

# Harashim

## חרשים

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

ISSN 1328-2735 Issue 37 January 2006



## MORE NZ IN ANZMRC

### Increase from 4 to 9 full members

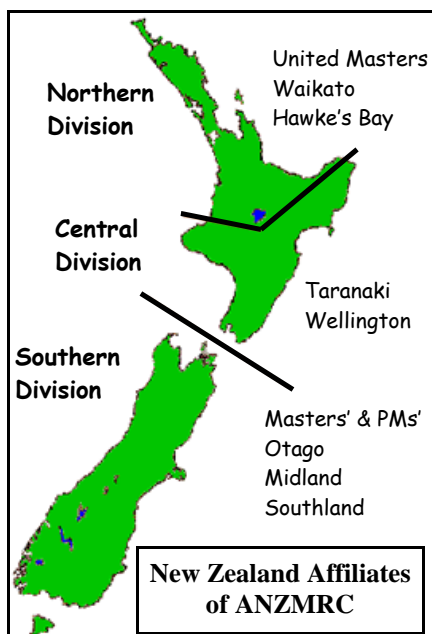
This has been an exceptional year for the New Zealand component of the Australian & New Zealand Masonic Research Council. Affiliated member lodges have increased from four to nine.

Two former Associate members—United Masters Lodge 167 (Auckland) and Research Lodge of Southland 415 (Invercargill)—have upgraded their membership to Affiliate status. This gives them full participation rights in the Council. And three other research lodges which were not members of ANZMRC have joined as Affiliate members. We welcome the Research Lodge of Taranaki Province 323, the Midland Lodge of Research 436 and the Research Lodge of Otago 161 to our group, and look forward to their collective and individual input in the years to come.

Midland Research is based at Timaru, a town on the east coast of the South Island, between Christchurch and Dunedin, and it draws its membership from the mainly rural lodges in the central area of the South.

The Research Lodge of Otago is the second oldest research lodge in New Zealand, and is nearing its centenary. Its membership is based on brethren in the city of Dunedin and the rural towns of the Otago Province.

Taranaki has already been mentioned in the last issue of *Harashim* and their Master has forwarded a report for this issue. They are based in the city of New Plymouth on the west coast of the North Island.



Interest in the ANZMRC was undoubtedly forged by the Conference held in Tauranga in 2004 and the publicity we gained throughout the New Zealand Masonic fraternity. That Conference has generated much more feedback than was initially expected, and so, from that aspect, was a great success.

*Colin Heyward*

*[Editor's note:*

*Undoubtedly holding the biennial conference in Tauranga helped, as did the recent lecture tour by Bob Cooper, but the main reason for such a substantial increase in membership has*

*been the missionary zeal of ANZMRC's New Zealand delegate and Assistant Secretary, Colin Heyward.*

*With nine NZ Affiliates, the case for two delegates, two Kellerman Lecturers, and two biennial conferences in New Zealand in a 16-year cycle is very strong—and will certainly be on the agenda of the next Conference, to be held in Ballarat, Victoria, over the first weekend in October 2006.*

*New Zealand has one other Craft research lodge, at Ruapehu, and also a Royal Arch Chapter of Research. The message for these is 'Come on in; the water is fine!']*

### ANZMRC TOURING LECTURER 2007

Bro James Daniel, PSGW, PGSec (UGLE), PM of Quatuor Coronati Lodge 2076 EC, will be the ANZMRC touring lecturer for 2007. Further details in the April issue.



## ANZMRC Conference

It has been confirmed that the 8th ANZMRC biennial conference will be held at Ballarat, Victoria, from Friday 6 October to Sunday 8 October 2006.

The conference will commence with the Kellerman Lecture for Victoria at a tyled meeting in the old and beautiful Creswick Masonic Temple, a 10-minute drive from Ballarat, and transport will be provided.

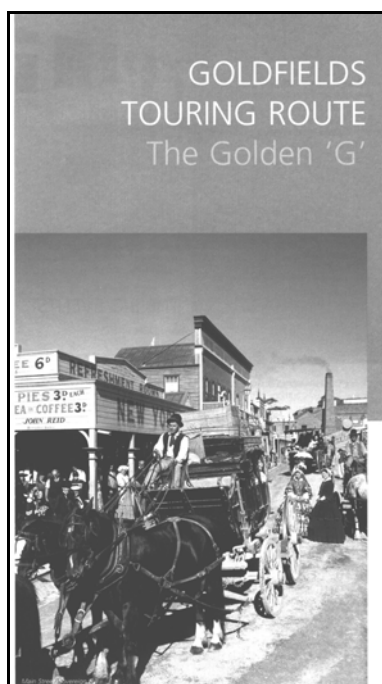
The remaining sessions will be held in the Peel Street Masonic Temple, in the middle of Ballarat. It is not anticipated that these will be tyled meetings, unless a particular lecture requires such.

Particulars of conference registration, accommodation, and other details will be forthcoming shortly—probably in time for the next issue of *Harashim*.

Ballarat is an old goldmining town with a magnificent history. It has superb historic buildings in excellent repair, wonderful gardens, a lake, and Sovereign Hill where you can pan for gold. There are libraries, art galleries and museums (including the original Eureka Flag), the Eureka Centre, Sound and Light programmes in the evening at Sovereign Hill (there is also a little lodge room in this mini-village), and much more.

Ballarat is 110 kilometres (about 75 minutes) from Melbourne. There is an excellent freeway from Melbourne and there is also a reliable and frequent train service.

*Information from Fred Shade, Convenor.*



## Directory updates

### Midland District LoR 436

Sec: Jim Norton, RH, PGBB,  
9/31 Konini St, Timaru, NZ  
ph (03) 6863140, fax (03) 6865482  
email <jonorton@xtra.co.nz>.

### RL of Otago 161

Sec: Don Barkman, PGLec  
38 Mayfield Ave, Wakari, Dunedin, NZ  
ph (03) 464 0030  
email <wildon@actrix.co.nz>.

### RL of Southland

Sec: Philip McDiarmid, GLec  
Box 697, Invercargill, NZ  
ph (03) 2130167  
email <pcmcd@xtra.co.nz>

### United Masters 167

Email address of Sec is  
<um.167@xtra.co.nz>.

### RL of Taranaki Province 323

Sec: Peter Coombe, PGLec  
PO Box 3323, New Plymouth, NZ  
ph H (03) 7583669.  
Email WM <gratho@xtra.co.nz>.

### South Australian LoR 216

Sec: Alan Wright, PM, Kellerman Lec  
PO Box 3, Marden SA 5070, Australia  
ph (08) 84314274, fax (08) 84318174  
email <aclwright@bigpond.com> OR  
WM <revelation22.16@bigpond.com>.

## RESEARCH LODGE PROGRAMS FOR 2006

### Victorian Lodge of Research 218

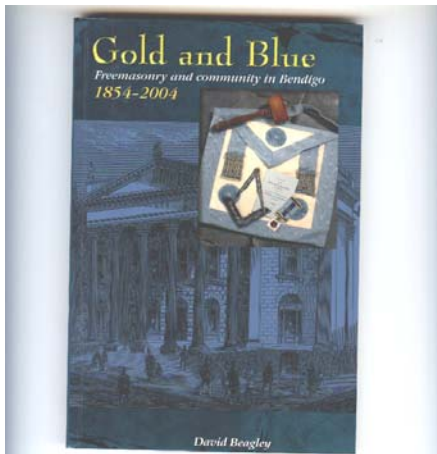
Meets at the Masonic Centre, 300 Albert Street, East Melbourne on the 4th Friday at 7.30 pm, unless otherwise indicated.

24 March (Camberwell)	What <i>are</i> the mysteries of Freemasonry	Alan Richmond, PGStB, Killara 259VC
28 April	Freemasonry and the fundamentalists	Alan Gale, PJGD, 218 member
26 May	Bro Henry Melville, first Masonic writer in Australia	Mr Guy Featherstone, Royal Historical Society
23 June	The Mystic Master—an early Masonic ritual	Graeme Love, PGIW, Fellow of 218 & VRev Fred Shade, WM 218, PGStB
28 July	Science, Masonry and the third millennium	Robert Barnes, PM, 218 member
25 August (Open meeting)	Body, mind and spirit: the nature of Man	Panel of three speakers—Radiologist, Psychologist & Bishop
6 October (Creswick, Ballarat)	Victorian Kellerman Lecture, 2006	to be announced
27 October	Masonic heresies	VRev Fred Shade, WM 218
24 November	Installation	

### South Australian Lodge of Research 216

Meets at Payneham Masonic Hall, 393 Payneham Rd, Marden, on the 4th Friday at 7.30 pm, unless otherwise indicated.

24 February	Short talks	216 brethren
28 April	Q&A open forum	216 brethren
23 June	to be announced	
25 August	The high fibre diet for Freemasons, or Masonic regularity	Rev Shaun Taylor, WM
27 October	Installation	
15 December	to be announced	



**Gold and Blue: Freemasonry and community in Bendigo 1854-2004**, by David Beagley (Holland House 2004) ISBN 0 9586073 7 0, RRP A\$20, plus postage & handling A\$5, from Holland House Publishing, PO Box 6, Strathdale, Victoria 3550, Australia, or email the author at <beagley@impulse.net.au>.

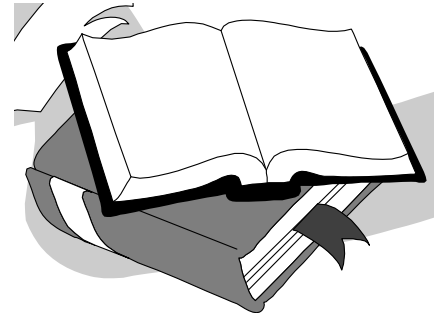
David Beagley's readable history of his Lodge not only tracks the history of Freemasonry in Bendigo, but also works in the opposite direction, considering Bendigo's development through the actions of the Lodge's members. Besides Golden and Corinthian No 7, only four UGLV lodges have survived to celebrate a sesquicentenary, and none, to my knowledge, has had the wisdom and strength to produce a beautiful and useful volume such as this to commemorate the occasion. It is a collection of papers which celebrate the Craft in the community of Bendigo since the early days of the goldfields of the 1850s. We discover not only the major figures of the Lodge throughout its 150 years, but also gain a greater insight into the place of Freemasonry in Bendigo.

I know of several lodges which would refuse to have a volume such as this to mark a significant anniversary. There are not enough names, no long extracts from the minutes, no self-satisfied recountings of charity collections, no unsustainable comparisons of candidates initiated, passed and raised over the years, and little to describe the minutiae of the workings of the Lodge. But to publish such a collection of papers as this borders on the remarkable, and fully meets a wider objective. Buy a copy; it is a very good read, and I doubt if any better lodge histories will appear over the next ten years. If there is [one], it will only be the centenary history of 218VC!

Neil Wynes Morse

Reprinted with permission from issue 106 of *Freemasonry Victoria*, Nov. 2005.

# BOOK REVIEWS



**LEVEL STEPS—100 Daily Meditations for Freemasons**, by Jonty Marks (Perfect 7 Publishing 2004) pb, 108 pp (A6), ISBN 0 9548743 0 7, £5.50, available from The Freemason Ltd <<http://www.thefreemason.com>>, ph [outside UK +44 870 922 0352], email <[info@thefreemason.com](mailto:info@thefreemason.com)>.

When the Editor asked me to review this, I was a little worried. How do you review the Book of Common Prayer, or the Bhagavad Gita? How, come to that, ought one to review the Emulation Lectures? Well, since I have reviewed the latter, I had better plunge into this, a book of meditations for Freemasons.

Probably one of the most hackneyed, not to say misused phrases in masonic ritual, is that relating to making 'a daily advancement in masonic knowledge'. The problem with that phrase is that it can be interpreted by anyone to suit their own idea of what a masonic pursuit ought to be. The Preceptor of a lodge of instruction will, of course, use it to exhort his pupils to learn the ritual by heart, words, actions and all.

And there lies the most monumental misconception that exists about Freemasonry – that as long as we learn the words correctly, all the rest will follow. It is a little like putting the cart before the horse. Give a person the idea, the allegory first, and let him clothe it in words, the better to understand the concept. If you smother with words before experiencing the truth, you may never get there.

'Daily meditations for Freemasons' seems to me to be a concept long overdue. Jonty Marks says that we should use the symbols and meaning of the Craft 'to clothe our individual beliefs in the greater majesty of actions inspired by them' and refers to Freemasonry as 'the outer form of our inner growth'. He selects from a broad range of quotations, masonic and non-masonic, and embroiders a tapestry of meditation, using the colours of the threads in the selected quotation.

And the whole thing is presented in a way that is easily assimilated. The longest meditation is less than 200 words;

the shortest a mere 90. I have not come across many books that help you to get down and experience your Freemasonry at ground level, but this is certainly one. And it fits into your inside pocket too.

Julian Rees

Reprinted with permission from issue 33 of *Freemasonry Today*, Summer 2005, p56.

**God's Secretaries, the making of the King James Bible**, by Adam Nicolson (HarperCollins 2003), hc 304 pp, wt 1.3 lbs, ISBN 0060185163, US\$24.95 [from *Buy Australian* \$40.90, *Booktopia & Seek Books* \$41.36, *Dymocks* \$41.85]; pb 320 pp (2004, 2005), ISBN 0060959754, US\$13.95 [*Buy Australian* \$23.10, *Booktopia & Seek Books* \$23.36, and see *amazon.com* for all editions, new & used].

The majority of English-speaking Masonic lodges worldwide use at least part of the Holy Bible in their ceremonial: the complete Bible including Apocrypha when Roman Catholics are involved; Old and New Testaments for Protestants; and the Old Testament by Jewish Brethren. In most instances the relevant portions of the King James Bible are still used.

Nicolson's book recounts how this, probably the greatest work in the English language, was envisaged and produced at the instigation of King James VI/I. James became king of an England where the Church was divided into: Established Anglicanism; Puritans who wanted major revisions, abolishing things such as kneeling, crosses, and even wedding rings; and extreme Separatists, who claimed a total break from the existing Church was the only course of action. Members of the latter groups were persecuted and even executed by the Establishment, from Elizabeth's reign onwards.

The book begins by outlining the background of late Elizabethan then Jacobean Society, the politics, intrigues, and church manoeuvres. The king, a brilliant theologian in his own right, called a meeting of Established and

(Continued on page 11)



# Cooper Tour Reports

*continued from the July issue*

## QUEENSLAND & NEW ZEALAND

### Brisbane

No report.

### Toowoomba

Ken Stephen reports:

Brother Cooper visited Toowoomba on 26 July. He travelled to our fair city with Brother Kemp from Brisbane, returning the same night.

Toowoomba Lodge of Instruction was very happy with Brother Cooper and his presentation. He spoke for about 45 minutes to a group of 42 Masons from the Toowoomba area.

We followed the presentation with a light supper, when many of the Brethren spoke with Brother Cooper.

The general feeling was that Brother Cooper was a delightful fellow.

We sold 23 of his books.

Bob Cooper comments:

I was delighted to come to Toowoomba. All too often people like me sit in their office (called an Ivory Tower!) and never meet the Brethren whom they serve. My visit to Toowoomba was very pleasant but far, far, too short. I felt that I had supplied the 'first course' and that the Brethren were deprived of the Main and Dessert courses! Ah well, another time perhaps.

### Townsville

Graham Stead reports:

As the Qantas jet landed in Townsville, the unofficial capital of North Queensland, at 11.05 AM on Friday 29 July, the brethren had no idea of the Masonic delights that were in store for them and what would turn out to be a very memorable event.

Bro Cooper was met at the airport and then whisked to the Bistro One Restaurant for a most enjoyable luncheon with some of the members of WH Green Memorial Masonic Study Circle and their ladies. After sampling the cuisine, which was presented in such a manner it was really criminal to eat it, and washing it down with the appropriate fluid, we proceeded to the residence of Graham and Helen who hosted the guest in this fair city.

That evening the brethren gathered at the Townsville Masonic Centre to hear Bro Cooper deliver his address 'Rosslyn Chapel in its Scottish



*Left to right:* Worshipful Master of St Andrew of Townsville Lodge RWBro Graham Stead, International Lecturer Bro Bob Cooper, District Grand Master RWBro Lyle McGrath, Acting President WH Green Memorial Masonic Study Circle VWBro Les Keane.

Ecclesiastical and Historical Context'. Sixty brethren were in attendance, including the District Grand Master, Deputy District Grand Master and some District Grand Officers. The questions that followed were far-reaching, and were answered by Bro Cooper in a very capable manner. We were even able to touch on the Kirkwall Scroll.

On arriving back home, hostess Helen retired to bed while Graham, Bob, and two brethren who had travelled to Townsville to hear the address and were also stopping at Graham's and Helen's place, were able to have a very enjoyable discussion whilst they consumed a LARGE bottle of single malt whisky. After solving the problems of Masonry in different parts of the world, and the hands of the clock showing 4.15 AM, we finally went to bed.

