of quarterly 'open ceremonies' is supplied for each lodge, except the one in Scotland.

It seems obvious that mainstream bodies will find cross-membership unacceptable, and I understand this to be so in Co-Masonry also.

*Graeme Love*

## 2—Blazing Star

The Order of the Blazing Star (OBS), which is based in Britain, is described as 'a new Masonic Order for men and women' on its website <<http://www.blazing-star.co.uk>>. It invites email

applications from persons over 18, and declares:

We aim to cultivate a wider understanding of the spiritual wisdom latent in Masonic ceremonial and teachings of the past to meet the exciting developments of a New Age.

Many observers of the Masonic scene, whether Masons or not, will agree that the more spiritual side, that saw its flowering in the early part of the last century, has become lost, or distorted by inaccurate exposes and its teaching cheapened or neglected. Masonry is often seen more as a male only, diners' club or charity, rather than a serious ceremonial Order.

The Order of the Blazing Star (OBS) aims to restore Freemasonry to its proper and ancient function. It provides a vehicle for the manifestation of the ancient mysteries, as far as we can understand them, into the New Age. It works towards the restoration of the true world teaching: to serve, in some small way, the working out of the Divine Plan for humanity—the highest ideal.

Many labour in what is generally referred to as 'The Craft', but they are only at the start of their journey. In order to achieve the highest ideal O.B.S. is particularly anxious to preserve, develop and teach the esoteric truths behind Masonry, including what are referred to as, 'the Higher Degrees'. Those ceremonies, mainly encapsulated in the 'Ancient and Accepted Scottish Rite', are often ignored or neglected by many Masonic organisations. The fundamental Masonic ceremonies perform useful and valuable work in preparing seekers for the higher slopes of the mountain of Masonic endeavour. It is part of the mission of O.B.S. to offer more advanced opportunities for the few. Those men and women, who, being prepared to devote themselves to study and practice, able to work towards increasing man's knowledge and understanding of the possibilities of the Ancient Wisdom, who are looking for something deeper than the everyday morality of Freemasonry.

O.B.S. is for those who feel ready to venture into the broad sweep of the true Mysteries.

According to the website it was formed in 1997 as an Order of nine degrees, with additional 'side' degrees for adepts, apparently under a Grand Master and a Supreme Council:

In November 1997, a group of senior Masons formed an independent governing body (called a Supreme Council) to revitalise and regenerate Masonic ritual and practice for the benefit of all true seekers after Truth... An Order of the Blazing Star was constituted in 1766 by a prominent European Freemason, Baron Tschoudy, and although it never developed, it was

based, as is our present Order, on the premise that simplicity, equality and tolerance should characterise Masonic work rather than the multitude of expensive over-elaborate degrees that proliferated at that time in Europe.

It is the founders firm intent to preserve for the future and actively develop the esoteric inner inheritance of Freemasonry rather than an outer showy shell and to ensure its freedom from prejudice as to gender, race, colour or creed.

We welcome both men and women as equals. We are united in our pledge to invoke and release spiritual energy through meditation and ceremonial; and as far as we can grasp it, to implement the 'Plan of the Work', laid down by the Supreme Being for the perfection of humanity.

To those for which this information is meaningful, the Order works nine progressive Grades under one umbrella. It thus embraces all the regular Masonic ceremonies. In addition, there are other 'Side Grades' available for the more advanced student.

The nine grades are divided as follows:

- 1–4 The three Craft degrees and the 'chair' degree; these are called the 'gold series'.
- 5 Companion of the Temple is an 'intermediate grade'. It incorporates 'the HRA or 13° of the A&ASR, the Lodge of Perfection Series, the Mark, Royal Ark Mariner, and Knights Templar, as well as other lesser known "side" degrees'!
- 6 Knight of the Valleys (red Masonry), the 18° of A&ASR; 'rose' Masonry, 'the Rose of Love', which is the *first* of the Knightly degrees.
- 7 Grand Knight of the Templars Secret (black Masonry), the Councils of Kadosh, the Philosophical Lodges of Areopagi.
- 8, 9 Three degrees condensed into two, the 31–33° A&ASR, (white Masonry) renamed Knight of Truth, Knight of Charity and Knight of Tolerance.

The requirements of OSB are headed by 'A belief in the existence of a Creative Principle—The Supreme Being', and 'duties' include 'To develop new Masonic ritualistic forms to contain and express the life of the new millennium' and 'To admit men and women without distinction of race, colour, religion, cast or creed'. The website includes 'Masonic Sketches from the Blazing Star Archives' and, bathetically, a crossword puzzle

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# Meditational Masonry

‘designed especially for Masonic Crossword enthusiasts’.

Tony Pope, from information by Neil Morse

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## 3—ZenMasonry

‘ZenMasonry’ is not a Masonic or quasi-Masonic Order, but an approach to Masonic symbolism via Zen Buddhism. It is apparently an American initiative, outlined on the website <<http://www.geocities.com/zenmasonry/>>, with links to other sites and an opportunity for readers to contribute to the site. As the webmaster explains:

ZenMasonry is an attempt to present the symbols, allegories and myth of Speculative Freemasonry in a radical and refreshing way. Masons and non-masons alike are invited to use this site as a gate to further light in Masonry.

It is important to clarify that ZenMasonry is not a publication of any Masonic or Buddhist organization. ZenMasonry is neither proselytizing for the Buddhist religion, nor claiming that Masonry and Zen are the same thing or share all the same ideals and purposes. It is perhaps most important to note that, unlike Zen, Masonry is not a religious sect but a nonsectarian fraternity. However, the two traditions do have significant points in common, including the following commitments:

- Moral and ethical lifestyle
- Subduing the passions
- Respect and tolerance for differing religious and political beliefs
- Service to fellow human beings
- Search for the light of wisdom beyond concrete reason

While interested persons are encouraged to discover more about the similarities and differences between Masonry and Zen, the primary purpose of this site is to provide a set of tools to explore Masonic symbols, allegories and myth. Those tools are methods and concepts borrowed from Zen, including the practice of *meditation*, *mindfulness*, and the contemplation of *koans*.

The page of ZenMasonry *Koans & Parables* is the artistic heart of this site. Every piece in this collection is written in the language of Masonic myth and symbolism. Many of the pieces are adaptations of traditional Zen koans, while many others are koans or parables composed by Masons who practice Zen or some of its methods. . .

ZenMasonry makes no claim of authority on what Masonic symbols, allegories and myth must mean to anyone. ZenMasonry only invites its

readers to see Masonic symbols through new eyes, and hear Masonic allegories and myth through new ears.

The essays presented include: What is ZenMasonry? (extract above); What is Speculative Freemasonry? (accurately portrayed), What is Zen? (see below), What is Meditation? (includes a basic method of *Masonic* meditation), What is a Koan? and Working with Koans. The essay on Zen explains:

The word ‘zen’ is a Japanese word that literally means ‘meditation’...

There are two main methods of Zen practice: zazen meditation and the study of koans. The first method, zazen, is literally ‘sitting meditation’. Zazen requires the practitioner to focus on a specific target, which is usually the breath. The meditator does not make a conscious attempt to control the mind by shutting off thoughts and feelings, but simply lets it be. Whenever distracted, the meditator gently redirects focus back to the target . . . The second method is the study of koans . . .

Perhaps we have done a poor job of defining Zen for you. Let us consider the words of D.T. Suzuki from *An Introduction to Zen Buddhism* (1949).

Zen is not to be confounded with a form of meditation as practised by ‘New Thought’ people, or Christian Scientists, or Hindu Sannyasins, or some Buddhists. Dhyana, as it is understood by Zen, does not correspond to the practice as carried on in Zen. A man may meditate on a religious or philosophical subject while disciplining himself in Zen, but that is only incidental; the essence of Zen is not there at all. Zen purposes to discipline the mind itself, to make it its own master, through an insight into its proper nature. This getting into the real nature of one’s own mind or soul is the fundamental object of Zen Buddhism. Zen, therefore, is more than meditation and Dhyana in its ordinary sense. The discipline of Zen consists in opening the mental eye in order to look into the very reason of existence.

And adds:

At its core, Zen is about developing discipline of the mind and awareness through the practice of *mindfulness*. For some persons, such discipline can be developed through meditation, chanting, walking, yoga, tai chi, etc. For others, mindfulness can be developed and practiced in their everyday lives, as further explained by Suzuki (ibid):

Some say that as Zen is admittedly a form of mysticism it cannot claim to be unique in the history of religion. Perhaps so; but Zen is a mysticism of its own order. It is mystical in the sense that the sun

shines, that the flower blooms, that I hear at this moment somebody beating the drum in the street. If these are mystical facts, Zen is brim-full of them. When a Zen master was once asked what Zen was, he replied, ‘Your everyday thought’.

Ultimately, Zen is not so much about *doing* as it is about *being*.

A koan is explained as:

A koan can be thought of as a riddle. Unlike a riddle, a koan does not necessarily have a logical or inferential answer. In fact, it may have no answer at all. The effect of a koan can be to break the student out of his “thinking” mind.

And under ‘Masonic Koans’ we are informed:

Masonic symbols similarly transcend the intellect. Through symbols, Freemasonry tries to get its members to move beyond the intellectual, beyond the literal and even the abstract. Masonic symbols could, therefore, be viewed as pictorial koans. Masonic ritual could be viewed as koans in action.

If the enigmas of the symbols and rituals of the various degrees are studied as koans are studied, they may very well provide insights not otherwise available to the Masonic student.

A whole host of Masonic koans are available at <<http://www.geocities.com/zenmasonry/koans.html>>. In the present writer’s opinion they appear contrived and naïve, but that may simply demonstrate an inability to overcome previous conditioning as a devotee of logic.

By following a hyperlink to <[http://www.darkzen.com/basis\\_of\\_darkzen.html](http://www.darkzen.com/basis_of_darkzen.html)>, we come to the subject of ‘Dark Zen’, where we encounter the following exchange:

Question: To change the subject, does Dark Zen have a sangha? Most Zen groups that I am familiar with have a congregation. Do you have one?

Dark Zen: We have a different view of sangha. For us, sangha is made up of those who have experienced the Buddha’s true Dharma. These beings have become a witness to his pure teaching—or the same, the dark principle.

Question: So, this is not a community then, am I right?

Dark Zen: Let’s say that it is a community of like minds. In the Avatamsaka Sutra it tells us to “observe the Buddha’s power of energy” which is his true Dharma. In observing it, we at once become members of his sangha.

# THE HOW AND WHY OF BLACK SQUARE & COMPASS

by Joseph A Walkes Jr, FPS.

I arrived at Fort Leavenworth, Kansas (USA) in August 1971, from the Republic of Korea, where I had served an 18-month tour with the United States Army. I arrived at my new military station with a footlocker full of Masonic books, reflecting my love of the literature of the Craft. In those more than a hundred books which I carried with me was nothing on Prince Hall Freemasonry, which was always a great frustration to me, there was actually so little on the subject at that time.

One of the books that impressed me greatly, being a military career person, was *Sword and Trowel: The Story of Traveling and Military Lodges*, co-authored by John Black Vrooman and Allen E Roberts.<sup>1</sup> In the book there was a facsimile of the charter of Phoenix Lodge No 1, with the caption 'Warrant granted by "Compact Grand Lodge" of New York for a Negro Military Lodge during Civil War.'<sup>2</sup> According to the charter, it was issued in 1864 in response to a petition from 'the members of the 29th United States Colored Troops', but the authors point out:<sup>3</sup>

There was no "29th U. S. Colored Troops," but it is possible and probable the printer reversed the "9" and it should have been the "26th Colored Regiment" sponsored by the Union League Club of New York.

A few other Negro regimental lodges known to have existed, one being in the 55th Massachusetts Volunteer Militia at Fort Wagner. More recently, Military Lodges have been carried on the rolls of several of the Prince Hall Grand Lodges. The Prince Hall Grand Lodge in Missouri carried three such Lodges on its register in 1920. They were Malta Military Lodge 138 at Ft. Huachuca, Arizona; Tyre Military Lodge 143, Columbus, N. M., and Joppa Military Camp Lodge 150, Stotsenberg Camp, Pampanga, Philippine Islands.

(Ward K. St. Clair)

I will always be grateful to Brothers Vrooman and Allen for their labor of love in this masterful book. Years later, Allen Roberts became a great friend of mine, Vrooman was instrumental in my joining the Philalethes Society, and I ended up with the actual warrant for Malta Military Lodge in my possession—all stranger than fiction, if I



Author Joseph A Walkes Jr

have to say so myself.

It didn't take me long to learn that Fort Leavenworth was the home of what is known as the Command and General Staff College, a substantial military school that trained field-grade officers of all branches of the American Armed Forces, and International Officers from many countries around the world. I was also to learn that it had a massive library geared to the military, and I was authorized to use it.

What follows is a story worth telling and may be hard for some to fully understand; it is there that I learned the spirit, if not the advantage of true Masonic research. I took the Vrooman/Roberts book to the military library, and within a few minutes found to my delight that there was a book on the 55th Massachusetts by a Captain Luis F Emilio, a Caucasian officer serving in that ground-breaking Black unit, who had written the history of that civil war contingent.<sup>4</sup> In it I discovered these mesmerizing lines:<sup>5</sup>

First Sergeant Gray of Company C had received a Masonic Charter and organized a Lodge on Morris Island. The Meeting place was a dry spot in the marsh near our camp, where boards were set up to shelter the members.

I was astonished! I had hit the 'Mother Lode' in my initial research, as the writer's words jumped out at me from the pages and the pen of Captain Emilio; it was indeed a blessing that would take on a life of its own, which I later titled 'Prince Hall Masonry in the Civil War'.

It was a find that had a major impact in the writing of *Black Square &*

*Compass*. I later found a book on the history of the 29th Regiment Connecticut Colored Infantry, the correct designation of the unit, in the library. Both books had photographs which turned out to be of members of the two lodges. Using the research facilities of the library, I was to begin my search to learn all I could of the members of both lodges, who they were and what role Masonry played in their lives. Captain Emilio was without a doubt a Freemason, from the statements that he wrote in several passages throughout his book. Using the military records of the National Archives in Washington, DC, I was able to receive copies of the military records of all those Prince Hall Brethren that made up both units.

It was dramatic and historic for me to learn that Black Prince Hall Freemasons were actually holding lodge within the battle lines of the Civil War, or the 'War of the Rebellion', as the military called it.

It was during this period, living in the barracks alone at the time, that I learned how to do proper research. One thing I quickly learned was that it only took determination to seek after the information I needed, and that one thing would lead to another; furthermore, as I was dealing with Black history I learned the first cardinal rule, to verify, verify, verify—not to leave anything to chance, leaving no stones unturned, as 'they' (meaning Whites) would do everything in their power to discredit one's research, if it dealt with Prince Hall Freemasonry, as they always did, or so I believed. Nevertheless, I learned that research, especially Masonic research, really had little to do with race, although race alone kept Freemasonry apart in the United States.

I had signed up for a English course at the Post, as my command of English grammar left much to be desired; I was no Oscar Wilde, who called himself a lord of the language in his painful *De Profundis*. He had a command of the English language, a genius that I did not have, and I felt it would help me in the writing of my book. His stories, poetry, essays and letters had always left me amazed, at his daring and range of

(Continued on page 8)



(Continued from page 7)

beauty. I often thought of his prose as I worked on *Black Square & Compass*.

My teacher was a Mrs Virginia Ehlers of McLouth, Kansas, a very kind and dedicated woman who was White. She would later take time after work to come to my home (I had since been married) and go over the manuscript with me, correcting my many grammatical errors. For her efforts I will always be grateful. I also received a book that had been published in my childhood. I had remembered when it was released for sale, but never had a chance to read, so I had some book-finders locate the book for me. It was Kenneth Roberts' *I Wanted to Write*.<sup>6</sup> He was one of the most inspiring authors in my youth, and it was to have a major impact on my writing. Years later I mentioned the significance of the name to the son of my friend Allen E Roberts, Kenneth D Roberts (a Lewis), who would later publish one of my books. There was no other book that had such an impact on my work on *Black Square & Compass*, as that dedicated book which described the almost unbelievable efforts that Kenneth Roberts took in researching his subjects. If nothing else, it taught me to re-write, re-write and re-write again, a point that I was to learn very well.

There was one other aspect to my book. In Leavenworth, the first city of Kansas, outside of Fort Leavenworth, both being named for the same individual, I discovered the men who were called Buffalo Soldiers. The town had quite a number of them. They were old men, but to listen to their stories was, for a soldier like myself, *Paradise enow*, as the poem goes. I met these men and sat at their feet, as they spoke of their lives in the military, when it had two armies: one White, the other Black. I had discovered that my Grand Lodge, the Prince Hall Grand Lodge of Missouri, had in fact chartered a number of Lodges attached to the Buffalo soldiers, of the 9th and 10th Cavalry Regiments. I would write 'the Black soldier brought with him not only his religion and his desire for true freedom, but his Masonry as well'. I called these brave men 'magnificent', thus the title of chapter five of my book, 'Those Magnificent Masonic Buffalo Soldiers'. Listening to their exploits and finding them still alive, while not recognized for the heroes that they were, also had a major impact on my writing that chapter.

I began something perhaps that most Freemasons do not attempt. I was determined to find copies of my Grand

Lodge *Proceedings*, all of them, and I began to search old Black bookstores all over the country seeking them. I sent letters across the United States looking for copies of them. It took a while and was for the most part expensive, but an expression of my love for Masonry in general, Prince Hall Freemasonry in particular, and my own Grand Lodge. As I located the books, I was to discover a couple of photographs of the Buffalo Soldiers in military uniform and in Masonic regalia, a find of historical importance. What a discovery for this writer! Words alone cannot express my joy, which gave me the will and the drive to continue with my research.

I had already taken two years to research the life and times of our 'patron saint' Prince Hall, from which I began my opening chapters with his inspiring history. I had searched all over the State of Massachusetts seeking copies of documents concerning Prince Hall. It was a difficult task, not being able to go in person to where the material was filed. However, with determination, and my eyes on the prize—plus a few postage stamps—I was able to accomplish the needed research. I began the chapter with 'One cannot begin a serious work on Prince Hall Freemasonry without first presenting some facts concerning the man and the legend, responsible for the creation of the fraternity that bears his name.' Prince Hall became my hero, and I think it showed in my book.

Later I was to learn that Prince Hall Freemasons played a major role in the building of Black America and whatever Black America became was due in part to those who were members of the Craft. A point that I would always stress, which I stressed in *Black Square & Compass*, and which originally kept the book from being published, is:<sup>7</sup>

The idea is simple, but the implications are profound and require a rethinking of the time-line of Black America which began with the black pioneers and not the white founding fathers. The white founding fathers were not the black founding fathers; the white constitutional convention was not the black constitutional convention; the white beginning was not the black beginning. For, as everybody knows, the white fathers defined the white beginning as a black negation. To them, and to many who came after them, America was a white place defined negatively by the absence of blackness. The Puritans' celebrated dream of a City on the Hill was a dream of a white city. The vision of Patrick Henry, Thomas Jefferson, and George Washington, all slave holders, was a vision of white. The

hypocrisy of patriots who wrote liberty and lived slavery.

I had to remind myself, at each step in the process, a quotation from Bro W E B Du Bois: 'Throughout history the powers of single black men flash, here and there, like a falling star, and die, sometimes before the world has rightly gauged their brilliance.'<sup>8</sup>

I ran into a nasty incident within the pages of my Grand Lodge *Proceedings*, which emphasized the hypocrisy of hatred toward my race, and I placed it in my book for all to see. I named it after its title found within the *Proceedings*, which became one of the most overly criticized portions of the entire book—'Niggerdom in Regalia'! It dealt with a man who was the Masonic editor of a newspaper in New York, and a news dispatch from Natchez, Mississippi, concerning a Prince Hall Lodge in Natchez, named after the first Black United States Senator, Bro H R Revels, and formed under dispensation from Grand Master Alexander Clark of Missouri.

Senator Revels had been minister of a church in my newly adopted home town of Leavenworth, a Mason from my Grand Lodge of Missouri, and in 1858 he gave a Masonic lecture to the brethren of Prince Hall Lodge No 10 (now No 1) in St Louis, and said:

We so far, with such historical data as we at present can reach, can see no essential difference between the course of our colored Lodges and the primary American Grand Lodges of our pale brethren. If, therefore, they cannot affiliate with us, we beg of them not hastily to condemn us. We feel that whilst they condemn us, they must condemn themselves, to a great degree. We believe, too, that in time a spirit less marked by prejudice will prevail toward us, which we hope to merit and to earn by a close adherence to the ancient pattern of most honorable Masons, and by our personal efforts to improve in all the moral and social qualities so ennobling to human nature.

It was a prophetic statement that foreshadowed what we find today, the recognition of Prince Hall Freemasonry throughout most of Universal Freemasonry.

I searched the *Proceedings* of the white Grand Lodge of Mississippi concerning the 'Niggerdom in Regalia' incident. I was shocked at the hatred I found, by those who were called Freemasons. As I followed the story I was disgusted at the attitude of those from that Grand Lodge who were involved. While the newspaper article tried to hide the name of the Master of



the Lodge that called the Prince Hall Grand Master 'a bastard, spurious and illegitimate Mason', I published his name so history would record what a vile individual he was. His name was E George De Lap, and, while I wanted to find out more about this individual, I did not have the time, and I cast him off as a non-person, too gross to be important—a Mason who was not a Mason, who represented what I found wrong in Freemasonry in America, and the thing I had decided to use my skill as a writer and researcher to fight.

Dr W E B Du Bois, Prince Hall Freemason, wrote:<sup>9</sup>

One is astonished in the study of history at the recurrence of the idea that evil must be forgotten, distorted, skimmed over. We must not remember that Daniel Webster got drunk but only remember that he was a splendid constitutional lawyer. We must forget that George Washington was a slave owner, or that Thomas Jefferson had mulatto children, or that Alexander Hamilton had Negro blood, and simply remember the things we regard as creditable and inspiring. The difficulty, of course, with this philosophy is that history loses its value as an incentive and example; it paints perfect men and noble nations, but it does not tell the truth.

And I began the 'Niggerdom in Regalia' chapter with an apt quotation from Shakespeare:

Who steals my purse, steals trash; 'tis something, nothing;  
'Twas mine, 'tis his, and has been slave to thousands.  
But he that filches from me my good name  
Robs me of that which not enriches him, And makes me poor indeed.

In contrast, I told the story of the German Masonic writer and scholar Joseph G Findel, who was made an honorary Prince Hall Grand Master; it was history worth telling, of a dedicated true Freemason who fought for the recognition of Prince Hall Freemasonry in his day. I came across the Masonic jewelry that was given to Bro Findel by the Prince Hall Grand Lodge of Massachusetts, exhibited in the Masonic Museum of the Grand Lodge Zur Sonne (the Sun) in Bayreuth, Bavaria, and then found a photograph of members of a Prince Hall Military Lodge in Germany visiting the Museum. This caused me to write:<sup>10</sup>

And so a small portion of Prince Hall Masonry is preserved, thousand of miles from the country of Prince Hall, and within the glass case are the jewels of a Grand Master, symbols of the legendary

Lewis Hayden and the Prince Hall Grand Lodge of Massachusetts. They represent the true stature of European Freemasons, Bro Findel, and others who were true and just to the spirit of Freemasonry. The jewels represent the struggle of Prince Hall Freemasonry to be accorded its rightful place in the Masonic community. They symbolize the fight against American racism as practiced by the Caucasian Grand Lodges then, as they practice today, and against the fascism of Hitlerism against Freemasonry in Europe.

As I look back on it today, these thoughts touched my soul, and were very meaningful to me, as it represented and came from every fiber of my body: my true love of Freemasonry and the abuse I saw within what some one would call the gentle Craft.

Then I discovered Martin R Delany, whom I called the 'Militant Master Mason'. In him I found myself. In writing about him, I was writing about myself. Here was a Black man, as black as tar, that found joy in his blackness, an individual who was proud and arrogant, a Prince Hall Freemason who labored beyond the call of duty for his race. I recorded one of his most famous quotes, which he made in answer to the newly enacted *Fugitive Slave Act* which gave slave owners the right to seek runaway slaves wherever they thought they might be:<sup>11</sup>

Honorable Mayor, whatever ideas of liberty I may have, have been received from reading the lives of your revolutionary fathers. I have therein learned that a man has a right to defend his castle with his life, even unto taking of life. Sir, my house is my castle; in that castle are none but my wife and my children, as free as the angels of heaven, and whose liberty is as sacred as the pillars of God. If any man approaches that house in search of a slave, I care not who he may be, whether constable or sheriff, magistrate or even judge of the Supreme Court—nay, let it be he who sanctioned this act to become a law, surrounded by his cabinet as his body guard, with the Declaration of Independence waving above his head as his banner, and the constitution of his country upon his breast as his shield,—if he crosses the threshold of my door, and I do not lay him a lifeless corpse at my feet, I hope the grave may refuse my body a resting place, and righteous Heaven my spirit a home. O, No! He cannot enter that house and we both live.

It was as if I was speaking, it came from the very soul of us both, a fire inside, an abhorrence, as Bennett would write, 'that was publicly held forth, this true and invaluable doctrine, which is worthy to

be recorded and remembered in succeeding ages.'<sup>12</sup>

This was the gist of my work, my *Black Square & Compass*, my very soul! I wanted to show again in the words of Dr Du Bois:<sup>13</sup>

... the Negro is a sort of seventh son, born with a veil, and gifted with second sight in this American world, a world which yields him no true self consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness, an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.

As I saw it, a Freemason and a Prince Hall Freemason, two souls, two thoughts, in a divided Freemasonry, not in harmony with this worldwide fraternity. To paraphrase Dr Du Bois, as a student of Freemasonry I wanted to be fair and judicial; to let no searing of the memory by intolerable insult and cruelty make me fail to sympathize with human frailties and contradiction, in the eternal paradox of good and evil. But, armed and warned by all this, and fortified by long study of the facts, I stood aghast at what American Masonic historians had done in this field.

When the book was finished, I sent the manuscript to Macoy Publishing and Masonic Supply Company in Richmond, Virginia, seeking to have it published. They read it and turned it down, with a statement that they didn't like what I wrote about George Washington being a slave owner. But nevertheless the statement was true, so I in turn published the book myself, and it began to sell. It was a 'hit', and Macoy came back to me and asked to publish it, which they have done for the past 20 or so years up to the present time.

However, as soon as it came out, it was attacked by a number of Caucasian Freemasons, so-called Masonic scholars: Harold V B Voorhis, Alphonse Cerza, and John Sherman who wrote:<sup>14</sup>

The subtitle of this book is '200 Years of Prince Hall Freemasonry' and is misleading because it is not a history of the Prince Hall Organization. While the book has many items of interest for Prince Hall members, it has little of any value for others.

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As Shakespeare has Marc Antony say, 'The evil that men do lives after them; the good is oft interred with their bones':

- John Sherman, Grand Historian of the Grand Lodge of Massachusetts, which claims its founding in 1733, but in reality was 1792,<sup>15</sup> and its own member Jacob Norton<sup>16</sup> stated was formed by 'Revolution and Assumption', not regularly;
- Harold V B Voorhis of the Grand Lodge of New Jersey, which was founded by only one lodge of Master Masons, not the required three;<sup>17</sup> and
- Alphonse Cerza, of the Grand Lodge of Illinois, a Grand Lodge that died several times and gave rebirth to itself;<sup>18</sup>

yet these men would sit in judgment of Prince Hall Freemasonry. There's something wrong with that picture!

Today, most of Prince Hall Freemasonry has joined the family of universal Freemasonry, as most of the Grand Lodges—including the 'Mother' Grand Lodge of Prince Hall, England—have accepted Prince Hall Freemasonry as a part of the family, and those who hated us are spinning in their graves. May they rest in peace, or eternal damnation, whatever is their due!

In the words of the late Prince Hall Sovereign Grand Commander George W Crawford: 'Never, in the annals of Freemasonry in the world has there been published such a vile and vicious attack directed at Prince Hall Freemasonry'.<sup>19</sup>

I would add to this list the book published by the Missouri Research Lodge that criticized my *Black Square & Compass* (and Prince Hall Freemasonry as well) that such a work brings sorrow and shame to Freemasonry in America. I will close with another quotation from Brother Crawford that spells out my feelings:<sup>20</sup>

The Negro Mason is not interested in the vindication of his Legitimacy merely as a means of justifying a claim to recognition by white Masons of America. A man would be interested in removing the stigma of bastardry, not so much because it might bar his reception into polite society, but to vindicate himself in the eyes of his own self respect.

### *So Mote It Be!*

#### **Endnotes**

- 1 Vrooman J B & Roberts A E: *Sword and trowel: The Story of Traveling and Military Lodges*, 1964, Missouri Lodge of Research.
- 2 *ibid*, p100.
- 3 *ibid*, p101.
- 4 Emilio L F: *A History of the Fifty-Fourth Regiment of Massachusetts Volunteer Infantry 1863-1865*, Boston 1868, Boston Book Company.
- 5 *ibid*, p129.
- 6 Roberts K: *I wanted to Write*, New York 1949, Doubleday.
- 7 Bennett L Jr: *The Shaping of Black America*, Chicago 1975, Johnson Publishing Co, p115.
- 8 Cox J M A: *Great Black Men in Masonry: Qualitative Black Achievers who were Freemasons*, New York 1982, Blue Diamond Press.
- 9 Walkes J A Jr: *Prince Hall's Mission: the rise of the Phylaxis Society*, Kansas City 1995, Phylaxis Society, p91.
- 10 *Black Square & Compass*, p107.
- 11 *ibid*, p118.
- 12 Bennett, op cit, p142.
- 13 Du Bois W E B: *The Souls of Black Folk*, 1903, pp3-4.
- 14 Sherman J & Coil H W: *A Documentary Account of Prince Hall and Other Black Fraternal Orders*, 1982, Missouri Lodge of Research, p88. I exchanged considerable amount of communications with these men, and our differences was a barrier to a deeper appreciation of each other.
- 15 Draffen G: *A Register of Grand Lodges Active and Extinct*, Masonic Service Association. He wrote: 'Original Provincial St. John's Grand, under the Grand Lodge of England (30 Jul 1733); Massachusetts Provincial Grand Lodge under Scotland (27 Dec 1769); became Massachusetts Independence Grand Lodge (8 March 1777) and the two united to form the present Grand Lodge (19 Mar 1792).' Bro Draffen was placed into the Phylaxis Society Masonic Hall of Fame for his support of Prince Hall Freemasonry.
- 16 Bro Jacob Norton, a Jewish Freemason, was placed in the Masonic Hall of Fame by the Phylaxis Society.
- 17 Formed by members of lodges under the Grand Lodges of Pennsylvania and New York (18 Dec 1768), Draffen, op cit.
- 18 Formed by eight lodges under Indiana, Kentucky, Tennessee, Missouri and Pennsylvania, became extinct in 1827 during the Morgan affair. (9 Dec 1822). Formed again by six Lodges under Kentucky and Missouri (6 Apr 1840).
- 19 Walkes J A Jr: *History of the United Supreme Council, AASR of Freemasonry, PHA, NJ USA Inc*, 1998, p135.
- 20 *ibid*, p137.

## **This 'n' that ...**

(Continued from page 3)

### **New Zealand floods**

Colin Heyward, NZ representative and Assistant Secretary of ANZMRC reports:

Following on from Andy Walker's comments about the plight of brethren in the North Island floods. The area concerned covers from Wellington up to Taranaki on the west coast and Wairarapa to Hawke's Bay on the east coast. The worst areas are central districts around the Manawatu and Wanganui Rivers and the Wellington coastal towns. We in Hawke's Bay suffered severe wind and water damage, with trees down, roofs torn off, power cuts, road closures, land slips and surface flooding, but not to the extent that Manawatu has.

Although many freemasons live in

that area, we have had no direct reports of any needing help. A disaster fund has been launched by Government relief agencies. I am sure that our Grand Lodge is ready to help with financial aid as and when needed. Many volunteers are working in the area including farmers and farm workers from Hawke's Bay who have gone to help Manawatu farmers milk thousands of cows by hand (no power). Loss of stock feed and root crops will hit many farmers very hard, so ongoing help will be needed for the remainder of this season.

Oh, a few lodge meetings were cancelled due to lack of road access and brethren being highly involved in other more pressing matters. Other than that all is fine.

### **Research help needed**

Neil Morse, Secretary of Canberra Lodge of Research & Instruction, needs help from an Adelaide researcher prepared to visit the State Library of South Australia

on his behalf. He writes:

I have been approached by a researcher who wishes to have a photograph verified. Whilst the *Australian Dictionary of Biography* makes no mention of the masonic membership of Sir Thomas Elder, the State Library of South Australia's pictorial collection lists a portrait which it says is of Sir Thomas. The portrait depicts a man wearing masonic regalia. The portrait is catalogued as item B5849 in the Mortlock Pictorial Collection and can be found online at <<http://143.216.21.253/mpcim/g/06070/B5849.htm>>.

Perusing the other photographs of Sir Thomas in the collection, I do not believe that the subject portrait is of Sir Thomas. If it isn't Sir Thomas, who is it? What level of Grand rank does the regalia denote, and of what jurisdiction? Any ideas would be appreciated.

Any volunteers? Neil can be contacted at PO Box 26, Civic Square, ACT 2608, <[morse@netspeed.com.au](mailto:morse@netspeed.com.au)> or phone

# Freemasonry in The Bahamas

## The might and the myths

by David A Clarke <[kewturks@yahoo.com](mailto:kewturks@yahoo.com)>

Some of the descriptions we hear given of Freemasonry, by non-Freemasons are most hilarious. Here in The Bahamas, the Family Islands in particular, the stories and descriptions could even be frightening.

But some serious discussions with Freemasons, very active in New Providence lodges such as Past Master of Royal Eagle Lodge No.1, Wendall Barry, who describes it as one of the world's oldest non-religious fraternal societies, *The Guardian* has been able to glean and separate the might of this powerful institution in The Bahamas—not the world—from the myths.

Freemasonry is practised by and under the guidance of constitutions established by a grand lodge, of which there are at least nine in The Bahamas, the more popular and established ones being the United Grand Lodge of England, Prince of Peace Grand Lodge; Prince Hall Affiliation Grand Lodge, and the Grand Lodge of Scotland, all practising "Ancient Free And Accepted Masons", and several other Grand Lodges who refer to themselves as Modern Free And Accepted Masons—meaning, we suspect, only that the constitution and laws, perhaps do not date back as far as the constitution of a Prince Hall or English Grand Lodge.

As a society of men, Freemasonry is concerned with sensitizing its members to the need to inculcate moral and spiritual values into their daily living and lifestyle. Thus, members are taught certain precepts by a series of rituals dramatised at regular meetings. That is, in addition to teaching these precepts and encouraging members to read and study them, the ritual is acted out so as to make a greater and deeper impact and impression on the members' consciousness.

So important is this, there is one Past-Master of a Scottish lodge in The Bahamas, who, at every opportunity advises newly-made Masons to: "Go through the ritual and then let the ritual go through you."

It is probably what psychiatrist Dr. David Allen has in mind when he

suggests that ministers in this country might make their Sunday sermons a bit shorter, but invite members of the congregation after each service to respond to the sermon and his teaching. One-way communication doesn't work, Dr. Allen intimates.

As with any responsible, well-organized establishment, membership is the block with and on which it is built, and dare not be taken lightly. Distribution of membership in a Freemason's lodge is not made without some conditions—a declared belief in God being paramount. In each case, here in The Bahamas, we are told, declaration is made more profoundly.

Membership in a Freemason's lodge is open to men only, who must be of the "mature age" of 18 years, without regard to or prejudice of religion, race, or political persuasion; but a member must be of good repute and able to meet the other essential qualifications. A pet peeve among most Masons you talk to in The Bahamas is the confusion of Freemasonry with religion.

"When you write your story, be sure to get it straight. Freemasonry is not a religion, nor is it a substitute for religion," emphasized one of many local Masons who contributed—consciously or unconsciously—to this article but refuse to be identified by name.

He went on to enunciate some distinct differences between religion and Freemasonry. "Essentially," he says, "Freemasonry, the qualification of the 'Order' opens it to many types of religions, but expect brethren to continue in their own faith or religious persuasion.

Unlike religion, Freemasonry does not embrace everyone, "cause if you're under eighteen years, or a woman, for instance you cannot be a Freemason," he told the Guardian.

Masons hold the position that one is included in a religious fellowship by the simple act of being born, but you are not born a Freemason. In sum: Freemasonry does not possess the overwhelming panoply of belief, ceremony, liturgy, song, and prayer that exercise so powerful and permanent an emotional

influence on the life of the individual from "the womb to the tomb".

But, if Freemasonry does not possess all these aspects of religion, it does have two things—and does not command a member's mind or faith and most vital they are—that religion does not enjoy. First, a Jew, for example cannot be a Christian, or a Christian a Jew, without forsaking his religious origin and background.

On the other hand, any male can belong if he believes in God and in the Immorality of the Soul and earns the approval of his fellows. Consider, for example, the usual communion breakfast. Our Christian brethren gather in a church, our Jewish brethren in a synagogue, but, after separate worship, Freemasons gathered together to have a common breaking of bread in harmony, as Freemasons and as Brothers. "This simple fact gives concrete, emphasized focus to the phrase even non-Masons have so often heard, and perhaps not fully comprehended: "The Brotherhood of Man under the Fatherhood of God." Says a young Prince Hall Mason, who asked not to be identified, because he doesn't feel he is yet qualified to speak publicly about what he referred to as "The Craft".

By way of corollary, in addition to not being exclusive, FREEMASONRY IS NOT DIVISIVE. The word "religion" comes from the Latin word "Religio", which means "to bind together".

Freemasons feel that in spite of this, however, history has dishearteningly far too many instances of religion acting as a divisive force . . . too many instances of discrimination of man against man, in the named or under the disguise of religion.

Freemasonry, by contrast, not only does not bar men of various religions, it brings them together—in their lodges, in the shrine, at brotherhood breakfasts, in the activities of Grand Lodge, through which men of all faith are helped in their hour of distress; of physical affliction, and of weakness and loneliness of age.

Ironically, Freemasonry has over the years, been the single most influencing

(Continued on page 12)

factor in the life of just about all Bahamian men—Black and White—who have been able to raise themselves to prominence in the church, primarily among Baptist churches—businessman Godfrey Huyler, pastor of a Baptist church and, Past Grand Master of Prince Hall lodges in The Bahamas being one. Which is not surprising when one considers the origin, the heart and soul of Baptist theology, and even the life of Prince Hall, founder of the constitution bearing his name—steeped in human struggles, as a man of colour. But not just among the Baptists, but Anglicans and Methodists who tend to be particularly active and hold leadership positions in lodges under English and Scottish constitutions.

Distinguished Anglican laymen in no less the persons of: Idris G. Reid, former Ambassador to Canada; Basil Sands, CPA and Honorary Consul of Japan; retired Batelco executive, Roscoe Davies; printing craftsman and famous Anglican musician, Samuel “Sammy” Campbell; and the late Ivan Hanna and Clyde Bethel have also distinguished themselves as standouts in the leadership of Freemasonry in The Bahamas.

Men of the Roman Catholic faith tend not to be found in Freemasonry; but then there are the Knights of Columbus that are exclusive to Roman Catholic males.

From the Methodist church there are leaders such as Arthur R. Chase, Peter D. Cole, Charles W. Johnson, Gordon Higgs, Vincent Higgs, Fred Kenitch, the Reverend Edwin Taylor, the Reverend Nymphas Edwards and the late Artie Nottage, to name a few.

Sidney Whitfield, a Scottish Freemason of some 36 years, likes to share a bit of Masonic humour by telling a legendary tale about a former Anglican Archbishop of the West Indies. As the story goes, Archbishop Allen Knight, who was a Freemason, and who travelled throughout the Archdiocese of the West Indies, always found himself at a destination on an evening when a lodge meeting was being held. The chuckle comes when it is suggested that his timing had more to do with the Archbishop’s zeal for Freemasonry than it did with chance.

“There is much strength in unity” is an age-old proverb. This spirit being inherent in traditional Bahamian teaching and thinking, is the tenet of Freemasonry, which impels to Freemasons like Whitfield, who says, “Obligate us to help our fellowman [but more especially his lodge brethren] in his hour of need.”



Masonic Band of the First District,  
Prince Hall Grand Lodge of the Bahamas  
Photo from <[http://www.geocities.com/bahama\\_web\\_master/photo.htm](http://www.geocities.com/bahama_web_master/photo.htm)>

It is too, this tenet of Freemasonry which brought together most of the indigenous Bahamian men who get into business and who achieve the level of success many have achieved, and the same tenet in some instances, has caused those Freemasons to continue their successes in public, social, and even their private lives. Men like the late Ulric Mortimer; former Governor General Sir Milo B. Butler; the late Harcourt “Cody” Carter, an operator of retail music and video stores; Charles Rhodrigues, drygoods store operator; Ulric J. Mortimer of Best Ever Candy, candy manufacturer; Joseph T. Albury M.P. (of Standard Plumbing Co); businessman, Denis “Artie” Nottage (of Barry’s Men’s Store and Artie’s Department Store); businessman/grocer the late Governor General Sir Milo B. Butler; and Dr. Claudius Roland Walker, MD, educator, newspaper publisher, hotelier, and businessman.

Of another era and level was the extraordinary and revered W.P. Adderley—grandfather of Attorney General, historian and photographer, Paul L. Adderley—who was the second Master of Royal Eagle Lodge No.1 and who was referred to by Masons as a Mason’s Mason. W.P. Adderley, after learning the trade of an operative Masonry, became a contractor, building most of the clinics and other public building in what was then called the Out Islands. He later became a merchant, operating four stores simultaneously along Marlborough Street on the site now occupied by the Pirates Den.

But Freemasonry in The Bahamas has an even greater heritage, steeped in tradition. Indeed, throughout the ages, monarchs and noblemen have promoted and remained obedient to its laws and precepts. In point of fact, history records a king of England who sat in the Master’s chair of a lodge during the same time he sat on the throne.

To date, there are four Freemasons who have served The Bahamas as Governor Generals, and one Prime Minister.

Judging from the pride, the passion and the opinion of these Freemasons—identified as well as unidentified, who spoke with *The Guardian*, one might clearly see that these men have excelled in their individual and collective endeavours, primarily because of their adherence, if not obedience to the three principles for which Freemasonry generally stands: Brotherly Love, Relief, and Truth, and believe that these principles are conducive to, indeed represent, a way of achieving higher standards in life.

Perhaps the greatest myth about Freemasonry, and the matter which causes most concern to non-Freemasons is the word “secret”. Many, out of naivety, refer to lodges as “secret societies”.

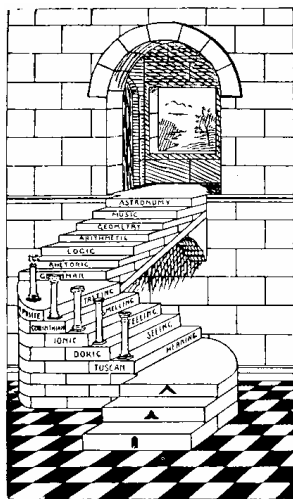
According to the Grand Lodge of England, to which several lodges in The Bahamas belong, including Royal Victoria on Bay Street, the secrets of Freemasonry are concerned with its traditional modes of recognition. Freemasonry is not a secret society, since all members are free to acknowledge their membership in response to enquires as long as the request is not based on reasons that are foolish or flippant.

As one Scottish Freemason puts it, “You know, when you really think about it, Freemasonry is much less secretive than many organizations in this country; namely the [Prime Minister’s] cabinet and even the executive board of your company, *The Guardian*. “Like any organization, we do have some secrets but does that make us any more a ‘secret order’ than Coca-Cola or the BBC?” he queried.

More non-racial, non-political, non-religious, non-sectarian, those who understand and seemingly hold great love and affection for the institution or Order—not “secret” say that the only course that a man should allow to supersede it in his life is God —“Not his religion, but his God.”

At the end of our research and interviews for the article on Freemasonry in The Bahamas, from which we have learned much, we are left with a perplexing question: Why so many Grand Lodges and varying types of the same order with different standards but the same goals? Could it be simply the nature of man, a penchant or propensity for religion and politics, or is it that even the might of Freemasonry is insufficient





# Harashim

## חֲרָשִׁים

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

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## About Harashim חֲרָשִׁים

*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>>.

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### 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 or CD, 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.

## SCOTTISH MASON FOR 2005 TOUR



Brother Robert Cooper, Curator of the Grand Lodge of Scotland Museum and Library, will be the ANZMRC touring lecturer for 2005. He will be available to address Associate members of ANZMRC in Kenya, South Africa, Malaysia and India, as well as the usual venues in Australia and New Zealand. A draft itinerary will be circulated to Affiliates and Associates with this issue of *Harashim*.

*Further details will be included in the next issue; see also the article on the Rosslyn Templars, page 9.*

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## PRESIDENT'S PROGRESS

**Sunday 30 November:** I arrived in Chicago in time for the first day of my work-related conference, which concluded Friday afternoon—65,000 attendees this year! Since then I have braved the crowds in several shopping malls looking for a gift for one of my sons. It is almost like the post-Christmas sales in Australia.

**Wednesday 3 December:** I was taken to the Prince Hall Grand Lodge of Illinois headquarters in southern Chicago by Brother Tyrone Jackson, and met the Deputy Grand Master.

**Saturday 6 December:** We sat in lodge together, the DGM, Bro Jackson and I, in King David Lodge #100 (PHA), where I wore my Irish apron. The lodge opened in the third degree and I noted the steps are the same as in Irish ritual. Just perhaps, this might be a relic of PHA origins; I will have to take note how they step in Ohio and (perhaps) California. After routine business there was election of WM, Wardens and senior officers. This followed a meeting of the nominating committee of Past Masters, and by decision of the lodge was by a nominal ballot on behalf of the lodge. It saves time. Two brethren acted as 'judges' (scrutineers), and the vote was placed in a cap immediately to the west of the altar, with a judge sitting watching either side of the cap.

The lodge was then called to refreshment, and the PMs convened. The outgoing WM was quizzed as to his conduct of lodge affairs in jocular fashion; I cannot write what took place. The PM degree was then conferred on the Master-elect. This was different to what I saw in David Gray's lodge, and very different to the workings in SA&NT and Irish working.

The new Master and Officers will be installed in a mass public ceremony on 27 December, conducted by the Grand Lodge.

I looked in the Chicago phone book but could find no listing for so-called mainstream Freemasonry, including Scottish Rite. I will have to do an Internet search.

**Monday 8 December:** I flew into Dayton, Ohio, from Chicago. David Gray was at the airport to meet me. It was interesting to see a replica of the Wright Brothers' biplane suspended in



Richard Num

the terminal, close to the 100th anniversary of powered flight with a human pilot. The Wright Brothers came from this part of Ohio. It is believed that their first flight may have occurred in Ohio rather than in North Carolina.

In the afternoon I explored the old part of Xenia, David's home town. It felt warmer than the forecast  $-2^{\circ}\text{C}$ . In the evening we travelled south to Cincinnati to attend the election meeting of Corinthian Lodge #1 PHA (founded 1847). Again, I was impressed by the method of communication of the signs from West to East at the opening of the lodge. As on my previous attendance at David Gray's lodge, I was reminded of ballet.

**Tuesday 9 December:** David Gray, Steve VanSlyck and I sat in lodge together in a mainstream Ohio lodge, New England Lodge #4, a most venerable yet still vibrant lodge which has worked in Worthington, Ohio, since 1803. On this occasion the lodge met in the 1820s lodge room. The setting was magnificently austere, in the building dating from about 1820. It was dark when we arrived, so I got only a glimpse of the exterior. Inside, one enters via the Grand Lodge Museum, which is very well set out with old documents, painted aprons, jewels and other heritage items. I did not get the chance for more than a cursory look and the lighting wasn't suitable for photography.

Upstairs in the lodge room, in the centre of the northern wall there is a large unlit fireplace with a portrait of George Washington above the mantle. In the western wall there are two doors, one either side of the Senior Warden's dias. The brethren enter from the SW door and the candidate through the NW door. The

Tyler can attract the attention of the Senior Warden via a speaking hole some 4" diameter, which looks to be directly behind the Senior Warden's head. A bung is placed in the hole between uses. I would not be surprised if the SW desired a bung for his earhole after several calls from the Tyler!

There is no Inner Guard. This position is unknown in US Masonry. The Junior Deacon does that duty. The Master and Wardens are situated East, South and West, each on a raised dias of three, two or one steps. In this very old lodge room each of the three principal officers was seated beneath a wooden canopy, each having a curved undersurface reminiscent of a curved roof aircraft hangar. Brethren sat on individual chairs which were extremely comfortable, but not so much that anyone nodded off.

The floor was of wood. There was no mosaic pavement. The Altar was placed in the centre of the room with two candlesticks on its north and a single stick on its south. Candles were lit during the opening, and extinguished during the closing, by the Senior Deacon. No tapers or snuffs were in evidence. I idly wondered whether there might have been an old Masonic candle-snuffer in the Museum downstairs.

The ceiling was semi-curved at southern and northern boundaries. This might have accounted for the excellent acoustics. All who spoke could be clearly heard; I was impressed. No mumbling from the officers or Secretary in *this* lodge. The Secretary sat in the SE corner and the Treasurer in the NE Corner, while the Senior Deacon sat in the north, just to the east of the fireplace. The Senior Deacon received and escorted the candidate, together with two stewards. The Senior Deacon's wand was topped by a square & compasses with radiant sun between and, while I did not inspect the Junior Deacon's wand, I suspect it was similar but with a moon replacing the sun.

The lodge opened in the first degree, for an Initiation. The ritual is largely in cipher, not easy to read. I presented a copy of the SA&NT ritual to the Master after the ceremony, teasing him by saying almost all was in open English, but in the event of uncertainty his instructor could supply the few missing words or explain abbreviations.

The Junior Warden acted as Master for the ceremony. I was impressed by the manner in which the various officers presented the work. The candidate was invested with the Apron earlier than we do in SA&NT, following the explanation of the steps and sign, immediately following the Obligation. I presented the Working Tools using the SA&NT Ritual; fortunately they had advance warning and a chisel was available (there is no chisel in Webb working). During my presentation I looked down the lodge and was very surprised (and secretly amused) to see both doors in the west wide open and the Tyler and his assistant checking out how it should be done. Holding the chisel, I was reminded of Paul Hogan's line in *Crocodile Dundee*: You think *that* is a chisel?

The candidate then withdrew to assume his normal comforts. I went out with him, changed from a South Australian to an Irish apron, then re-entered with the candidate. I think some brethren were stunned when I crossed the space between the Altar and the Master, saluting Irish-style on crossing the centre (it is not US practice to walk between the Master and the Altar).

Brother David Gray, with no prior warning, delivered work, including reasons for preparation, in dramatic and exemplary fashion. We who were not visited by him during his tour missed a great performer. [You should go on the stage, David.] At least I know one accountant who is not boring!

Brother Steve VanSlyck showed himself to be a truly skilled craftsman, delivering a long lecture including the tracing board, with talk of many Masonic things suspected but not previously heard by your reporter. And I was required to deliver the Entered Apprentice Charge as used in Ireland (the reason for my change of apron). A closing charge was delivered prior to the brethren departing from the lodge room:

Finally, brethren, be ye all of one mind, and may the God of love and peace delight to dwell with and bless us.

Then we went downstairs to where Bro VanSlyck and the other steward had escaped my history talk to prepare a variety of pizzas for the hungry brethren. There were no more speeches or toasts—a good thing, too!

Tomorrow I fly to San Francisco to spend two days before the long haul back to Adelaide.

**Wednesday 10 December:** I arrived in San Francisco for a stay of 46 hours prior

(Continued on page 12)



© New York Times

### NEW YORK MASON SLAIN

A New York Mason was shot and killed by another Mason in a 'fun' ceremony during the evening of 8 March this year—an event widely discussed in the news media and Internet discussion groups, and feared to be as potentially damaging to American Freemasonry as the 'Morgan Affair'.

The tragedy is reported to have occurred in the building of South Side Lodge #493, of the mainstream Grand Lodge of New York, at Patchogue, Long Island, during a 'ceremony' conducted by a 'Fellow Craft Club' on a night when no official meeting of the lodge was scheduled. The lodge and all its members have been suspended by Grand Master Carl J Fitje, and an internal inquiry instituted. The lodge's own website <<http://www.southside493.com/>> appears to have been de-activated.

Grand Master Fitje stated: 'Firearms play no role in Masonic Lodge meetings or Masonic events of any kind', and later: 'firearms do not, and never have, played any role in any Masonic Ritual in the State of New York', but discussion on the PHAresearch email forum a few weeks earlier revealed that firearms are routinely taken into tyled lodges, at least by members who are law enforcement officers, in some US jurisdictions—PHA and mainstream.

A selection of media reports and Grand Lodge 'damage control' statements are reproduced on pages 5–8.

### ISTANBUL LODGE BOMBED

At least two people were killed and at least seven others wounded when suicide bombers attacked a Masonic lodge in Istanbul, Turkey, on Tuesday 9 March this year. Two men, armed with automatic weapons and with home-made bombs strapped to their bodies, shot and wounded a security guard outside the building in an Istanbul suburb where

Lodge Yakacik #106, under the Grand Lodge of Turkey, was meeting. They ran into the restaurant where about 40 brethren and guests were assembled, raked the room with automatic gunfire and detonated the bombs.

One attacker died immediately; the other, who lost an arm and had severe abdominal wounds, was reported to have shouted *Allahu Akbar* (God is great) and to have given his name as *Abdullah* (slave of God) *Islam*, indicating that radical Islamic militants might be responsible for the attack. Hezbollah and al-Qaeda have also been named.

### PHILALETHES UNDER FIRE

Attacks of a different nature have been directed against individual leaders of the Philalethes Society and the Society itself by senior members of several US mainstream jurisdictions, mainly because of opinions expressed in support of recognition of Prince Hall Affiliated Grand Lodges and the Grand Lodge of France.

One avenue of attack has been to try to persuade specific Grand Lodges to ban their own members from belonging to the Society. In at least one jurisdiction—New York—this attack has failed. At the annual communication of the Grand Lodge of New York on 4 May, a special committee of investigation, charged with the task of 'determining whether or not the Philalethes Society has strayed from their intended role as researchers', made a report favourable to the Society. (see page 4).

Another avenue has been *ad hominem* attacks on some of the Society's leaders: Editor and past president Nelson King, Executive secretary and past president Wallace McLeod, and business manager Kenneth Roberts. Brothers King and Roberts struck back in the April issue of the *Philalethes* magazine. (see page 4)

(Continued on page 4)



## World News

(Continued from page 3)

Nelson King has found some brave allies in the deep south. He has accepted an invitation by Holland Lodge #1, (mainstream) Grand Lodge of Texas, to present the Sam Houston Lecture to an audience of 'regular' Freemasons, in Houston, Texas, on 15 May. His lecture is entitled 'Black and White: a history of Prince Hall Freemasonry'. The speaker interprets 'regular' to include both mainstream and PHA, and has invited Prince Hall Masons from several jurisdictions to attend.

Harashim will report further developments.

### Addendum A to

#### PHILAETHES UNDER FIRE

*Text of message from Nelson King, posted on the PSOC and PHAresearch email Lists:*

The following report excerpt was presented today by the Grand Lodge of New York's Committee on Correspondence and Relations (Please pardon any typos):

The final matter to be brought before Grand Lodge from the committee is the investigation of the Philaethes Society. The committee report is as follows:

We have been asked to investigate the Philaethes Society in light of the Grand Master's concerns regarding this Society's alleged attempts to interfere in Grand Lodge activities inappropriately. The following report has been submitted by the entire committee. Thus we are submitting the following report representing all of our views.