Sunday saw us sampling the delights of Townsville and frequenting the scenic icons of this fair city. Mid-afternoon we enjoyed a nice cup of coffee and suitable culinary delights at the Strand, where we were able to enjoy the beautiful blue skies, warm sunshine and swaying coconut palms. Delightful!

Saturday night we planned a visit to a Scottish-working Lodge

Installation ceremony. Unfortunately, we were unable to attend, as Bob had to organize an interview time with the *Discovery Channel* in America. Nevertheless, we had an enjoyable evening.

Sunday at 9.55 AM saw our International Lecturer, Bro Bob Cooper, leave the fair city of Townsville and board the Qantas flight for Cairns.

### Cairns

Harvey Lovewell reports:

Robert Cooper was welcomed to Cairns on Sunday 31/7/05. The Preceptor of WHJ Mayers Lodge of Research, Joe Lynd, met Robert at the airport and after a short tour of the city deposited him at the home of Gilbert Neil.

He gave his lecture at the Cairns temple at 3 PM to an enthusiastic crowd in excess of 50. Attending were brethren, some wives, and representatives from the Order of the Eastern Star.

The lecture was well received, with Robert giving a run down of the history of Scottish Freemasonry, then onto the Kirkwall Scroll.

An excellent festive board was enjoyed by all.

Gilbert Neill, DC, adds:

Bob Cooper spoke at WHJ Mayers Lodge of Research at the end of July. It was an informal meeting open to the public. He spoke on the Kirkwall Scroll, proving that it was not a great antiquity having been brought in London in the mid-18th century. He spoke on the history of Scottish Freemasonry. He was interesting and informative and quite pleasant to deal

case for lectures, talks, etc, but the audience comprised a number of members of the two Scottish lodges in Auckland as well as the usual attentive and interested members of United Masters Lodge.

Bro Cooper gave a well-researched (and without notes) explanation of early Scottish Masonry. There were a large number of questions on a wide range of related subjects and the

R Gainsford, who in turn welcomed the representative of the Grand Master, RWBro E W Plank, SGW, and Grand Lodge Officers. Eleven Past Masters of the lodge were present.

The Lodge was closed and the ladies were admitted to the lodge room. The WM introduced Bro Bob Cooper, curator of the Grand Lodge of Scotland museum and library, who delivered a PowerPoint presentation entitled 'Sir Walter Scott and Freemasonry'. Bro Cooper mentioned that this was the only occasion on this tour that he had been asked to give this particular lecture and it was, in fact, the first time it had been given anywhere.

The illustrated lecture was very well received and prompted a number of questions and comments, some relating to Rosslyn Chapel. At the conclusion, WBro Gary Kerkin thanked Bro Cooper for delivering the 2005 Verrall Lecture and read the following inscription on the back of the Certificate:

#### The Verrall Lecture

Instituted in 1988 The Verrall Lecture is presented annually at Rotorua, New Zealand, the home city of the Waikato Lodge of Research which holds a peripatetic Charter. It commemorates the outstanding efforts of the founding Master of the Lodge, Peter Verrall, in creating the Lodge. Subsequently he held the office of Secretary from 1983 to 1990 when he left New Zealand for Western Australia where he continues to be a strong supporter of Masonic research in the Western Australia Lodge of Research No 277. For his contribution there he has been honoured with the rank of Past Deputy Grand Director of Ceremonies.

The speaker selected to present the Lecture is drawn from within New Zealand, or from some other country, and is a Freemason of renown. The topic is related to Freemasonry and is often related to other topics which may have been presented in the Waikato Lodge of Research that year. It is intended to convey to the Brethren of the Lodge knowledge and information they may not otherwise encounter. In the eighteen year history of the Verrall Lecture the Lodge has heard many notable national and international speakers including: VWBro N B Cryer, PGC, United Grand Lodge of England (1990), RWBro W McLeod, PSGW (Canada) (1997), WBro Y Beresiner, LGR (2000), and VWBro P W Verrall, PDGDC (WA) (1996). The Waikato Lodge of Research is privileged to add the name of Bro Bob Cooper to this distinguished list of Verrall Lecturers.

He then handed the Certificate to VWBro Peter Verrall for presentation to Bro Cooper.

In the evening the Lodge members, ladies and visitors attended a celebration dinner.



Past Masters of the Waikato Lodge of Research at the Silver Jubilee meeting.

*photo Peter Verrall*

with. We hosted him a couple of nights. We found him to be a person of simple tastes and quite easy to get on with and very little trouble to host.

His talk was attended by the District Grand Master and members of District Grand Lodge and members of the Order of the Eastern Star and was reasonably well attended. An afternoon tea followed which was very well catered and enjoyed by all. He is very conservative in his opinions and sticks closely to the orthodox teachings of Freemasonry.

## Auckland

Alan Bevins reports:

As his host, I picked up Bro Bob Cooper at the airport on Tuesday evening (2 August) and, after a very short drive, Bob was able to relax from his long flight. Bro Bob declined any offers to fill his following day and carried out some admin and communication tasks and generally took it easy. From conversations, he had been impressed with his reception on the Tour thus far, and was pleased how it had progressed. On the Thursday morning, VWBro Alan Busfield took him on a mini-tour of Auckland.

The Lodge meeting in the evening was small in numbers, as if often the

general mood was of keen interest, light-hearted and relaxed.

The next morning was fine and warm, just right for a drive to Ngauruawahia, a lovely little town about an hour and a half journey, to meet the Secretary of the Waikato Lodge of Research, Bro Ian Smith. Bro Alan Busfield was again the driver, and neither he nor I had maps which showed the destination street, so a visit to the local police station (which lacked a sign saying what it was) remedied the deficiency.

## Rotorua

Peter Verrall reports:

The Waikato Lodge of Research held a special meeting in Rotorua on Saturday 6 August 2005 to celebrate both the Silver Jubilee of the Lodge and the visit of Bro Bob Cooper.

The Lodge was originally constituted and dedicated in Rotorua on 30 August 1980 by MWBro R H Ashby, Grand Master, when I had the honour of being installed as the first Master of the lodge. There were 134 Charter members.

For the Silver Jubilee meeting, the Lodge was opened at 3 PM by the WM, WBro W Merrilees, and he received the District GM of the Geyserland District, VWBro



# Focus on contemporary Freemasonry in Central & Eastern Europe

For the past five years the Romanian-based e-zine *Masonic Forum*, <<http://www.masonicforum.ro/>>, has provided an accurate picture of Freemasonry in Europe and elsewhere, in English and Romanian. One of its most illuminating features is the series of personal interviews of Grand Masters and other Masonic notables, conducted by its founder and director, Bro Claudiu Ionescu. Two such interviews are reproduced here, by kind permission: with GM Borislav Sarandev (now PGM) of Bulgaria (Spring 2004); and with GM Michael Krauss of Austria (Spring 2005). Both interviews were conducted in languages other than English, and have been ably translated by Bro Ionescu; they are reprinted verbatim.

It will be noted that several themes are common to both interviews, and the two Grand Masters express views which are generally in accord. Some references may not be immediately clear to Antipodean readers, but earlier issues of *Harashim* have covered most of these points. The reference to the Sinaia Protocol needs elucidation for those who have not seen Murray Yaxley's brief report in *Freemasonry Tasmania* (August 2005) and elsewhere. Bro Yaxley's report is reprinted herewith, together with additional information.

In issue 36 of *Harashim* we reprinted a paper on Freemasonry in Poland by Bro Flavio Cardone, and he has kindly offered to provide an update on Freemasonry in the Ukraine for the next issue.

## CLAUDIU IONESCU talking to Most Worshipful BORISLAV SARANDEV

*Grand Master of the Grand Lodge of Bulgaria*

*[We had the honour and the pleasure to be accepted for an interview in Romanian by Most Worshipful Brother Borislav Sarandev, Grand Master of the Grand Lodge of Bulgaria. He is a good speaker of Romanian also, for he graduated from the Academy of Economic Studies in Bucharest, 1982.]*



MWBro Sarandev with RWBro Ionescu

***M.W. Grand Master, I can't help myself from noticing: you don't wear any Masonic badge.***

Beloved Brother, I don't believe in badges and medals. I do believe in man, in his power. If somebody is keen on wearing medals, he could be ridiculous. However, the risk of 'showing off' doesn't appear only in our countries, but also in the old regions, where Masonry works for hundreds of years uninterruptedly.

***Do you consider it's harder to polish the raw stone here, in the East, comparatively to the West? Did the Communist period leave its mark in any way?***

I think we shouldn't discuss the Communism now. No social-economic structure should be considered good or bad in absolute way. Even the totalitarian regimes had something good in themselves, be it a simple idea. Our young Masonic structures are made up of clever men (in the East, people's

education was known to be very good), with a morality comparable to those in other countries. That is on one hand. But on the other hand, having the experience of Socialism, we know what a mass organization means. It is acknowledged that a process of gathering the masses towards Masonry began worldwide. This is not good; it's a fatal error. Masonry finds itself in peril of becoming 'museum' Masonry with all kinds of exhibits. I repeat myself, now we're seeking for something valuable, knowing what mass organizations mean—this is our chance of building a valuable Masonry in the East.

***We both know few entered Masonry for the reason they knew what Masonry represented. Some wanted to become Masons to help their business, others searching for protection.***

The same happened in all Eastern countries. During the Communist period there were institutions that handled Masonry. It is natural for those men to enter Masonry now, because then they already knew the value of Masonry. We should not be afraid of uttering this. It's logical. Masonry is not an organization whose purpose is to influence the political and economic life. It's a body in which the individual can self-improve. When you reach a certain level of development, if somebody asks for help, you are obliged to do it. A Mason is compelled to help his country, his society!

***How many members are there in the Grand Lodge of Bulgaria?***

We have almost 800 regular Masons. They come from all corners, all

professions. Supported by some Western Lodges: United Grand Lodge of Germany, Alpine Grand Lodge of Switzerland, Grand Lodge of Turkey, we succeeded last year in regulating 7 Lodges, summing more than 200 members. Thus we finished the process of consolidating the Grand Lodge of Bulgaria. We have decided recently for a new strategy in the development of Bulgarian Masonry. He who really wants to see will understand; first we are preoccupied by the philosophical—intellectual development of our Brethren. Administratively speaking, we modified our Constitution, too. We created the 'passive Masonic' status. Those who skip workings become passive at once. If a Brother becomes passive Mason and he was given the 1st or 2nd degree, he doesn't have the right to receive a salary raise. And if he is Master, he is not allowed to vote. But if he doesn't pay his duty in time, the mentioned Brother is erased. In an elegant manner, situations that could be unpleasant in other conditions are resolved. We're talking about Love. God is Love. Jesus preached Love.

We do not talk about power. But we know the power of man.

***What is the length of a Grand Master seat? How are the Lodges represented in the Convent?***

Every Grand Master can have as much as two seats of maximum two years each. I am positive there's no need for more! I believe that in the young fields everybody should be involved. We are young Masons of age. Anyone of our age who becomes Grand Master has a risk: to believe he is great. And we want to

prevent this. At the Convent, each Lodge is represented by a single vote, that of the Most Worshipful.

***Does the Grand Lodge of Bulgaria have its own Temple?***

No. We work in this hotel (Park Hotel Moskva), where we have three halls. We hope to build our Temple. We will buy an estate for the Temple and, when we will have done this, we'll send you a letter, so that you will write in *Masonic Forum* magazine about this accomplishment of the Bulgarian Brethren.

***What is the situation of the foreign recognition?***

We have 56 international recognitions. We've recently received the latest, three weeks ago—from the Grand Lodge of Louisiana. In December 2003 we had the honour to receive recognition from the National Grand Lodge of France. We have a fine co-operation with the European Grand Lodges, the Grande Oriente d'Italia, the Grand Lodge of Turkey. We are brotherly related to Grand Lodges from all continents. I dare say the Grand Lodge of Bulgaria has a very fine situation concerning recognitions. I want to underline the extremely important role of the Conference in Sinaia. It helped us know each other very well. All Europe comes to the conference in Sinaia. We should use it as a launching site in order to support the Masonries in our countries, so that people could know what we want.

***Does the regular Bulgarian Masonry have its own magazine?***

We have a biannual magazine, in Bulgarian and English. But it is not like *Masonic Forum*. Ours displays what

happens in our country, abroad; we publish the best drawings of the Bulgarian Brethren. We have a board that handles the magazine.

***What Rites of Perfection work on Bulgaria's territory?***

None. But we have about 30 Brethren initiated in the Scottish Rite who activate regularly. They are members of the NATO Bases; they don't work here for misunderstanding reasons.

***Where could a Bulgarian Mason go, if he wishes continuous perfection in a Rite?***

Anywhere he wants: Turkey, Germany, Austria, for example. And he can choose any Rite: Scottish, York, or the Memphis Rite.

***Can he come to Romania to one of the Rites existing here?***

I'll be honest to you, my Brother. I love all Romanian Brethren, I feel home there and I am, actually, home. Still, we are Masons for only 10 years! I don't mean to say that we don't have anything to learn from Romania; on the contrary. But I think we should go elsewhere to learn. I can't say anything bad about anybody. As I've previously said, I don't believe in medals. I believe in man's mind. And I also believe the most valuable thing is practiced in the symbolical degrees. If you want something lofty, you'll have to be truly great in the symbolical degrees. If you are interested in medals, you are not good for Masonry.

*Masonic Forum* is read worldwide and in years it will become history. Consequently, I consider that you should correct a flaw that appeared in the 16th issue. You know what I mean, the

deputation that took part in the celebration of the Scottish Rite for Romania was not made up of Masons. They are irregular, not belonging to the Grand Lodge of Bulgaria. I need to point out the following aspects: everywhere there are Lodges that accept women, Lodges that don't believe in the Great Architect of the Universe, Lodges that don't submit to certain Rites (A.A.S.R., York) and they are not regular Lodges. We are a regular Grand Lodge. And we are here to guard the regular status of Grand Lodge of Bulgaria. We respect all other Lodges, as we respect the Rotarians or Lyons Club. This doesn't mean they are our Brethren or Sisters. Let's not mingle the facts, nor mix iron with tomatoes and pretend we have a salad. There is no jurisdiction where everything goes perfect, still everybody stares at us, nobody is watching the West. If we keep in touch and we discuss frequently, admit mistakes and apologize and, more than that, are able to forgive, we are entitled to consider ourselves Masons. We have our way, but we left the door open to anyone who wants to submit to our principles.

***I ask you in the end, Most Worshipful Grand Master, to draw a brief survey of your profane life.***

I graduated from AES in 1982. Since the beginning I had a very good career. In 1985 I became manager, though I was very young. I've been working in the private sector since 1992. I have an economic consulting firm, a real estate agency and I am the member of a holding containing 6 industrial factories. I'm also member of many administrative boards. I'm 47 and I still feel young.

**CLAUDIU IONESCU talking to Most Worshipful Brother MICHAEL KRAUS**

*Grand Master of the Grand Lodge of Austria*

**The sovereignty and the main responsibility for Freemasonry in a country is Blue Masonry**



***Most Worshipful Grand Master, please tell us briefly about the history of Masonry in Austria.***

Austria has an old tradition. We were consecrated as a Grand Lodge in 1784. Freemasonry was suspended and forbidden soon afterwards in 1795 and it existed officially until today. An important period was when the Austrian Freemasons were organized and worked in Hungary between 1868–1919 in the Austrian–Hungarian monarchy. Masonry was allowed in Hungary after 1868, but it was forbidden in Austria. So the profane associations of Freemasons were

allowed in Austria but they were not permitted to work in Austria. So we had to move to Hungary and we worked in Hungary, but we were registered in Austria until the end of the First World War. In 1919, Freemasonry in Austria existed officially again; it was then suspended by the Nazis in 1938, before the Second World War, and it started again right after the war.

Obviously, in the 18th century, most of the advisers to Maria Theresa and the court of Franz Joseph were Masons. Most of the laws and the things that have been done and have been good for our country were very strongly introduced

Left: MWBro Michael Kraus

by Masons. In the years before the two wars and between, we were less involved in matters of society, in politics (quote–unquote if you like), and more in social things, and in charity and in creating hospitals and institutions like that.

***What can you tell us about Austrian Freemasonry at the beginning of the new millennium? And generally speaking, how do you see Freemasonry in this new millennium?***

Today we have approximately 3000 Brethren and 65 Lodges. The most important thing that we claim to be specific for Austria is that we continued to grow. We are younger now, so the average age is young. We have enough candidates who want to join Masonry. We have an excellent relationship with the politicians, with the Government. It might be interesting to know that two years ago I was officially invited by the President of the National Assembly to take part in the workshop that the Government has created for a new constitution in Austria. This was an official invitation of the President of the Parliament sanctioned by the second deputy president of the Government (one is from the Conservative Party; one is from the Socialist Party). They officially invited the Grand Lodge of Austria to take a seat in this working group for a new Constitution, which has limited attendance. I'm only mentioning this as a proof of how much Masonry is accepted in Austria.