The Philaethes Society, from its inception has published articles relevant to Masonic history as well as presenting viewpoints on Masonic philosophy, education and relevant trends of a given time period. Therefore we do not find that the Society has gone beyond its mission to 'seek truth' in a variety of ways.

Many New York Freemasons have had articles published in the magazine including Richard Friedman, George Peter, Tom Teeter, Elliot Saron and John Mauk Hilliard to name a few. Going further back in time, many of our esteemed Brethren from New York are found among the list of contributors to the Society.

It is absolutely true that the magazine often prints opinionated articles, which stir up the thought process and emotions. The current editors only follow the example of such men as Dwight Smith, Jerry Marsengill and the inimitable Allen E. Roberts. All of these Brothers loved to get people to think and react. At times the purposely 'stirred the pot' to get people going, hopefully in a positive direction. A great example of leadership is displayed

by the Society in the movement to recognize Prince Hall Masonry. The Philaethes Society was able to educate individual Masons who pushed forward the idea in their own capacities and in their own Grand Lodges.

The magazine represents one of the few printed media outlets where Masons can share thoughts on anything. We believe this type of free exchange is an individual tool in the arsenal of Masonic Education.

Further, we find it interesting that free thinkers of the past such as Washington, Franklin, Hancock, Voltaire and others are venerated by the Craft, but free thinkers of the present are often viewed in a negative light.

In conclusion, freedom of speech and freedom of expression will out. Brothers who find the magazine offensive do not have to read it. Besides, Officials and grass-root members of the Craft who feel offended can write rebuttal pieces and show the other side of whatever issue they are referring to and the publication does provide equal time for opposing viewpoints.

We are of the opinion that the Society does not dictate policy and does not pretend to have such authority. Masonic policy and protocol has been and continues to be the prerogative and privilege of Grand Lodges. The Society is simply an open forum for the exchange of ideas between Brethren, and it is not a means to usurp the authority of any Grand Lodge. It is therefore our recommendation that this matter be closed and that no further action should be taken at this time.

### Addendum B to

#### PHILAETHES UNDER FIRE

*Extracts from the Philaethes magazine, April 2004:*

Kenneth Roberts, *Through Masonic Windows*

**"Petty tyranny gave birth to The Philaethes Society.**

"Some Masonic leaders, 'dressed in a little brief authority,' had attempted to inhibit the spread of truth. They had attacked, in many cases successfully, the publishing of the written word. They had endeavored to warp the minds of the greatest intellectuals in Freemasonry.

"It was because of this tyranny that six men were brought together who had long been interested in researching and preserving the history of Freemasonry. Much that they had discovered and recorded had been condemned by some of the Masonic leaders of the day. These writers and editors had destroyed many of the favorite myths of some of their overly-enthusiastic predecessors. This hadn't endeared them to many of those who held Masonic authority at the time."

The above words were used by my father in *Seekers of Truth* to begin to tell the history of the Philaethes Society. That was the situation in 1928.

As I write this, and as many of you are aware, our Society is under attack. A Grand Master of a US jurisdiction has charged his Fraternal Relations Committee to investigate the Philaethes Society. To date we have received no formal correspondence from that Grand Lodge or his committee in regards to this matter. Committee members, I have been

told, know that they are expected to "find" and recommend that our Society should be banished from their state. We have information that indicates that this movement is spreading among a few other Masonic leaders in other jurisdictions. Trying not to sound too melodramatic, my sense is that this is a matter of liberty or death.

If this society is not allowed to exist as the only independent Masonic voice in North America with the size, respect and history to be seriously considered, and if there exists no Masonic journal that a Masonic writer or researcher can approach to publish their work without having to pass the scrutiny of a jurisdiction's official line on the subject, and if we, ourselves, feel that we must consider Masonic politics before publishing deserving works, well, we will no longer exist as the Society of independent thinkers that our forefathers struggled to build.

Our foes have now additionally begun a personal smear campaign of the ugliest sort. Officers of our Society are their target with lies being their weapon of choice. They are very serious in their attempt to destroy our Society and its reputation. The officers of this Society will have to deal with this aspect independently.

The question of the survival of the Philaethes Society will depend upon you and not the petty tyrants or the mean-spirited whose purpose it is to quash Masonic free speech. As long as there are regular Masons anywhere on our small planet interested in spreading truth there will be other Masons willing to listen. Will there exist a vehicle by which to accomplish this? So mote it be.

Keep on pluggin'

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The Philaethes

### *From the Editor's Desk April 2004*

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

This is and has been the Mandate of The Philaethes Society.

So what are the problems confronting Freemasonry? In my opinion the two largest problems facing Freemasonry in North America are:

1. Racism
2. Recognition

There is no need to delve into Racism; it is an abomination to all mankind. So who should be Recognized? Should not all Regular Grand Lodges Recognize each other?

If a Grand Lodge and its Brethren believe in a Supreme Being; Take their Obligations on or in full view of the VSL; Display the three Great Lights of Freemasonry when it or its Lodges are open; The discussion of religion and politics in its Lodges prohibited; and its membership is male. Is it not Regular?

### **Is this Freemasonry?**

Over the last few years I have been called a nigger lover, an anti-Semite, a disgrace to Freemasonry, and have had on two occasions

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**Harashim**



# MEDIA REPORTS AND COMMENT ON NEW YORK SHOOTING

## MAN SHOT DEAD IN MASONIC INITIATION ACCIDENT

by Tom Buchta, Ed Robinson & Eric Lenkowitz

March 9, 2004—A Masonic initiation ritual turned deadly last night at a Long Island temple when a man was shot in the head with a gun that was supposed to be loaded with blanks, cops said.

William James, 47, was killed as he underwent the rite for the 'Fellow Craft Club,' a division of the Southside Masonic Temple in Patchogue, said Suffolk Detective Lt. Jack Fitzpatrick.

The unidentified shooter was taken into custody, but cops deemed it an accident and said the weapon was registered.

The shooting occurred at 8:40 p.m. in the basement of the Oak Street lodge, as members carried out a ritual that has been going on for many years, Fitzpatrick said.

James, the first of two men trying to earn membership last night, was standing in the middle of the room facing the ritual leader. Another member directly behind him was supporting a stack of cans.

The shooter was supposed to hold out a gun loaded with blanks and squeeze off one round. Then the man with the cans would knock down the pile to scare the prospective member.

Instead, the shooter pulled out the wrong weapon—a loaded .32-caliber handgun—and fired a round into James' head, Fitzpatrick said. The lights were on in the basement, and James was not wearing a blindfold.

James, who lived in nearby Medford with his wife and two sons, 'was a loving father and husband,' said his heartbroken stepson, Eric O'Reilly.

'He wasn't my real father but he raised me,' said the 25-year-old. 'He was like a father to me.'

O'Reilly said the 'community-minded' James worked for the Brookhaven town planning board.

Initiation rites of the ancient Masons have traditionally been kept secret.

A Web site claiming to provide accurate details of Masonic rites said they include a loud noise to signify 'the lord thundering down his wrath upon the children of Israel for their disobedience unto him.'

Police also removed a guillotine from the hall.

contain blanks, Suffolk homicide detectives said.

William James, 47, was pronounced dead at the scene at 15 Oak Street shortly after the 8:40 p.m. shooting, said Det. Lt. Jack Fitzpatrick.

James and another man whom Fitzpatrick would not identify were part of a ritual to be inducted into the fellowcraft club, which one Long Island representative for the group said is a section that performs social activities for the organization in Freemasonry, a system of knowledge that dates back to ancient Egypt.

About six people were present when James was shot. No one was arrested and police would not identify the shooter.

Fitzpatrick said a member pointed a gun at James' head as part of the promotion ritual, and that another member was supposed to strike a garbage can to mimic the explosion of the gun once it was fired. But, Fitzpatrick said, the .38 caliber semi-automatic pistol contained bullets, not blanks.

'Apparently, this ritual has been conducted for a few years at this lodge,' Fitzpatrick said, adding that there were two guns present—one carrying real bullets and another carrying blanks, and that the shooter may have used the wrong gun. 'He was being inducted into another group within the lodge.'

Details of the incident were sketchy last night. But Andrew Boracci, a spokesman for the 18 lodges in Suffolk County, which contain about 6,000 members, said the temple's tylers, or guards, normally screen every person entering the building for any metal objects. And, he said, non-members are not allowed into the ceremonies.

'How the hell a gun got in there I don't know,' Boracci said.

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### **Transcript from the Paula Zahn Show:**

A man shot dead in a Masonic lodge. Police say it was a secret initiation ritual gone bad. We're going to take you inside the world of the Freemasons.

ZAHN: A man fatally shot in the head inside a Masonic lodge has police saying it was a secret initiation rite gone bad. It happened Monday at a Mason's lodge on New York's Long Island. And in a statement, the fraternal organization told us, 'This was not a Masonic lodge meeting, and no formal and approved Masonic ceremonies were scheduled to take place. Firearms play no role in Masonic lodge meetings or Masonic events of any kind.'

But who are the Masons? Well, in the U.S., on the numbers, almost two million folks in the organization. And they have such famous living members, such as

Bob Dole, Arnold Palmer, Sam Nunn. but it is still an organization shrouded in secrecy. Here to shed some light on the history and rituals of the Masons is Steven Bullock, a professor of history at Worcester Polytechnic Institute in Massachusetts.

Welcome.

STEVEN BULLOCK (Prof. of History, Worcester Polytechnic Inst.): Thank you for having me.

ZAHN: Our pleasure. Briefly explain to us who the Masons are and what they do.

BULLOCK: Well, the Masons are a fraternal order which assumed their modern form somewhere in the early 1700s. And since then, they've spread around the world. They still—as you said, about 1.8 million Masons in the United States. And they do all sorts of things, from simply fraternal activities, the sense of fellowship among themselves, to all sorts of charitable activities.

ZAHN: Now, some folks, Steven, as you know, criticize Masonic ceremonies, which include colorful costumes, blindfolds, even some wine-filled skulls, as bizarre, even satanic, they say, in some cases. What are these rituals for, and why are they so secret?

BULLOCK: Well, I think it's almost hard for us to understand this ritual—these rituals today because for most of us, membership tends to involve filling out a membership form and sending in a check. But Masonic rituals are meant to be something deeper and fuller. They're meant to—they're meant to take people from one status, from the lives they lead, and to make them something different, to make them better people.

ZAHN: All right, but when people hear some of the language attached to the members, like Worshipful Master, Master of the Royal Secret, the Knight of the Brazen Serpent, they kind of think that's kind of weird and wonder what all that represents.

BULLOCK: Again, it's a different world than we're used to, I think. And I think one key to understanding it is that—is that the lodge room is meant to be different, meant to be distinct, much like people today enjoy the different world that something like 'The Lord of the Rings' creates. The lodge is meant to be that kind of separate place because it's meant to make people—Mort Kondracke, executive editor of 'Roll Call' people distinct, to change them, to bring them into a brotherhood, into a new kind of family.

ZAHN: Let's take a look at two popular myths surrounding the Masons. Did they design the national seal on the—on the—and put the pyramid and eye on the back of the dollar bill?

BULLOCK: A lot of people believe that,

(Continued on page 6)

By Bill Mason & Zachary R. Dowdy  
Staff Writers

March 9, 2004

A Medford man was killed inside the basement of a Masonic temple in Patchogue last night during a ritual when a member of the lodge shot him in the head with a gun that was supposed to

(Continued from page 5)

but there doesn't seem to be much evidence for that. The idea of the all-seeing eye, that is God looking out at people all the time, is a symbol which goes back long before Freemasonry becomes a fraternal order, which it does in the early 1700s. Then when the Great Seal is created, the Masons on the committee—and those included Benjamin Franklin—they did not suggest this as their preferred symbol. So there doesn't—there's certainly no kind of secret message, kind of secret symbol there.

ZAHN: All right. One final question for you this evening, sir. The Catholic church doesn't want its members to be associated with the Masons in any way. Why is that, if you can tell us briefly?

BULLOCK: Well, religious opposition to Freemasonry goes back a long way. And for the Catholic church and a number of conservative Protestant groups, there's a sense that Freemasonry takes away from the work of the church.

ZAHN: Well, it's all fascinating to learn about, and thank you for bringing your perspective to us this evening, Steven Bullock.

BULLOCK: Thank you.

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## FREEMASONS UNDER SCRUTINY

By Joseph Mallia

Staff Writer

March 21, 2004

The night Gene Madlon, a Lindenhurst real estate salesman, was blindfolded and initiated into the Freemasons, he was surprised to feel, against the bare skin of his neck, a noose.

Madlon hadn't been warned by his father, uncles or grandfather who long before had joined the secret society.

Instead, he and other Masonic initiates in the past 250 years stepped blind into a hidden core of symbolic ritual objects and practices: A white smock open at the chest to reveal the left breast. Startling noises of hand claps, stamping feet, the clash of cymbals. The point of a sword against skin, emphasizing dire oaths of secrecy. The noose, known to Masons as a cable tow. The blindfold, known as a hoodwink. And later, the handshakes and passwords.

'No one tells you anything,' Madlon, 52, said of his 1985 initiation ceremony into the Babylon Masons Lodge. And to him, that's not a bad thing.

When the initiate's blindfold is removed, he finds himself facing ranks of men in white leather aprons.

'It's like going into a play. You don't want to know the end before you go in,' said Madlon, who also was initiated in 1990 into the Odd Fellows lodge in Lindenhurst. 'It's not anything sinister. I've never been threatened with actual physical harm in any way.'

The glare of public interest has turned

toward the group's confidential practices since Albert Eid, 76, accidentally shot to death a fellow Mason on March 8 during a rogue ritual at the South Side Masonic Temple in Patchogue.

New York Masonry officials suspended the lodge and are investigating whether misconduct led to the death of William James, 47.

Many in Masonry see his death as its worst public debacle in nearly 200 years.

'We don't want people to think we're satanical nut cases. Freemasonry is sometimes looked on as a secret society, like voodoo, with a lot of hokum,' said Robert Stack, a retired pharmacist who belongs to the Scottish Rite Masons in Rockville Center, where lodge membership is down to 1,250 from a high several decades ago of 3,000.

Across the country, Masons and academic researchers said they were stunned by the incident.

Freemasons say they are not a secret society, but a society with secrets.

What to outsiders sounds bizarre—the noose, the bare-chested initiate—is to insiders normal and benign. They say rumors and scandals unfairly divert attention from the companionship, spiritual growth and philanthropy generated by 5,000 members on Long Island, 60,000 statewide and an estimated 3.5 million across the world—all of them men.

The Masons don't admit women, but have a separate group, the Order of the Eastern Star, that admits both men and women. The Independent Order of Odd Fellows has the Rebekahs. And the Knights of Columbus, a Roman Catholic society with more than 20,000 members on Long Island, has the Ladies of Columbus.

Into the 20th century, the Masons would not admit Catholics and segregated blacks in a separate society, Prince Hall Freemasonry. The Knights of Columbus until recent decades segregated blacks in its Knights of Peter Claver lodges.

The legacy of bias against women, blacks and other religions has long undermined fraternal groups' status in a wider society that, more and more, insists on equality and transparency, said Hugh Urban, an associate professor of religion at Ohio State University who has researched fraternalism.

Men who join fraternal societies are, in part, reacting to feminism, Urban said.

'Groups like that appeal to conservative individuals who feel the world around them is changing for the worse, and these societies offer an island of security and protection, an esoteric space,' Urban said.

Men who live humdrum lives can achieve distinction as masons, said Andrew McCain, a University of Virginia researcher. 'Assuming an alternate personality seems to be one of the main drives behind members who want to

somehow enact a powerful persona,' he said.

But some join, in part, for downright practical reasons. Madlon wants access to a Masonic nursing home. William Brown Jr., who in 2000 was the first African-American to become grand knight of the Uniondale chapter of the Knights of Columbus, depends on the order's insurance benefits.

For others, like Andrew Boracci of Sag Harbor, membership is a source of pride.

'It makes me a member of one of the oldest and most respected brotherhoods in the world,' said Boracci, 77, who is a Freemason, Scottish Rite Mason and Shriner.

'I like the spirit and the concept of brotherhood under God, a single God by any name,' says Boracci, who owns and publishes *American Mason* magazine.

While Masons said few applicants are rejected, a man must be 21 or older, with a reputation good enough to withstand a cursory investigation by the membership committee. No one is invited to join—the applicant must ask of his own initiative. He must believe in a single God and the soul's immortality.

Members typically pay an initiation fee of \$100 or so, with yearly dues of \$50 or less, and attend two 3-hour meetings a month. More time is devoted to committees, fund-raising and administration.

An initiate, Boracci says, needs to demonstrate a heartfelt obligation to serve others. Freemasonry and its affiliated groups in North America donate an average of \$2 million a year to hospitals, free eye clinics, learning disability centers and medical research, he said.

Friendships and family tradition have kept Stack involved in Masonry for 43 years. His grandfather, a Russian immigrant to New York, became a Mason in 1919.

For Madlon, Masonry and the Odd Fellows offer a way to give back to the Lindenhurst and Babylon community, in part by supporting Boy Scout and Cub Scout troops.

And there's a link to local history and tradition. 'Many of the old-timers from Lindenhurst, the people with deep roots, are in Odd Fellows,' said Madlon, who joined the group at age 40. 'They used to joke that when I joined, I brought the average age down to 70.'

Steven Bullock, a professor at Worcester Polytechnic Institute in Massachusetts, said Freemasonry's spiritual component is paramount. 'It is not a religion, but it is deeply religious,' said Bullock. 'Their meetings open with prayer.'

Behind the closed doors of the Lodge, though, remain many of the rituals that strike nonmembers as outlandish.

'The parts we hold secret are what bind us as a fraternity and make us Masons,' said Dean Monroe Jr., 29, an

**Harashim**

Oklahoma State University scholar who co-wrote a study on the decline of Freemason membership. Monroe, who is a Mason, considers William James' death an instance of hazing—a waning practice in Freemasonry.

Members worry that the notoriety of the Patchogue incident may harm fraternal societies just as a new wave of younger members—the sons of baby boomers—is joining.

'The guys here are weeping over it. They're so devoted to Freemasonry. We want to bring in men and make them better,' Stack said last week. 'This unfortunate incident out East is going to set us back another 50 years. Those crazy guys.'

<http://www.newsday.com/news/local/longisland/ny-lisecr0321,0,1714459.story?coll=ny-liminute-headlines>

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April 4, 2004

## WORD FOR WORD | FREEMASONRY

*You Too Can Be a Master Mason*

by Patrick Healy

The Freemasons, once a shadowy and exclusive fraternal society that dates to medieval Britain, are desperate for new members in the United States. But their recruitment efforts may have suffered a setback last month after a bizarre initiation ritual went horribly wrong in the basement of a Masonic lodge on Long Island. During the ceremony, Albert Eid, 76, was supposed to fire a handgun loaded with blanks at a 47-year-old fellow Mason, William James, who was sitting in a chair 20 feet away. Mr. Eid, however, was carrying two guns that day and pulled the wrong one by mistake, shooting Mr. James in the face and killing him.

The ritual was quickly disavowed by the Masons, and the lodge was suspended after Mr. Eid was charged with manslaughter. Still, it was a blow to the Freemasons, who count George Washington, Benjamin Franklin and Theodore Roosevelt among their former ranks but whose American membership has fallen steadily over the past decade to about 1.5 million. The group estimates that there are 3.5 million Masons worldwide.

Once associated with blood oaths, secret handshakes and arcane rites, the Masons have gone to great lengths to shed their cultish image.

Below, a glimpse of the Freemason's lot, then and now.

The Masons trace their roots to the stoneworkers' guilds that built Gothic cathedrals during the Middle Ages. Over the years, they have been accused of cronyism, secrecy and conspiring to take over the world's governments. One infamous charge was that in 1826 the Masons supposedly killed a man in

upstate New York who threatened to reveal Masonic secrets in a book. Jasper Ridley, in a history of the group, tells of his fate:

*They took him out on to the River Niagara in a boat, fastened metal weights to his feet and threw him into the river, where he drowned.*

The Masons have long been prohibited from talking about their secret handshakes and shibboleths, and until the 18th century were forbidden to talk about the society's very existence, writes John J. Robinson in *Born in Blood*, a 1989 history of the Masons. Back then, applicants were often left in the dark:

*In Secret Times he would have been watched, evaluated, discussed, perhaps surreptitiously interviewed, and then very carefully made aware of the existence of the secret fraternity a bit at a time, until it was deemed absolutely safe to invite him in.*

Times change. Today, there is no national Masonic organization, and Masons follow the edicts and decisions of their state's Grand Lodge. In New York, the Grand Lodge held a one-day membership drive last May. They advertised the event, sent out press releases and set up an 800 number. Carl Hitje, the grand master of the State of New York, explained why in a letter to his followers:

*Our goal is to raise 5,000 new members on that day, but let's not stop there; if we go beyond that number it will be a true bonus for our Fraternity.*

*Think of all of the fresh faces, innovative ideas and financial improvement these new Brothers will bring to your Lodge and the Craft. But more importantly, think of how this class will open Freemasonry to the public, resulting in increased interest and a continued stream of new members.*

On the other side of the Atlantic, Masonry was buffing its image as early as the mid-1980's, writes Martin Short, the author of *Inside the Brotherhood*, in a 2001 letter to *The Guardian*:

Freemasonry in the U.K. has lost around 100,000 members, mostly through death, disillusion or boredom. Today the movement still has the insurmountable problem of justifying its arcane all-male rituals and secret membership lists. Meanwhile the hierarchy of the Grand Lodge is threatened from within by dissident 'rude mechanicals' who rightly regard it as thoroughly undemocratic.

Centuries ago, a Mason had to be a 'free man born of a free mother,' and the doors were closed to 'stupid atheists' and those in their 'nonage and dotage,' according to Mr. Robinson's history. And that's not all:

The mentally deficient are prohibited Masonic membership by the Old Charges, which is understandable. Not so clear is the reason for the prohibition of membership to any man who is not in full possession of all of his limbs.

Today's requirements, as laid out in a pamphlet from the New York Grand Lodge, are a bit looser:

### ***Become a Master Mason in One Day***

*Become a member of the world's oldest and largest men's fraternity in just one day. Membership appeals to men of every race, religion, sect or opinion, who meet three basic qualifications:*

*\*A belief in God*

*\*Residency in New York (unless specially waived)*

*\*Good Moral and Social Character*

Masons have traditionally refused to disclose how members might move up through the three Masonic ranks, a mysterious process that used to take months or years. But Mr. Robinson offers a glimpse:

*Passing satisfactorily through the interrogations, he is asked to strip half-naked. Originally, this meant stripping to just trousers and shirt, then rolling the left trouser leg above the knee and unbuttoning the shirt to permit slipping it off the left arm, leaving the shoulder and breast bare. The left shoe and stocking were also removed.*

In reciting the penalty of the oath, a variation says, 'no less penalty than having my breast torn open, my heart plucked out and placed on the highest pinnacle of the temple.'

Today's aspiring Masons can climb the ladder in a single afternoon. And there's a touch more bureaucracy in the application from the New York Grand Lodge:

### ***Petition for Initiation and Advancement***

- 1. What is your full name?*
- 2. Where were you born?*
- 3. What was the month, day and year of your birth?*
- 4. Where have you resided for the 12 months last past?*
- 5. What are your home and business numbers?*
- 6. Do you believe in the existence of one ever living and true God?*
- 7. Do you believe in the immortality of the soul?*
- 8. Have you ever been convicted of a crime, irrespective of where sentence was suspended? State facts concisely.*

Once inside, life sounds sweet, at least as pictured by the New York State Masons. They describe it in a prose poem written early in the 20th century by the Rev. Joseph Fort Newton, who conjures images both lyrical and bizarre:

When is a Man a Mason?

When he can look out over the rivers, the hills and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage, which is the root of every virtue.

When he loves flowers, can hunt birds without a gun and feels the thrill of an old forgotten joy, when he hears the laugh of a little child.

When star-crowned trees and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead.

# GRAND LODGE of NEW YORK RESPONDS

*Statement issued 0310 hrs March 9, 2004 by Carl J. Fitje, Grand Master Of Masons re:*

## **Tragic Incident At The Masonic Hall In Patchogue, NY**

"On behalf of all Masons in New York, I extend our deepest condolences and sympathies to the family of the Brother who lost his life so tragically this evening. This was not a Masonic Lodge meeting and no formal and approved Masonic ceremonies were scheduled to take place this evening. Firearms play no role in Masonic Lodge meetings or Masonic events of any kind.

We are fully cooperating with all of the appropriate law enforcement officials."

Carl J Fitje

Grand Master

Grand Lodge of Free and Accepted Masons of the State of New York

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## **New York Grand Master Carl J. Fitje Issues Official Statement on Accidental Shooting in Patchogue Masonic Lodge**

Patchogue, NY (March 14)

Widely reported in the news media this past week has been the accidental shooting and death of Medford, NY Mason William James, 47. Bro. James was shot with a hand gun that was supposed to contain blanks by Bro. Albert Eid, 76, during a Fellowcraft Club induction which many media mistakenly reported as being part of a bona fide Masonic ritual. The shooter was arrested and charged with second-degree manslaughter.

The Masonic Lodge to which the Fellowcraft Club was identified is Southside Lodge 483 here. An outraged Carl T. Fitje, Grand Master of Masons in New York, on learning of the tragedy, took the following actions among others (see):

- \*Personally spoke earlier to the widow to offer his condolences and help;

- \*Initiated a fund to assist the widow and her family;

- \*Suspended the Charter and all members of South Side Lodge No. 493;

- \*Impanelled an Investigation Committee of high-ranking Masons and legal experts to determine future action on the matter;

- \*Reminded all Masons that firearms do not, and never have, played any role in any Masonic Ritual in the State of New York.

Public Relations Committee

Suffolk Masonic District, NY Grand Lodge

Wor. Andrew Boracci - Chairman (publisher of *American Mason*)

Wor. John H.M. Findlay, and Wor. William Francis - Co-Chairs

## **Grand Master Fitje's Statement issued 14 March 2004**

It is important that all New York Masons have knowledge of what the Grand Lodge is doing regarding a tragic accident that occurred last week in which Brother William James died.

As Grand Master, I personally have spoken to the widow of our departed Brother, and communicated our deepest condolences and sympathies to her and to her family. In Masonic tradition, a fund to assist the widow and her family has been established, and contributions have begun to come in. Additional contributions may be sent to the Masonic Brotherhood Foundation for the Brother William James Fund.

The death of Brother William James on March 8, 2004 has been widely reported in the public media. We are deeply anguished and outraged because a fellow Mason has died in an incident that never should have happened. Based on currently available information, it appears that the death occurred during a Southside Fellowcraft Club social meeting held in the basement of a building in Patchogue, New York where South Side Lodge No. 493 meets. Media reports reflecting a lack of information and understanding of Freemasonry in New York may have created certain public misconceptions. The incident did not involve a Masonic Lodge meeting, the use of a Masonic Lodge room, or any New York Masonic Ritual. The social club involved was not itself a Grand Lodge sanctioned Masonic organization.

I have appointed a panel of respected and experienced Masons, all of whom are attorneys and some of whom also have backgrounds in the judiciary, to review the activities and operation of social clubs that make use of Masonic premises in the State of New York. Pending completion of that investigation, I have suspended the Charter and members of South Side Lodge No. 493. The panel is charged to report back to counsel for the Grand Lodge within thirty to sixty days. The panel will make recommendations intended to assure that such a tragedy never happens again.

Grand Lodge law, previously established, clearly spells out the one and only Ritual approved in the State of New York. No Mason can engage in or participate in any ritual that varies from the Ritual approved under Grand Lodge law. I wish to remind all Masons that firearms do not, and never have, played any role in any Masonic Ritual in the State of New York.

I have full confidence that you will continue your good works in your communities, and stand tall and proud of your membership in Freemasonry.

Sincerely and fraternally,

Carl J. Fitje

Grand Master

## **This 'n' that . . .**

**by Tony Pope**

### **And so say all of us!**

Congratulations to ANZMRC president Richard Num, who has received the conferred rank of Past Grand Sword Bearer for his work as Webmaster for the Grand Lodge of South Australia and the Northern Territory. Richard has, of course, worked equally hard on a number of other websites, including those of ANZMRC, the South Australian Lodge of Research, and Duke of Leinster Lodge #363 IC.

It might be time for Grand Lodges in Australia and New Zealand to consider the creation of a grand rank to reflect the importance of this position in 21st-century Freemasonry—uniformly if agreement can be reached, or unilaterally if it can't. Any ideas for a working tool to represent the office of Grand Webmaster?

### **We have moved**

Harvey Lovewell, Secretary of WHJ Mayers Lodge of Research, has changed his email address from from [har.bar@optusnet.com.au](mailto:har.bar@optusnet.com.au) to [harbar3@bigpond.com](mailto:harbar3@bigpond.com).

Peter Verrall, vice-president and Western Australia representative, has moved to 18, Elmore Way, Dudley Park, Mandurah, WA 6210. Phone number and email address remain unchanged.

### **Fraternal visit**

Most of us have never had the opportunity to visit a Prince Hall lodge and, until recently, such opportunities have been denied to American mainstream Masons also. So, although PHA and US mainstream use basically the same ritual, there are interesting variations to be discovered on a fraternal visit, as Bro Steve VanSlyck (Ohio Lodge of Research) discovered on a visit to David Gray's lodge, Wilberforce #21. Steve's account on the ANZMRC email List is published here, with his consent:

A candidate for the mysteries of Freemasonry in Wilberforce Lodge No. 21, PHA, Xenia, Ohio, will not soon forget his initiation.

From the door slammed in his face as he is told to wait with patience – to the palpable anger in the booming voice of the Senior Warden when he demands to know 'Who comes there!' – to a Past Grand Master's deeply reverent presentation of the apron with Ohio's

*(Continued on page 11)*

**Harashim**



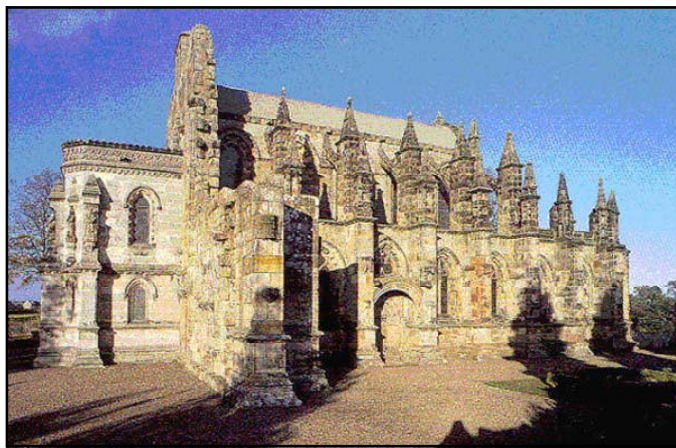
# ROSSLYN TEMPLARS

Membership of the Rosslyn Templars is by invitation only. They comprise a very small number of eminent Freemasons, most of whom are Scottish in either origin or residence. Their individual interests cover a variety of fields and their particular areas of expertise include Rosslyn Chapel, the Knights Templars in Scotland, Scottish Architecture, and Scottish Freemasonry. Recently, they have obtained the services of several other eminent Masonic historians who are not Scottish but who have interest and expertise in a variety of associated subjects. Their aim is to distinguish fact from fiction regarding Rosslyn Chapel and the Knights Templar in Scotland—and alleged links to Scottish Freemasonry.

To this end, since 2002 they have maintained an Internet website at <<http://www.rosslyntemplars.org.uk>>, which is attractively presented, easy and quick to move around, regularly updated and expanded, and chock full of fascinating facts and photos. When you visit, be prepared for a stay of several hours. Much of the information (text and graphics) is provided by Bro Robert Cooper, Curator of the Grand Lodge of Scotland Museum and Library, who will be the ANZMRC touring lecturer next year.

Among the segments available on the website are an informative *Introduction*, an up to date *News* page (which includes matters as recent as the bombing of a Masonic lodge in Turkey), *Book Reviews*—especially a critical analysis of Andrew Sinclair's book *The Secret Scroll*, factual sections on *Symbolism*, *Allegory*, *Morality*, and *Ritual*, details of an *International Symposium* hosted by a Scottish lodge of research, an advertisement for Quatuor Coronati Correspondence Circle and the latest volume of *AQC*, and—of prime interest—a complete list of *Collegiate Churches* (of which Rosslyn Chapel is but one) and links to separate *pages* to 16 of them, containing numerous photographs.

We learn that Collegiate Churches were established for a number of reasons: for instance, as centres of learning (especially law); as places for the study of theology; as establishments given over to prayers for the souls of members of a particular family in



Rosslyn Chapel from the south west showing the Victorian addition to the west wall

© Rosslyn Templars

perpetuity; and sometimes for a combination of reasons. In addition to Rosslyn Chapel (more correctly, *Church*), several others are of particular interest, including Seton and Kilmun.

Seton Collegiate Church is situated a few miles from Edinburgh. Like Rosslyn, it is unfinished and, like Rosslyn, it was devoted principally to one purpose only—the saying of prayers for the soul of the founder of the edifice. And, like Rosslyn, it has a legend of a murdered apprentice. The story is told on the website as follows:

## The Murdered Apprentice

One of the most interesting aspects of the lore of Seton Collegiate Church is that it, like Rosslyn Collegiate Church, also has a legend of a murdered apprentice. The legend is virtually the same as that at Rosslyn except that it does not involve a pillar. The story is that the Master Mason in charge of building the church had a major problem erecting the vaulted roof of the nave and went to another church to examine how the vaulted roof there had been erected. It is not known if the church he visited was local or, as in the case of the Rosslyn legend, was somewhere overseas. Given that there were a number of churches in the vicinity with vaulted roofs it seems likely that a long journey was not involved. In the absence of the Master Mason an apprentice had made the mathematical calculations and drawings showing how the vaulted roof could be built. The Master Mason, his pride being badly bruised (not to mention his ruined reputation of as 'Master'), flew into a rage and hit the apprentice with a mallet killing him on the spot. Unlike Rosslyn there is no evidence that the remaining masons thought it worthwhile commemorating the Master Mason or the Apprentice's mother with a stone carving but there is a carving of the murdered apprentice (image to follow). The reporter was informed by a local worthy, from Port Seton, that it was believed that the Seton Master Mason was none other than the disgraced Master Mason from Rosslyn Collegiate Church who had not in fact committed suicide after killing the Apprentice there but had moved to Seton in order to design and later build that church the construction of which began in

1470. If this is true, and it is impossible to substantiate, then the fate of the legend of a murdered apprentice is more common than one might think. There are a number of buildings in the United Kingdom and in other countries with the same or similar legends.

Kilmun Collegiate Church was the only collegiate church in the Highlands (albeit only just), and on the website is described as follows:

The collegiate church of Kilmun was, as the name suggests, dedicated to Saint Mund. On 5th August 1441 (the year often erroneously given as the date building Rosslyn Chapel was commenced) the Pope, Eugenius IV (reigned 3rd March 1441—23rd February 1447) granted the petition of Sir Duncan Campbell of Loch Awe which sought confirmation of the erection of the parish church into a collegiate church.

The formation of this collegiate church pre-dates the building of Rosslyn Chapel by a mere five years and is, therefore, contemporary with Rosslyn Chapel. The need to place Rosslyn Chapel in its historical and cultural context becomes more obvious when one is aware that it is not alone in representing religious belief of locally powerful families as demonstrated by their construction of Christian buildings for their own use.



Gravestone, Kilmun

© Rosslyn Templars

The story of Rosslyn and the disposal of unsubstantiated hypotheses about it is too large a subject to be dealt with in this article, but can be explored on the website; alternatively, it can be left until mid-2005, when Bro Cooper will be appearing at a research lodge near you.

**Tony Pope**  
page 9

# ALPHA LODGE IS ALIVE AND WELL

Alpha Lodge #116 was chartered by the mainstream Grand Lodge of New Jersey over 130 years ago, amid bitter controversy, for the express purpose of initiating worthy Black (ie African-American) candidates. In its history, Alpha Lodge suffered attacks from within the Grand Lodge of New Jersey, from other mainstream Grand Lodges, and from Prince Hall Masonry. But Alpha Lodge is alive and well in 2004, at peace with mainstream and PHA, and setting an example in times of falling standards and failing membership. Its Junior Deacon, Bro David Lindez, received a warm welcome when he joined the Prince Hall Research email list (moderated by David Gray and Richard Num), and he gave this report:

Alpha Lodge draws its membership primarily from the cluster of urban cities in Essex County immediately in and surrounding its location in East Orange, New Jersey. But it also continues to draw candidates from such places as Trenton, West New York, Ewing, Passaic, Jamesburg, Ocean City and even Lakewood. Obviously they do not all make it out every night, as some live further than others. One thing to note though, it is no longer the case that if a black man petitions the state Grand Lodge of New Jersey, that he goes straight to Alpha. I've found black members and officers in 90% of the lodges that I have visited in New Jersey. It might be noted that I do indeed travel outside of my district! We have several lodges in North Jersey that are predominantly latino and caribbean and/or minority in their makeup. Of course the demographics of NJ detail the fact that it is the most urbanized state per square foot in the Union.

Alpha has recently lost some 20 seasoned Past Masters in a rash of passings to the Lodge On High. Such a loss did not go unnoticed, and you cannot help but be hurt by such a massive change. Nonetheless, we continue to thrive, as Alpha members not only pride themselves in ritual excellence, history and the esoteric arts, but our members have headed every body beyond the blue house on both sides of the ladder in Masonry. We have Lon Murchisson and Ed Seabon, who both are active and have obtained the Coronation of the 33rd degree, and the York Cross of Honor. We have 3 Alpha members serving currently in Grand Lodge.

Our Deputy Grand Master is from Alpha. We have a thriving Royal Arch Chapter, headed by the Deputy Grand High Priest, 'Tippy' Johnson, a PM from Alpha. I am told by the elders in lodge that Alpha has always seemed to attract irregular brethren from the many Grand Lodge bodies in the area, seeking to become legitimate Masons. One story passed down to me detailed how a candidate had actually served in Oriental AF&AM as a Past Master, but now stood before a young Alpha WM who had a brief lapse in memory

during the obligation delivery, when the candidate began to fill in the blanks—to the WM's horror and the amusement of the brethren on the sidelines. [*The 'healing' process—Ed*]

Our ritual has subtle differences from some other lodges in that it is inherently 'African' in practice and origin. What do I mean by this? Well, address me on the back channel and I'll detail it to the brothers, but I'm not going to offend the boundaries set forth in this forum as it is not a Masonically tyled environment. [see below] We are known throughout for military-like procedure in our ritual. We are also known for our familial atmosphere in which esoteric matters are pondered and discussed. We do not come to lodge simply to open/close and eat. However, we are also known for our collations/cooking.

I might comment that the quality of brethren has yet to slide, as our extensive examination and backlog of candidates persists. From East Orange businessmen and teachers in the neighborhood to artists and brethren in law enforcement, Alpha has a nice makeup of quality brothers. Our current class has waited a year and a half for their chance to take the EA. The five candidates consist of the CEO of a publishing company, a young computer tech, a county prosecutor, a law enforcement officer, and a local business owner. All of these gentlemen were thoroughly interviewed and followed up on. They have persisted in their attendance at public events and interest meetings where they were instructed in Alpha's history by our historian and current Worshipful Master.

Now, you have asked about our regard for PHA brethren? Well, we are flanked on all sides by PHA lodges, and the Grand East is but a 5-minute drive away in Newark. We hold them to be shining examples of Freemasonry and respect them wholly. PHA has always maintained the serious aspect of Masonry that demands respect. I can't stand going to some lodge where brethren are sloppy and joke continuously in lodge. Masonic work is not a joke. The entire Grand Line and 7th and 8th districts of

Artwork by  
David Lindez



PHA in New Jersey have been invited out to our Esoteric Brunch on May 15th this year.

Anyone from PHA in New Jersey is welcome to attend any meeting at Alpha—not only welcome, but encouraged. We meet 2nd and 4th Wednesday of each month. Thankfully, our GL is working on extending the relations to *all* PHA bodies, which makes more sense than simply identifying the PH body in our state alone.

I would also note that in 1972 our New York brethren formed our sister Allied Lodge, on 23rd Street in New York. We also have relations with the Irish and Scottish lodges in Bermuda, who often come for our degrees and meetings and always come for our yearly installation of officers in December. Our installations require the brethren in the police department to block off the entire street, as the parking lot quickly overflows with dignitaries and brethren alike. If you get a chance, come out to our yearly installation! You will not regret it, but come early so that you may actually get a seat in lodge.

Now to further satisfy your query, Alpha is still a black lodge; many MW brethren over the years have obtained honorary memberships, but the ethnic makeup of Alpha has not changed. Also, as of late we have revived the instruction in catechism, a long lost art in state/mainstream jurisdictions. I believe that African peoples are inherently more apt at oral traditions and/or keeping things alive orally. This I feel is why Prince Hall brothers have kept catechism alive with such fervor and vigilance. It comes as a surprise to many PHA brothers I know, when they discover that younger and newer generations of 'regular' Masons are unaware of what they are talking about. Sometimes this has resulted in the PH brother encountering a state lodge brother in a home depot or other like place and brushing him off as a fraud or cowan at best, when in fact



the man may have been a twice over Past Master. It is just that he never learned about anything outside his ritual book and whatever light he picked up along the way. Citing this as such, we don't want our new brothers to lose this, or have a communication gap with other Masons, especially black Masons. I am currently writing a research paper on the origins of the catechisms commonly in use by black Masonic bodies. I was inspired to do so when one erring young and newly raised Hispanic brother from another jurisdiction tried to paint catechisms as mere inventions of black Masons. Well, worry not, as he was set straight and swiftly squared away—inspiring me to document my case for the antiquity of such practices in a scholarly manner.

With that, I am off. Any more questions? Feel free to ask. I love my brothers in the Order of Freemasonry. It is again a pleasure to fellowship with you.

David Lindez  
<walkwithbj@yahoo.com>  
Junior Deacon  
Alpha Lodge #116 F&AM  
Most Ancient and Honorable Society  
of Free and Accepted Masons  
State of New Jersey

And later, on the subject of ritual . . .

Nothing really drastic, just certain subtle actions, whether it is oral delivery or stepping down and grasping one's jewel whereas others would have remained at their respective stations; there are several similarities in the way Alpha does things that have been noted as being inherently 'black'. Perhaps my reference to them being African was misleading. We don't work *Ifa* divination boards in lodge or anything. <smile>

By being well versed in the esoteric arts, I mean that brothers are generally well travelled and know what their stuff really means. So while some guys are good ritualists, or they can deliver the FC lecture with no problems, we also tend to spend a lot of time talking about what things really mean and what are their origins. For example, if we talk about Europe's history with the Craft, we'll talk about Athelstan in the 10th century and the Grand Lodge of All York, but we don't stop there. In fact, since you are in New York, why don't you take the 20-minute trip over on Saturday May 15th at 10 am and hear the esoteric lecture on the African Origins of Freemasonry? I would love to have you, we all would. There will be a homestyle brunch and plenty of

fellowship and we could perhaps talk in person about all of this.

This program is for Masons only, in that it has only been advertised privately and personally to fellow Masons from NJ and PHA. There will be Masons at the door querying guests, and I am selling tickets. We are asking for a door donation of \$15. If you are curious as to where all of this is going, well, the majority of it is going to pay for the food that we will be serving; really we just want to fellowship with our brothers and talk about the esoteric matters that some lodges fail to educate on. However, we do have some enormous building expenses as of late, and any and all profits that might be obtained will go towards the repair and maintenance of our building. We are not opening lodge, as we do not wish for GL politics to interfere with brethren coming from NY or elsewhere to fellowship with us and talk, eat and add-on.

David Lindez, JD



Artwork by David Lindez

Readers of *Harashim* who are unable to accept the invitation to attend the lecture and brunch on 15 May are, nevertheless, encouraged to visit Alpha Lodge website <<http://alphalodge.freesevers.com/>>, which is well-constructed, easy to move around, features some beautiful artwork by Bro Lindez (as illustrated here), and includes a detailed account of the beginnings of Alpha Lodge by PM Willis Allen.

## This 'n' that . . .

(Continued from page 8)

old ritual – to the singing by members and candidates throughout the evening – it is clear from the first moment that Wilberforce Lodge is not just receiving candidates, it is *making masons*!

It is also clear from the first moment that these men hold membership in their lodge as a valued treasure and that, while humor is no stranger to their deliberations, they take the work very seriously. The candidates are unmistakably the most important people in the room, and their experience is the entire point of the meeting. Drama is used unashamedly to impress upon the candidates' minds the important lessons being offered. When moving about the room, officers and members routinely square their corners; this is done naturally and consistently. Due-guards and signs are given in a specific manner, but again easily and naturally. The perceptive visitor will notice the Grand Hailing Sign performed in a fashion long lost to our lodges. He will be unable to give Private Grand Honors without being coached, and possibly not even then! [*Private Grand Honors are given only in a tyled lodge, whereas Public Grand Honors contain no secrets and may be given in a public ceremony, as I understand it—Ed.*]

Prince Hall Freemasonry has the benefit of two additional lectures unknown to our lodges in the EA degree. The *Address*, given just before the Lecture, and the *Symbolism*, given just after, explain to the candidates in eloquent and memorable terms the nature of their new relationship, both to the lodge and to each other, and what it means to be an Entered Apprentice and member of the Craft. If one were forced to pick a high point of the evening, hearing this 'new' ritual might be it.

The lodge is a young lodge. One might be hard-pressed to decide which number is smaller, the average age or the average waistline. [*An old lodge with youthful members—Ed*] For example, the Senior Deacon, who hardly seemed old enough to be out of high school let alone attending a masonic lodge, was never seen without a smile. He was truly happy to be there. This no doubt has some effect on ritual. But youth of the membership alone does not explain

(Continued on page 12)

# This 'n' that ...

(Continued from page 11)

the easy camaraderie and warmth of fellowship with which we were greeted, or how good we all felt as the evening drew to a close. Visiting Wilberforce Lodge made me want to take the degrees all over again.

Steve VanSlyck

## Reviews of *Inside Prince Hall*

Here are two further reviews from overseas.

### 1—North American edition

The North American edition of David Gray's *Inside Prince Hall*, published by Anchor Communications by special arrangement with ANZMRC, is now on sale in the US. The Anchor website has this to say about it:

*Inside Prince Hall*, by David L Gray, provides the most accurate and comprehensive work on Prince Hall Freemasonry to date. It combines scholarly research with fresh critiques of Prince Hall Freemasonry in both historical and present day contexts. Although building upon the works of Prince Hall researchers Walkes and Wesley, and Mainstream researchers Draffen and Pope, *Inside Prince Hall* corrects some of the accepted assumptions of the early history of Prince Hall Freemasonry. This book also covers previously taboo subjects such as the Christianization of Prince Hall Freemasonry, as well as Bogus Black Masonic Groups. 218 pages. Soft Cover. Price: \$ 24.95

### 2—Original ANZMRC edition

The original edition has been reviewed for the website of the Library & Museum of the United Grand Lodge of England, as follows:

**GRAY, David, *Inside Prince Hall***  
(Published by the Australian & New Zealand Masonic Research Council, 2003) ISBN 0 9578256 1 7

David Gray states in this book that there is "probably no other branch of Freemasonry in the world so closely interwoven with the history of one race and one country as the Prince Hall Masonic Order". Whilst making no pretence that it covers the whole of the vast and complex story of Prince Hall Freemasonry, the book, a series of historical essays, aims to explore individual topics in some depth supported by reference to original source material and in the knowledge that, since the regularity of Prince Hall masonry is now more widely recognised, it is no longer necessary to concentrate on defending every allegation of irregularity put forward by detractors.

In 1775 a British infantry regiment with a lodge chartered by the Grand Lodge of Ireland was stationed near Boston. In March of that year 15 civilians were initiated into it. The regiment left Boston 11 days later. The civilians left behind were in due course given a dispensation to meet and they formed themselves into a lodge they called African Lodge No 1 under the Mastership of Prince Hall, one of the original fifteen civilians. The Lodge remained active during the War of Independence which broke out shortly thereafter but, as communications with London were obviously severely disrupted, did not petition the Premier Grand Lodge ("Moderns") until after the war was over and a warrant was granted in September 1784. Some of the most important early documents on Prince Hall Freemasonry are the letters sent to and from London which are now in the archives of the United Grand Lodge and held by the Library and Museum. Members of

African Lodge appear to have visited London in the 1780s and 1790s.

Specific knowledge about Prince Hall himself, as one of the essays here shows, is lacking. There is not even any certainty as to his height or appearance. But, as correspondence in the Grand Lodge archives shows, including letters written by him, he was self educated, well read and intelligent.

Later essays in the book explore the cultural impact of Prince Hall Freemasonry, describe its structure and ritual and look at the role of women in relation to it. There is, finally, a fascinating section about the many bogus Grand Lodges which seem to afflict



**World News**

Addendum B to

## PHILAETHES UNDER FIRE

*Extracts from the Philaethes magazine*

(Continued from page 4)

bodyguards assigned to me and my wife when I spoke in the USA after my life was threatened. And these attacks have come from so-called masons [small 'm' on purpose]. And the latest attack came from a so-called leader of American Freemasonry, who defamed Wallace McLeod, and Kenneth Roberts also. It is disgusting that these men call themselves masons.

# President's Progress

(Continued from page 3)

to the long 20 hour journey across the Pacific to home.

This being December, there were no lodge meetings held in the city during my stay. I visited the Grand Lodge of California headquarters building on the top of Nob Hill, across the road from Grace (Episcopal) Cathedral. Rather than walk up the very steep hill from my hotel, I caught the Powell Street cablecar.

The Grand Lodge building does not contain lodge rooms. Lodges meet at other locations in the city. The building contains the Grand Lodge office, function rooms and the Grand Library and Museum. Since my first visit in the mid-1990s the Library and Museum have moved to a large well-appointed area. The library shelves stretch along the centre of the room in a double sided line between the cases for the Museum displays. The library shelves reach to about chest height, so that there is an unimpeded view down the room, and one is able to see

the museum display cases.

The library contains an extensive collection, with mainly older books. As a test of its completeness I looked for Australian items. These were sparse, apart from Kent Henderson's *Masonic World Guide*, Henderson and Pope's *Freemasonry Universal*, and several histories. As one would expect, the collection has a strong North American flavour. There did not seem to be any tables or chairs around for library users.

The museum contains many items, including jewels, photographs, tools and gavels, artefacts from past Masonic buildings, and an impressive array of aprons. I was particularly interested to see many old aprons with painted or printed designs upon them, rather like having a tracing board upon the front of your apron. What a pity that these were not permitted to be worn in England from several years after the formation of UGLE in 1813! It was most interested to see an apron that had belonged to one of my childhood heroes, Bro Davy Crockett! It, too, bore Masonic symbols. I was reminded of my visit in 1980 to the small farm cottage in which he had been born in eastern Tennessee.

Sadly I saw no other visitors or users of

the Library during the 90 minutes or so that I spent there. I did manage to purchase a copy of a recently produced book which includes photocopies of the *Livre d'Or* (early or foundation documents) and original rituals of the first Hawaiian lodge, *Le Progrès de l'Océanie* (founded 1843), together with recent translations and commentary. This book was issued in 2001 by the Institute for Masonic Studies of the Masonic Grand Lodge of California in cooperation with the Northern California Research Lodge. Another copy was purchased for the Grand Library in Adelaide. The cost is about US\$40 from memory.

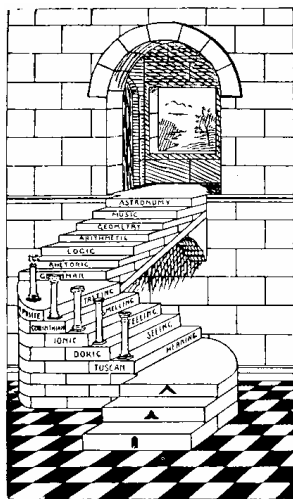
Later I had a short meeting with the Grand Secretary of California. He has a great interest in Masonic research matters, being a PM of the Northern California Research Lodge and a current Master of an Allied Masonic Degrees Council, which in North America has a research interest rather than engaging in degree workings, as happens elsewhere in the English-speaking world.

After a busy but most enjoyable four weeks travelling westwards around the world, it was something of an anticlimax to arrive home just before Christmas.

Richard Num

Harashim





# Harashim

## חראשים

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

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## About Harashim חראשים

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

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>>.

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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:

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### 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 or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, 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.

## DAVID GRAY IN JAIL

Freemasons were stunned to learn that David Gray, ANZMRC visiting lecturer for 2003, was in jail facing multiple charges of dishonesty in the handling of funds of the Ohio university where he was employed as accountant and then auditor.

He was arrested by campus police at Central State University on Thursday 13 May 2004 and appeared before Xenia Municipal Court, Ohio, the following day, where (according to the *Dayton Daily News*) he was charged with 'stealing \$200,000' since 2002, and was remanded in the Greene County Jail in lieu of \$75,000 bail.

Court records, accessed online at <[http://xmcwa.ci.xenia.oh.us/pa/pa.urd/pamw2000\\*o\\_case\\_sum?51079469](http://xmcwa.ci.xenia.oh.us/pa/pa.urd/pamw2000*o_case_sum?51079469)>, show that he was charged with 29 counts of 'felony theft in office', 29 counts of 'felony tampering with records', one count of 'felony possession of criminal tools' and one of 'felony engaged in pattern of corrupt activities'.

A later report from the *Dayton Daily News*, online at <<http://www.daytondailynews.com/localnews/content/localnews/daily/0522csu.html>>, reported an increase in the money missing, the charges to be laid and the amount of bail set—and considered it newsworthy to report on his authorship of *Inside Prince Hall*:

The tally a Central State University auditor is accused of stealing has climbed to more than \$331,000, Greene County's first assistant prosecuting attorney said Friday.

A county grand jury is considering indicting David L. Gray on felony charges, accusing him of wiring the money to his personal bank account between June 2001

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*Make way for 21st-century Freemasonry*

## PRESIDENT'S PROGRESS

### Chicago

Arriving in Chicago 17 June I stayed in the Union League Club at West Jackson Boulevard, in the South Loop area, close to the Chicago Board of Trade and a comfortable walk from downtown area attractions. The club is celebrating its 125th anniversary in 2004. It is a welcoming and relaxed place to stay, with multiple areas for members to use in 23 floors of space. I was impressed by the extensive art collection, which includes one of Claude Monet's haystacks. A popular bar within the Club has on current display seven large paintings depicting the Seven Lively Arts: sculpture, painting, literature, architecture, drama, music and dance.

On the grand staircase is a life-size bronze statue of Masonic interest by Albin Polasek (1879–1965) entitled 'Man Carving His Own Destiny', depicting a heroic self-made man about to strike a chisel as he carves his own body from a block of stone. This work was originally commissioned by the Chicago Scottish Rite Bodies. It illustrates the adage that 'only by individual effort and ceaseless toil can man carve out and develop character from among his crude environments', and further, that 'reputation is given to a man by his friends; while character can only be attained through individual effort and conscience, and is driven by determination'.



Copies of this sculpture can be found in various places including Orlando, Florida, where Polasek settled in later life after working for many years as Head of Sculpture at the Chicago Art Institute.