***So, the Austrian Constitution bears your signature, the signature of the Grand Lodge, too?***

We chose not to take the seat because this also conforms to one of our very strict principles of which we believe, that is responsible for such a healthy and strong condition that we have in Austria: we do not want to appear as an organization in public matters. If we took the seat in a very open workshop, in a very open and officially installed working group of all sorts of representatives of society to work on something as important as the constitution of Austria, then we would have to speak in the name of Freemasonry for issues like abortion and all sorts of other issues that have nothing to do with the spirit of Freemasonry. Our way is to participate in these meetings as Masons, we try to delegate our members into bodies that are there, but not to have a seat with a sign on the table saying 'This is the Grand Lodge of Austria'. The President of the Assembly understood that, he accepted that, and we

had no problems with it. So far, the evidence that we have been officially invited is very comforting, because it proves that they take us seriously, that they have no problems with us, and that they accept the fact that we don't want to appear publicly, which is also something very important. We don't advertise ourselves in public. The only thing that we do in public is our museum, this is where we meet people that are interested in Masonry, this is where we tell them about the history, this is one of our most important recruiting points: our museum in Eisenhower.

Aside from that, we want to stay away from appearing as Freemasonry in public, taking part in debates on political decisions, and we never advertise the members openly. That might be one of the reasons why so many want to come and join us: not because we are something secret and the people are curious, but because we want to be something that is very private. And this is something that makes it important. If it is a private thing, if it is a bit of an elite oriented organisation, then people will become interested. So this way has proven to be successful in the sense of keeping the organisation growing and strong.

***What is the development rate of the Grand Lodge of Austria? Is the procedure of becoming a Mason in Austria complicated?***

We are not growing in a very fast pace on purpose. And this is also something that we consider to be specifically Austrian. The procedure of becoming a Mason in Austria is cumbersome. It takes up to two years. It is a procedure where the candidate is being scrutinized by several official and unofficial members, a procedure where other Lodges have the right to interfere. It is always the decision of the Grand Master in the end, but the interventions of others are being accepted: yes or not. So it is a very cumbersome process, and we do lose certain members who want to come because there are interventions by others who think he is not a good candidate. And the position of the Grand Master in the question 'Shall we take him? Yes or no?' is quite strong. The Grand Master cannot recruit by himself. He cannot take someone without the acceptance of others who are also accepted by the English constitution. But in the normal procedure, the Grand Master does not recruit. Yet, nobody can become a Mason in Austria without the sanctioning of the Grand Master; and the Grand Master never has to say why he

says yes or why he says no. So this is something that also helps to maintain a high standard and it demands from everyone involved in the process to do it properly and to do it thoroughly. This, on the one hand, slows down our pace of growth because it takes some time and perhaps it is too cumbersome for the candidates, but it assures a certain quality.

***What is the relationship of the Austrian Masonry with the Church?***

We've had from the beginning, in the 18th century, a number of difficulties with the Roman Catholic Church, as anyone else, for reasons that we know from history, the fact that we questioned the political strength of any church. And the fact that we accepted other religions was, obviously, something that was considered a danger for their political positions. Not their position as a confession, but their political position. So everyone who says the Rome is one thing, but there might be Constantinople or other places that are equally important is something endangering. So, for political reasons, the church was always against us because we questioned the legitimate position of the church in society as a political institution. We questioned that, as we questioned the legitimacy of dictators. This is the problem of Enlightenment that led to the French Revolution. Obviously, this is something with a Masonic spirit. So, this is the one side why the church has always been in an offensive position with us. The other side is that if you don't look Masonry from the inside, the church has a religion who would suspect that we do something that makes religion superfluous, which would substitute religion. And the fact that we don't talk about this and we don't tell them why we do this and why we use Rituals, because we consider this a secret and not because we're doing something bad (to have a secret is something instrumentally important), from the outside, at least it does a justification for the judge to be suspicious: 'What are they doing? Are they claiming to be religion?' So this is the past and this is the reason why the church has always been in conflict with Masonry. It's particularly wrong.

Aside from that, we always had very prominent members of the church in Masonry. We've had bishops, priests, and we continue to have priests in the Austrian Masonry. After the war and until today, it was the work of very few but very strong personalities to reach a new agreement with the Roman-Catholic Church in Austria, and we have reached



it. From a Cardinal, who died recently, we have a file that is public now of not only correspondence but also an agreement that lasted until the war, that changed the code of the church and which stopped the automatic excommunicating clause for Freemasons. This was done by an Austrian president who's still alive together with that Cardinal. It's also a fact that a German Cardinal in Rome, the head of the department in Rome that is responsible for the laws never wanted that and added something in this new version of the law, which now leaves it to the bishops to follow it the old way or the new way.

The new way is that Freemasonry does not automatically bring you in a hostile position vis-à-vis the church, and the church does not automatically excommunicate you; i.e. you are not permitted to participate in communion and be a Christian anymore. This position is the one that has been exercised in Austria since that time when we reached this agreement. So we have an internal agreement, we are peaceful to church and whether any Cardinal sees it different or not is something that doesn't really concern us that much. There's no problem, there's no open conflict, but if we're honest and truthful, we have to admit that there've always been Masons also in Austria who use Masonry as a means of attacking the Church. We have and we had members that became Masons because they have a conflict with the Church, not that they found a substitute, dogmatic or confession in Masonry for the church. So it's not only the fault of Rome, of the Catholic Church; there are many anti-clerical elements, a spirit within Masonry, unfortunately, that continues to make it a bit difficult, to see it as something without any problem whatsoever. Officially, there's no problem. Officially, we have good relations with the church and all the parties in the spectrum of the Austrian society. But it's something that is sensitive and is not completely straightened out.

***To what extent does the fact that Austria is situated geographically in the centre of Europe influence the approach of the external relations?***

Today, we have felt that most of the people that want to join us come because they don't find their spiritual fulfilment in their traditional values, in their religions. And they think that Freemasonry might be a way of dealing with the values and spiritual things. Obviously, and this is something that

hasn't been discussed, we're not dogmatic, we're not religion, we're not a substitute for religion, but we want to bring the people back to their values. We feel that globalization and the lack of confidence—in authorities, in church—creates emptiness, and we want to tell the Brethren and make it conscious for them that it is important for humanity to go back to your own values, enforcing them and strengthen them. But this is not oriented to a specific task. We have never tried to formulate tasks like 'Let's do this, let's do that'. I'll give you an example which is not really an example: 'Shall we have nuclear power in Austria? Yes or no? Let's have a Masonic position!' Obviously not!! The majority of the Brethren in Austria believe that we continue to have a function in doing catalytic work in society, not as an organisation, everyone on his own. But in the immediate present or the immediate future, our main task is to do as much as we can to work on the new Europe. We feel that not only from our historical or geographical position, but also for the fact that we are in the centre of Europe and we are a small country, we might be a good helping hand in creating a unity of minds and a unity of hearts, and not only a unity of business and economics. And this is, if you like, a very definite programme by the Grand Lodge of Austria. Everything that we can do to increase the position of our Brethren in the former Eastern countries is an obligation for every Mason in Austria. Not only for the Lodge, but for everyone, because we're so close and there're so many possibilities that we have and this is the main thing we have to do on a Masonic level. And if we do it on a Masonic level and create this understanding among Masons, we feel that both sides, the ones in the East and the ones here can take it out to the world and tell them that we are a new and joined European spirit.

***Do you think that there are differences between Eastern and Western Masonry? I'm not referring to correct/wrong position, but to differences in outlook.***

Yes. I think there is a difference in the expectations of the single Brethren and of the ones who want to become Masons, probably. I think that in the new Eastern countries of Europe there is much more desire and need to actively take part in forming a new society. And we understand this. If you come from years of living in a system that's not humane, that is not tolerant, that has been suppressing the people and has eroded

values, than you have to catch up, you have to make sure that ethics and moral and good behaviour and good posture is being re-instituted. And, obviously, Masonry is very helpful, useful and a good instrument to do that. So the expectations of the Brethren in East to yes, be active in creating a new society, in, yes, be active and influencing politics and things like that, this desire is much bigger, because the need is bigger there. There's a certain danger, because if you care, if you have to care for society in creating new things, the challenge, the danger of influencing day-to-day politics is obviously there. And for a good reason, daily politics should stay outside the Lodges because if we start discussing day-to-day politics in the Lodges, then we'll fight inside as much as we have to fight outside. One of the reasons why Freemasonry was founded is because whenever there was an argument they had among each other, they took out the dagger and stabbed him. So they said 'Why don't we sit down and talk in peace and let it all out?' So we understand and we would also support the intention of the new Grand Lodges to be more involved in influencing the society. It is good, but it has to be done carefully, and it has to be done with a sort of distance and degree of abstract working.

***I think I can affirm that your position as Grand Master of the Grand Lodge of Austria is favourable to the National Grand Lodge of Romania...***

We have been in the past years and we continue to be strong supporters of the National Grand Lodge of Romania and we know that some of the tasks of creating a clear and acceptable frame for Masonry over the whole country still has to be established. There are other organizations that call themselves Masons and there are different opinions on what is regular and what is not regular. We have enough evidence and we have recognized the National Grand Lodge of Romania. The NGLR is the one that is authorized and legitimate to represent Freemasonry in Romania. But Romania is a good example of the consequences you can come into when too many ambitious elements from outside the country try to be missionaries in a good spirit. And to solve the problems afterwards is always more difficult than trying to avoid them beforehand. To overcome these problems, the single Grand Lodge in a country needs the assistance of outside

*(Continued on page 10)*

(Continued from page 9)

because Freemasonry is a chain all over the world, and to be accepted by the others will give you the possibility to get everything straightened out and orderly inside the country. So we take the position that we should not sit back and watch and wait until they've done it. We believe that we should offer our help, not force help upon them, but offer our help if it is needed and we have been telling the story of who is the correct Grand Lodge in Romania to many others outside in Europe, and we'll continue to do so. I think this is the better way: offering assistance, not imposing it upon the other Grand Lodges, but being active. The 'Sinaia Protocol' initiative is a very good example and I'm very happy that it's called Sinaia and that it has a reason in Romania because it is exactly the service and the information that is needed in order to solve the problems that still exist here and there.

### ***What is the relation between the Grand Lodge of Austria and the Rites of Perfection?***

The official representation of Freemasonry in Austria is always the Blue Masonry—the Grand Lodge—and not the High Grades. Our relationship with the so-called Appended Bodies, with the Perfection Grades, is completely without any problems whatsoever for a number of reasons. We have a contractual arrangement with both the Scottish Rite and the York Rite that settles all the inter-relationships that we have. The basis of this agreement is that the foundation of the Appended

Bodies in Austria is always Blue Masonry. You cannot become a member of the Scottish Rite before you haven't passed through the three degrees of the Blue Freemasonry. And it is only after you've been a Master for a certain time, then you can apply or you are asked to join one of the two high-grade systems. So there's no doubt about that. We're part of the building where the basement is Blue Masonry. And that has never been questioned. The fact that we're all working in one building is something that helps incredibly in welding these relationships. If you create more joined atmosphere then the danger that they would become independent and do something on their own is much less. For all of these reasons we live in harmony, we have no problems. To say something very openly, we've seen the problems that the international chain of the High Degrees has created in the forming of the new Lodges in the Eastern countries by working independently across borders without respecting the fact that you have to do this on the solid fundament of Blue Masonry. We have seen countries where the residents who won the high grades think that if they have 33°, for example, they're something better and they don't have to care about Blue Masonry. It creates a bit of a misunderstanding and it's not something that can be governed from a certain geographical area in the United States.

**The sovereignty and the main responsibility for Freemasonry in a country is Blue Masonry.**

[Extract from Murray Yaxley's 'Around the world' column in the August 2005 issue of Freemasonry Tasmania, reprinted with permission.]

## **Sinaia Protocol**

The Sinaia Protocol Conference is the name of an informal forum of Grand Lodges which has been established to facilitate cooperation and consultation for the development of Freemasonry in those European countries, including those of the former Soviet Union, where free exercise of Freemasonry was impossible for some decades.

The group strictly observes the ancient landmarks and traditions of Freemasonry and abstains from involvement in issues of politics and religion.

In 2004 the theme of the conference (in Belgrade) was 'How can brethren apply the principles of freemasonry in their own society?' In March 2005 the

SPC met at Rosenau Masonic Castle in Austria and the topic was 'How masons can influence society'. Seventeen jurisdictions were represented, nine by their Grand Masters. The GM designate of the Grand Lodge of Bosnia-Herzegovina was also present, prior to the consecration of that Grand Lodge just one month later.

The SPC is clearly a well structured organisation providing valuable assistance to the Masonic fraternity in the region. It has a Secretariat in Vienna.

(Lest the name of this group of Grand Lodges suggests that there is some connection with Moses and Mt Sinai, it is best that I reveal that Sinaia is a town in East Romania.)

## **WORLD CONFERENCE VENUE CANCELLED**

Just a few weeks before the World Conference of Grand Lodges was to be held in Sydney, the United Grand Lodge of New South Wales and the Australian Capital Territory cancelled the arrangements. The website <<http://www.8wcgl.com>> carried the cryptic message:

**The VIII World Conference of Masonic Grand Lodges** scheduled for 1-4 November 2005 has been cancelled. Please contact your Grand Lodge for more details.

In a letter to Grand Lodges, the Grand Secretary, RWBro Kevin McGlynn, PAGM, wrote:

The lack of support for the event gave this Grand Lodge no other choice but to take this action.

Other sources indicate that only 25 Grand Lodges outside Australia had registered for the Conference, namely: Argentina, Austria, Bulgaria, Czech Republic, Chile, Columbia, Ecuador, England, Germany, Guatemala, Honduras, Indiana, Iran, Ivory Coast, Mexico, Michigan, Moldova, New Zealand, Panama, Peru, Rio de Janeiro, Romania, Spain, Turkey and Venezuela.

Of the six Australian Grand Lodges, only UGL NSW & ACT attended previous conferences.

The Conference has been rescheduled to be held in France in November 2006.

### **Additional information on SPC**

As explained in the invitation to the seventh Sinaia Protocol Conference (SPC), hosted by the Grand Lodge of Bosnia and Herzegovina, held in July 2005 in Sarajevo:

The SPC is an informal annual meeting of the highest representatives of Masonic jurisdictions of Eastern Central, South Eastern, North Eastern, and Eastern Europe as well as of other jurisdictions interested in Masonry in that region. The SPC is a forum for co-operation and consultation for the development of Freemasonry in that region. Meetings are conducted in English only.

The meeting held in Belgrade in July 2004 was the sixth Annual Conference. The meeting in Austria in March 2005 was the first *seminar* of the SPC.

*Tony Pope*

**Harashim**

continued from page 3

Puritan factions, during which he called for the creation of a new translation of the Bible to be read in churches. A panel of Translators was formed and divided into *companies*, each assigned a portion of the Bible to compile. Exact details of the panel's membership and who translated what are now lost, although considerable information on some group members remains. We meet those men warts and all as the tale progresses.

It is important to note, however, that the King James Bible was far from being the first translation of Scriptures into English. Richard Bancroft, Bishop of London, was team leader and he instructed the Translators to base their revisions mainly on the Bishops' Bible, but also on Tyndale's, Matthew's, Coverdale's and the popular Geneva Bible. This latter was written by members of the English community at Geneva. The Translators also used the Roman Catholic Douai English translation, but failed to acknowledge this. By 1611 the complete new translation had been considered as a whole by all involved and submitted to the printer. There is great confusion regarding this 1611 edition, as several versions seem to have been put out around the same time. All of those were riddled with mistakes, to add to the chaos: 'hoopes' for 'hookes', 'she' for 'he', and even 'Judas' for 'Jesus'. Worst of all, however, came later, in a 1631 edition known as the *Wicked Bible*, where the all important 'not' was left out of a commandment, so it instructed people 'Thou shalt commit adultery'.

After all that effort, the Geneva Bible continued to outsell the King James for many years, so James prohibited any further printing of the Geneva Bible. Presses in Amsterdam then rolled out copies for export to England, where it sold well until the 1630s. The Geneva was also the Bible taken to America by the Puritan and Separatist Pilgrim Fathers, some of whom eventually founded the Congregationalist Church. In fact it formed the basis for this Movement. As for the King James, most people are unaware that nowadays the version in circulation is actually the Revised version of 1885, which included many Jacobean words not found in the original, such as *howbeit*, *peradventure*, and *holden*, among many others inserted by Victorians.