Elsewhere in Chicago I found a small model of this statue in the Scottish Rite headquarters (or 'Cathedral'), located at



Richard Num

915 North Dearborn Street (at the intersection with Delaware Street, opposite Washington Square Park). The Scottish Rite have gradually bought an entire block over the past 100 years, including a former church which proves a magnificent setting for meetings. Several old homes are included in the complex and with the former church make for an interesting guided tour. It is advisable to phone regarding opening and tour times" (312) 787-7605. Library open limited hours. A tour booklet is available on request.

#### Websites:

<[www.valleyofchicago.org](http://www.valleyofchicago.org)>;  
<[www.ilmason.org](http://www.ilmason.org)> & <[www.mwphglll.com](http://www.mwphglll.com)>;  
*Union League Club of Chicago*  
<[www.ulcc.org](http://www.ulcc.org)>.

### Montreal

This was my fourth visit to Montreal. From the website of the Grand Lodge of Quebec I discovered that a new lodge was to be consecrated on Saturday 26 June. I was able to attend, following exchange of emails. The new lodge, *La France*, works using the French language, meeting in the outer NW suburb of Pierrefonds. Several brethren very kindly collected me from my hotel, and delivered me home after the evening. The consecration and installation ceremony was relatively short by South Australian standards, but I recognised

aspects of Emulation ritual. I was impressed by the multicultural nature of Quebec Freemasonry, which was not confined to language or race but extended to a wide variety of Masonic aprons, examples being derived from English, Scottish, Irish and French traditions. The Grand Master wore a kilt.

After the ceremony we descended to the dining room where, after initial refreshments, an Indian ceremony was performed, aided by four Masons including the Grand Master and visitors. It was a privilege to take part. The four corners of the room were ceremonially cleansed by wafting smoke, then a drumming ceremony followed. Later we feasted on salmon steaks. The cuisine of Quebec is excellent!

Several days later I toured the Grand Lodge headquarters in the newer part of central Montreal, at 2295 rue Saint-Marc. Historical events in Quebec Freemasonry dating from the mid-1700s are depicted



in a series of murals on the walls of a central hall, while collections of photographs, jewels etc, are to be found in display cases outside the various meeting rooms on the upper floors.

**Website:** <[glquebec.org](http://glquebec.org)>.

After my visit I met the Secretary of the Lodge of Antiquity No. 1. This was a former military Lodge with a travelling warrant from the Grand Lodge of Ireland. Under the title 'Lodge of Military and Social Virtues No. 227' it was the first warranted lodge to hold meetings in Australia, in 1814–16. The Secretary very generously presented a jewel issued to commemorate the 250th anniversary of the foundation of the Lodge.

(Continued on page 7)

# Attacks on The Philalethes Society

by Michael R. Poll, FPS, and Kenneth D. Roberts, FPS

[NOTE: Just prior to the publishing of the first part of this series, we have learned that a report on The Philalethes Society was submitted by the Grand Lodge of New York's Committee on Correspondence and Relations. The reason for the report was "in light of the Grand Master's concerns regarding this Society's alleged attempts to interfere in Grand Lodge activities inappropriately." The report concluded:

We are of the opinion that the Society does not dictate policy and does not pretend to have such authority. Masonic policy and protocol has been and continues to be the prerogative and privilege of Grand Lodges. The Society is simply an open forum for the exchange of ideas between Brethren, and it is not a means to usurp the authority of any Grand Lodge. It is therefore our recommendation that this matter be closed and that no further action should be taken at this time.

And also noted:

we find it interesting that free thinkers of the past such as Washington, Franklin, Hancock, Voltaire and others are venerated by the Craft, but free thinkers of the present are often viewed in a negative light.

Bravo, New York!]

## Part 1 of Series

The period between the late 1800's and early 1900's was an unfortunate period for those interested in objective, scholarly accounts of Masonic history. It was not uncommon for fanciful theories (such as Masonry dating back to the times of King Solomon) to have found their way into the "accepted Masonic thinking." In addition, some Masonic historians were at times expected to write history with a "favorable slant" when one's own Masonic body was the subject of a study. A Masonic historian, who sought to write and publish a paper of provable historical facts, but one that differed from the desired rendition or policy of his Grand Master, could find himself in a considerable dilemma. It was thorny times indeed for objective Masonic historians, researchers and editors.

The need for a truly independent medium where scholarly works of Masonic history could be presented, examined and published gave birth to The Philalethes Society.

The Society was created in 1928 to be a "clearing house" for objective Masonic research. Many of the world's finest Masonic researchers were drawn to The Philalethes Society with half of the original 40 Fellows coming from outside of the United States. Within the U.S., the list of scholarly Masonic researchers who were Members of The Philalethes Society reads like a Who's Who of U.S. Masonic researchers. While it is subjective to rate the skill of a researcher, it is quite safe to say that since 1928 most all of the recognized and respected names in U.S. Masonic

research have been Members or Fellows of the Society.

In 1946, the Society created *The Philalethes*, a magazine designed to better showcase the papers of its Members. The magazine was designed to be a fully rounded publication of general Masonic news, features and papers written on nearly every imaginable Masonic topic. Masons desirous for such an informative, objective and scholarly publication received *The Philalethes* as a breath of fresh air.

When a Philalethes paper exposed the fallacy of an established, yet implausible Masonic theory, that myth soon made its way out of the general Masonic belief system (the long-held notion of Thomas Jefferson being a Freemason is but one example). *The Philalethes* became a respected voice in Freemasonry. Those who doggedly held onto old Masonic fables might have found some irritation in *The Philalethes*, but the nature of the articles, and the society itself, was well received by most all who appreciated objective research.

The 1970's and 80's brought about a new era for The Philalethes Society and the research in its publication. A number of researchers in the Society (among them Allen E. Roberts, FPS and Jerry Marsengill, FPS) began to take second and third looks at the traditional theories regarding Prince Hall Masonry. The Masonic history books, as well as U.S. Grand Lodge policies, told us that Prince Hall Masonry was irregular. Specific charges were made and accepted by all recognized U.S. grand lodges. Under objective examination, these charges simply fell apart leaving only racial

bigotry as the root explanation for the blanket exclusion of Prince Hall jurisdictions. Some felt that *The Philalethes* had crossed the line by the publishing of unflattering explanations or by suggesting that the magazine had entered into grand lodge politics (forgetting or ignoring that *objective research* was the goal of all truly independent researchers). It seemed far less embarrassing for some to hold that Prince Hall Masonry was globally irregular due to legitimate issues rather than openly face the alternative. *The Philalethes* articles exposing racial bigotry as the fundamental objection to Prince Hall Masonry opened many eyes and planted a deep hatred for the Society in others.

The recognition of the Prince Hall Grand Lodge of Connecticut by the Grand Lodge of Connecticut in 1989 was a literal shot heard round the world. The staunch opponents to any sort of Prince Hall recognition seem to have been caught completely flat-footed and wholly unprepared for what was coming – the one by one recognition of Prince Hall Masonry by the vast majority of all U.S. grand lodges.

By the start of the 1990's, with the Prince Hall recognition movement on its way, various Members of the Society began to see another historical difficulty that was worthy of attention. For some 50 years, the Grand Lodge of France was the recognized French grand lodge for upwards of half of all the U.S. jurisdictions. In the mid/late 1960's this all changed. In a flash of political maneuvering, the Grand Lodge of France was declared irregular and replaced by

(Continued on page 4)



(Continued from page 3)

the National Grand Lodge of France. An objective examination of the situation shows a serious lack of support for the charges of irregularity. Legitimate questions concerning the events of the 1960's surfaced.

Articles were published in *The Philaethes* dealing with the reasons behind the break in relations with the Grand Lodge of France as well as the lack of support for the charges of irregularity. The Executive Board of The Philaethes Society, however, took a more official stand that incensed some of those opposed to the Grand Lodge of France. In 2000, Michael Segall, a member of the Grand Lodge of France, was elected a Fellow of The Philaethes Society. Bro. Segall was the first member of the Grand Lodge of France to be elected a Fellow since 1936 when Oswald Wirth, the Grand Secretary of the Grand Lodge of France, had been elected a Fellow. Bro. Segall's election was a clear statement that The Philaethes Society considered the Grand Lodge of France as being in the same boat as pre-1989 Prince Hall Masonry – meaning regular, but not yet recognized.

The action of The Philaethes Society and the papers written by its Members did not go unnoticed. Talk in grand lodge circles of the re-recognition of the Grand Lodge of France began. The situation was not, however, the same as the Prince Hall situation in the late 1980's. Whereas those who opposed the recognition of Prince Hall Masonry can be seen as being caught unprepared for the Prince Hall recognition movement, the opponents to the re-recognition of the Grand Lodge of France were well organized and quite prepared.

While cause was given for a number of U.S. grand lodges to take closer looks at the French situation, it also seems that it gave the opponents to the Grand Lodge of France reasonable concern that what was done in the 1960's might be undone if the "Grand Lodge of France movement" grew strong enough. An active campaign against the re-

recognition of the Grand Lodge of France began. After independent investigations, two U.S. Grand Lodges (one "mainstream" and one Prince Hall [1]) entered or re-entered into Fraternal Relations with the Grand Lodge of France. A second "shot" was heard and a literal "war" was on between two divisions in U.S. Masonry.

The results of the first "skirmish" in this "war" were: the entering into and then break in relations between the U.S. "mainstream" Grand Lodge and the Grand Lodge of France due to immense pressure from a few influential U.S. "mainstream" Grand Lodges; a reported loss in power for the influential Commission on Information for Recognition of the Conference of Grand Masters of Masons in North America and an astonishing contradiction (later resulting in a Masonic trial) made by a grand officer of the Grand Lodge of France before a impromptu private meeting of the Commission on Information for Recognition. Further details of these events will be given in a later part of this series.

Not surprisingly, rumblings against the Society were heard throughout 2002 and 2003, but they seem to have taken root in Texas. The closing of the Robert L. Dillard, Jr. Chapter of The Philaethes Society followed a series of interesting events. Reports tells us of a meeting of this chapter in September 2003 that was attended by the then Deputy Grand Master, Reese L. Harrison, MPS (Life) and Pete Normand, MPS (Life).

A Brother attending this meeting writes:[2]

Harrison then went on to tell all of us assembled there what he intended to do. He said that he was appointing Pete Normand as the CHAIRMAN of the Fraternal Relations Committee and that he was going to ask him to look into the Philaethes Society's failure to abide by our own by-laws....allowing irregular masons to be members of our society. He went on to tell about the Blue Friars and the fact that they had invited an 'irregular' mason to present a paper and had elected him a 'Blue Friar.' He was LIVID.

Another brother writes:[3]

After our second meeting I began hearing rumors that some people thought we were doing something un-masonic. I even had good brothers whisper council in my ear that some thought we were violating our oath and should be brought up on masonic charges. At first I just put these off to just "rumors" but after inquiry I realized the problem stemmed from one of our members who was

suspended from the Grand Lodge of Texas. Some thought he should NOT be admitted as a member, but our By-laws clearly stated the membership requirements to be 1) a freemason and 2) a member of the PSOC, both of which he fulfilled.

At the last stated meeting the President of the Chapter stood up and told us the chapter will close. He came to this decision after a long phone conversation with Reese Harrison (who was at that time Deputy Grand Master) and further consultation with some members of the executive committee of PSOC.

Upon the election of Bro. Reese L. Harrison, Jr. to the office of Grand Master of the Grand Lodge of Texas, he did appoint Bro. Pete Normand as Chairman of the Fraternal Relations Committee and he did assign him with the duty of examining both The Philaethes Society and the Society of Blue Friars with the goal of determining if these organizations should be outlawed in Texas.

It is rather clear why The Philaethes Society would be a target for opponents of Prince Hall Masonry or the Grand Lodge of France, but it is less clear why the Blue Friars would also be under investigation. The Society of Blue Friars is wholly separate from The Philaethes Society and is hardly outspoken in their views. While it is true that many of the Blue Friars have been Members or Fellows of The Philaethes Society, it is an error to assume that the two organizations are one in the same. The common denominator between the two organizations seems to be Bro. Robert Uzzel who is not only a Member of The Philaethes Society, but was recently named a Blue Friar. Bro. Uzzel was a GL of Texas Mason who, after being suspended for NPD, applied for reinstatement. His application was rejected and he joined a lodge under the jurisdiction of the PH GL of Texas.

Early indications seem to suggest, however, that the GM of Texas has turned his attentions away from the Society of Blue Friars. Bro. S. Brent Morris, FPS says that things seem to have been "smoothed over" between the Blue Friars and the Texas Grand Master. [4] The interesting charges against and the sudden drop in the investigation of the Blue Friars will be examined in a later part of this series.

But what of The Philaethes Society? There is nothing to suggest that the "investigation" into The Philaethes Society has terminated. The Texas Grand Master is reported to have suggested that the Society is under investigation by his



committee due, in part, to some thought that the Society does not abide by its own by-laws.

Let's look at the history of the Society and its by-laws.

Originally, there were no by-laws and very limited rules for the Society. Membership was by invitation only and those selected were chosen by virtue of their standing in the Masonic research community. As such, several of the original 40 Fellows of The Philaethes Society belonged to the Grand Orient of France as well as the United Grand Lodge of England.

The early 1950's almost brought an end to The Philaethes Society. In quick succession, two Presidents died suddenly, leaving the Society crippled and almost lifeless. After a period of confusion, three Fellows stepped up to re-organize the Society. They were, Lee E. Wells, Elbert Bede and Alphonse Cerza. Bro. Cerza (an attorney by profession) was desirous of instituting legal measures to better protect of the Society from malicious attack. He was instrumental in the incorporation of The Philaethes Society and this act required by-laws to be written.

By the mid 1950's, the Society had a set of by-laws and hope of survival. Included in the by-laws were, for the first time, clear standards for membership. These standards included all members belonging to "recognized" grand lodges. Recognized by whom? That was not clearly defined, but the intent seems to have been by U.S. grand lodges. It seems that The Philaethes Society was, for a time, desirous of moving from an international research society to a U.S. research society. This is supported by the fact that from the end of 1956 until the 1986 election of Wallace McLeod as a Fellow, no Fellow was elected from outside the U.S.

With the new by-laws, the Society found itself in something of a conflict. At the time of the approval of the new by-laws, there were still a number of Fellows on the roles from outside the U.S. A problem was discovered with two French Fellows. In the mid 1950's, the Grand Lodge of France and the National Grand Lodge of France enjoyed about even levels of recognition in the U.S. The records of The Philaethes Society do not, however, show any Members or Fellows from either of these jurisdictions during that time. The records do, however, show two living Fellows from the Grand Orient of France – Jean Corneloup (elected in 1937) and Marius LePage (elected in 1947). The Grand

Orient of France was not, at that time, recognized by any U.S. "mainstream" Grand Lodge.

There seems to have been some debate concerning the stand The Philaethes Society should take concerning the Grand Orient Fellows. Jean Corneloup, in a passionate exchange, explained that the Grand Orient of France had not, at all, changed in its nature since he was elected a Fellow.[5] But The Philaethes Society had changed. Bro. Cerza seems to have been firm in his contention that The Philaethes Society should be consistent in its actions. Since the by-laws stated that all Members (or Fellows) should belong to "recognized" jurisdictions, then the Society could only hope to answer fair criticism if it abided by its own rules. Jean Corneloup was expelled as a Fellow and Member of The Philaethes Society. Marius LePage was not, however, expelled as he moved within a few years to the jurisdiction of the National Grand Lodge of France.

With the recognition of the Prince Hall Grand Lodge of Connecticut by the Grand Lodge of Connecticut in 1989, a perceived change was needed in the by-laws. The word "recognized" was replaced with "regular." This change seems to have been felt needed because, while it was fully realized that Prince Hall Masonry was regular, some who sought to "punish" the Society for its role in the Prince Hall recognition movement might contest any PH Member since Prince Hall Masonry was not "recognized" by all "mainstream" U.S. jurisdictions. The standard for Membership into the Society became known as the "Anderson's Test." If the basic concepts of regularity applied to a jurisdiction, then its members would be allowed to join the Society.

Of course, the membership rules of The Philaethes Society do not only apply to U.S. "mainstream" and Prince Hall Masonry. They are consistent rules that apply to all jurisdictions. The fact is that recognition may not exist between jurisdictions when there is no claim of irregularity. We are led to believe that the Grand Lodge of Texas considers the Prince Hall Grand Lodge of Texas to be regular[6], yet no relations exist between the two bodies. Since both of these jurisdictions pass the "Anderson's Test," the Society welcomes members from both of these jurisdictions. The Philaethes Society also welcomes members of the National Grand Lodge of France as well as the Grand Lodge of France as they are both able to also pass

"the test." The Grand Orient of France, however, is not able to pass the test and its members cannot be Members of the Society. They must apply as Subscribers, just as non-Masons.

If The Philaethes Society were to define "regularity" in connection with "recognition," then we would be left in an impossible position just as if we were to associate "regularity" with how any one Grand Lodge defines this subjective and fluid state. Which jurisdiction should we use as the model to define "regularity"? We must employ some reason, not strain on a gnat or allow others to dictate how we must define our own rules. Consistency does not mean being consistent only when it satisfies our (or someone else's) will and pleasure.

The Philaethes Society has not violated any of its own rules. Regardless, it is possible for clever individuals to find loopholes by which to make legitimate sounding charges against the Society. A weakness in the structure of Freemasonry is that we make our "rules" and govern ourselves with the assumption that others will treat us fair and on the square – especially when the "others" are our Brothers. We leave ourselves open by the nature of our trust in our Brothers. We must also realize that when speaking of French Masonry, it can hardly be considered anything but a political hot potato. If we were speaking of some jurisdiction in South or Central America, the "investigation" would most likely never have started.

The Philaethes Society should not be put in a position to even consider adopting inconsistent, self-serving or politically motivated rules or interpretations of our rules. If The Philaethes Society was created upon and expounds great and noble sounding philosophies, but buckles under pressure, then what really are we? Yes, The Philaethes Society has angered some "dressed in brief authority." Yes, some do not like The Philaethes Society because we expose the bigotry in the hearts of some and have the courage to speak the truth when some do not wish it spoken. Yes, some others do not like us because they have personal opinions of us or contentious relationships with some of our Members. Such is life.

If some wish to use financial or political muscle to break us or simply wish to silence us, let them have their day. Under adverse conditions, some collapse and compromise their integrity; others grow very strong. We will just

*(Continued on page 11)*



# ANZMRC NEWS

## Congratulations

Congratulations to Richard Num, who has been selected to present the 2004 Verrall Lecture to the Waikato Lodge of Research at 1131 Fenton Street, Rotorua, at 7.30 pm on Tuesday 9 November—handy for those attending either the ANZMRC Conference or the Grand Installation, or both.

Congratulations, also, to United Masters Lodge on a splendid website, <<http://www.mastermason.com/unitedmasters>>, quick to load, easy to navigate, very attractively designed, and absolutely chock full of goodies. Every Masonic webmaster, and every researcher with Internet access, should visit this site. Among the many rewards is the opportunity to purchase 94 years of *Transactions* on CD-ROM for just NZ\$45 plus postage &

## The North American connection

Wallace McLeod, ANZMRC Tour Lecturer 1997, has retired as Grand Abbott of the Blue Friars, naming Brent Morris, editor of *Heredom* as his successor. In turn, Bro Morris has appointed his long-time collaborator and co-author Arturo de Hoyos as Deputy Grand Abbott, and retained Richard E Fletcher of the Masonic Service Association as Secretary General.

Anchor Communications, which published a North American edition of David Gray's *Inside Prince Hall*, has just published a revised edition of Wallace McLeod's *The Quest for Light*.

Both are reviewed by Jim Tresner for the *Scottish Rite Journal*, online at <[www.srmason-sj.org/web/journal-files/Issues/jul-aug04/brjul-aug.html](http://www.srmason-sj.org/web/journal-files/Issues/jul-aug04/brjul-aug.html)>.

## Gavel's travels

The travelling gavel made in New Zealand and destined for Wilberforce Lodge (PHA), Xenia, Ohio, has been used in all NZ lodges visited by David Gray and is now in Australia, last heard of in WHJ Mayers Memorial Lodge of Research, Cairns, headed for WH Green Memorial Masonic Study Circle, Townsville.



If any of the Australian research lodges that missed out on David Gray's tour wish to use the gavel, they should contact Kent Henderson as soon as possible.

## Directory changes

Hawke's Bay Research Lodge will be changing its meeting place from November, from Lodge Te Mata's premises at Havelock North to the Masonic Centre, 307 Jervois Road, Hastings. Meeting nights will be unchanged, but the research lodge is considering dining *before* the meeting.

Ken Stephen, Secretary of Toowoomba Lodge of Instruction and editor of the *Beacon*, has changed his email address to <[kstap@icr.com.au](mailto:kstap@icr.com.au)>.

Please note change of postal and residential address of the editor of *Harashim*, Tony Pope, to 15 Rusten St, Queanbeyan, NSW 2620—but his email address remains <[tonypope@lm.net.au](mailto:tonypope@lm.net.au)>.

## Conference programme amended

The programme of the biennial conference, to be held in Tauranga on 5–7 November, has been amended because the jurisdiction of South Australia and the Northern Territory has been unable to supply a Kellerman Lecture. The lecture scheduled for Sunday morning (New South Wales and the Australian Capital Territory) has been brought forward to Saturday afternoon, and a discussion period is scheduled for Sunday morning on *The role and future of lodges of research*.

The scheduled lectures are:

### Friday 5 November

*A separate reality—Anthropology, ritual and today's Mason*

by Roel van Leeuwen, NZ

*The Ladder of Jacob*

by Frederick Shade, Vic

*J&B, other aspects*

by Alex P Tello Garat, Qld

### Saturday 6 November

*The Father of Freemasonry in Van Diemen's Land*

by Max Linton &

Murray Yaxley, Tas

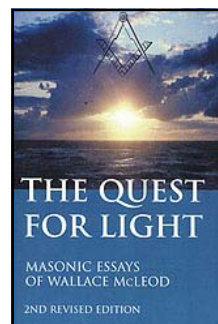
*Architects in Masonry*

by Peter Verrall, WA

*Mysticism, Masculinity and Masonry*

by David Slater, NSW&ACT

For the full programme, see <<http://kerkin.co.nz/freemason/conference.htm#Program>>.



## The Quest for Light

2nd revised edition—

a book which *can* be judged by its cover!

# COUNTRY RESEARCH SEMINAR

by Bob Nairn

Two country regions of the United Grand Lodge of New South Wales and the Australian Capital Territory held a research seminar over the weekend of 19 & 20 June. This was a joint effort of Region 8 (Juan Alvarez, Regional Grand Counsellor) and Region 10 (Bob Nairn, Regional Grand Counsellor), held at Cootamundra, hosted by Lodge Cootamundra St John and Canberra Lodge of Research and Instruction (Neil Morse, Secretary).

The program was aimed at:

- Helping brethren to understand Masonic research practices and scope;
- Allowing those who had not previously given a Masonic research paper opportunity to present one, to encourage them in future Masonic research;
- Educating brethren in Masonic practices elsewhere; and
- Demonstrating that Masonic research could be fun.

The seminar was held in a country centre

to give a better chance for Masons in rural lodges to join in. Twelve papers were presented and forty Masons and ten ladies attended. There was a separate 'Ladies activity program', and a banquet was held at the RSL Club on the Saturday night.

The Seminar began with a very entertaining and informative illustrated presentation by Juan Alvarez on 'Researching a Paper'. It went on to embrace a diverse program with such topics as:

- 'Freemasonry in France and some

aspects of its History',

- 'The influence of Islam on Western Culture', and
- 'Freemasonry in Indonesia';
- One paper contrasted rural Freemasonry with that in the cities;
- A presentation on 'Mentoring' was well accepted; and
- A DVD presentation 'An evening with Albert Pike' also made us think.

The Seminar was sufficiently successful that it is planned to hold another in about 18 months time—when it is warmer.



Regional Grand Counsellor Bob Nairn



Neil Morse, Secretary of Canberra LoR&I



Regional Grand Counsellor Juan Alvarez

## PRESIDENT'S PROGRESS

(Continued from page 2)

### Hong Kong

It is a long journey from Montreal to Hong Kong, with stops in Chicago and Los Angeles. The great circle route from Los Angeles to Hong Kong parallels the northern boundaries of the Pacific Ocean. The new airport at Hong Kong is extremely efficient, enabling me to board the express train into central Hong Kong less than 30 minutes after arrival. I stayed in a simple but comfortable room at the Hong Kong United Services Recreation Club, situated in Kowloon across the harbour from the central city.

Freemasonry in Hong Kong is based at 1 Kennedy Road, a short taxi ride up the hill from Admiralty Metro Station. It

contains dining facilities where one can meet for lunch, a library and museum, change facilities (including showers), and two lodge rooms, known as the blue and red rooms from their respective seat colourings. I managed to attend two Lodge meetings (Cathay Lodge English Constitution, and Baden Powell Lodge



Irish Constitution) and a meeting of Bauhinia Royal Arch Chapter (Irish Constitution). Bro Ashok Mahbubani, an active Internet Mason, proved a most helpful and generous local contact.

**Website:** <[www.zetlandhall.com](http://www.zetlandhall.com)>;

**Hong Kong United Services Recreation Club** <[www.usrc.org.hk](http://www.usrc.org.hk)>.

### Conclusions

During the northern summer Masonic lodges frequently go 'dark' for several months. This was the case in Chicago, where no meetings were held during my stay. Only one meeting was held in Montreal, being the inauguration of a new lodge; this was held after a Grand Lodge training meeting earlier in the day.

Access to the Internet proved useful for obtaining details of local contacts, notification of special Masonic events and lodge meeting times, and for communicating with other Freemasons.

Travel affords opportunities for

# BELGIAN FREEMASONRY

by WBro Les Reid

The genesis of this lecture is a visit made to Napier by a Brussels kinsman, and a reciprocal visit I made in 2002. When he learnt that I was to present this lecture to you, he asked his Brussels Masonic friend and historian, Danny Grégoire, to prepare some notes for me. This resulted in an essay of 2975 words in French, later translated by my kinsman Francis Gevers. I have drawn extensively from that essay and I am indebted to both those Freemasons.<sup>1</sup>

In order to gain an understanding of Freemasonry in Belgium, it is necessary to consider the political and religious history of this country that has most of its lodges conducting their ceremonies in either French or Dutch, while some conduct their ceremonies in German. Several are English-speaking, while one is conducted in Greek.

Belgium is a country of 10 million people: the northern or Flemish part speaks Flemish (Dutch) and embraces a Northern European culture; the southern portion, Wallonia, speaks French and embraces a life-enjoying Mediterranean culture. A tiny area in the East of the country speaks German, while the capital, Brussels, which is centrally located, is officially bi-lingual. Brussels has the Headquarters of the EU and also the Headquarters of NATO.

F Heylighen, in his work 'An essay on the Belgian identity', asserts that in the past 2000 years, Belgium has been almost continuously controlled by foreign powers, with its citizens being critical of any authority. Belgians are tolerant and flexible, have a common love of the good life, and since the Middle Ages have been one of the richest and most developed regions of the world. They have a high value on privacy, an aversion towards moralising, and a philosophy of 'live and let live'. There is very little distinction between classes or social strata, with all having the right to a good education and a decent living. They have the lowest percentage of poor people in the world and, according to a 1992 German report, Belgians are the most productive in the world.<sup>2</sup>

Belgium has had a turbulent Masonic history, intertwined with its political and religious history. Since the Middle Ages,

what later became Belgium was part of the Netherlands. These were successively:

- Burgundian (1384–1477).
- Austrian (1477–1555).
- Spanish (1555–1715). During this period, as a result of the religious wars, the Netherlands broke apart into the Northern and Southern Netherlands, the latter subsequently renamed Belgium. Until then, the heart of the Netherlands had been the South, with Brussels as capital. Fleeing the 'Spanish Fury', the intelligentsia moved to the North and promoted the subsequent Dutch golden age of the 17th century. The South became the 'battlefield of Europe'.
- Austrian again (1715–1792).
- French (1792–1814), until the Battle of Waterloo.
- Dutch (1814–1830). This was an experiment after the Napoleonic wars, to recreate a unified Netherlands that had broken in two during the Spanish occupation, as a buffer against France.