# Thumbnail Sketches

## 7—THE RESEARCH LODGE OF TARANAKI PROVINCE

BY GRAEME THOMPSON

The Research Lodge of the Taranaki Province was constituted, consecrated and dedicated at a ceremony held on Thursday 10 October 1946. This was as the result of a series of meetings of the various Lodges of the then Province of Taranaki culminating in a formation meeting on Thursday 25 July 1946. There were 45 charter members, and membership peaked at 119 with 82 associate members. Shortly after the constitution of our lodge, application was made for the charter to be made a peripatetic one as the lodge was truly provincial in nature. This was agreed to by the Board of General Purposes.

The guiding light and founding Master of the lodge was VWBro A M Niblock, affectionately known as 'the Padre'. There is little doubt that it was his enormous experience and dedication that resulted in a comprehensive lodge that not only included the entire Province of Taranaki, but also every Constitution that had lodges meeting here. VWBro Niblock served as Master with distinction for two years, before being appointed Provincial Grand Master, which appointment he held until his passing to the Grand Lodge above in 1951.

As with any research establishment, much revolves around its library, and in this regard the Research Lodge of the Taranaki Province is well endowed. The library has a large listing of Masonic literature and, especially in the early days, members assiduously performed their duties in preparing papers, many hundreds of which are filed. It is noticeable, however, that of later years the enthusiasm for such activities seems to have waned.

VWBro Niblock, in his term as Master, declared his intention to visit every lodge in the Taranaki Province, a feat that he completed successfully—no mean accomplishment, considering the conditions of the roads at that time. In this year I have emulated that achievement with consummate ease, thanks to modern vehicles and well constructed roads. Also one must admit that he had to visit 25 lodges—I, a mere nine. Such is the decline of our Masonic strength, and regretfully this is reflected in our lodge being now of 36 members.

The organisation of a research lodge lends itself more readily to change than does a Craft lodge and one suspects that, to turn the present decline around, we need to 'think outside the square', to encompass traditional and innovative values and thinking, and to plumb the depths of our creativeness. The future of Masonry is in our hands.

[Editor's note. On Sunday morning, 17 July 2005, Bro Thompson visited the ANZMRC website <<http://anzmrc.org>> and wrote in the Visitors' Book:

As newly elected master of the Taranaki Research Lodge I did not know of the existence of this organization. I will investigate why we are not members and will spread the word. Look forward to a happy association. Excellent work.]

There are three invaluable appendixes: *the Sixteenth Century Bible*; details of *the Six Companies of Translators*; and a Chronology of the period.

Added bonuses in the main text include: the Gunpowder Plot; debauchery at the Court of King James; and accounts of James dishing out State funds helter skelter to favourite men. He was certainly not a mean Scot, nearly bankrupting the Treasury, until

Parliament brought him to heel. Nonetheless a brilliant man, in fact the only British sovereign whose comprehensive writings were compiled by editors and published. Ahead of his time, he even wrote a treatise condemning tobacco.

Good on Yer, Jimmy!

Tom McRae

Published by permission of the author, from the [OZ-MASON] e-list 6/12/05.



# Tour Reports

continued from page 5

## Hastings

No report.

## Wellington

No report.

## Invercargill

Colin Heyward advises that the Research Lodge of Southland arranged for Bro Cooper to be interviewed by the *Southland Times*, resulting in a photo and favourable publicity in the Saturday 13 August issue of that newspaper.

## Dunedin

From Invercargill Bro Cooper was driven to Dunedin, where he was the guest of the Scottish District Grand Master, and attended a Scottish lodge. The WM of Midland District Lodge of Research at Timaru (*not* a member of ANZMRC at that time) attended this meeting, and wrote an enthusiastic report, from which the following is extracted:

I visited Lodge Celtic 477 SC accompanied by two Brethren to hear an outstanding address by Bro Bob Cooper . . .

His subject was 'The Operative Legacy within Scottish Freemasonry'. This title may sound mundane, but the delivery of the lecture was outstandingly entertaining and informative, full of gems of Scottish wit, which no doubt many of us, like myself, thoroughly enjoy. In addition, at the conclusion of his address, Bro Cooper answered a wide range of questions on all sorts of Masonic topics. I jotted down a few notes as opportunity presented during the evening, which I thought worth recording . . . [a three-paragraph summary of the lecture].

I bought a copy of Bro. Coopers book, *Freemasons, Templars & Gardeners*, a publication of the ANZMRC. It cost me \$29.00 but well worth it. Bro. Cooper has written considerably about the Knights Templars & the Rosslyn Chapel in this book, and also about the Order of Free Gardeners, and, by the way, Bro Cooper had the delightful Scottish accent, which is so easily understandable worldwide. All in all, he is a stand out Freemason and it really was a standout and very well attended meeting by all four Constitutions, in the true spirit of Research Freemasonry.

G A Fraser, WM.

## Christchurch

No report.

## HOME SAFE

Hello everyone,

This is a brief e-mail to let everyone know that I have finally arrived home safe and reasonably well. It will also serve as an interim **thank you** to you all for your kindness and courtesy when I was in your part of the world.

The tour has given rise to a huge number of questions, enquiries and suggestions which I hope to begin to answer in the near future but please be patient as there are so many that it will take some considerable time to deal with them all—I keep finding pieces of paper, business cards, and even a beer mat, with questions, etc, thereon. Having been away for so many weeks you might also imagine the size of the my office mail 'mountain'.

My intention to update the web site <[www.anzmrc.org](http://www.anzmrc.org)> throughout the tour turned out to be overly optimistic but some new material has recently been added and the web site will be further updated in the coming weeks. [As at 27 December, Bro Cooper's record of his itinerary ends in Melbourne—Ed.]

One major omission (so far) is text for each image, especially the names of individuals, and if you can supply such details that would be especially helpful to me. There are a number of pictures I forgot to, or could not, take and as I update the web site I will recall those omissions and request that someone take photographs on my behalf. Such pictures are typically the exterior of a Temple, where I stayed, etc, and which I could not photograph as it was night time etc. In addition, there were other people taking pictures and copies of these would be very useful to add to the web site. If any one is willing to send copies to me by e-mail I would be very grateful. If anyone has colour prints that I could use, please let me know and I shall supply my home address.

There are many other matters which arise as a consequence of the tour. Some of these will be discussed with ANZMRC directly and others included on the web site.

Inevitably I will have misplaced (or do not have) e-mail addresses for some people who might like to be included in this 'group e-mail' and, should you hear of anyone complaining that they have not heard from me, please let them have this e-mail address <[scottishmason@blueyonder.co.uk](mailto:scottishmason@blueyonder.co.uk)>. I am also aware that some will not wish to receive such occasional (probably very occasional ! ) e-mails from me regarding the tour, Masonic news, etc, in which case please let me know that you do not wish to receive such e-mails and I shall remove you from the list. Please also note that I have not shared your e-mail address with anyone else. . .

The tour was the experience of a lifetime and I met some wonderful Freemasons, experienced some great Masonic events, and visited many varied and interesting parts of the world. Thank you all for being part of that experience.

Yours sincerely and fraternally,

Bob Cooper

## About Harashim

### חַרָּשִׁים

*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.

Current and back issues in PDF format will soon be posted on ANZMRC's Internet website <<http://anzmrc.org>>.

### Copyright and reprinting

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

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

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

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

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

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

### Contents

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

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

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

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

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, or emailed to <[tonypope@lm.net.au](mailto:tonypope@lm.net.au)> or <[editor@anzmrc.org](mailto:editor@anzmrc.org)>. Items over 500 words **must** be submitted in computer-readable form.

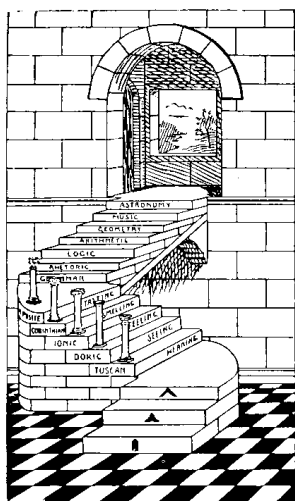
Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic (IBM) formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. *Contributors who require material to be returned should include a stamped, self-addressed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

### Subscription

Inquiries for personal subscriptions to:

The Secretary, ANZMRC  
PO Box 332  
Williamstown, Vic 3016  
Australia.

**Harashim**



# Harashim

## חרשים

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

ISSN 1328-2735

Issue 38

April 2006



## NSW RESEARCH LODGE IN RECESS

*by Andy Walker*

During mid-2005 the Research Lodge of New South Wales No 971, UGL of NSW & ACT, knew that there were problems looming. With a membership of 22 we had at best 8 regular attendees. Often we had to rely on visitors to fill offices so that the lodge could function. Age, distance and health were the limiting factors in stretching the cable-tows of the rest.

Two of the active members also belong to Lodge University of Sydney and, as their members quite often produce original Masonic papers for presentation in their own lodge, a consolidation of the two lodges seemed a viable proposition. Steering committees were formed and met, jointly thrashing out all the foreseeable problems and producing proposed by-laws for the new lodge.

In this Constitution, when two lodges merge both original lodges cease and a new lodge is formed. It may use the name of either, or a new name; it may use the number of either, or seek a new number. Both lodges must agree, with a two-thirds majority of members present in each case. The proposal was for a new name, 'The Universities and Research Lodge', retaining Lodge University of Sydney's number. The necessary majority was not achieved, so the whole deal fell through.

This left #971 with a few options. At an emergent meeting in February 2006, in the presence of the Regional Grand Councillor and the District Grand Inspector of Workings, the existing Master and Officers were re-elected and

the Grand Secretary was advised that the Charter was to go into recess for 12 months, commencing 1 March 2006. At this meeting it was also agreed to form a research group to continue the work of #971, and to go out and actively recruit new members.

On advice from the Grand Registrar, we do not have to form an independent group. The lodge still exists, and can function but cannot meet as a lodge.

The first informal meeting was held in the library on Tuesday 7 March, and various ideas were brainstormed to produce the desired results.

On the suggestion of our Grand Librarian, a member, 200 flyers advising of the lodge's existence and what it does were placed at the door of the Grand

Lodge Communication on Wednesday 8 March. At the close of the meeting only four flyers were left. Good start!

A roster of those able to visit the city and inner metropolitan lodges is being drawn up, and on those visits it is expected that promotion of the concepts of the lodge could draw interest. Brethren expressing interest will be invited to attend our informal meetings, where we intend to present discussions, debates and papers. At that point any further interest will, we hope, bring affiliations.

We are particularly keen to learn what forms of research would interest the newer members of the Craft; whether changing our meeting time from 7 pm to 6 pm would appeal more to those working in the city, and any other suggestions that may come forward.

As the last foundation member still on his feet, and the senior PM of the lodge, it is my hope that these actions will restore the Research Lodge of New South Wales to its former active and respected status.

## DEATH OF JOSEPH WALKES

On Sunday 5 March 2006 webmaster Richard Num posted the following message to the ANZMRC e-list, from PM Robert Campbell (PHA Missouri):

Late Saturday afternoon local time P M Joseph A Walkes (King Solomon #15, MWPHGL of Missouri, A&FM, PHA) departed his earthly vessel. Brother Walkes served the MWPHGL of Missouri as Grand Historian for many years. He was the Founder and President of the Phylaxis Society and the world's foremost researcher and learned authority on Prince Hall. Brother Walkes authored several books, as well as the Histories of some of the Prince Hall Grand Lodges, and

AEAPONMS (PHA Shriners).

I confirmed his passing with his widow. She will inform me of further developments and plans for his services as soon as they are finalized.

May God grant him peace and rest!

Further information was supplied by Bro Campbell via PM Ralph McNeal (PHA Arizona) that services would be held at the Latter Day Saints Church, Leavenworth, Kansas, on Thursday 9 March, and the funeral the following morning.

A Masonic and Phylaxis Society memorial is planned for a later date.

*See also pages 6-8, this issue.*

## 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.

Current and back issues in PDF format will soon be posted on ANZMRC's Internet website <<http://anzmrc.org>>.

### Copyright and reprinting

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

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

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

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

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

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

### Contents

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

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

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

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

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, or emailed to <[tonypope@lm.net.au](mailto:tonypope@lm.net.au)> or <[editor@anzmrc.org](mailto:editor@anzmrc.org)>. Items over 500 words **must** be submitted 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

Inquiries for personal subscriptions to:

The Secretary, ANZMRC  
PO Box 332  
Williamstown, Vic 3016  
Australia.



## World News

### ENGLISH RITUALS IN EUROPE

An English-speaking lodge is planned by the Grand Lodge of Andorra, to be consecrated in June as Masonry Universal Lodge No 6. This Grand Lodge was formed in 2001 from two lodges under the French National Grand Lodge (GLNF) and one from the Grand Lodge of Spain, and has been accorded mainstream recognition. It should not be confused with an older Grand Lodge, *Gran Logia Regular del Principat d'Andorra*, created from lodges of the Grand Orient of Spain and the Grand Orient of France (information from Richard Num).



PGM Sarandev and Provincial GM Harris  
Note the regalia favoured by PGM Sarandev.  
Photo courtesy of *Freemasonry Today*

Last July a full working of Emulation ritual was demonstrated in Bulgaria at the request of PGM Borislav Sarandev. The demonstration team was drawn from the Province of Hertfordshire and was accompanied by Provincial GM Colin Harris. They conducted the demonstration over two days, covering opening and closing in the three degrees, first, second and third degree workings and the installation ceremony, in a hotel conference room set up by Lodge Sofia Star.

As a result, Lodge Hiram, was scheduled to be consecrated in Sofia on 8 April 2006, to work Emulation ritual in English under the United Grand Lodge of Bulgaria. Provincial GM Harris was designated to perform the consecration, and his deputy to install the first Master. (Information gleaned from issue 35 of *Freemasonry Today* <<http://www.freemasonrytoday.com>> and issue 17 of *MQ* magazine <<http://www.mqmagazine.co.uk/>>).

The Grand Lodge of Macedonia now has a website under construction in English and Macedonian, at <<http://www.glm.org.mk>>. The Grand Lodge was consecrated by Lord Northampton (Pro GM UGLE) last September from three English lodges meeting in Skopje, capital of the former Yugoslav republic of Macedonia. Of these, the premier lodge, Skopje Lodge, works in English.

### UK RESEARCH

The Centre for Research into Freemasonry (CRF) has moved into new premises at Sheffield University, the Douglas Knoop Centre, named after the leading figure in the 'Sheffield School' of Masonic research and Professor of Economics at the University of Sheffield from 1920 to 1948. The inaugural conference will be held on 3 May 2006, when Prof Margaret Jacob (UCLA) and Prof David Stevenson (University of St Andrews) will be among the speakers.

Seminars will be held on 25 April (Robert Gilbert, 'WHITHER? OR WITHER: A vitriolic view of the rise and demise of English Freemasonry') and 25 May (Dr Amy Hale, 'White Men Can't Dance: Perils and Pitfalls of Studying the Western Esoteric Tradition'). [Both are catchy titles but ANZMRC can match them: Peter Thornton's 'Nine out of ten Freemasons would attack Moscow in winter' (1992) and Arthur Page's 'Cosmographic origins of some Speculative Masonic



symbolisms' (1996)—Ed.]

If you find yourself in London on any weekday between 5 June and 15 December 2006, you can visit an exhibition of the various editions of the Antients Grand Lodge's *Ahiman Rezon*, at the Library and Museum of Freemasonry, Freemasons' Hall, Great Queen St.

The Cornerstone Society <<http://www.cornerstonesociety.com>> will hold its summer conference in London at Freemasons' Hall on St John's Day, 24 June, with papers by David Sims (A search for the genuine secrets?), Trevor Stewart (The way forward) and Kai Hughes (The psychology of Freemasonry), followed by a discussion panel and a ritual workshop. The conference costs £15 and dinner in the New Connaught Rooms a further £24.50, exclusive of wine. The dinner menu is: Seasonal half melon with paw paw and mango bound with yoghurt and mint; Baked salmon fillet on a bed of herb couscous and with a tomato and white wine sauce; Tossed green salad; Beetroot salad; Lemon meringue tartlet with fresh cream; Coffee and mints.

The Society is organising a lecture tour by Dr S Brent Morris, editor of the Scottish Rite Research Society's transactions, *Heredom*, in conjunction with the Cornerstone Society northern conference in November 2006.

### INTERNATIONAL CONFERENCE

An International Conference on the History of Freemasonry (ICHF) will be held on 25–27 May 2007 at Freemasons' Hall, Edinburgh, under the patronage of the Grand Master Mason of Scotland, the Pro Grand Master of England and the Grand Master of Ireland. It has the support of university faculties at Sheffield, Paris, Bordeaux and Brussels, and the local organising committee—Robert Cooper, James Daniel and Prof Andrew Prescott.

The ICHF has called for proposals for papers to be presented at the conference, and the closing date for submission is 20 May 2006. Papers may cover any aspect of the history of Freemasonry from 1450 (the approximate date of the Regius and Cooke MSS) to the present day. Papers are welcome from academic researchers of all disciplines, but should embody an historical approach. They should advance rational academic enquiry into the historical significance of Freemasonry and be concerned with the academic analysis of Freemasonry, as opposed to current issues within Freemasonry. Papers should embody

original research and should not have been previously published. Proposals should consist of an abstract of not more than 300 words, giving details of the current academic affiliation of the speaker. Papers may be delivered in English or French. Proposals which are accepted will be assigned to an appropriate session by an academic committee. Each paper should be no more than twenty minutes long when delivered.

The academic committee includes John Hamill, Robert Gilbert, Prof Aubrey Newman, Trevor Stewart, Dr S Brent Morris, Prof Paul Rich, John L Cooper (California), Pierre Mollier (Grand Orient of France), Prof Pierre Noël (RGL Belgium), Prof Jan Snoek, Prof David Stevenson, Prof Margaret Jacob, Prof Fr José Ferrer Benimeli, SJ, and the local organising committee.

The conference registration fee will be around £175, which does not include the conference dinner, accommodation or travel expenses. More information from the website <<http://www.ichfonline.org/>>.



GM Leslie C Jones Sr (PHA Hawaii)

### TROUBLE IN PARADISE

In January Leslie C Jones Sr, Grand Master of the Prince Hall Grand Lodge of Hawaii (formed in 2001), sent a letter to all Grand Masters of Prince Hall Affiliation, advising that he had suspended his Deputy Grand Master, Grand Secretary, and Chairman of the Committee for Foreign Correspondence (CCFC) because, during the absence of the GM, these three had 'attempted a hostile takeover of the Jurisdiction'. The GM stated that on 13 January the CCFC sent a letter proclaiming himself Grand Master, under the seal of Grand Lodge, which was willingly provided by the Grand Secretary, with the concurrence of

the DGM.

The Grand Lodge website <<http://www.mwphglofhawaii.org>> remains under the control of supporters of GM Jones, and lists DGM James A Thomas, Grand Secretary Clifton Reed, and PGM Ervin Hendrix Jr (CCFC) as under suspension. More news may be forthcoming after the Annual Communication in June.

### WORLD CONFERENCE

The eighth World Conference of Grand Lodges, which was formerly scheduled for Australia last November and rescheduled for France, will be held in France from 28 November to 1 December 2006. This was confirmed by the Executive Secretary, RW Thomas W Jackson, by email on 22 April. There is nothing on the GLNF website, but correspondence from the National Grand Lodge of France to Grand Lodges is expected shortly.

## This 'n' that . . .

### Newsletters

The quarterly newsletter of Anniversary Lodge of Research, New Hampshire, online at <<http://www.anniversarylodge.org>>, is always a good read. Volume 7 #1 is no exception, with three full pages of news about other research lodges, and an article on speculative Masonic discussion groups which will have an appeal to some members of our research lodges downunder—in Australia, New Zealand and South Africa. The article is reprinted in this issue of *Harashim* at page 4.

The Anniversary Lodge newsletter also contains reference to a lodge website, <<http://www.hawthornefortitude200.com>>. This site has links to a large number of documents, books, magazines and newsletters online; it is worth bookmarking and exploring.

### ANZMRC directory changes

There have been several changes to the ANZMRC directories of Affiliates and Associates:

- Canberra Lodge of Research & Instruction: correspondence should be addressed to the Secretary at PO Box 7077, Farrer, ACT 2607.
- Western Australian Lodge of Research: Secretary is Jack Warner,

(Continued on page 8)

Last year a small group of Brothers from a host of jurisdictions, who were mostly members of a number of Masonic e-mail listservs, considered how Brothers in their various locales and jurisdictions could discuss the speculative elements of the Craft and use its symbolic teaching method as a way to transform their lives. After considering several options and on condition that no particular one of them take credit for whatever ideas developed, they decided to focus their efforts on developing a list of recommendations for speculative Masonic discussion groups. As a result they have remained anonymous, allowing the recommendations to stand on their own merits, free of association with any particular personality or affiliation.

A draft of this list was discussed once it was completed and after receiving general approval, subsequent discussions ensued, and a few revisions were made. This document is being shared with everyone in Masonic fellowship who may have interest, and you are welcome to distribute it freely, and discuss it with your Brethren.—Mark Furber

## Recommendations for Speculative Masonic Discussion

### Purpose

Speculative Masonic discussion groups provide interested Masons with opportunities to explore the dimensions of meaning and purpose in Masonic rituals and symbols.

### Guiding Principles

1. Masonic rituals and symbols have historic, social, moral, philosophical and spiritual dimensions of meaning and purpose, and each deserves attention.
2. The rituals, catechisms, and other customs of the fraternity provide traditional explanations of the meanings in our rituals and symbols.
3. Speculation on further meanings and purposes in our rituals and symbols is the right of every Mason, and it provides further moral, intellectual and spiritual light in Masonry.
4. While some speculations may be more informed or rationally sound than others, every individual's speculations are valid at least to the extent that he finds them personally meaningful.
5. Sharing information, insights and questions with others in an open, warm, casual, and egalitarian environment greatly enhances the practice of speculation.
6. Quality of group meetings is more important than the quantity of participants.

### Operational Recommendations

1. Speculative Masonic discussion groups ideally meet in dining halls, libraries or other auxiliary rooms of lodges or temples. Where circumstances demand otherwise, groups can meet in any convenient and private location, such as homes, offices after business hours, and meeting rooms in public libraries.
2. Meetings are best held at times that do not conflict with other fraternal meetings.

3. Groups should operate independently of each other and any Masonic organization, striving to avoid entanglement in fraternal politics. Groups should not be considered recruiting grounds for any organization.
4. Commitment to democratic process should be maintained. In most cases, one or two individuals naturally assume informal leadership roles in founding and organizing a group. A coordinator can be elected to facilitate communication within the group, but titles and formalized rules of conduct are rarely necessary, and they can interfere with the openness, warmth, casualness, and egalitarianism that should characterize every group meeting. Mutual agreement among participants to adhere to the virtues of Masonic conduct should be adequate to ensure a pleasant and productive atmosphere.
5. The optimal maximum size for a group is approximately 12 to 15 participants. Larger groups can inhibit the participation of some individuals, and often demand more structure and formality. A group with more than 20 participants should consider dividing into two groups that meet in different locations and times. The formation of new groups can make participation more convenient for a larger percentage of the local Masonic population.
6. The best manner for initial formation of a group is through agreements among brothers who already know each other to be interested in this kind of Masonic activity. As a core group of brothers establishes a stable history of meeting on a routine basis, then more participants are likely to be drawn by word of mouth. Where a group has established stability, it may also consider notifying a larger number of brothers about its existence

through emails or flyers sent to local lodges and temples.

7. Roundtable discussions are recommended as the standard format because they stimulate involvement from each participant. In order for participants to be prepared with insights and questions on any given subject, a group should agree upon future discussion topics and recommended readings. Presentation and discussion of papers written by group participants can also be stimulating.
8. Groups can meet as often as they wish, though monthly or twice per month is recommended. Meeting less frequently can discourage commitment of all participants, and meeting more frequently can often be too much of a commitment for brothers who would otherwise be enthusiastic participants.

### THE TWO



Richard McClure, WM 1856

When the Duke of Leinster Lodge 363 IC was constituted in Adelaide in March 1856, the foundation Master was Richard McClure (*above*). When the lodge—the only remaining lodge in Australia under the Grand Lodge of Ireland—celebrated

# The story of Louisiana Lodge of Research

by William Jules Mollere

It was a hot summer day in July 1982, at the Baton Rouge High Twelve luncheon where I finally had the courage to ask RW Ray W Burgess, Grand Junior Warden of the MW Grand Lodge of the State of Louisiana, Free and Accepted Masons, the questions that had been whirling around in my mind for two weeks: 'Brother Burgess, why doesn't Louisiana have a Research Lodge, and why don't we allow Class Lodges?'

Bro Burgess looked over at me, took a deep breath, and pointed that expressive finger at my chest and replied: 'You obviously know the answer to those questions already; why don't you tell me?'

The question of Class Lodges and groups such as Table Lodges were reserved for another period of discussion and debate, but the idea of a Research Lodge became a quest for answers. Thus began a three-year discussion on the merits of developing a forum where Masons could have a point of focus for scholarly talks on philosophy, esoteric doctrine, history, and heritage. Whenever we could get together and talk about the need and worth of a Research Lodge, Bro Burgess guided and moulded

my thoughts on such an organization. When the time came for him to be elevated to Grand Master in 1985, and lead the Grand Lodge, Bro Burgess appointed a 'Committee to Study the Feasibility of Organizing a Lodge of Research' and named me Chairman, and my long-time friend, Bro Ballard Lee Smith, Vice-Chairman.

Bro Smith had long shared a love of Masonic research and Masonic book-collecting. His library and Masonic jewelry collections are very select and probably priceless. Bro Smith, who is an accountant and CPA by training and vocation, worked to draft the first set of by-laws, while I had the pleasant task of writing to all the other Research Lodges in the country requesting information. The Southern California and the Southern Arizona lodges initially supplied a great deal of information. The Texas Lodge of Research supplied the most helpful material. It was almost as if Texas wanted to repay Louisiana in forming our Research Lodge as Louisiana had helped Texas organize its Masonry. It was a rewarding experience contacting Masonic research organizations throughout the country. All were helpful and encouraging. 'Whatever you need' and 'How we can help' were the two most frequent replies. Masonry in action—extending that helping hand of assistance.

The first year, the Committee asked the Grand Lodge for acceptance of a structure: a lodge without the rights of conferral of degrees or duty to pay assessments to the Grand Lodge. The second year saw the report of by-laws and officer arrangement. The third year saw the report to organize and charter. Each year the Grand Lodge enthusiastically supported the concept of a Research Lodge, so no opposition was expected. The third year something incredible happened: the vote of the Grand Lodge was 'NO' on formation.

Bro Smith and I could not believe what we had heard. A 'NO' vote for a Research Lodge was a vote against motherhood, apple pie, the American way. It was Bro Burgess who again came over with the steady, seasoned hand. Although he was shaking his head in

disbelief, too, he said that some bad information had been circulated. Many of the delegates had been led to believe that the Research Lodge would be an 'Inspector-General' office for the Grand Lodge. People would come around to check on things and report back to the Grand Master. There was the idea, too, that such a Research Lodge would cost the Grand Lodge money, at a time when there was a budget crisis in every aspect of Louisiana Masonry. Bro Ray's advice was just like the song, 'pick yourself up, dust yourself off, and start all over again'. We did. We went back to the trestleboard and studied our design.

At the next Grand Lodge session, 1989 in Baton Rouge, the Committee was ready. It had done its homework: talked to the District Deputy Grand Masters, Lodge officers, general membership, as many as we could talk to and explain the purposes. The vote was taken on the formation and chartering—unanimous!

The new Grand Master, MW Eugene Love, was a Masonic researcher in his own right, and he wanted the Research Lodge chartered as soon as possible. He allowed the newly created Research Lodge to solicit members from across the state. At one Grand Lodge Workshop in Baton Rouge in April 1989, the Grand Master announced that he was going to be the first to pay his dues in the new Research Lodge. Immediately 78 people stepped forward and gave their ten dollars for charter membership. The rush was so fast and furious that only 70 names were recorded that day but there was money for 78! We never did find out who the other eight were!

The Installation of Officers in September 1989 on Labor Day weekend is a shining day. To realize an idea that began in July 1982 finally become a Lodge of Research was a magic moment. To have my brother Ballard Lee Smith in the West was a great pleasure. To have MW Ray W Burgess as the Installing Officer was a great honor. Something had been accomplished. It was not always easy, it was measured and studied. It was the Masonic way.

*So mote it be.*

## RICHARDS



Richard Num, WM 2006

its sequicentenary in March this year, the Master was Richard Num. That both Masters bore the name Richard must surely be a coincidence, but can it be mere coincidence that *our* Richard has suddenly sprouted facial fungus?



# IN MEMORY OF RWBro

Joseph Alphonso Walkes Jr was made a Master Mason on 15 October 1965 in Karlsruhe, Germany, in a lodge under the jurisdiction of the Prince Hall Grand Lodge of Maryland. He became interested in the history of Prince Hall Freemasonry, and soon began to write articles and books on the subject. His work included an immense amount of archival research, and he frequently quoted extensively from original documents (personal letters, minutes of meetings, grand lodge proceedings) that provide irrefutable evidence for his assertions. He was in considerable demand as a Masonic speaker. In his presentations, he was polemical when it was necessary, and he did not welcome opponents whom he regarded as incompetent. Part of his attitude might be regarded as racial prejudice, for he was convinced, as he said on more than one occasion, that 'The history of Prince Hall Freemasonry must be written by the Prince Hall Freemason, for only he can understand and interpret the Black experience'. He was fairly hostile to white men who tried to write the history of Black Masons, and referred to Cerza, Coil, Sherman, and Voorhis as 'so-called Masonic scholars'.

Not too long after becoming a Mason, he joined the Philalethes Society; he appreciated its work, and formed a similar group for Prince Hall Masons, called the Phylaxis Society (1973). Then, on 4 March 1974, Bro Walkes was notified by the President of the Philalethes Society that his membership had been terminated, because the Executive Board had learned that he belonged to an unrecognised or clandestine Lodge. After 'mainstream' American Grand Lodges began to recognize Prince Hall Affiliation bodies as regular, Bro Walkes rejoined the Philalethes Society, and was proclaimed a Fellow on 17 February 1994.

Soon after 1970, he applied to join the Quatuor Coronati Correspondence Circle. He had to include his Lodge membership, and so he was not accepted, since it was not recognized. George Draffen of Newington (1910–1986), who wrote an article on Prince Hall Masonry in *AQC* 89 (1976), decided that he would pay for an extra

copy of the annual Transactions for Joe Walkes. Shortly before his death, Draffen persuaded me to assume that responsibility; and since 1986 I have provided a copy of *AQC*. When the United Grand Lodge of England began to recognize Prince Hall Masonry as 'Regular', in December 1994, I suggested that Joe might want to subscribe directly to QCCC; he declined to do so, and so I kept paying his subscription.



Joseph A Walkes Jr

In February 1989, Allen E Roberts spoke about 'Black Masons' at the Conference of Grand Masters in Alexandria, Virginia, and on 14 October 1989 Connecticut recognized the Prince Hall Grand Lodge. On 20 March 1992, I spoke on 'Prince Hall Masonry' at the Conference of Grand and District Grand Lodges of Canada, in Winnipeg, and soon Canadian Grand Lodges began to recognize Prince Hall Freemasonry. So, while Bro Walkes provided ample documentation, he was not directly responsible for reconciliation.

**Wallace McLeod**

Joseph Walkes was never a slave, but neither was he entirely free. He discovered early in his Masonic career that Prince Hall Masonry was considered irregular by mainstream US Masonry, and widely throughout the Masonic world. His research proved otherwise, and he devoted his life to restoring and defending the reputation of Prince Hall and the fraternity which honoured him. Through his writing, particularly the Macoy edition of *Black*

*Square & Compass* (1979), *A Prince Hall Masonic Quiz Book* (1983, 1989), and the *Phylaxis* magazine (1974 onwards), he made well-documented information available to his own fraternity and to mainstream researchers who questioned the verdict of irregularity. His dream was that every PH Mason should be free to visit every 'regular' lodge in the world. That dream has yet to be realised, but he stands tall among those who have worked toward achieving the dream.

I never met Brother Walkes in person, never had the opportunity to shake his hand, or to sit in lodge with him, but from 1993 I corresponded with him, at first by snailmail, then by email, and we became firm friends. We found more in common than just Freemasonry—both were born in 1933, both were soldiers in our youth and then in law enforcement, both stamp collectors and jazz fans—and we found things to argue about, sometimes vigorously. I joined the Phylaxis Society, first as a subscriber, and then as a full member; Joe enrolled the Phylaxis Society as an associate member of ANZMRC, and then asked the Council to present an award to me on behalf of the Society; I wrote a couple of pieces for *Phylaxis* and he wrote an article for *Harashim*, and he contributed to the discussions on the ANZMRC e-list.

Joe was well aware of his mortality, and several years ago deeded much of his vast research material to the mainstream Iowa Masonic Library, for the benefit of his successors. Similarly, three years ago he stepped down from the presidency of the Phylaxis Society and editorship of its magazine. But Joe still had things to do, and some of them have been left undone by his passing. Among the books as yet unpublished was a history of the Prince Hall Grand Lodge of Missouri. Joe asked me if I would copy-edit the manuscript when he finished it, prior to submission to a publisher, and I replied: 'Bro Joe, I'd be honoured. I'm fully booked until late next year, but that sounds as if it will fit right in, provided the Great Architect doesn't call either of us home before then.' Sadly, the call came far too soon.