In 1830, the Belgian population closely followed the French Revolution. A group of liberals under Alexandre Gendebien, a Freemason, thought of organising a revolution in the Southern Netherlands with the support of France. On the evening of 25 August 1830, the Brussels Opera was performing 'The dumb girl from Portici', which contains a very patriotic duet, 'Sacred love of the country'. On hearing it, the public started a demonstration that grew into a revolution against the Dutch, and on 4 October 1830 a temporary government was set up, and Belgium declared independence. These events are also at the origin of the creation of the *Grand Orient*.

After that, Belgium remained independent, other than for German occupation during World Wars I & II. And in 1908, Belgium became a colonial power, acquired the Belgian Congo.

Masonic lodges were established in Belgium around 1740, being French-inspired. An English lodge was working in the Austrian Netherlands in 1765 and several others were formed, but by 1787

an Austrian edict had them all closed.

After the French Revolution in 1789, a large number of lodges were formed under the Grand Orient of France, but this ceased in 1814.

Belgium gained its independence in 1830, which served to reduce the lodges to 14 in number. These lodges formed the Grand Orient of Belgium in 1833, with King Leopold I becoming Protector of the Order. In 1854, the Grand Orient became irregular, when it allowed political discussion in its lodges, and in 1872 it decreed that belief in a Supreme Being was an optional prerequisite for membership. This brought it into conflict with the Catholic Church, and also with Anglo-Saxon Freemasonry. Despite these developments, relations between the Grand Orient of Belgium and the United Grand Lodge of England were not adversely affected until much later. In 1875 the Grand Master of the Grand Orient of Belgium was invited to the Installation of the Prince of Wales as Grand Master of the United Grand Lodge of England, and in 1890 the Grand Master of the Grand Orient of Belgium was elected a member of Quatuor Coronati Lodge #2076 EC.

The Grand Orient of Belgium currently has 9000 members in 106 lodges, their motto or creed being 'Freedom, Equality and Fraternity'. It is by far the largest Grand Lodge in Belgium. They work the three Craft degrees under either the French Rite, which is a simpler and less formal rite, or the Ancient and Accepted Scottish Rite. The benevolent English view (in contrast with its view of the Grand Orient of France) delayed the severing of relations until 1908, whereupon many other Grand Lodges followed suit.

Many prominent Belgian citizens rendered valuable service to Freemasonry by the inculcation and propagation of its principles. Conversely, for many decades Belgian Freemasonry was also the object of fanatical resistance from clerical circles. The Catholic Church acquired official status as the 'State Religion'. It hampered the creation of 'neutral' schools and created its own school system. The content of the Pope's 1832 encyclical *Mirari Vos*, in which

Freemasonry was condemned, created an anti-Masonic movement. Facing this clerical reaction, the Grand Orient of Belgium became anti-clerical. This is surprising, because in those days most Belgian Masons were Catholic: they were not so much opposing religion, but rather the control of democratic institutions by the clergy.

In 1838, the Archbishop sent a letter to all priests, to be read in pulpits, reminding Catholics of the papal condemnation, the excommunication of all Masons, and their obligation to give the names of all Masons to the priest during confession. The Grand Orient of Belgium, conscious that problems might arise in certain families, advised that every Mason should 'judge the situation following his conscience'. Several priests who were Masons left the Grand Orient of Belgium, but many brethren also left the Church to remain Masons. The letter had the opposite effect from what was expected: it was efficient publicity for Masonry, and membership doubled within a few months. Eleven new lodges were created during the following years. But a sad split was created: hardly any Catholics were candidates for initiation any more, and the Grand Orient of Belgium became more and more anti-Catholic. The Catholic Party, which had an absolute majority for 30 years, attacked Masonry in Parliament, and the Minister of War forbade military officers to become Masons.

The Grand Orient of Belgium removed from their statutes the rule that prevented speaking about politics and religion. A few lodges temporarily left the Grand Orient of Belgium, but several independent lodges joined. This was the beginning of the political phase of the Grand Orient of Belgium.

In 1865 Pope Pius IX reacted with a new encyclical letter, *Quanta Cura*, which condemned 80 'modern erring ways', among them rationalism, socialism, liberalism, and schools not controlled by the Church. He declared:

Amongst the many machinations and methods by which the enemies of Christianity dared attack the Church of God, a very dangerous one is the perverse society calling itself Masonry.

All this resulted in the creation of an Anti-Masonic League that collected Masonic writings and published lists of Masons. The Catholic Prime Minister led an open attack in Parliament. Through all this turmoil, the Grand Orient of Belgium, quite understandably, remained very discreet. In those days, most Masons were religious, but were fighting

the non-democratic behaviour of the Catholic Church.

The great Masonic victories were considered to be:

- An obligation for all Belgians to go to school (against the will of the Catholic establishment), to thereby develop the intellectual level of the population. Even in the Grand Orient of Belgium there were heated discussions, as an 'obligation' seemed to some, to be incompatible with liberty.
- Creation of a non-religious schooling system.
- Universal suffrage: one man, one vote—an ideal that was only realised in 1921, against the resistance of the Church.
- Secularisation of hospitals: until 1900, most medical personnel were nuns.
- Secularisation of cemeteries: originally the Catholic Church, which refused to bury non-Catholics, ran all cemeteries. In 1891 cemeteries became accessible to all, but a law was needed to obtain this result, after a fierce battle.
- Abolition of the mandatory religious oath (required to obtain any official post, be it in the Army or as a judge, etc).
- In the international field, promoting the first ever peace conference in The Hague in May 1899.
- The fight against anti-Semitism, notably during the 'Dreyfus' affair.

### The First World War

Germany, the occupying power, took no measures whatever concerning the Belgian Masonic organisation. However all meetings were suspended. The Grand Orient of Belgium limited its actions to philanthropy:

- Temples became hospitals, or restaurants for the poor.
- Creation of ambulance services.
- Funds for orphans.

At the same time, four temporary lodges were created outside Belgium:

- *La Belgique* in Paris.
- *Albert de Belgique* in London.
- *Nous Maintiendrons* in The Hague.
- *Ordre et Progrès* in Le Havre (France).

These actions increased the prestige of the Grand Orient of Belgium. Fourteen percent of Belgian Masons died in that war.

### Between the wars

After the war, the Grand Orient of Belgium supported peace, by fully

supporting the League of Nations. In 1929, however, two Catholic newspapers relaunched anti-Masonry in a series of articles, again detailing names and addresses.

In 1933 Lodge *Anglo-Belge* was reconstituted as Lodge Wellington #1385 under the Grand Lodge of Scotland, and it sponsored Lodge Allegiance #1465 in 1951.

Hitler took power in 1933 and the Grand Orient of Belgium published anti-Fascist texts. One excerpt was:

The GOB, faithful to the principles of liberty and tolerance, considering that in the 20<sup>th</sup> century people are still persecuted for their religious or political opinions or for their origins, condemns the persecutions taking place in a neighbouring country against Jews and political opponents.

In 1934 a Belgian fascist party was created. It published hostile articles and promoted the idea of making Masonry illegal. In 1936, the Grand Orient of Belgium collected funds to support Spaniards during a civil war. In 1939, after war had been declared on Germany, the Catholic newspaper *La Libre Belgique* published ten anti-Masonic articles, giving names and full addresses of 600 Masons. Regrettably, this proved very helpful for the Germans when they invaded! Once again, the Grand Orient of Belgium remained very discreet.

### The Second World War

From their first day in Belgium (10 May 1940), the Nazis (mainly SS and Gestapo) violently attacked the Grand Orient of Belgium and all Masons. They got full help from the anti-Masonic movement, and more discreetly from the Catholic Church. Belgian Nazi collaborators assassinated known Masons. It is estimated that 25% were murdered, or died in concentration camps. After WWII, the Grand Orient and a sole Scottish lodge survived.

### After the war: the split

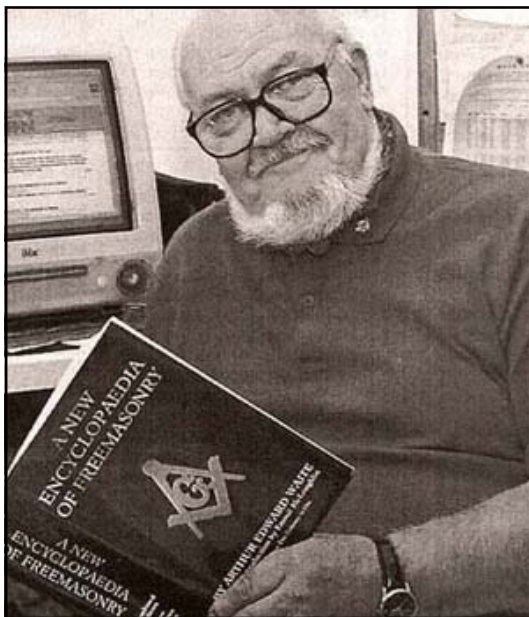
The Belgian Nazi collaborators, who had taken action against the Masons, had generally also committed other atrocities as well and were judged accordingly. Their anti-Masonic actions became part of the prosecution.

For the first time, the Grand Orient of Belgium tried to establish official relations internationally with other Masonic organisations. In certain lodges, however, the ritual makes no mention of the Great Architect, and does not display

(Continued on page 12)



## Vale, Brother Andrew Boracci



Andrew Boracci, in front of his computer, perusing a copy of Waite's *Encyclopaedia*.

Photo from <<http://www.americanmason.com>>.

**WBro Andrew Silvio Boracci, an Internet Freemason, and editor and publisher of the *American Mason* magazine, passed away after a short illness on Friday 7 May 2004.**

A week earlier he had been informed that he had lung cancer. He was a resident of Sag Harbor, Long Island, in New York State.

The *American Mason* has both print and online versions (see <<http://www.americanmason.com>>). In that magazine Bro Boracci researched, wrote and published a daily column entitled 'Famous Masons in History—on this day ...'

Occasionally his writing in that series went a little astray from the verifiable facts, but one never, ever, doubted his enthusiasm, or his pride in Freemasonry.

He was a member of Wamponamon Lodge 437 (NY), the American Lodge of Research (NY), the EastEnders Masonic Research Institute (NY), and the Philaethes Society; he served on both the public relations committee and the publications committee of the Grand Lodge of the State of New York.

In publishing, Bro Boracci had excellent credentials, having served administrative editorial tenures with McGraw-Hill, Holt Rinehart & Winston, Conover-Mast, Simmons-Boardman and Newsday. For 17 years he was creative director and president of the advertising/public relations agency, Boracci, Brown & Company.

Andrew Boracci also wrote two full-length plays, 'Lisa Stratter' and 'Baccanalo', which were produced in the 1950s (off-Broadway) in New York City's Greenwich Village, and a series of one-act plays, including 'The Gimmick', still being presented by community theatre groups. His hobby and avocation was playing 'saloon' piano at weekends in various nightspots.

An enthusiastic Internet Mason, Andy Boracci was perhaps best known internationally for his frequent contributions to the email List 'MasonicLight'.

**Richard Num**

May 18, 2004

Dear Brothers, Friends and Masonic Associates,

Allow me first to thank you all for your support, interest and contributions to the *American Mason*. WBro Boracci would be happy to know of the depth of response and fraternal kinship that has been given to him and the *American Mason* at this troubled time.

We at Wamponamon Lodge #437 will keep this site active and up to date. We intend to continue WBro Boracci's forays into the esoteric, historical and practical applications of Freemasonry. There will be some time delay as we come up to speed, collect material, edit the same and become journalists. We encourage you to stay tuned, contribute material and continue the search for more light.

This website was the brainchild and life of WBro Boracci. He worked full time to make it worthy of being associated with the Craft. We can only step into his shoes, hope not to stumble and continue his dance with the love of his life. So Mote It Be.

In addition to the website, the Officers and Brethren of Wamponamon Lodge, have begun work on the 'Andrew Boracci Memorial Library of Masonic Research'. This library will house the collections of WBro Boracci's books, articles, photos, pamphlets and electronic media. We are accepting donations to the library in the nature of financial assistance and artifacts. We feel that Bro Andy began the work and we should continue it for the benefit of the Fraternity. It will be housed in our Lodge, the Sag house of 1845 in Historic Sag Harbor, and be available for research and the enlightenment of our Brethren.

On a sad note, we must cancel all arrangements and events WBro Boracci had planned for the celebration of 200 years of Masonry on the South Fork of Long Island. He had put great effort into this celebration which was to have taken place in Sag Harbor, NY, home of Hamptons Lodge #111 (where it all began for us in 1804) on Flag Day. However, like the Master's word, the details and plans went to the grave with him.

However, all is not lost. The famous and beautiful Sag Harbor Whaling Museum, which shares our building, has assembled and displayed a collection of Rare and Beautiful Masonic artifacts. They are accompanied by detailed cards explaining their origins and the reasoning why a man would give his time to create art honoring Masonry. We encourage all those within traveling range to come and visit. The address is 200 Main St, Sag Harbor.

Again, thank you all for your generous support and you may continue to email us directly from this website.

Sincerely &  
Fraternally,

*Wor Louis Grignon*

Master,

Wamponamon Lodge  
#437, F. & A.M., NY.



Bro Boracci's last issue.



# MAKE WAY FOR 21ST CENTURY FREEMASONRY

by Andrew Boraccl

**We can talk tradition, ritual proficiency and lack of interest until our faces turn blue. Truth is the face of Freemasonry is changing and still has far to go before it settles down. The result will be a totally different Masonry than the one we've become accustomed to over the years. And we had better get used to the idea or opt for a Masonry two thirds smaller than it is today. And that, as we know, is getting to be mighty small.**

The recent disclosures of Census 2000 offer a pretty clear picture of what's to come. For one thing, there will be a sharp redction in young men coming from old-fashioned nuclear families. You know the kind: mom and pop and "a boy for you and a girl for me", living in a little cottage with ivy growing up the chimney. Census 2000 says such idealized families represent only 25% of the total. Down from 54% in only 10 years. If we're waiting for "Lewis" to fill our ranks we'll have a long wait. These birds "just ain't around no mo."

But we've little to dread from the young who will be coming in—from nuclear families or from one-parent households. They're a wonderful bunch, idealistic, warm and willing to take on the spiritual principles that have been our Craft's mainstay from the start: belief in God (by any name), belief in the immortality of the soul, belief in a heartfelt obligation to do unto others as we would have them do unto us. So we're lucky here. These young are team players. They love to work on projects together, teaching each other, admiring one another's talents. They have wonderful senses of humor, are talented and convivial with one another and with their elders. We're hopeful our elders in the Craft will be as convivial and respectful of them and the challenges they will be facing in preserving our fraternity, so rapidly going electronic and global. Importantly, they believe in one another, and in the future of Freemasonry. We already are—and have

been for some time—enjoying the contributions of our Hispanic Brethren, our Black Brethren and, to a relatively small degree, that of our Asian arrivals. Census 2000 tells us these have quadrupled in numbers and promise to constitute a major portion of America's total population, which means a major portion of the population of Freemasonry as well. So we'll be going global as a Craft culturally as well as geographically. What a wonderful opportunity for Freemasonry. To truly walk the Masonic walk and remove humanity's last remaining scourge—that of separatism.

We live in a scary, exciting and powerful time. Most of us face challenging personal problems in our work, in our relationships and in our health. So it may seem demanding to expect us to confront the problems of humanity as well. Yet, that precisely is what we swore to do when we petitioned for membership in our beloved Craft. For there has never been a better time.

Never before in human history have we been better positioned to transform our lives and our planet. Through a shift in consciousness, already under way worldwide, we can come to know God through our actions. The heart holds the key, for, as we Masons know, the heart is the seat of the soul which we Masons revere. The heart will help us recognize that we are all part of one whole creating this world together. Whatever each of us does individually powerfully impacts us all. The heart, with all its seeming

enigma, can bring about a transformation that offers a clear and effective means by which we can heal ourselves on all levels—spiritual, mental, emotional and physical. And really not only come to know God better, but to actually help Him change the world into what He and we would like it to be.

While some people of good will feel they are doing everything in their power to find solutions to world problems on social, political and/or spiritual levels, others feel helpless and wonder what, if anything, they can do to really make a difference.

Light a candle. A single candle. If our wonderful wives each light one that makes two. And if our sons and daughters light up? Quite a lot of illumination. Freemasonry has entered the new century with newfound vigor and sense of service. We are the only organization worldwide where separatism—racial, economic, national or religious—is anathema. It as always been so and will always remain at the heart of our special fraternity. How do we accomplish this? Simply by living the Masonic Life and Walking the Masonic Walk. We Masons don't live that life or walk that walk in secrecy or in shame. And we sure do not appreciate anyone who thinks we do. So let us welcome into our Craft those young Masons, whether from one-parent homes, from China, or from India, with love and open arms.

So mote it be.

## ATTACKS ON THE PHILAETHES SOCIETY

(Continued from page 5)

have to see what the times ahead bring.

**In the next installment of this series, we will present documents and letters exposing a most disturbing band of confederates who profess a desire to be placed in a position of leadership over the governing of all U.S. Grand Lodges and some of the tactics used to smear fellow Masons.**

### NOTES:

- [1] The "mainstream" Grand Lodge of Minnesota and the Prince Hall Grand Lodge of Georgia.
- [2] Name on file, e-mail to Michael R. Poll dated March 17, 2004.
- [3] Name on file, e-mail to the Philaethes e-mail list dated February 29, 2004.
- [4] S. Brent Morris, e-mail to Michael R. Poll and Arturo de Hoyos dated March 17, 2004.
- [5] See: Allen E. Roberts, FPS, "The Search For Truth Continues," *The Philaethes*, Oct. 1989.
- [6] "Our Fraternal Relations Committee has stated in its annual report that we consider Prince Hall Masonry to be a

regular branch of the fraternity, and we have stated that twice in the last several years, and our report has been approved by the G.L. of Texas in general session." Pete Normand, e-mail to Michael R. Poll dated March 11, 2004.



## BELGIAN FREEMASONRY

(Continued from page 9)

a Bible.<sup>3</sup> The United Grand Lodge of England therefore still considered the Grand Orient of Belgium to be irregular. In 1947 the Grand Orient tried to reintroduce the use of these two symbols. The administration and its Grand Master, however, have no direct authority, and decisions are taken by vote in their Assembly, where they met with strong opposition. Masons still had in mind the attitude of the Catholic Church before and during the war. In 1954 the Assembly finally decided that each lodge was free to decide on the use of these symbols, and they still are used nowadays in roughly one third of the lodges of the Grand Orient of Belgium.

In 1959, five Grand Orient lodges that had always used the VSL withdrew and formed the Grand Lodge of Belgium, later attracting some other Grand Orient lodges, and gaining fraternal recognition around the world. However, this Grand Lodge followed the Grand Orient into irregularity in 1979, by abandoning the necessity of a belief in a Supreme Being, thereby losing the recognition of most 'regular' Grand Lodges throughout the world.<sup>4</sup>

The *Regular* Grand Lodge of Belgium was established that same year, and it has fraternal relations with most 'regular' Grand Lodges, including New Zealand. It comprises 41 lodges, with a total membership (as at 31/12/03) of 1437 brethren. Nineteen of their lodges have French as their working language, 15 use Dutch, with two being bi-lingual. One uses German, three use English, while Lodge Pythagoras uses Greek. The two Scottish Lodges, Lodge Wellington #1385 of Antwerp and Lodge Allegiance #1465 of Brussels, naturally conduct their degree working in English.<sup>5</sup>

In 1989, four Grand Lodges of Belgium—the Grand Orient of Belgium, the Women's Grand Lodge of Belgium, the Grand Lodge of Belgium, and Le Droit Humain (Co-Masonry) signed a common declaration illustrating the close relationship between those four jurisdictions.<sup>6</sup>

These four jurisdictions maintain an excellent Masonic Museum in Brussels, which was opened in 1985. In 1993 the

Museum held a successful exhibition in the Brussels Town Hall, entitled 'Freemasonry in Europe from the 18th century till now', following which the Museum (at rue de Laeken 79, Brussels 1000), was opened to the general public. It is open every Thursday from 2 pm to 5 pm; phone and fax 02-223.06.04.

In 2002, my Belgian kinsman, who is a keen member of one of the Grand Orient of Belgium lodges, warmly received my wife and me into the Museum. I can recommend any Freemason who is visiting Brussels, to make a point of visiting this Museum.

In addition we were accorded the privilege of being shown into the adjoining Grand Temple and also the Blue Temple. The Grand Temple is most impressive, being 12.15m long, 14.93m wide and 13.3m high, with the entrance door being 4.85m high. Twenty-six papyrus pillars support the roof. The Grand Temple seats 400 people on the floor of the lodge, with seating for a further 100 in the balcony. The East and West of the Temple are left free.

So Brethren, we have this interesting country of Belgium, which has two main languages and whose Freemasons support five Belgian Grand Lodges, thereby personifying the Belgian characteristic of 'a pragmatic compromise'. There are also two lodges working under the Grand Lodge of Scotland and two military lodges under the Prince Hall Grand Lodges of Georgia and Maryland, respectively.

### Endnotes:

- 1 Grégoire, Danny: 'History of the Grand Orient of Belgium', unpublished.
- 2 Belgian website 'Belgian overview'.
- 3 When my kinsman was initiated in 1972, his lodge still used the Bible and made reference to the Great Architect. They were however both removed during the 1980s. He surprised me by stating that he is now an atheist.
- 4 Henderson, Kent & Pope, Tony: *Freemasonry Universal*, vol 2, Global Masonic Publications, Williamstown 2000.
- 5 Regular Grand Lodge of Belgium website <[www.glr.org](http://www.glr.org)>.
- 6 Grand Orient of Belgium website <<http://users.swing.be/mason>>.

## DAVID GRAY IN JAIL

(Continued from page 1)

and October 2003. . .

A CSU assistant controller called university police May 13, after noting irregularities while reviewing records of financial transactions. At that time, roughly \$98,000 — a mix of federal grant money and university funds — was unaccounted for, according to a search warrant filed May 14 in Xenia Municipal Court.

He is in the county jail in lieu of \$750,000 bond.

An indictment is being sought on the charges of engaging in a pattern of corrupt activity, tampering with records, money laundering and theft in office, Schmidt said. A decision from the grand jury, which was presented the case this week, is expected to be made public next week.

Gray's account at Fifth Third Bank has been frozen. According to the May 14 warrant, the missing money was not in the account. . .

Police have seized Gray's silver 2003 Jaguar, computers, papers, files, cameras and videotapes from his home, according to the warrant inventory.

Gray's employment status with the university was not immediately clear.

The CSU graduate is the author of *Inside Prince Hall*, a book about a predominantly black group of Freemasons founded in Boston in the mid- to late 1700s. He earned a master's degree from the University of Phoenix. . .

CSU hired him as an accountant in 2000. He became internal auditor this year.

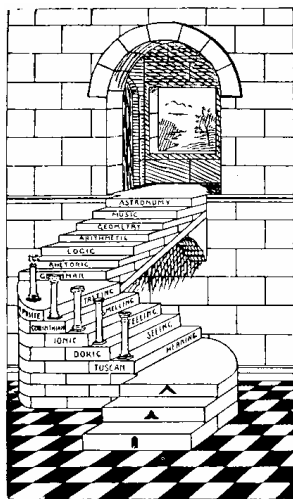
David Gray was subsequently indicted by the Grand Jury on over 120 counts, and a trial date set for 14 July, but the hearing date has been adjourned at the defence request. Meanwhile, he remains in jail, being unable to raise the bail. Brethren in Ohio started a defence fund, and have made themselves responsible for the wellbeing of Mrs Gray and the children.

ANZMRC President Richard Num has been in contact with Mrs Gray, and with David through her. David is permitted to receive mail, but not parcels. The PHA Research discussion group is being maintained, and also the research society started by Bro Gray, but the Grand Lodge and other websites for which he is, or was, webmaster appears to be 'down'.

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## Next Issue . . .

Attacks on the Philalethes Society II      Meditational Massonry II  
World Conference of Masonic Grand Lodges for Sydney

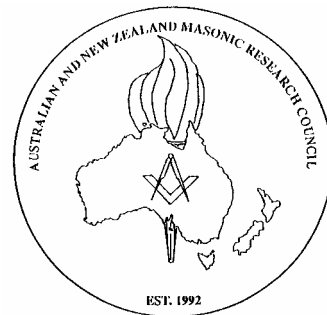


# Harashim

## חרשים

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

ISSN 1328-2735 Issue 32 October 2004



## 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>>.

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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:

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- ♦ A copy of the publication containing the reprint is sent to the editor.

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### Contents

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

- ♦ Their lecture 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 or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, 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.

## DEATH OF GUY PALLISER

News of the death of VWBro Guy Palliser, Kellerman Lecturer for New Zealand in 1998 and 2000, was posted on the ANZMRC email list within hours of its occurrence.

It is with the deepest regret that I advise of the death of Guy Palliser. Guy was found dead this morning.

I am advised that the funeral will be held on Monday 4 October at 1.30 pm at St Mark's Church, Woburn Rd, Lower Hutt, NZ.

I have not been advised, yet, concerning messages of condolence, but I shall pass on details when known.

Guy was a Past Vice President of the ANZMRC, and made a tremendous contribution over the years to Masonic Research, both through the Research Lodge of Wellington, and through the ANZMRC. I was personally looking forward to meeting him again at Tauranga in November.

I had known Guy since the early 1990s when we worked together to bring the Operatives to New Zealand—most successfully—and we have been firm friends ever since. Guy was very senior in NZ Freemasonry, holding Grand Rank in many orders.

I could best describe Guy as a gentleman, and a gentle soul, in every respect. His loss is a great one, for his family of course, but also for the Craft. Truly, he did live respected, and dies most regretted.

Kent Henderson, PJGD, FANZMRC  
ANZMRC Secretary.

*See also page 9.*

*see also page 9*

## Inside . . .

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Freemasonry is stepping outside its (twentieth-century) self-imposed boundaries in several directions: encouraging non-Mason academics to interest themselves in our history and the impact of Freemasonry on society; challenging our critics, including religious opposition; opening up to get rid of the 'secret society' label; and gradually extending the concept of brotherhood to those who've been wrongly excluded.

## New Zealand

Colin Heywood passed on some information about the work being done in New Zealand—see 'New Zealand FAME', page 3.

## USA

Ed King, of Maine Lodge of Research, advises that the mainstream Grand Lodge of Maine has decided to contact *all* Prince Hall Grand Lodges in the USA, aiming to establish fraternal relations with all of them and reporting back at the annual meeting in May 2005. It will be interesting to see what steps this conservative Grand Lodge will take in relation to Prince Hall Grand Lodges

below the Mason–Dixon line that do not have in-state recognition.

North Carolina is teetering on the edge of recognition. See 'Still no accord in North Carolina', below.

## Academic Seminars

Sheffield University's Centre for Research into Freemasonry has combined with other academic bodies (The Centre for Gender Studies in Europe, The Society for the Study of Labour History, and the Friendly Society Research Group) to present a three-day international conference at a Masonic hall in Sheffield, England, in November, entitled 'We Band of Brothers': Freemasonry in Radical and Social Movements, 1700–2000. Speakers will include Jesuit historian Fr José Ferrer Benimeli, Australian Bob James, academics from universities in Finland, Poland, Canada and USA, and two with papers your editor would particularly love to hear:

- Pauline Chakmakjian, University College London, *Theological lying and religious radicalism in Anderson's Constitutions*;
- Professor Cecile Révauger, Université de Bordeaux III, *Prince Hall freemasonry in*

*America: from work ethics to civil rights.*

Dr Andrew Prescott, Director of the Centre for Research into Freemasonry, University of Sheffield; Dr Margaret Jacob, UCLA History Department, USA; and Pierre Mollier, Institute of Masonic Studies in Paris and Grand Archivist of the Grand Orient of France, are on the Academic Board of a new venture in California, the Franklin and Eleanor Roosevelt Center for Civil Society and Masonic Studies—the Roosevelt Center, for short, and becoming known as FERC in European circles. They plan to be in operation by 2007.