*Tony Pope*

# JOSEPH A WALKES Jr

As we reflect upon an awesome legend of the man and Mason, the Honorable Joseph A Walkes Jr, we quickly learn that his ambition of becoming a writer began in his early childhood, back home in Brooklyn. He delighted in reading, with high expectations of one day becoming a published author. And, indeed, a great Masonic author he became.

The main driving force behind Bro Walkes' initial desire to become a Masonic writer and author was based upon the injustices he witnessed as it related to Masonic recognition, and the unfounded accusation that Prince Hall Masonry was looked upon as 'clandestine'. His mother lodge was a military lodge, formed in Germany in 1963 under the Prince Hall Grand Lodge of Maryland. Many years later, he wrote (in *Prince Hall's Mission: the rise of the Phylaxis Society*, on page 2):

The first Caucasian petitioned the Lodge on the first of February, 1964, and up to that point and beyond, race has never been an issue or debated in Lodge.

However, I was in for a rude awakening and it wasn't long before the realization hit me that I was considered 'clandestine' by my Caucasian fellow soldiers, who were Freemasons and would not talk with me on Masonic subjects, and as I continued to explore more works on Freemasonry, I quickly learned that most of the masonic writers who were white, looked on Prince Hall as being irregular. I was devastated, and perhaps it was then that subconsciously I decided that I would do something about this cancer on American Freemasonry.

I believe here lies the cornerstone which Bro Walkes used to mount his research efforts to prove that Prince Hall Freemasonry was of legitimate origin. His exact words were: 'Until we free ourselves from dependence on other people, we will never be free.' With this in mind, the Phylaxis Society was born under his able leadership. As a direct result of his thirty-plus years of dedication, we can appreciate what an awesome Society he has left us. In addition to the respect our *Phylaxis* magazine enjoys on an international Masonic platform, we can also pride

ourselves on the many Phylaxis and Phyllis Chapters established across our great nation, not to mention the fact that we have membership in 21 other countries. Along with this, we can also pride ourselves in presenting some of the most outstanding Masonic workshops at our annual sessions found anywhere around the globe.

Without doubt, Bro Walkes and the Society he founded have provided the factual basis and the impetus for



Ralph McNeal & Joseph Walkes

mainstream recognition of Prince Hall Freemasonry, and America is a better place because of it.

Bro Walkes retired as President in 2003, and since then the Society has accepted the challenge to present Prince Hall to the general public as a long-forgotten American hero, entitled to his place beside the founding fathers of our nation. We are supporting a major documentary production, 'Prince Hall: The Untold Story', quite an achievement for Masons who were once referred to as 'clandestine'. And, in memory of Joe, we plan to chart a bigger and brighter course in Masonic research than ever before.

Tommy Rigmaiden

I am honoured to write a few words about my mentor and Masonic father, the late Bro Joseph A Walkes Jr. Brother Joe had been sick off and on for many years, but it was during that time that we had great conversations concerning Prince Hall Masonry, mainstream Masonry, bogus Masonry, and life in general. We were both from

the East Coast, Joe from Brooklyn (New York) and me from Newark (New Jersey); we shared the same interest in jazz music and also this passion we had for the history of Prince Hall Freemasonry. Bro Joe was the father for this generation of historians and writers, and boy did he bring back the voices from the past.

I first met Bro Joe at a Phylaxis Society session in St Louis, Missouri, back in 1993. I was raised in a military lodge overseas and, like most military Masons who return to the US, I had a hard time adjusting to civilian Prince Hall lodges. I got my feelings hurt and could not believe how I was treated in my lodge, so I wrote Bro Walkes a personal letter about a project I was considering. He telephoned me and we talked, but I had no idea that our relationship would take off and end up as close as it did.

I attended the meeting in St Louis and was appointed to a position in the Society, Director of its Welfare and Social Services Fund. I knew that this would be a test for me, and I worked hard, raising quite a few dollars for the fund by selling Phylaxis tee-shirts, sweatshirts, hats and watches. I was also introduced to some of the giants in Prince Hall Masonry, including Grand Master Howard Woods of Arkansas, chairman of the Conference of Grand Masters of Prince Hall Affiliation.

The next Conference of Grand Masters happened to be held in my home jurisdiction of New Jersey, in 1994, and these same 'giants' attended. And so did I. You should have seen the faces of the leaders of my jurisdiction when they saw me laughing and joking with the conference chairman!

From that day on, I made a point of attending the Phylaxis sessions, taking on responsibilities that my Grand Lodge would never consider giving me. As a result, my name was plastered all over the *Phylaxis* magazine—unwanted publicity which eventually led me to being appointed Grand Historian of the Prince Hall Grand Lodge of New Jersey.

Also in 1994, there was a mid-year session in Boston (Massachusetts) and Bro Joe arranged for all who attended to see the Charter of African Lodge 459

(Continued on page 8)

# IN MEMORY OF JOSEPH WALKES

(Continued from page 7)

EC, issued to Prince Hall in 1784. Many Prince Hall Masons see the charter, but do not touch this parchment. Because of Bro Joe, I can say that I am one of only 700 Prince Hall Masons that have touched the actual charter.

In 1996, Joe was researching his book on the United Supreme Council (NJ) PHA, [see book review, *this issue*, page 12—Ed] and he invited me and another brother (the late George Green) to come and research with him. That was quite an experience!

In 1997, I was elected Master of my lodge in New Jersey, and the installation was in June. Early in the ceremony, while I was making my acceptance speech, there was a knock at the outer door. The Junior Deacon announced that 'Right Worshipful Joseph Walkes Jr, from the Prince Hall Grand Lodge of Missouri, and Right Worshipful Lamont Dixon of the Prince Hall Grand Lodge of Pennsylvania crave admission'. Bro Walkes had travelled from Kansas City to Philadelphia, and my good friend Bro Dixon had driven him from Philadelphia to attend my installation. I just hung my head and let the tears flow. This Masonic icon had travelled all that way to see his Masonic son get installed as Master of his lodge.

Over the years, Bro Joe developed me into a Masonic historian, looking over my papers that I had written, giving comments about certain issues. We had our debates, and they got heated where we would not talk for a few days, but we always got on the phone a few days later and laughed. Laughed because he stated that I reminded him of how he was when he was young.

Those who know me and have seen me post on the various email forums are aware that I have always guarded the reputation of Prince Hall Masonry. It was a road that Bro Walkes assured me would not be pleasant. He told me that I would make many enemies, as he did, from Prince Hall Masonry, mainstream Masonry and also bogus Masonry. But he said that as long as I

told the truth and was satisfied with the references that I had given, then those who were angry would eventually get the message. He would always joke about how he had gotten more accolades from mainstream Masonry than from his Prince Hall brethren. The running joke between us was that he was eventually appointed the Grand Historian for his jurisdiction of Missouri a few years back. After he had written seven books on the subject of Prince Hall Masonry, a Grand Master finally recognised his talents.

The last conversation that we had was a week before his death. I always made it a point of checking with him twice a week, to inform him about what was going on in Prince Hall or mainstream Masonry. The mainstream Conference of Grand Masters in North America (COGMINA) had their annual session and an email came out that they were going to let the PHA Grand Masters attend their conference. I called Bro Joe and told him that, only to find out later the same day that the vote was rescinded because of some technicality. I was a little perturbed that the last conversation I had with my mentor was a bit of 'misinformation'.

There is a large void in PHA Masonry since Bro Joe has passed. He had two books that were going to be printed; one on the history of the Prince Hall Grand Lodge of North Carolina (long delayed by quibbles from that jurisdiction), and the other a revised edition of the late Harry Williamson's *Prince Hall Primer*.

Poppa Joe, my Masonic father and mentor, will be missed. If I may be permitted to adapt what was once written about GM Thomas W Stringer:

*To many of his Masonic children, Joseph Walkes was a comet, for his trail has left such a milky way that his books, his personal comments, and his kindness will always show the brilliance of his Masonic light.*

*Ralph L McNeal Jr*

## This 'n' that . . .

continued from page 3

PO Box 4088, Mosman Park, WA 6012; phone (08) 9284 3178, email <warnerj@iinet.net.au>.

- Phylaxis Society: the new President is John B Williams, email <jbw@trip.net>; further information will be available in the next issue of *Harashim*.

### Portrait puzzle solved

In January 2004 in this column we posted an enquiry by Neil Morse (Canberra) regarding the identity of a portrait in the Mortlock Pictorial Collection of the State Library of South Australia. The portrait, which could be seen online, was said to be of Sir Thomas Elder, in Masonic regalia, but Neil doubted that, and his doubts were justified. In February 2006, Richard Num reported:

The image at <<http://143.216.21.253/mpcimg/06070/B5849.htm>> is of Dr Benjamin Archer Kent, who was Provincial Grand Master of the English Craft in South Australia from 1854 to 1860.

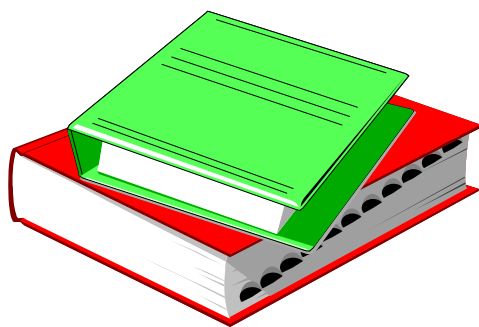
In June 1856 Dr Kent was present at the meeting that led to the formation of the Grand Lodge of Mark Master Masons of England and Wales etc. He was foundation Junior Grand Deacon of the English Mark, and on the first Board of Management. In 1857 he was appointed Provincial Grand Master of Mark Masons for South Australia. In April 1857 the Supreme Council of the Ancient & Accepted Rite for England granted a warrant to Dr Benjamin Archer Kent to confer degrees 4 to 17, and in July through 'Letters of Credence' extended the territory to the whole of Australia.

He was in South Australia briefly in 1858, where he presided at the Craft Provincial Grand Lodge meeting on 2 March. On 2 April 1858 he was present at the first meeting of the Metropolitan Chapter Rose Croix in Melbourne, in his capacity as 'Most Eminent Provincial Grand Commander and Representative in Australia of the Supreme Grand Council for England and Wales and the Dominions and Dependencies of the British Crown' (see <<http://www.geocities.com/Athens/Thebes/6779/aasr.html>>).

Well done, Richard!

The State Library has yet to make the correction to its online portrait.





# BOOK REVIEWS



***Symbolism of the Blue Degrees of Freemasonry: Albert Pike's Esoterika***  
Edited by Art de Hoyos, published by the Scottish Rite Research Society 2005  
Available through the Society. [see end note]

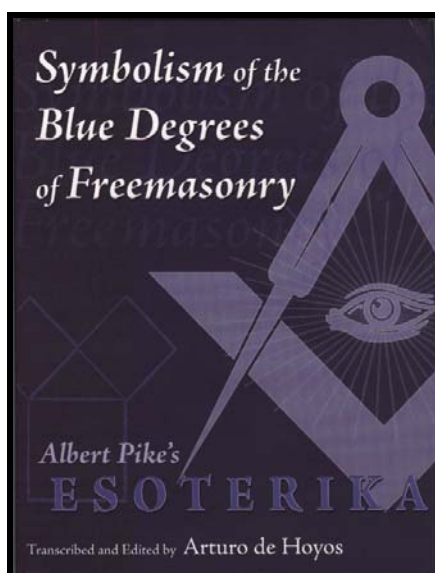
In an earlier issue of this journal I wrote that the three publications I most anticipated receiving each year were the *Transactions* of 218 VC, AQC and *Heredom*. To that should be added the annual 'bonus book' given to members of the Scottish Rite Research Society. Often 'bonus books' are just back numbers, distributed to get the boxes out of the Secretary's garage, but the SRRS has raised the bar to a level which I doubt will be equalled. The *Valley of the Craftsmen* was a cracker, but the Society has excelled with the current offering.

Albert Pike is best known here for *Morals and Dogma*, owned by many but read by few, a sort of Masonic *à la recherche du temps perdu*. He is mainly remembered for his writings on the A&ASR.

What is not generally known is that he developed a series of lectures on the symbolism of Craft Masonry, publishing two volumes in 1877. Only 100 copies of these were printed and they were tightly held, each purchaser having to agree in writing that they were not 'to be published or to be copied'. In 1887, he revised these lectures, and several others along similar lines, and allowed two copies of the resulting 367-page book to be made: one for Quatuor Coronati Lodge, and the other for the Archives of the Supreme Council, 33°, S.J. The unpublished manuscript was entitled *The Symbolism of the Blue Degrees of Freemasonry*.

R F Gould, writing about Pike in AQC IV (at page 150), stated: 'There is nothing finer in the literature of the Craft than the addresses he delivered from time to time on its symbolism', and 'I hope that his miscellaneous writings may shortly be collected by some loving hand, and reverently reprinted as the most fitting memorial of the greatest master of English prose composition that ever

attained to the highest rank as a teacher and expositor of the Royal Art'. High praise indeed!



And Gould's wish has been finally granted. Bro Art de Hoyos, 33°, Grand Archivist and Grand Historian of the Supreme Council SJ, has a proven track record for distinguished reporting and discussion of his original scholarship. He has transcribed the work for publication, adding an introduction, critical and analytical notes, and several appendixes, one of which traces the antecedents of the lectures. Art has also included four exposures cited by Pike, and for those who do not own Knoop, Jones & Hamer on Masonic catechisms, here is an opportunity too good to pass up just on its own.

I will not comment on Pike's views here, as I have yet to sufficiently 'read, mark, learn, and inwardly digest' his thoughts as expressed in this book. There is much to digest, and not all of it is easy, but it has given me another side of Pike, and I thank Art and the SRRS for that.

Just to show that little has changed since 1888, here are three quotations from Pike, the first from a letter to Gould and the second and third from his *Symbolism*:

'I have done the best I could for Masonry, to intellectualize and elevate it, and if the work is to come to nought, and even if all

Masonry is to continue on its downward course until it becomes a mere social and faintly beneficent collection of clubs, with loss of its old prestige, I shall never the less have done the work, and some of it will live, in one shape or another'

'It is patent to everyone that among those who care least for the symbolism of the Order are the Masters and other officers of our Lodges, and the Grand Masters and other dignitaries of our Grand Lodges; and that the encomiums lavished upon the symbols and their meanings by editors and authors are for the most part artificial and insincere.'

'Why is it that notwithstanding continual persuadings and oburgations, you cannot find three men in a hundred, who buy, subscribe for or read a Masonic book or periodical?'

Information about the SRRS can be found at <<http://www.srmason-sj.org/web/srrs.htm>>.

Annual individual membership is US\$30, and life membership US\$500.

*Neil Wynes Morse*

***Discovering Friendly and Fraternal Societies: their Badges and Regalia***

Victoria Solt Dennis  
Shire Publications, Princes Risborough  
UK 2005;

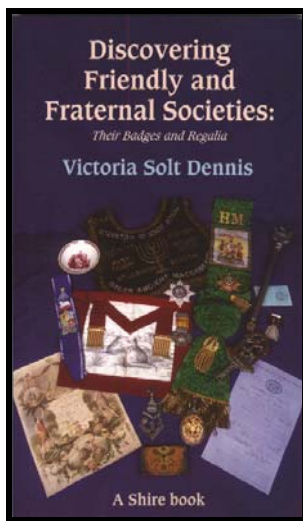
160 pages, 13 x 21 cm paperback,  
hundreds of colour photos, index, ISBN  
0-7478-0628-4;

UK£10.99, from <<http://www.shirebooks.co.uk>> or Australian distributor: Peribo Pty Ltd  
<[peribo@bigpond.com](mailto:peribo@bigpond.com)>.

All Grand Lodge libraries should have this book. All Masonic collectors should have this book. It details the history, organisation, regalia, symbols and artefacts of the major friendly and fraternal societies that one is likely to come across. It has specific chapters on the Freemasons, Buffaloes, Knights of the Golden Horn, Free Gardeners, Oddfellows, Druids, Foresters, Loyal Shepherds, 'Friends' and temperance Orders. The chapter on the *history* of friendly and fraternal societies is particularly good, especially when discussing the effect of the Unlawful

(Continued on page 10)





Oaths Act of 1797 and the Unlawful Societies Act of 1799. Societal and government changes and their effects on the societies is also well covered.

Whilst written for a UK audience, the development of the societies in other parts of the world is not ignored. I might quibble about the concise history of Freemasonry as presented here, but it is not misleading. I do have a problem with the statements 'If [a] Mason goes on to be the master of his lodge the rosettes are replaced by silver T shapes', and 'The Ancient and Accepted Rite, sometimes known as the Scots Rite', but these are minor. It contains a good index, an inadequate 'further reading' list, but a reasonable list of internet resources and an interesting list of places to visit in England.

Next time you come across a black velvet collar with the initials PA and UAOD, this book will help you work out what organisation it belongs to.

*Neil Wynes Morse*

### ***Irish Freemasonry in Australasia***

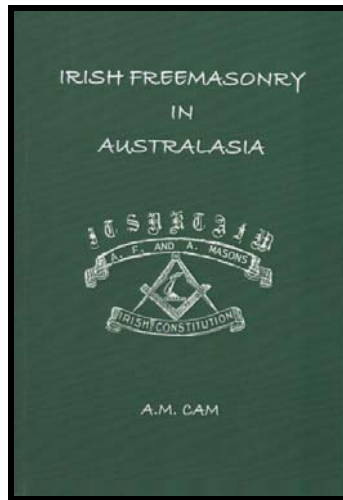
A M Cam

Privately printed, Adelaide 2006;  
xii + 524 pages, A5 paperback, black & white photos, no index;

A\$30 + postage, from author: A M Cam,  
7/594 Cross Rd, South Plympton, SA  
5038, Australia.

I recently had the inestimable privilege of viewing John Constable's *The Vale of Dedham*, and had that superb painting still on my mind when I read Mick Cam's *Irish Freemasonry in Australasia*. Consequently, I thought first of likening the book to a combination of portrait and landscape, but a better analogy is that of a photograph of part of a forest, with a great tree in the foreground. The 'tree' is the Duke of Leinster Lodge 363 IC, the only remaining Irish lodge in Australia, which celebrated its sesquicentenary in March this year, and the author presents

it in clear focus and in intimate detail. The 'background' is a brief history of all the other 149 Irish lodges chartered in Australia (of which none remain) and New Zealand (of which four have survived), and of their governing Provincial Grand Lodges.



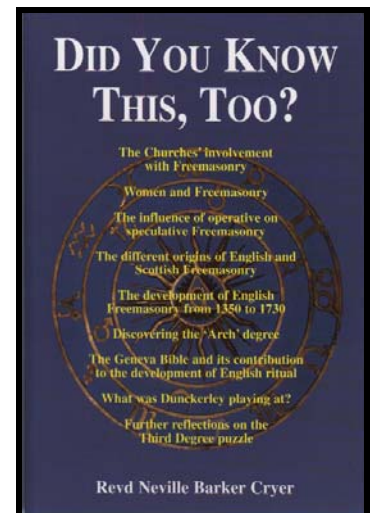
The first 416 pages are devoted to the Duke of Leinster Lodge and its adjuncts: the Royal Arch Chapter and Mark Lodge; the Hall Trust; the Benevolent Fund; and the Provincial Grand Lodge of South Australia, IC (1860–?1888). It is a carefully researched presentation of the life of the lodge over its first 150 years, combining the necessary statistics of any lodge history with illustrations of the character and personality of many of its leading members—clearly human and sometimes far from perfect. This is followed by 12 pages of photographs of leading Freemasons, exterior and interior shots of the meeting places of the lodge, and a pictorial illustration of the changing boundaries of the colonies in Australia. The final section, of 95 pages, is a brief outline of the history of Irish Masonry downunder, colony by colony. This is a difficult task for any researcher, but if the section on Tasmania (the only one I'm fairly familiar with) is typical, then mistakes are very few, and minor.

I do have some reservations about this book. Firstly, it is really two books and, while they deal with related subjects, it might have been better to publish them separately, which would have removed size constraints and enabled the general history to have footnotes or endnotes. Secondly, the lack of index is a substantial defect for reference purposes, particularly in the main part, the history of 'The Duke'. Unfortunately, although the author was aware of these defects, they could not be remedied because of the deadline of the sesquicentenary, the lamentable fact that the author was unable to obtain financial assistance in

publishing this work, and considerations of age (85) and state of health. Nevertheless, this book is a valuable contribution to the history of Freemasonry in the Antipodes, a fitting testimonial to long and careful research, and a good read.

Every Masonic library should have at least two copies and, in view of its very modest price, every fan of Irish Freemasonry should own a copy, too.

*Tony Pope*



### ***Did You Know This, Too?***

Revd Neville Barker Cryer

Lewis Masonic, Hersham UK 2005;  
96 pages, A5 paperback, black & white photos, no index, ISBN 0-85318-241-8;  
UK£9.99, from <<http://www.lewismaisonic.org.uk/>>.

When Neville Cryer toured Australia, New Zealand, Malaysia and South Africa in 1995, the Australian Masonic Research Council published fourteen of his research papers in *A Masonic Panorama*, which was eagerly purchased wherever he spoke, and subsequently was favourably reviewed in the *Masonic Square*, and elsewhere. These papers were presented in a manner designed to appeal to the average Mason—if he could be lured into reading something Masonic, other than his ritual book—and perhaps to tempt him into seeking further enlightenment.

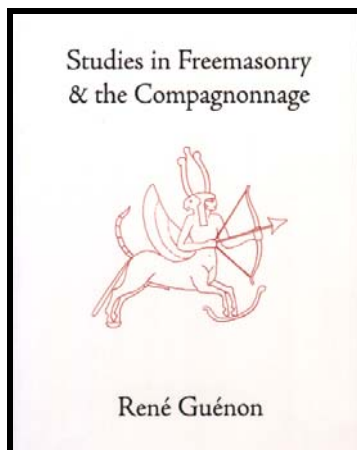
Three of these papers ('What is the point of other than Craft degrees?', 'Neglected aspects of the three degrees', and 'Unknown parts of the tracing boards') were included in a book published by Lewis Masonic in 1999, *I Just Didn't Know That*, together with a delightful paper ('Adventures of a Masonic Author') previously published by the South Australian Lodge of Research in *Propaedia*, and reprinted in volume 2 of *Masonic Research in South*

Australia. More recently, ANZMRC were happy to supply the digitised text of *A Masonic Panorama*, to assist in publication of yet another of Bro Cryer's eminently readable books. And so we have *Did You Know This, Too?*, containing those eleven chapters, and three others: 'The development of English Freemasonry from 1350 to 1730', 'What was Dunckerley playing at?', and 'Further reflections on the third degree puzzle'.

The last-mentioned chapter contains further thoughts and research on a topic from *I Just Didn't Know That*. The fact that Bro Cryer had returned to this topic and done further work on it led me to hope that he might have included further work on an earlier topic from *A Masonic Panorama*: 'The Grand Lodge of England at York and the York Rite—a fresh appraisal', where he wrote (in 1995): 'The decision I made to end my days in York and among York Masons was more than a coincidence'. I had hoped that in the ensuing ten years he might have discovered more on this fascinating subject, and shared it with us. Not so! Perhaps he is saving it for his next book.

Be that as it may, if you don't have *A Masonic Panorama*, then you must buy *Did You Know This, Too?* Of course, if you are (like me) a Cryer fan, you need both. Librarians, this will prove a popular book, and seldom be left on your shelves.

Tony Pope



### ***Studies in Freemasonry & the Compagnonnage***

René Guénon

Translators: Henry D Fohr, Cecil Bethell, Michael Allan; editor: James R Wetmore;

Sophia Perenis, Hillsdale NY 2004; xiv + 256 pp, slightly larger than A5 pb, with index, ISBN 0-900588-88-8; US\$21.95, libraries 20% discount, from <<http://www.SophiaPerennis.com>>;

also in hardback, ISBN 0-900588-51-9, US\$37.95.

To most anglophone Masonic researchers, Guénon is just a name, albeit one known to be highly respected among francophone researchers. The metaphysician René Guénon (1886–1951) studied and wrote about a wide range of religious, philosophical and esoteric subjects, including Christianity, Islam, Hinduism, Taoism, Theosophy, Spiritism, alchemy, hermeticism and symbolism, as well as Freemasonry. Now, the New York publishers Sophia Perenis have made him more readily available to us with a 24-volume translation of *The Collected Works of René Guénon*, of which *Studies in Freemasonry & the Compagnonnage* is most likely to appeal to readers of *Harashim*.

#### ***Studies in Freemasonry & the Compagnonnage* Table of Contents**

- 1 Scientific Ideas and the Masonic Ideal
- 2 The Great Architect of the Universe
- 3 Lost Word and Substituted Words
- 4 The Builders of the Middle Ages
- 5 Masons and Carpenters
- 6 Masonic Orthodoxy
- 7 Gnosis and Freemasonry
- 8 The Masonic High Grades
- 9 Feminine Initiation and Craft Initiations
- 10 Pilgrimages
- 11 The Compagnonnage and the Bohemians
- 12 Heredom
- 13 The Monogram of Christ and the Heart in Ancient Trade Marks
- 14 Corporative Signs and their Original Meaning
- 15 The Enigma of Martines de Pasqually
- 16 On the 'Lyonnais Rose-Croix'
- 17 A New Book on the Order of the Élus Cœns
- 18 A Project of Joseph de Maistre for the Union of Peoples
- 19 The Strict Observance and the Unknown Superiors
- 20 Concerning the Unknown Superiors & the Astral
- 21 Some Unpublished Documents on the Order of the Élus Cœns
- 22 Cologne or Strasbourg?
- 23 Review of *By-Ways of Freemasonry*
- 24 Reviews

This book was originally published in French, in two volumes, in 1964. As the title implies, it is a collection of 'studies' on Masonic and related topics. The majority are not light reading and require full attention; some will be difficult to follow if the reader does not have at least a rudimentary knowledge of European, and in particular French, Freemasonry; and some are somewhat obscure because they are responses to the work of other (untranslated) French sources. Nevertheless, perseverance is repaid manifold with information, insights and occasionally humour.

Any student of Masonry will be

immediately attracted to at least some of the topics listed on the contents page (qv) and will not be disappointed. If you have your own Masonic library, this book will widen its range—and yours. If you do not own *any* Masonic books, this is probably *not* the one to start your collection, but definitely recommend its purchase for your Grand Lodge library.

Tony Pope



### ***Masonica* N° 19**

Michel Jacard (chief editor)

Groupe de Recherche Alpina, Lausanne Switzerland 2006;

French edition, with summaries in English, 160 pages, 16 x 23 cm paperback, no index;

German edition (in press), 60 pages, A4; US\$15 + postage, from Alpina Research Group <[gra@freemasonry.ch](mailto:gra@freemasonry.ch)>

The Swiss Grand Lodge Alpina does not permit a chartered lodge of research, but approves (and utilises) the Alpina Research Group (GRA), which is an associate member of ANZMRC, a member of QCCC, the Scottish Rite Research Society and the Southern California Research Lodge, and is twinned with the German research lodge Quatuor Coronati. GRA celebrated its 20th birthday in 2005 and marked the occasion with a special edition of its transactions, *Masonica*. The version under review is in French, with one-page summaries in English.

GRA conducts historical research but also seeks spiritual enlightenment, and this selection of papers—except for President Jean Bénédict's retrospection of the 20 years of service of GRA—is devoted to the latter. Editor-in-chief Michel Jacard PhD asks 'Which Masonic research?', and finds the 'authentic school' of English Masonic

(Continued on page 12)



# Book Reviews

(Continued from page 11)

research not merely neglectful of the deeper purpose of Masonry but also contributing to the 'massively brutal' membership loss; it is up to research lodges to validate 'brain and mind' relationships to reverse the trend. Professor Carl Keller, of the Theological Faculty of Lausanne University, considers 'A focussing point for all religions?' and Father Bernard Feillet, in 'Faith of religions and personal faith, . . .', asks 'Who am I, facing God [*devant Dieu*]?' Who is God for me?', while Rabbi Hervé Krief explores 'A universal mysticism' and concludes that it is impossible in the absence of religious content.

Jean-Pierre Schnetzler PhD, founder of two Buddhist centres, provides two papers, 'From modernist psychology to the traditional whole' and 'Meditative techniques in today's Masonry'; Jean-Daniel Graf contributes 'The art of memory and the symbolic language of Freemasonry', and Irène Mainguy, chief librarian of the Grand Orient of France, supplies a paper on 'Remembrance and virtue in Plato's *Menon*'. For good measure, we have 'En soph – en reichit: Kabala and Freemasonry' by vice-president Michel Warnery, and 'Shibboleth, the letter Schin or the alchemical signification of Masonic hebraisms' by Rémo Boggio.

If you are fluent in French—or have just a smattering and a good dictionary—do not miss this bonanza. Of course, if you read German, your copy will be available soon.

*Tony Pope*

## ***Jesus—Buddhist Fact and Christian Fable: 2000 years of misinterpretation***

Paul Foster

Upfront Publishing Ltd, Cambridgeshire UK 2004;

xxxiv + 378 pages, 13 x 20 cm

paperback, with bibliography & index, ISBN 1-844262-64-2;

UK£12.99, from <<http://www.upfrontpublishing.com/>>.

This book is not written by a Freemason, nor is it about Freemasonry. I have known the author for over 50 years and he has been a Buddhist for most of that time. We met in the British army and became friends. When he chose to live in Germany, and I in Australia, we corresponded from time to time, and in 2001 I was his guest for a few weeks. He

expressed polite interest in my Masonic activities, but it was clear to me that Freemasonry had nothing to offer him. Why, then, do I review his book in this column? Note that I did not say that the author had nothing to offer Freemasonry.



Dr Foster re-examines the accepted tenets of Christianity to pose some challenging questions. He presents evidence of the ways in which the Bible and other religious texts have been translated and analysed. He argues that damaging mistakes have been made, leading to inherent schisms and dogma now widely associated with organised religion. He advances a case for reviewing Christianity by analysing the words and deeds of Jesus, using surviving fragments of original scripture. Much of it, he claims, corresponds with Buddhist teaching. By examining Christianity in the light of Buddhism, a new and wholly positive spiritual enlightenment becomes possible—and is available to anyone truly committed to achieving it.

In my opinion, this book should be essential reading for every thinking Freemason, whatever his religious persuasion. If you are in that category, you will need a Bible beside you, for frequent reference. And be warned: it is not a book to be read in a single sitting; it would take a truly exceptional intellect to understand all the concepts at once, even though they are lucidly expounded. If, at some stage, you become bogged down with unfamiliar terms, or what appears to be irrelevant, go to the back of the book and read the final chapter. Then return, refreshed, to where you broke off.

I have just one qualm in recommending this book. If everyone were to read it, and follow its precepts, would there still be a need for Freemasonry?

*Tony Pope*

## ***History of the United Supreme Council Ancient Accepted Scottish Rite of Freemasonry, Prince Hall Affiliation, Northern Jurisdiction, USA, Inc.***

Joseph A Walkes Jr

United Supreme Council NJ (PHA), Philadelphia 1998;

x + 296 pages, 21 x 26 cm hardcover, black & white photos, with index; US\$30, from the publisher.

No book with a 21-word title is likely to reach the best-seller list but, for those interested in Prince Hall Freemasonry, the name of Joseph A Walkes Jr as author is a guarantee of three things: meticulous research, complete honesty, and an occasional detour down a fascinating byway. This book is no exception.

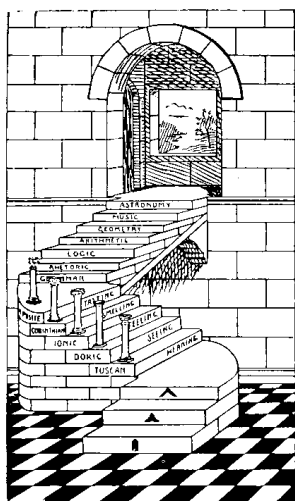
Bro Walkes' research for this *History* has extended well beyond the records of the United Supreme Council and published works. He has sought, and found, original documents in Prince Hall and mainstream Masonic libraries in New York, Massachusetts, Illinois, Iowa, Pennsylvania, various Scottish Rite jurisdictions, and in the library of the Grand Orient of France and the Schomburg Center of the New York public library, as well as consulting mainstream researchers such as Brent Morris and Art de Hoyos.

As an example of the bonuses to be found in any Walkes book, the opening chapter, 'The Masonic Black Elite', describes the development of leadership among free Blacks in the northeastern states prior to the abolition of slavery, and contains information on the Free African Society and the beginnings of African Lodge of Philadelphia, the first lodge 'authorised' by African Lodge 459 of Boston.

The term 'United' in a Masonic context at any level and in any country is a sure intimation of a prior disunity, and no guarantee of complete and continuing accord thereafter. Walkes demonstrates that this observation applies to the United Supreme Council, which was created in 1881 from competing Supreme Councils in the northern half of the United States, but continued to have problems with the likes of the notorious John G Jones and others. Walkes gives an intimate account of the Council's triumphs and tribulations up to the close of the 20th century in his own inimitable style.