## Victorian Lodge of Research

The Victorian Lodge of Research took a leaf out of Quatuor Coronati's book in September, with Mrs Margaret Chapman as guest speaker. Her subject was 'The role of Freemasonry in the 19th century', based on her 1987 Master's thesis, 'Freemasonry and community in 19th century Victoria'. She brought a fresh viewpoint to the development and contentions of 19th-century Victorian Masonry, linking the social and political activities of key Masonic personalities to their English, Irish and Scottish Masonic affiliations. She drew an audience of about 130, including current and past Grand Masters, researchers from interstate, Co-Masons and non-Masons.

(Continued on page 12)

## STILL NO ACCORD IN NORTH CAROLINA

Men of good will in both PHA and mainstream Grand Lodges in North Carolina have been working for more than ten years to achieve mutual recognition (see *Harashim*, #28 p12), and still no accord has been reached. Grand Master Milton Fitch (PHA) and Grand Master Leonard Safrit (mainstream) were received with honour at each other's Grand Installations last year but, although Grand Master Safrit visited lodges throughout his jurisdiction campaigning for recognition of the Prince Hall Grand Lodge of North Carolina, he failed to achieve the necessary two-thirds majority when the mainstream Grand Lodge voted on 25 September this year.

Voting last year was 456 for, 495 against. This year it was 520 for, 459 against—for the first time a simple majority in favour, but well short of the two-thirds necessary. Grand Master Safrit described it as 'a slap in the face'. Both Grand Masters met afterwards and GM Safrit is reported to have said: 'We will continue this fight. We are not going to give up on a fraternity that has so much good to offer.'



PHA Grand Master Milton Fitch welcomed into mainstream Grand Lodge of North Carolina, 2003.



mainstream Grand Master Leonard Safrit welcomed at PHA Grand Lodge of North Carolina

# New Zealand FAME

September was the culmination of several months preparation for *Freemasonry Awareness Month Events* (FAME) in New Zealand, and it has paid off with excellent PR results. FAME Newsletter #19 (1 October 2004) reports:

Our impression is that newspaper and news media coverage throughout the country has been high and in all cases, complimentary to the Craft. There were two significant articles this week in New Zealand's largest newspaper, the *New Zealand Herald*, and both were complimentary. The first feature was a 'Perspectives' article on Tuesday written by a woman reporter who had attended a meeting of the Lodge of the Liberal Arts No 500, and the second was a follow-on article by the very well-read columnist Garth George which was highly complimentary to Freemasonry, and for many has been one of the highlights of FAME.

More information is available from the FAME organisers: Noel Ryan <n.ryan@xtra.co.nz>, Tom Clarke <tclarke@medialink.co.nz>, and

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*The following unsolicited testimonial is reprinted with permission from the New Zealand Herald, 30 September 2004.*

## Of Freemasonry and a lifelong love affair with words

by Garth George

Perhaps it's my advancing years, but an item in Tuesday's *Herald* triggered in me a large dose of nostalgia.

Julie Middleton's sympathetic article on Freemasons took me back to my childhood and youth, for my father was deeply involved in his Masonic lodge and rose to be master of it when I was a lad.

And I remember as if it were yesterday riding along in the front seat of our car as we drove to one of his regular evening meetings of National Party branches, scanning the little blue Masonic book of ceremony and hearing my father recite his lines, which he had to learn to move another step up the Masonic ladder.

I remember none of the words, but what I do recall is that the language was magnificent—phrases, sentences and paragraphs of great beauty, right up there with the lyricism of the King James Bible.

And it must have been about that time that my lifelong love affair with words was being born, and nurtured by my English master at Southland Boys' High School, Alan Dunlop, one of the few schoolteachers through whose classes I passed whose memory I revere.

He had that rare and happy knack—as I realised only long after I had left school—of teaching sometimes recalcitrant and preoccupied young males without them realising they were learning.

And he had a ready if unwitting ally in my father, who was a voracious reader of fiction, a habit I picked up from him in my early teens and which remains

with me to this day—three and sometimes four novels a week.

So when I reread the timeless prose of, for instance, C.S. Forester, John Steinbeck, Jack London, Dashiell Hammett, Ernest Hemingway, I feel a renewed affection for and connection with my father and my old schoolmaster.

And I weep for many of the young men and women of today brought up, like most of their teachers, in the age of television, for whom reading a book is about as rare as seeing a man and a woman holding hands in Ponsonby Rd.

It's not only television that's to blame. In an education system in which inculcating cultural awareness is more important than teaching the fundamentals, it is not surprising that the standard of English has deteriorated.

We read that some children leave primary school for secondary school unable to read and write and that others leave secondary school for tertiary education without the oral and written language skills to cope in that environment.

And I wonder the extent to which social problems are exacerbated by the inability of so many to communicate because they haven't acquired a vocabulary sufficient to make themselves and their needs and aspirations understood.

Is it, for instance, an inability to communicate adequately in words that triggers the sort of physical violence that leads to child abuse, battered wives (and husbands), school bullying and suchlike?

Perhaps the John Reads and Emma Davies of this world could direct their

not inconsiderable intellectual skills towards researching that proposition.

Most of my father's intimate friends were fellow members of his Masonic brotherhood and I recall them, without exception, as men who would in those days have been described by all but the jealous as 'good blokes'.

They were, of course, white, middle-class males of substance but back then there was no opprobrium attached to being so. They were men to whom service to others was as natural as making a quid for oneself and were among the most admired citizens of the city in which I lived.

Some of the best Christmas parties I ever attended were those put on by the Masonic lodge, cheerfully organised, catered and run by the members themselves, without any outside assistance.

None that I knew was averse to a drink or three but I never saw one drunk. They were men who enjoyed life and who were always prepared to share their enjoyment of it with others.

It does not surprise me that Freemasonry is in decline, for the principles to which it adheres have long gone out of fashion. The decline in church attendance and membership has shown a similar decline as the nation has become more and more secular while the Godless and hollow philosophy of humanism has beguiled so many.

I have, however, always looked askance at those Christians and churches who condemn Freemasonry, which over the centuries has been vilified by the dogmatic, the narrow and those in whom ignorance breeds fear.

Sure, some of the beliefs and practices of Freemasonry can be seen as arcane, but that applies just as much to some churches—the Catholic Church, for instance, which has been the Masons' bitterest enemy since lodges were founded back in the 16th century.

Freemasonry has been accused of being cultish, evil and even Satanic, but since there are just as many nutters and ignoramuses peddling the same views about the Catholic Church, I am prepared to obey my own spiritual instincts.

Which tell me that there is much to be said for the fellowship of Freemasonry and the good its thousands of lodges and millions of members do throughout the world in this self-centred and mercenary age.

After all, the Bible tells us that it is 'by their fruits you shall know them'.



# Attacks on The Philalethes Society

by Michael R. Poll, FPS, and Kenneth D. Roberts, FPS

*Betrayal of Masonic Trust is the highest and gravest crime a Master Mason can commit . . . It is the masonic duty of each and every Master Mason to rise up and to denounce any violation and breach of Masonic Trust.*

VW Billy Aportadera [1]

## Part 2 of Series

The nature of our Masonic initiations is such that we deliberately place our candidates in an extraordinarily vulnerable environment. We do this to set the minds and hearts of the candidates in a state where they can best receive our teachings. One of the first and most important lessons we teach our candidates is to trust their soon-to-be brothers. It is necessary for them to accept, with no question, what they are told, as well as the motives and intentions of the officers and members of the lodge. If a candidate has no reason to trust the lodge membership, then how will he view the various and often peculiar aspects of his initiation?

*The trust of a Mason is in God. But before a man can trust in God, whom he cannot see, he must learn to trust in his fellowman, who is made in God's image. [2]*

The lesson of trust is a vital part of the Masonic foundation we lay for the candidate. Without it, the walls of our structure crumble. Can you imagine any lodge allowing a candidate to be made the subject of a practical joke while receiving a degree? Can you imagine any Grand Lodge not seriously reprimanding or pulling the charter of any lodge that would allow un-Masonic behavior with a candidate?

All Masons have the right to expect that the trust we were taught to have in our brothers will not be violated. Those who would knowingly and willingly violate the trust placed in them by their brothers must be reduced to order or driven from our lodges.

But what does it mean to violate a Mason's trust? Can we do so with no ill intent or under the belief that our actions will result in ultimate good for Freemasonry? Is willfully lying to a brother the same as making a mistake? Is bending the truth the same as willfully lying? Where is the line that divides a willful intent from a mistake?

This paper will attempt to examine

recent events in Masonry, as well as some published statements, with the hope of better understanding the question of Masonic trust.

## What is the Truth?

The search for the Lost Word is symbolic of a Mason's search for truth, but what is the truth? Is there a 'Universal Truth' for all of Masonry? In many cases, No! 'Masonic truth' must often be qualified. What is true in one Grand Lodge might be quite false in another. The truthful answer to the question, 'Who is the Grand Master?' will change, depending on the jurisdiction of the one being asked the question. Certain basic questions, however, will almost assuredly bring about like answers. 'Are Masons taught to be honest?' Does anyone know of any jurisdiction that would answer 'no' to this question? But what about questions of regularity? How do we answer the question, 'Who is regular?' There are very few questions in Masonry that are as seemingly simple, yet, in fact, more complex. The opinion (law) concerning regularity in one jurisdiction might be quite different than the opinion (law) of another jurisdiction. The answers to questions concerning regularity will certainly change from one place to another. Concerning regularity, the United Grand Lodge of England states: [3]

There are some self-styled Masonic bodies that do not meet these standards, e.g. which do not require a belief in a Supreme Being, or which allow or encourage their members to participate as such in political matters. These bodies are recognised by the Grand Lodge of England as being Masonically irregular, and Masonic contact with them is forbidden.

That might give us an idea of what is irregular, but it is not clear as to *who* is irregular or why are they so or how we handle a situation when our Grand Lodge

and a Grand Lodge that we recognize disagree about a third Grand Lodge.

For some 200 years, U.S. 'mainstream' Grand Lodges taught their members that Prince Hall Masonry was irregular. Visitation between 'mainstream' US lodges and Prince Hall lodges was not allowed, as no Prince Hall Grand Lodge was recognized as regular. We were taught that there were legitimate reasons why Prince Hall Masonry was irregular. Now we are taught that there is nothing at all irregular about Prince Hall Masonry. Recognition between the majority of US 'mainstream' Grand Lodges and their Prince Hall counterparts now exist. Even where fraternal relations do not exist, we are led to believe that some Grand Lodges have made official statements declaring Prince Hall Masonry to be regular, if not always recognized. Did Prince Hall change in its nature? No! Then what gives? How does any thinking Mason reconcile this apparent contradiction? If being irregular means that something is wrong with a Masonic body, then how can it be declared regular if nothing has changed in the body? If we wish to take the position that it was simply an honest error in regard to Prince Hall, then we must face the fact that it was a pretty big error that for roughly 200 years falsely labeled and denied recognition to true brothers. Is there another reason (or reasons) why Prince Hall Masonry was falsely labeled 'irregular'? Is it unreasonable to seek an understanding of this question? Is it unreasonable to wonder if, even today, 'mistakes' could be made with other Masonic bodies?

One of the major problems with understanding the issues of regularity is our use (or misuse) of the word 'irregular.' Common use has made the words 'irregular,' 'clandestine' and 'unrecognized' interchangeable. But are they always interchangeable? Logic dictates that since Prince Hall Masonry (having made no change in their nature

or organization) has been confirmed by the majority of U.S. Grand Lodges to be perfectly regular, then they were factually 'unrecognized,' but not 'irregular.' If this is the case, then why were they almost always called 'irregular' and 'clandestine'?

### Say it Again and Again

Joseph Goebbels, the propaganda minister for Adolph Hitler, is often credited with the phrase, 'A lie repeated often enough becomes the truth.' As despicable as the man was, there is a certain logic to that statement. A basic rule of advertising is to offer your message again and again so that the chances of forgetting the message will be minimized. In addition, it is realized that value is often subjective and one may not be guilty of false advertising if they state their *opinion* of a product's value or quality. The fine line between an error and a falsehood is often walked in the high stakes advertising game. But how does this relate to Masonry?

Prince Hall Masonry was not kept outside of the recognized Masonic family for some 200 years because of legitimate reasons, but because of an intentional desire to keep them out. In order to keep up the appearance of remaining true to the teachings of Freemasonry, Grand Lodges freely accepted the charges that Prince Hall Masonry was justifiably irregular. Since most Masons were not researchers, it was not that hard to write legitimate-sounding charges against Prince Hall Masonry. In addition, because the vast majority of the Prince Hall Masons were black, there was no real desire to closely examine the charges made against them. When one spoke or wrote about Prince Hall Masonry, the words 'irregular' or 'clandestine' were used with no attempt to prove that the charges were factual. It was enough to just keep *saying* that Prince Hall Masonry was irregular. It was not true, but it was always there and accepted by almost all. Even among those who held no bigotry in their hearts, the charges against Prince Hall Masonry were commonly accepted. Why? Because we trusted that our leaders would not tell us anything but the truth. We are *Freemasons*. We don't speak evil of our brothers, right? How could such an organized effort of deception take place?

### The tactics

If there was an organized effort to keep Prince Hall Masonry out of the recognized Masonic family, then the

individuals involved would have discussed their plans between themselves. That is what 'organized' means. But how does one go about organizing an effort *for anything* that requires the agreement of more than a few independent Grand Lodges? What kind of plans could be made that would cross jurisdictional lines? How would one go about such an effort?

In a letter dated 6 February 2000, William R. Miller, a Past Grand Master of the Grand Lodge of Washington State and Sovereign Grand Inspector General in Washington wrote to C. Fred Kleinknecht, then Sovereign Grand Commander of the Supreme Council, SJ USA [4] concerning suggestions for dealing with reports that the Imperial Potentate intended to initiate changes that would allow non-Masons to join the Shriners. Bro. Miller offers some astonishing suggestions. How should the AASR deal with the possible action of the Shriners? Bro. Miller writes:

Plant the seed that it is a bad idea because it is no solution at all, then attack it as a fraternal bad idea.

Miller also writes:

We need to develop a collective strategy to plant and reinforce that value system in our members.

How could they accomplish such an effort? Miller answers:

In the time between now and then I propose we interview the probable candidates for Representative (in my Temple that is the Potentate, Chief Rabban, Assistant Rabban and Recorder) to see where they stand on the issue and make them commit to vote the way we want them to. If they won't, we elect an alternate slate of Representatives.

and

If he is not with us we make sure he is not elected Imperial Potentate. We go right down the line. If they commit to be with us they stay in line – if not we replace them with an alternate we have in the wings.

and

It will be a political campaign where you have to count the votes. We need a war room where we keep tabs on who the Representatives are and how well they are staying committed. It just would not happen with individual Grand Lodges trying to coordinate with sixty other Grand Lodges.

By any reasonable examination, Bro. Miller is offering plans for the successful

manipulation of an allied Masonic organization into doing what he and 'others' want done. He even offers punishment for anyone not yielding to the demands. If those running for any local or national Shrine office would not agree with 'the plan' they would be replaced or be unable to be elected.

Bro. Miller's letter was obtained by the Shriners and posted on their website. While it is understandable that this event may have caused some embarrassment for both the Southern Jurisdiction and Bro. Miller, it does not seem to have stopped Bro. Miller's brazen letter-writing. In a 19 February 2004 e-mail to a fellow PGM and SJ SGIG, Bro. Miller writes: [5]

The Philalethes has its own, new, agenda – led by Nelson King (an embarrassment to Freemasonry) and Roberts. They want the rank and file to recognize the Grand Orients, co-Masonic bodies, Prince Hall carte blanc etc. They constantly denigrate the authority of Grand Lodges to control recognition and legitimate, regular Freemasonry. Wallace McCloud [*sic*] seems to be a bit of that tong as well. As Grand Abbot of the Blue Friars, he invited an expelled Texas mason, now a member of a Prince Hall lodge in Texas, as a new member – last year I think. Sort of poking Reese and company in the nose.

Let's look at this amazing e-mail. What evidence does Bro. Miller offer in support of his serious charges? None at all! It is all stated 'as fact.' It is uncertain what he means by 'Grand Orients,' but if he means the Grand Orient of France, this is wholly false, as is his charge that these brothers support the recognition of co-Masonic bodies in any manner. We must remember Bro. Miller's message in the Shrine letter, 'Plant the seed . . .' We must remember what was written in the Grand Lodge of New York's report on The Philalethes Society, ' . . . in light of the Grand Master's concerns regarding this Society's alleged attempts to interfere in Grand Lodge activities inappropriately.' Bro. Miller's statement in this e-mail ('They constantly denigrate the authority of Grand Lodges') is disturbingly similar. Was Bro. Miller the source of the GM of New York's misinformation? Where else has Bro. Miller 'plant[ed] the seed'?

If these events concerning Bro. Miller were not enough, there is a third event that should be examined. We learn from

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# OUR RITUAL AND ITS INCONSISTENCIES

by Bro Jeff Allan, JW

## Introduction

Our Master, in his inaugural paper analysing the challenges that face the Craft, makes a number of suggestions as to our future direction. Among these is a reduced emphasis on the ritual. In the near future we will be presented with the results of a team of our senior brethren (Bros Alaric Wood, Alan Bevins, Alan Busfield and Aubrey Johnson) where they will offer an alternative to our current ritual. This paper serves as an intermediary describing how, contrary to the perceptions of many brethren, ritual has and will continue to evolve. It will also argue that even if we chose to retain our current ritual in its present form, it is in need of significant reform to align it to the philosophy of the Craft.

## Background

In a millennium characterised by racial hatred, religious intolerance and international terrorism, the principles of Freemasonry—brotherly love, relief and truth—take on a new relevance. For our institution to thrive, we face the challenge of attracting men with open and enquiring minds who possess a desire to grow the moral and philosophical aspects of their lives. To retain such people we need to offer ceremonial, facilities and social interaction of the highest calibre.

To the majority of Freemasons the core of Freemasonry resides in the little blue book known as *The Ritual*, but to give it its full title: *The Ritual of the Three Degrees of Freemasonry*. All of us have devoted countless hours to firstly learn the words of the various charges and then, perhaps later in our careers, understanding the moral teachings contained within those charges. It is this deeper understanding that will 'make good men better', not just the recitation of the words. As *The Ritual* plays such a key role in the activities of every lodge, as well as providing much of the philosophy and moral teachings, it follows that it should be able to stand up to the scrutiny of the enquiring mind, particularly that of the enthusiastic neophyte.

Everything that takes place in the lodge with respect to ritual must be based

on some form of core Masonic principle. For example, in the initial opening of the lodge the officers are not addressed by title until the Junior Warden verifies that 'all present are Freemasons'. The underlying principle behind this is that of Masonic secrecy, for until the Junior Warden checks the attendees we cannot be sure that all present are entitled to be there. When the new Freemason asks why we do a certain thing in our ceremonial and the only answer we can provide is 'Because it's in *The Ritual*', something is very much awry.

This paper is intended to outline the origins of the current New Zealand Ritual (4th edition, and hereafter referred to as *The Ritual*) and to discuss elements where sound Masonic principles appear to be violated.

## Origins

Today we have the privilege of working with one of the finest Masonic rituals used within the countries of the old British Commonwealth. As far back as 1947 E H Cartwright [1], in his critical discussion on British and Commonwealth rituals, commented positively on it. From the first edition of *The Ritual*, published in 1903, it has contained some *General Instructions* in the preface which, if all brethren would take the time to read it, provides sound advice for conducting both the ceremonial and for an individual's behaviour within the ceremonial environment.

The debate on whether to progress with the development, or otherwise, of our current ritual arose in the 1890s, soon after the birth of the Grand Lodge of New Zealand, and it is amply covered in two papers by VWBro I N Nathan which appeared in the *Transactions* of this lodge [2], [3]. The key objective was to develop a distinctly domestic ritual capable of attracting Freemasons who were still aligned to the English, Irish and Scottish Constitutions and to achieve this the Ritual Committee used a number of domestic and foreign rituals as source documents, namely:

- Emulation—very likely a copy of *The Perfect Ceremonies of Craft Masonry*, as the Emulation Lodge of Instruction

never actually published their ritual until 1969. It is interesting to note that 'Emulation' still conduct their Lodge of Instruction with the presence of two members of their Ritual Committee, still relying solely on their memory as the arbiter of correctness.

- Thompson's *Textbook of Craft Masonry* (1892), written by MWBro H Thompson (GM in 1892) and claiming to be 'according to the Emulation Working'.
- Wilkie's *New Zealand Ritual*, published in Dunedin and containing an attempt to integrate the elements of the various Constitutions.
- New South Wales *Text Book*.
- Victoria
- *The Revised Ritual*, purporting to reflect the workings of Northern England.
- *The Blue Textbook Of Freemasonry*.

While the Ritual Committee took the best from each, they also inherited some grammatical flaws and violations of Masonic principle.

How these flaws arose is of particular interest and goes back to the formation of the United Grand Lodge of England (UGLE), which, after a schism of nearly a century, united the 'Antients' and 'Moderns' in the early nineteenth century. At consummation of the union in 1813 the 'Lodge of Reconciliation' was established purportedly to merge the workings of the two former Grand Lodges (a task largely already completed by the preceding 'Lodge of Promulgation'). Between August 1814 and May 1815 they held 26 meetings to demonstrate the key points of the ritual.

Many lodge representatives attended only one or two of these meetings and, without a written ritual, were able to demonstrate the key changes to their own lodges. This suggests that many of the extant rituals were not too different from what Reconciliation was demonstrating. It is a critical point that UGLE, upon having demonstrated before it the recommended ritual devised by Reconciliation, approved the working without proscribing others which had

immaterial differences. Thus all recognised rituals used in England today are 'approved' by the UGLE.

As our forbears of the early nineteenth century had no ritual books, the only way they could learn the ritual was by rote learning or perhaps by covert reference to some of the early 'exposures', in themselves often inaccurate. This led to the dominance of two key Lodges of Instruction. The first, the 'Lodge of Stability', was established in 1817 with Bros Broadfoot, McCann and Satterly, members of the Reconciliation demonstration team, as founding members. The second to form was the 'Emulation Lodge of Improvement for Master Masons Lodge of Instruction' under the sanction of the Lodge of Hope in 1823. Thus a number of Lodges of Instruction, often led by dogmatic Preceptors, began to teach the ritual as they *remembered* it demonstrated many years before, supposedly without the benefit of a written ritual. It appears that the 'Emulation' Preceptors in particular would brook no argument on what they perceived to be correct, (not unlike some Directors of Ceremonies today), and one of the greatest, Peter Gilkes, is described by Cartwright [4] as 'a man of but little education'. Over time grammatical errors and variations began to emerge, and it was upon Gilkes' death in 1833 that George Claret, an Emulation member, printed the first ritual (1836) purporting to be that worked by that Lodge of Instruction.

Over the balance of the nineteenth century other rituals went to print and they can be broadly grouped into three main streams (*see Appendix 1*), namely:

- Emulation derivatives,
- Stability derivatives, and
- Pre-union manuscripts (e.g. Bristol).

The pre-union manuscripts and, later, rituals tended to reside in the provinces, far removed from London, and serve as a yardstick as to what the ritual looked like prior to the Union.

### New Zealand Editions

The First Edition, published in 1903, contained what was basically an Irish Opening in each degree, an English body, and always provided for the 'Alternative' third degree which is mainly Scottish. Naturally the ancient penalties of the obligation were given in full. The third degree tracing board was excluded on the grounds of conflict with Holy Writ.

The revision of *The Ritual* for publication as the Second Edition was a

laborious process, with the committee reviewing countless suggestions from lodges and individuals. The 1934 Ritual contained a number of textual changes to bring the language to a more contemporary level, but some changes also significantly altered the meaning of some passages. The third degree tracing board was reinstated, the Irish elements of the opening removed, and a formula for *Suspending* and *Resuming* introduced. This is in itself an interesting innovation, for it seems contrary to Masonic principle to re-open (resume) a lodge without proving those in attendance as qualified for that degree.

The Third Edition (1981) offered no summary of changes, in the form of a preface, but the general instructions continued to increase in number. The key change, mainly through external opinion and pressure, was the removal of the ancient penalty from the *Obligation* and leaving it as a very succinct reference (e.g. 't.c.a.') in the *Secrets*.

The Fourth Edition (1989) made further grammatical changes but, mainly through internal opinion, resurrected the ancient penalty in the *Secrets*.

### Inconsistencies

The author would like to state categorically that what follows is the opinion of one man with no formal education in the English language beyond secondary school. For this reason little comment will be made towards grammatical errors, even though they still exist (e.g. 'I give it you [*sic*] in strong terms', page 64 in the 4th edn, introduced in the 2nd edn).

### The Sign of Rev.

We are aware that this differs from the Sn of F solely in the position of the digit and, as it is not taught during the ceremonial, we must ask where it came from. In a discussion many years ago in *Miscellanea Latomorum* [5], it was acknowledged that the sign was not taught by any lodge, but rather in Lodges of Instruction which had (and have) no right to teach any sign that is not used in the course of regular ceremony. While the practice appears in what are purported to be Emulation working rituals in the latter part of the 19th century, MWBro H Thompson, in his *Textbook of Craft Masonry* (Christchurch 1892) does not use the practice, even though he was a member of Emulation.

Because this sign is not taught in our ceremonial, it has no place there. It was an innovation and should be confined to the refectory during grace, and the graveside at a Masonic funeral.

### 'Seeing' and 'Proving'

In all three degrees, the Inner Guard is asked to 'see that the lodge is properly tyled'. In the 1st degree this is accomplished by opening the door and literally 'seeing' that the Tyler is in his correct place, but not so in the other two degrees. Here he relies on less direct evidence by applying a test to which he expects a prescribed reply: the knocks. According to Collins *Concise English Dictionary* this testing evokes a 'proof', and in fact the same process is used during closing, where the Inner Guard is asked to 'prove the Lodge close tyled'.

If, in the second and third degree openings, we actually expect the Inner Guard to 'prove' the Lodge close tyled, exactly as we do in the three closings, then why don't we say so? It is not acceptable to say to our new members that it doesn't make sense but that's what *The Ritual* says. In some of the old rituals (e.g. Exeter, c 1732) the Inner Guard is asked to *see* in the first and to *prove* in the two succeeding degrees. From this it is reasonably safe to assume that transposition of the word 'see' into the two higher degrees is an innovation.

It is interesting to note that both *Thompson's*, and the *Perfect Ceremonies* of the time advocate proving by knocks in the openings of all three degrees. The giving of the knocks of the first degree, before verifying that all present are qualified to be there, seems to negate the practise of non-disclosure exemplified in the use of officers' names rather than their titles.

Either we ask the Inner Guard to carry out the instruction literally or we need to amend *The Ritual* so that the command reflects the expectation. This would go a long way to eliminating the confusion often evident on the new Inner Guard's face when instructed by the Junior Warden.

### Removal of Gloves

General Instruction No 21 requires the Worshipful Master to remove his gloves when 'communicating t—s, giving Obs and raising the candidate on the f.p.o.f.' Introduced in the Second Edition in 1934, this instruction has led to profound misunderstanding and confusion. How often do we see Masters struggling to remove their gloves when greeting a visitor?

The removal practice has little to commend it in terms of practicality, etiquette, or Masonic theory. Firstly, the glove and gauntlet are, in practical terms, one and the same, symbolic of the

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## OUR RITUAL AND ITS INCONSISTENCIES

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practising mason. If we remove one then surely, in symbolic terms, we should remove the other. Secondly, in view of old customs, to touch a sacred object (e.g. the VSL) with the naked flesh was to defile it, save in the case of those taking an oath. In our situation the candidate, by virtue of his method of preparation, has little choice.

Cartwright suggests that at the end of the 19th century (when our source rituals were written), with the exception of some of the more innovative lodges in London, de-gloving was simply unheard of. While social etiquette may have changed in the years following WWI, there was never a need by the second edition Ritual Committee to change Masonic etiquette, and it appears a violation of traditional Masonic theory.

### *The classic typographic error?*

In our current *Ritual* (p.64) we strike the horrible piece of grammar ‘and I give it you’. Our original Ritual Committee probably recognised it for what it was in *The Perfect Ceremonies* and the *Textbook of Freemasonry*—a gross error. Both Wilkie’s *New Zealand Ritual* and *The Revised Ritual* opted for the older term ‘I earnestly exhort you’, the same wording that appears in the First Edition of our *Ritual*. Thompson, a member of the original Ritual Committee, as well as the NSW *Text Book*, had opted to correct the error, using the term ‘I give it to you’.

For the learned men of the 1934 Ritual Committee to alter our ritual to include what was previously, what was then, and what still is today, atrocious English is unexplainable. However, it does need to be kept in mind that the ‘Emulation Lodge’ had engaged in a period of coercion during the late 19th and early 20th centuries to convince the Masonic world that their ritual was the only one approved by UGLE, a blatant untruth.

Thankfully, most of our members when delivering this charge have the common sense (and pride in their grammar) to make the correction as they speak. For those who believe every word in our ritual is sacrosanct, then a review of some of the rituals contained in *Appendix 2* will show that there has been much evolution of what was demonstrated by the Lodge of Reconciliation in 1815. Even Henry

Thompson, who claimed that his working was ‘according to the Emulation Working’, begins to add his own innovations from what is recognised as contemporary Emulation (*Perfect Ceremonies*) right at the first degree opening.

### *A man of honour?*

We are taught in the first degree *Secrets* (p57, 4 edn) that ‘an E.A. Freemason swore as a man of honour’. In the Third Edition (p57) the words used are ‘that as a man of honour a Mason’. In the other two degrees (pp 125 & 184, 4 edn) we are also taught that ‘as a man of honour, a XX Freemason would rather’. However, during the interrogation by the Wardens, the reply as to the implication of the sign is stated as ‘that a man of honour, and an EAF, would rather’ (4 edn, p59). This seems to imply that an Entered Apprentice is not of necessity a man of honour. Quite clearly we expect every member of our Order to be such, and this example clearly demonstrates how a small error in grammar can totally change what our forbears intended, for the 1981 Review Committee altered the phrase in the *Secrets* but omitted to do so in the Wardens’ interrogation.

### *The Centre*

Although generally associated with the third degree, the significance of ‘the Centre’ is explained in the Tracing Board of the first degree (p84). The concept of ‘the Centre’ is so fundamental to Freemasonry and Freemasons that without it we have nothing but some esoteric mumblings and obscure ritual. In one paragraph it describes, by telling us the bounds within which we as Freemasons must live our lives, the way by which we as Craftsmen can build a Temple (ourselves) to the glory of the GAOTU. It is a *position* in life, bounded and based on those symbolic elements we see in the lodge and described in the charge.

In many of the oldest rituals and in the First Edition of our *Ritual*, at the opening of the third degree the Junior Warden replies to the Master ‘*Upon the centre*’, in other words by *taking a position* within those Masonic boundaries, ‘that being a position from which a MM cannot err’.

Unfortunately our ritual was changed to read ‘*With the centre*’. While this difference may appear semantic, to my mind it implies a whole new meaning. The term ‘*with the centre*’ seems to suggest that a ‘centre’ is a tangible object which will enable one to carry out this

search once it is in one’s possession. Our ritual defines ‘centre’ as ‘a *point* within a circle’ and mathematically a ‘point’ has no area or tangible substance. On the other hand the term ‘*upon the centre*’ implies the taking up of a definite *position* and that is what our being a Freemason is all about—living a life bounded by our religious and Masonic principles.

### *Left-handed knocks*

Again the instruction for the Master to use his *left* hand for the knocks in the closing arose from the Ritual Committee of 1934 and appears in the Second Edition. The practice arose in England in the late 19th century and Cartwright [6] quotes the pamphlet ‘*Craft Ritual*’ (1902) by Bro Hextall, PGD, on this subject in full:

A practice which seems to prevail in some lodges induces me to express a decided opinion that the final knock given by the Master in a closing ceremony should be given with the right, and not with the left, hand. If the left hand is used, it gives an awkward appearance, as well as personal inconvenience, to the Master himself, and is also an infringement of that strict observance of squares, levels and perpendiculars which was enjoined upon each of us at Initiation. I suppose the idea prompting the use of the left hand has been that until the Senior Warden has actually pronounced his words of closing the Master should retain the sign; but his part in the ceremony is at an end when he has given the command, and there is no reason why he should give the knock otherwise than with his right hand.

It is obvious that if the Master were to retain the sign in closing in the Second Degree it would be physically impossible for him to give any knock until the Senior Warden’s duty was performed.

One hundred years later I must concur with the writer. I was taught that ‘s’s’, ‘l’s’ and ‘p’s’ were proper means by which to know a Freemason, not diagonals.

The necessity of holding the salute is negated by our own General Instruction No 22, which states that the WM is not required to return any salute. It is also worthy of note that in the oldest accepted ritual, that of Bristol, the Master delegates to the Senior Warden, drops the sign, makes the knocks with his right hand, and sits down.

### **Conclusions**

This paper has covered, in the opinion of its author, some of the more glaring anomalies extant in *The Ritual*, but most emphatically not all. It was done with

one purpose in mind, to foster debate. It is only through open debate on why we do something that we can further the Masonic knowledge of ourselves, our peers, our newer members and perhaps some of our seniors.

*The Ritual* is coming under increasing scrutiny as demographic changes occur in our membership. Done well, a Masonic ceremony is a thing of beauty; done poorly it is an agonising experience to go through. Many time-poor members say that it is too long, but I would suggest that when it is done poorly, anything after the first five minutes is too long.

How appropriate our current ritual is to our needs is a subject being reviewed by a small team of senior Freemasons from this Lodge and I'm sure we all look forward to the product of their deliberations.

The belief by some members that the words of the ritual are landmarks is a fallacy. With each publication of a Masonic ritual, individuals have stamped their own preferences and bias into the printed outcome. What was actually approved by UGLE in 1816 is not, and cannot ever be, known with certainty as there are no written records. The GLNZ had the right to formulate a ritual that combined the best of those available in 1903. The Review Committee of 1934 introduced variations that do not appear to be Masonically robust and, in fact, in some of the changes mentioned above there is no discussion recorded in the minutes of that committee.

I would like to close by reiterating the argument that every time we have to reply to a query regarding *The Ritual* with the answer 'Because it's in *The Ritual*', then both we and our core document have failed, and we risk the loss of an intelligent and enquiring Freemason.

#### Endnotes

- 1 Cartwright, E H: *A Commentary on the Freemasonic Ritual*, Hepworth, Tunbridge Wells 1947, pp56,221.
- 2 Nathan, I N: 'The New Zealand Ritual of 1903' in *Transactions*, United Masters Lodge of Masonic Research No 167, v30 #02, p22.
- 3 Nathan I.N: 'The Installation Ceremony and New Zealand Working' in *Transactions*, United Masters Lodge of Masonic Research No 167, v33 #04, p46.
- 4 Cartwright, op cit, p15.
- 5 *Miscellanea Latomorum* II, p115.
- 6 Cartwright, op cit, p48.

For Appendixes 1 & 2, see page 10.

## Guy Crespín Palliser

11/11/1918–30/09/2004

VWBro Guy Palliser, PGDC (NZ), Kellerman Lecturer, passed away suddenly on 30 September 2004, aged 85. He is survived by his wife, Ava; stepsons Mark and Paul and their families; and his sister, Dawn.



Guy had a variety of careers. He had a life-long interest in geography, and was a Fellow of the Royal Geographical Society since 1958. He qualified as a pilot and was involved in the Air Force in photo reconnaissance. He was also involved at one stage in motor racing, and photography. He had a love of education and after gaining an M.A. and Diploma of Teaching took up a teaching post, which he maintained until he retired. In addition to Freemasonry, Guy was also a member of the local Probus and Kiwanis Clubs.

He was initiated In Lodge Moutoa 195 (Wanganui) in 1943, joined Aroha Lodge 293 (Wellington) in 1958 and transferred to the United Lodge of Wellington 13 when Aroha Lodge folded in 1990. He joined the Research Lodge of Wellington 194 in 1967, served as Master in 1970–71, and also joined Hawke's Bay Research Lodge 305 in 1972.

Guy was very involved in Masonry and Masonic research, presenting many papers to the Research Lodge of Wellington, and other research lodges around New Zealand. He was editor for the Research Lodge of Wellington from 1968 (a year after he joined) until 1994, and more recently was also involved in editing its scanned transactions, in preparation for publishing them on CD-ROM.

Guy was the first Kellerman Lecturer from New Zealand, and attended the conference in Launceston in 1998, primarily at his own cost, to present his paper 'The World of the Ancients and Moderns'. He also attended the conference in Brisbane in 2000, to present another paper, 'Some aspects of the nature of ritual'. He was the first New Zealand representative on the Council (1996–2002), and was elected Vice President of ANZMRC (the first and only New Zealander to date), a post which he held for 4 years and was very proud of.

Guy was a member of nearly all the Masonic bodies in New Zealand, attaining senior rank in each:

Grand Lodge of New Zealand	Past Grand Director of Ceremonies
Supreme Grand Royal Arch Chapter (NZ)	Past Grand Lecturer
Ancient and Accepted Rite for NZ	31°
Royal Order of Scotland	Past Deputy Provincial Grand Master
United Great Priory in New Zealand	Past Great Constable
Holy Royal Arch Knight Templar Priests	Past Grand VII Pillar, Knight of Holy Wisdom
Allied Masonic Degrees of England, etc	Past Grand Standard Bearer
Order of Secret Monitor of NZ	Past Grand Guide
Order of Red Cross of Constantine	Past Grand Standard Bearer (Laburnum)
Worshipful Society (Operatives)	VII° Grand Master Mason ( <i>Honoris Causa</i> )
Societas Rosicrucis in Anglia	VII° grade

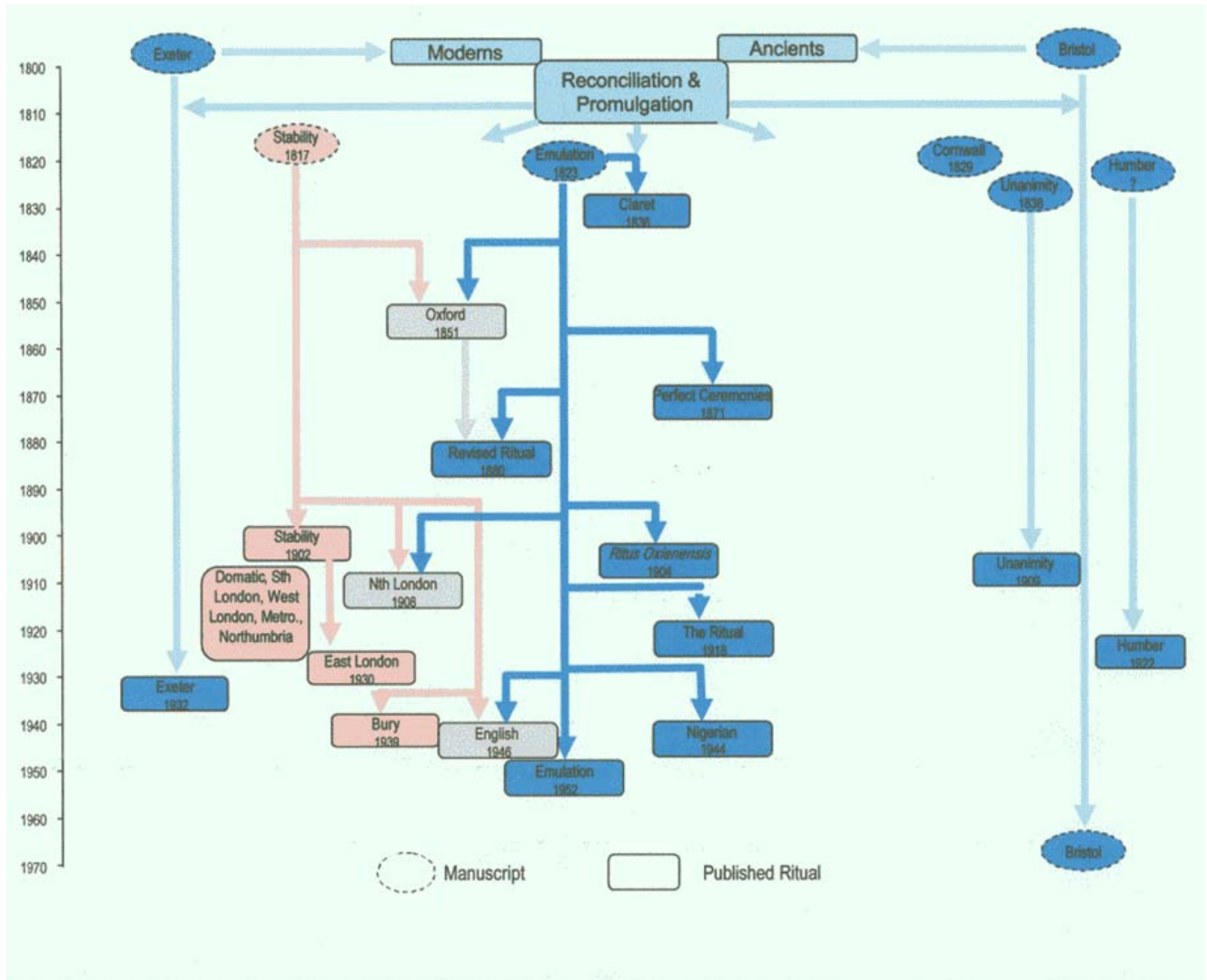
Right to the end Guy was continually assisting the Orders to the best of his ability. He died just eight days before he was due to be installed as Celebrant of Sirius College, SRIA. His passing will leave a huge void in New Zealand Masonry, one that will be very difficult to fill.

Guy was a devoted family man, husband to Ava and stepfather to Paul and Mark. He instilled in them a love of education. He encouraged Ava to obtain her accountancy qualifications, and she was one of the first women in New Zealand to do so. Although sometimes family came second to Masonry, Guy knew the value of family and freely gave of his time and resources to help others.

R.I.P.

Phil Brooke

### Family Tree of some extant Rituals



## Appendix 2

## Rituals Reviewed

## *New Zealand*

*The New Zealand Ritual of Craft Masonry* (Wilkie)  
*A Textbook of Craft Masonry* (Thompson 1892)  
*The Ritual of the Three Degrees of Freemasonry* (1 edn, 1903)  
*The Ritual of the Three Degrees of Freemasonry* (2 edn, 1934)  
*The Ritual of the Three Degrees of Freemasonry* (3 edn, 1981)  
*The Ritual of the Three Degrees of Freemasonry* (4 edn, 1989)  
*The Ritual of the Three Degrees of Freemasonry* (Otago  
 Kilwinning No 143, 1947)  
*The New Zealand Ritual of Craft Masonry* (Christchurch  
 Masonic Lodge No 91)

## Australia

*Text Book* (New South Wales 1902)  
*The Ritual of the Three Degrees of Craft Masonry* (South Australia 1892)  
*The Complete Workings of Craft Masonry* (Victoria)

## England

*Textbook of Freemasonry* (6 edn)  
*The Revised Ritual* (5 edn)  
*The Perfect Ceremonies of Craft Masonry* (1902)  
*The Standard ceremonies of Craft Masonry* (Stability 1902)

*The Freemasons Instructor* (1917)  
*Ritual of Craft Masonry* (West London, 3 edn)  
*The Exeter Ritual of Craft Masonry* (1932)  
*M.M. Taylor's handbook of Craft Masonry* (North London 1908)  
*The Complete Ritual of C.F.M* (Northumbria 1942)  
*The Ceremonies of Craft Masonry* (Cunnington, East London)  
*Ritus Oxoniensis* (1904)  
*The Craft Guide* (1918)  
*The Universal Book of Craft Masonry*  
*The Complete Handbook of Craft Masonry* (Goldman, East London, 1930)  
*Craft Ceremonies* (Devon)  
*The Oxford Ritual of Craft Masonry* (1959)  
*The First, Second and Third Degree ceremonies* (Bately 1963)  
*Bristol Masonic Ritual* (1996 Manuscript)

### *Ireland*

*The Irish Working of Craft Masonry in the Three Symbolic Degrees* (1910)

*Nigeria*

*Nigerian Ritual* (Emulation derivative 1952)



# ATTACKS ON THE PHILAETHES SOCIETY

(Continued from page 5)

the July 2003 edition of the *E-Alpha* (online newsletter of Holland Lodge #1 in Houston, Texas) [6] that Bro. Miller gave a talk entitled 'The Case for a United Grand Lodge of the United States of America.' The *E-Alpha* tells us that Bro. Miller is supportive of creating a single, supervising 'Grand Lodge' of sorts in the US, so that national action could be better implemented. The report tells us of Bro. Miller's 'disappointments' and 'failed efforts' concerning getting his ideas into practice. The report notes that Bro. Miller is dissatisfied with the fact that each year the 'annual Conferences of Grand Masters and Grand Secretaries' adopts rules 'making it NOT a Legislative Assembly.' He is reported to suggest that issues of 'regularity and recognition pose problems more easily solved by fewer bodies to promote the Universality of Freemasonry.' And '... should we just design our own UGL? One perhaps with [a] national spokesman within the framework of our present 51 Grand Lodges.'

Let's try to look at the total picture being painted. Bro. Miller seems to want some sort of governing, controlling body that will be able to direct the actions of all U.S. Grand Lodges and Masonic organizations. He has offered a plan that spells out the steps that should be taken to obtain this control. Anyone who would not be supportive of this plan will be unable to be elected to any office of importance. He has a plan for advancing his message (planting the seed) and has already demonstrated a willingness to use falsehoods with the obvious dual goal of smearing the name of anyone who might present him with problems and of convincing others to join him in his position. Will it become necessary for a small group of centralized Masons to 'approve' candidates before they can be elected to any Grand Lodge or appendant body office regardless of jurisdiction?

Obviously, U.S. Grand Lodges will become, if Bro. Miller achieves his professed goal, subservient to this little 'super grand lodge.' The voice of individual lodges will be silenced. What is most ironic is that Bro. Miller's professed plans for controlling U.S. Grand Lodges by means of this little band of allies is *exactly* what he falsely attributed to the Philaethes Society in

his February 2004 e-mail. We have already seen that this same false notion was advanced, and wisely rejected, in New York. Reports even tell us that the absurdly false charge that the Philaethes Society is somehow attempting to 'control' U.S. Grand Lodges is circulating in more than a few U.S. jurisdictions. The 'seed' of falsehood has clearly been planted in more than a few areas.

## What's going on?

For whatever it's worth, the tactics, the plan and the execution for a centralized, national control of U.S. Masonry are laid out by Bro. Miller. The questions are: If this is more than one man's design, how deep are the roots; how long has this been going on, and how many Masons could be involved in such activity? The idea of a national U.S. Grand Lodge has been around since George Washington was nominated to be its 'National Grand Master.' This idea was wisely squelched, as was the movement to crown him King George Washington when the nation was newly formed. But a national Grand Lodge is one matter; organized efforts to manipulate and control by means of spreading falsehoods or eliminating opposition is quite another matter.

There is no question that Prince Hall Masonry was kept out of the recognized U.S. Masonic family by the employment of tactics very similar to the ones laid out by Bro. Miller. The 'seed' was planted that Prince Hall Masonry was irregular; there was very little effort made on the grand lodge or leadership level to seriously prove the charges factual; and the unsubstantiated charges were repeated until they became an 'understood fact.' At some point the actual issue regarding Prince Hall's regularity becomes a secondary issue. The real issue becomes the tactics that were used to keep them on the outside looking in. The tactics of planting the seeds, offering minimal support for the charges, spreading falsehoods and punishing those who might consider any re-evaluation of the situation fits like a glove with what Bro. Bill Miller offers. His 'plan' is *not* unique.

Like Prince Hall, the actual regularity of the Grand Lodge of France becomes a secondary issue to the tactics that have been used to keep them unrecognized in the U.S. for the last 50 or so years. Since they are unrecognized, then just about *anything* can be said about them, and how does one determine if what is being said is factual? By visiting their lodges? That's not possible until recognition

takes place. By listening to what those *opposed* to the Grand Lodge of France have to say? By reading what independent researchers have to say about the Grand Lodge of France in *The Philaethes*? Is it now clear why some might wish to silence the Philaethes Society?

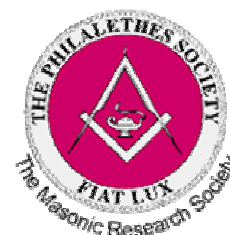
## And so it goes

The paranoid, anti-communist hysteria of the 1950s in the U.S. became known as *McCarthyism*. Just like the *Salem Witch Hunt* days of the late 1600s, all that was necessary was to cry out, 'He's a Communist!' and the careers and lives of totally innocent individuals would be ruined. The charge alone, even if wholly false, was enough to do the damage. Why? Because 'important men' made the charges. Who could think that such 'important men' would offer anything but the truth? What they said was accepted as fact, many times with precious little support for the charges. For a time, this activity was successful. Many of those who fell victim to these tactics never fully recovered from the damage done to them by outright lies.

In the next part of this series, we will examine the Masonic equivalent of *McCarthyism* taking place today in U.S. Masonry and further analyze how the same strategy of paranoia and falsehoods has been employed against the Grand Lodge of France, the Philaethes Society, and any organization or individual who does not wish to subjugate itself or himself to a small band of individual Masons in positions of authority.

## Endnotes

- 1 Billy Aportadera, *Betrayal of Masonic Trust*, The Grand Lodge of the Philippines website, <[www.glphil.org/sp-feature/masonic-trust.htm](http://www.glphil.org/sp-feature/masonic-trust.htm)>.
- 2 *Louisiana Masonic Monitor* (The Grand Lodge of Louisiana, 1974) p40.
- 3 United Grand Lodge of England website, <[www.grandlodge-england.org/masonry/freemasonrys-external-relations.htm](http://www.grandlodge-england.org/masonry/freemasonrys-external-relations.htm)>.
- 4 <[www.shrinershq.org/potesmsg/planetalk/sigletter3-00.html](http://www.shrinershq.org/potesmsg/planetalk/sigletter3-00.html)>.
- 5 William R. Miller e-mail, 19 February 2004. Message on File.
- 6 <[www.hollandlodge.org/e-AlphaJuly2003.pdf](http://www.hollandlodge.org/e-AlphaJuly2003.pdf)>.



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# The Seven Lively Arts

by Richard Num



Have you heard of the Seven Lively Arts? I had not until June, when I was in Chicago and saw seven paintings, each depicting one of the 'seven lively arts': architecture, painting, sculpture, dance, drama, music and literature. Each lively art is a field of aesthetic endeavour in the plastic or performing arts.

The paintings which I saw depicting the seven lively arts were once displayed in a Chicago restaurant. They were dispersed, but eventually a collector reassembled the collection which may be seen at the Union League Club in Chicago, or on-line at [http://www.ulcc.org/seven\\_arts.asp](http://www.ulcc.org/seven_arts.asp).

The seven lively arts should not be confused with the seven liberal arts and sciences, about which Freemasons receive some instruction: grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. These were known as the 'liberal' arts, as proficiency in them was thought to liberate the mind. For example, to study geometry was to liberate and lead one from contemplating the material world to the cosmos, and thence to the Deity.

I had not heard the expression the 'seven lively arts' before seeing the paintings in Chicago. Occasionally they have also been known as the 'seven major arts', but I do prefer the dynamism and energy which is associated with the word 'lively'.

It seems the expression may have been first used in the title of a book written in 1924 by Gilbert Seldes, entitled *The Seven Lively Arts*, in which the author wrote an account and defence

of American Popular Arts: film, popular music and dance, musical comedy, cartoons, and popular fiction (the book may be read on-line commencing at <http://xroads.virginia.edu/~HYPER/SELDES/cover.html>).

Recently Henry Jenkins, a Professor of Literature and Comparative Media Studies at Massachusetts Institute of Technology, has argued that electronic games are an emerging 'lively art'. He states:

Seldes wanted his book to serve two purposes: first, he wanted to give readers fresh ways of thinking about and engaging with the contents of popular art; second, he wanted to use the vitality and innovation of these emerging forms to challenge the 'monotonous stupidity', 'the ridiculous postures', and 'stained glass attitudes' of what we might now call Middle Brow culture.

<http://web.mit.edu/21fms/www/faculty/henry3/GamesNewLively.html>

In 1944 *Seven Lively Arts* became the title of a musical revue, with music and lyrics by Cole Porter and ballet music by Igor Stravinsky. The revue played at the Ziegfeld Theatre in New York City for 183 performances from 7 December 1944. The artist Salvador Dali created illustrations of seven lively arts for the theatre foyer. The seven lively arts are also featured in Canada's largest mural in the Hummingbird Centre for the Performing Arts, in Toronto (see <http://www.yorkwilson.com/murals/seven.htm>).

What does this have to do with

Freemasonry? Well, in the past some creative artists drew upon the ideals of Freemasonry. Thus Freemasonry features in the drama of the opera *The Magic Flute*, and in Masonic music composed by Mozart, Sibelius and others. Some sculptors have used Masonic themes as a source of artistic inspiration. Literature has examples of the use of Freemasonry, perhaps the most interesting being in Tolstoy's *War and Peace*.

But these are examples from one to two hundred years ago. These days drama is employed to effect in ceremonies by good ritualists, but Freemasonry tends to be used in modern mass drama only in a debased form, as a museum piece or a sinister conspiracy, as, for example, in the recent movie *From Hell* (about the Jack the Ripper case; see <http://www.fromhellmovie.com/>).

Freemasonry has become a conservative social institution. Its leaders and members are likely to be suspicious of the avant-garde who tend to monopolise the more highbrow areas of the seven lively arts. Consequently Freemasonry has tended to ignore and neglect the seven lively arts, thereby losing touch with much of the original vitality and taproots of meaning and creativity possessed by members of the fraternity in the 1700s. If Freemasonry is to recover its intellectual and creative vibrancy and expound its purpose in terms that are comprehensible and relevant to modern society, perhaps it can best do so by expression of its ideals through the seven lively arts. How this might be achieved by present day Freemasonry is a major challenge.

The seven lively arts of architecture, painting, sculpture, dance, drama, music and literature are important constituents of each human culture. They may challenge us, but also help to bring meaning to our lives. Freemasonry would be enlivened if it could attract and act as a source of inspiration for exponents of the seven lively arts.

## This 'n' that ...

(Continued from page 2)

### Scotland

Fed up with the anti-Masonic slant of the Scottish media, a group of Scottish Masons have organised RAMIS (Researching Anti-Masonry In Scotland) and started a web site [www.ramis.org.uk](http://www.ramis.org.uk) which aims to become an internet resource for those studying anti-

Masonry. In addition to media attacks, Freemasonry in Scotland suffers discrimination in local and national politics, and recently the Grand Lodge of Scotland took the opportunity to politely state its case with an illustrated 'salute' to the Scottish Parliament, under the heading 'One of Scotland's oldest institutions salutes one of Scotland's newest'. The message included:

The Grand Lodge of Scotland was delighted to note that one of Bro. Burns' Masonic Anthems, *A Man's a Man for*

*a' That*, was sung at the official opening of the new Scottish Parliament . . . Freemasons, especially Scottish Freemasons, all over the world are immensely proud that this particular Masonic piece was chosen to mark that historic occasion.

The Grand Lodge of Scotland looks forward to a Scotland, guided by the Scottish Parliament, where prejudice and discrimination against all minority groups have no place. Tolerance in all walks of life is one of the touchstones of Freemasonry.