*Tony Pope*

**Harashim**



# H a r a s h i ן

## ח ר ש י ם

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

ISSN 1328-2735 Issue 39 July 2006



## ARTHUR HARTLEY SCORES A CENTURY

*by Peter Verrall*

Over forty brethren and their wives from the Western Australian Lodge of Research gathered at a luncheon at the Nookanburra Hotel in Perth on Wednesday 31 May to celebrate RWBro Arthur Hartley's one hundredth birthday, which had occurred eight days earlier.

He was accompanied by his wife Edith, who is 97 years old, and in attendance were the Grand Master, MWBro James Maley OAM, the Deputy Grand Master, RWBro Wayne Hibble, MWBro Peter Stokes PGM and their wives.

The Worshipful Master, WBro Tony Cousins, extended a warm welcome to the couple and on behalf of the Lodge of Research presented Bro Hartley with a magnificent ceramic plate with Egyptian motifs, in reference to one of Arthur's lectures on 'The Geometry and Construction of the Great Pyramid'. Edith received a lovely bouquet of flowers.

The Grand Master presented a framed certificate to commemorate the occasion and mentioned that Arthur was the third centenarian in the history of the Grand Lodge of Western Australia.



Above: WM Tony Cousins and Arthur Hartley with the ceramic plate.

Below: Arthur and Edith Hartley with GM James Maley.



A few days previously Bro Hartley had delivered his second Robin Hewitt Memorial Lecture, 'Freemasonry during the Enlightenment', and he was presented with the 2006 Robin Hewitt Memorial Lecture Certificate by VWBro Peter Verrall.

Arthur Hartley joined Freemasonry in 1930 and recently received his 75-year jewel. He joined the Lodge of Research in 1952, a year after its consecration, and was Worshipful Master 1972-73. He has been a regular lecturer for over 50 years at both the Lodge of Research and the constituent lodges. He has presented the Kellerman Lecture for Western Australia to the Australian and New Zealand Masonic Research Council on three separate occasions, and was Vice President for many years.

Arthur started off as a salesman for a bicycle firm, qualified as a teacher, advanced to become a headmaster, and finally became principal of the Teachers Centre for Further Education in Perth, until his retirement in 1972 after a business life of 45 years.

*(Continued on page 3)*



## About Harashim

### חֶרֶשִׁים

*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.

Current and back issues in PDF format will soon be posted on ANZMRC's Internet website <<http://anzmrc.org>>.

#### Copyright and reprinting

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

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

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

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

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

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

#### Contents

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

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

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

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

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, or emailed to <[tonypope@lm.net.au](mailto:tonypope@lm.net.au)> or <[editor@anzmrc.org](mailto:editor@anzmrc.org)>. Items over 500 words **must** be submitted 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

Inquiries for personal subscriptions to:

The Secretary, ANZMRC  
PO Box 332  
Williamstown, Vic 3016  
Australia.

## Editorial

We all know how important it is to preserve historical records, and it is self-evident that such records must first be created in order to be preserved. Why, then, do we researchers make so little effort to record the histories of our own research lodges and groups? Too daunting a task? Too boring? Too soon? Too contentious? One day it may be too late.

Not guilty, you say? Well, let's have a look at some of the members of ANZMRC in Australian jurisdictions.

- New South Wales & Australian Capital Territory: The life and death of the Sydney Lodge of Research is virtually unrecorded. Will our successors be obliged to say the same of the Research Lodge of New South Wales and the Canberra Lodge of Research & Instruction?
- Queensland: Barron Barnett Lodge was formed in 1903 and became a research lodge in 1921; its latest history was published in 1980—26 years ago.
- South Australia & Northern Territory: The South Australian Lodge of Research (1965) and Leichhardt Lodge of Research (1977) both lack a definitive and up to date history.
- Tasmania: If there has been anything recent on the research lodges in Hobart (1948) and Launceston (1952), I have yet to see it.
- Victoria: The latest history of the Victorian Lodge of Research (1911) was published in 1975; is anyone preparing an update for the lodge's centenary? And the only record of Chisel Lodge (1927) is an unpublished paper dated 1988.
- Western Australia: VWBro Peter Verrall, Kellerman Lecturer, is to be commended for compiling the history of the first 50 years of the Western Australian Lodge of Research (1951–2001)—the only research lodge in Australia with an up to date history.

As for New Zealand, possibly the situation is not so dire, but it was a gentle comment on the website of the Research Lodge of Taranaki Province that prompted this editorial:

The first twenty-five years of our Lodge history has been covered by W. Bro. A. R. Carley P G Swd B. in his publication 'Twenty-five Years On' presented to the Lodge on 18th May 1971. I look forward to the day when an experienced Brother takes up the pen once more and completes our history to date.

Yesterday would not be too soon!

So, what about ANZMRC itself? In March this year the Canberra Lodge of Research & Instruction made an audio recording of Kent Henderson being interviewed by Tony Pope on the history of the Australian Masonic Research Council from its inception prior to 1992, up to its expansion to include New Zealand lodges as affiliates in 1998. This will be transcribed and published, initially in *Harashim*, together with an account by Andy Walker of the part he played in creating the logo, Kellerman Lecturer certificates and badges. Other recollections will be added. Member lodges are urged to play their part, by increased reporting on their hosting of the overseas visiting lecturers and participation in the biennial conferences. All this will supplement the formal records, when the time is ripe to combine the sources into a formal history in, say, 2017.

## Guild of



## Masonic Musicians

The inaugural conference of the Guild of Masonic Musicians will be held in Sydney on Saturday 21 April 2007. Contributions are invited from scholars of all disciplines, whether Freemasons or not. Papers should contain unpublished research, and may be wide-ranging as to the content, chronology, and treatment of Masonic Music and Masonic Musicians. The deadline for proposals for papers is 30 September 2006; each should be accompanied by a synopsis of approximately 300 words, and a short biographical note on the intending contributor.

Papers may thus relate to such topics and general themes as:

- the sources and historical development of Masonic Music, Masonic Musicians and related movements or organisations within Freemasonry
- the dimensions and experiential effects of Masonic Music and other musical traditions within Masonic and analogous contexts

(Continued on page 12)



# President's Corner

has turned, for the AMRC, as it was then known, was constituted in Melbourne in 1992 and we now return to that State. Ballarat you will know of as a city rich in history, and here we will join together in the furtherance of Masonic education, research and common endeavour.

We, the executive, are very pleased to provide a vehicle by which a representative chosen by the research groups in each jurisdiction selects a topic and then presents it at the Conference. The plethora of topics that we have for your enjoyment at this Conference will, I feel, stimulate your interest, and no doubt provide some interesting question times for the Kellerman Lecturers.

I am sure, Brethren, that you would have noticed in the June 2006 issue of the *Square* an article on our very own WBro Kent Henderson, Secretary of ANZMRC. If you subscribe or have access to another English Masonic magazine, *Freemasonry Today*, you will in due course find another article by WBro Tony Pope, our esteemed Editor. He has been asked to write an article on Prince Hall Freemasonry. Congratulations to both these distinguished brethren for their personal

accomplishments and in lifting not only the profile of the ANZMRC but also the image of Australian Freemasons.

Who would have thought when the idea of the AMRC (the brainchild of WBro Kent Henderson), was mooted, that it would have progressed to what it is today—one of the leading Masonic research bodies in the world. When considering the various lecturers' efforts, let us pay homage to the late RWBro Harry Kellerman, in whose name we submit our papers.

To say that I am proud to have been associated with this Council for many years, the last two as President, is an understatement. I shall always treasure the memories shared and the friendships formed.

As we make our way to Ballarat, I am sure that if we were to cast our eyes to the heavens we would see RWBro Harry Kellerman smiling down at us, pleased and proud of the way the ANZMRC has progressed over the years. Brethren, I look forward to seeing you in Ballarat.

**Graham Stead**

## Arthur Hartley

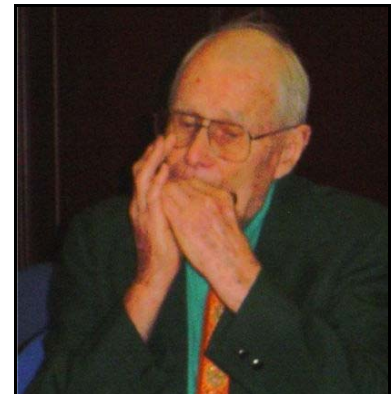
(Continued from page 1)

Amongst his many talents is his love of music and he has entertained many lodge meetings with his playing of the flute and mouth organ. In addition, at the Research Lodge meetings he would present long poems off the cuff, without

any notes or other assistance.

RWBro Hartley thanked the brethren for their congratulations and presentations and expressed his debt to his wife Edith for her support over their 70 years of marriage.

To cap off a marvellous occasion Arthur and Edith drove themselves back home as he still has a driving licence at the age of 100 years..



Left: Peter Verrall and Arthur Hartley.

Right: Hatley the musician.



From Murray Yaxley's column 'Around the World' in *Freemasonry Tasmania*, May 2006:

### Truly international

The Sovereign Grand Lodge of Malta, consecrated in November 2004, is already involved in an exciting new venture in Freemasonry. Combining with the Regular Grand Lodge of Italy it has (jointly) sponsored a new lodge which can claim to be truly international: Loggia Flos Mundi will have four meetings each year, one each in Rome and Sicily and two in Malta. An old Italian folk song says 'Rome is holy, Naples is beautiful and Malta is the flower of the world'. Hence the name of Loggia Flos Mundi ('Flower of the World').

RWBro Arthur Fallon, a member of the Sovereign Grand Lodge of Malta, was recently in Tasmania and expressed appreciation for the support given the new Grand Lodge by Australian Grand Lodges.

He says a new Lodge of Research, 'Ars Discendi', will be formed shortly. Given that the first lodge was formed in Malta in 1730, there must be plenty of scope for Masonic research. We wish the members well.

### Forum Balticum

The Forum Masonicum Balticum has been established to enable Freemasons from the Grand Lodges of the Baltic countries to meet occasionally for informal exchanges of ideas. The theme for the first meeting, in Riga, Latvia, was 'Freemasonry in a Changing Europe'. Speakers from the Baltic and neighbouring Grand Lodges participated.

One of the lead speakers was RW Bro John Hamill, Director of Communications of the United Grand Lodge of England. He stressed the responsibility of Grand Lodges in helping to develop the new lodges and grand lodges they create. He argued that supra-national alliances were unnecessary, as there were numerous opportunities for informal gatherings like the Forum Balticum.

The meeting was also addressed by the Grand Masters of Estonia, Latvia and Lithuania. Each reported on the history and present situation of Freemasonry in their countries.

All addresses were simultaneously translated into English and German.

### Grand Lodge of Cyprus

The Grand Lodge of Cyprus has been formed by six Cypriot lodges which until recently operated under the Grand Lodge of Greece. In January 2006 the GL of Greece recognised the new Grand Lodge, and is planning to install the Grand Lodge of Cyprus in October.

To which *Freemasonry Victoria*, May 2006, adds:

The GL of Greece is planning to install this new GL in October.

If any Brother wishes to attend the inauguration, please contact the Grand Secretary.

And from *Freemasonry New Zealand*, issue 1 of 2006, this little gem:

### An International Lodge

Michael Leau, Secretary of Lodge Benjamin Kneubuhl No. 441 [*New Zealand Constitution*] in American Samoa shares with you his observance of a recent Initiation.

An American Coast Guard Officer is shipped off to the Pacific to serve two years in the islands. While there he is drawn to become a Freemason.

- During his INITIATION he hears his OBLIGATION given by a KIWI;
- The LESSER LIGHTS given to him by a HAWAIIAN;
- The CHARGE AFTER INVESTITURE delivered to him by a FILIPINO;
- The CHARGE in the North East handed over to him by a SAMOAN;
- The REASONS for PREPARATION relegated to him by a 'Red Neck' from COLORADO.

- The CHARTER CHARGE given to him by an INDIAN;
- And the CHARGE AFTER INITIATION entrusted to him by an AMERICAN.

Did anyone tell the Candidate that he was joining an INTERNATIONAL Lodge?

With all of our various ethnic backgrounds, is it a surprise that we all came together to become part of one of the oldest fraternities in the world.

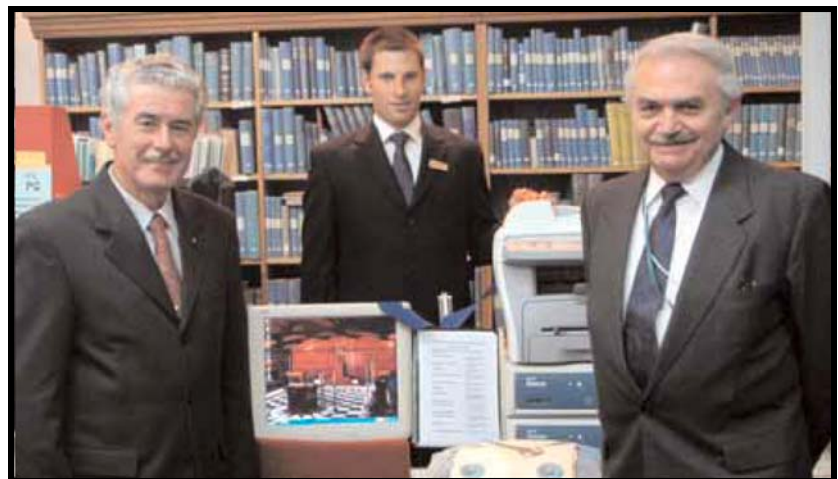
In American Samoa, we here at Lodge Benjamin Kneubuhl No. 441 under the Charter of the Grand Lodge of New Zealand are definitely an INTERNATIONAL LODGE.

Finally, from the New South Wales *Freemason*, April 2006:

### Technology gains for the Grand Library

The Harry Kellerman Study Centre was launched in March to enhance the Masonic research facilities available to members. New technology donated to the Grand Library has now extended its sphere of Masonic learning from the wonderful library of research texts that Harry Kellerman spent eighteen years developing as Grand Librarian, from 1982 to 2000. The Grand Master, MWBro Raymond Brooke, opened the new facility, simultaneously announcing this opening with a specially prepared email message to all Freemasons of NSW and ACT.

The Grand Librarian, RWBro Joseph Haffner PJGW, outlined how the new facilities provided Freemasons with an expanded research environment. Three computers equipped with the most advanced peripherals and a multi-function print centre were donated by Lodge Kellerman. Following this example, another computer equipped



In the Harry Kellerman Study Centre (NSW)

From left to right: Grand Master Raymond Brooke, Bro Lachlan Delaney, Grand Librarian Joseph Haffner  
photo courtesy of NSW Freemason



# Mexican Ritual— Not for the fainthearted

by Jack Buta, MPS

The first thing I noticed traveling south from Tucson on Interstate 19 towards the Mexican border were the road signs. All the distances are in kilometers. I was still sixty miles from Nogales but I already felt like I was in a different country. Come to think of it, 150 years ago I would have been.

On arriving at the border, I pulled my car into a private lot that provided secure parking for just four dollars. Getting into the mood, I slipped the attendant a Mexican bill which he cheerfully accepted and we crossed the street into Mexico. It took me almost five minutes to realize the bill I had given him was a 100 pesos note; more than twice the amount he asked for. Oh well, I never said I was smart.

For someone traveling south from Arizona to Mexico there are no inspections, no immigration, just a short walk around the big US Border Control building and we were in Sonora, Mexico. Four hundred feet to the right we entered the Alonso Flores Lodge #16 and stepped into a different world.

The nondescript two-story building has none of the ostentatious ornaments that adorn US Lodges, no neon-lit square and compasses, and the only

## Kellerman Study Centre

(Continued from page 4)

with barcoding scanner facility was donated by Lodge Woollahra, RWBro Alex Morris PAGM and WBro Reginald Whiteley, to centralise the Electronic Lending System of our library.

This technology now allows a member or visitor to simultaneously access the broad range of hard-copy texts while conducting research and accessing the large capacity store of knowledge that is available on the internet. The Grand Librarian said that the money, time and effort that had been invested by Lodge Kellerman underscored the links that this young lodge has forged between the learning legacy of Harry Kellerman and our valuable Hub of Knowledge, the Grand Library.

ornamentation is a simple motif depicting three pyramids set in a circle. Inside, you sign the register and show your dues card. In our case, since this was part two of a combined function with the Nogales Lodge #11 A&FM we had a ticket. We had spent the morning and early afternoon raising two Masons in Arizona. Now we were about to witness a Mexican Initiation.

As I waited my turn on the stairs leading to the second-story lodge room, along with about 80 other *Gringo* Masons, a Mexican Brother asked Donn Sager, Bill Greenen and me if we would like to see the Chamber of Reflection.

‘It is our preparation room. Please come, you will find it interesting.’

I was about to find out that our host had a gift for understatement.

In an alcove just off the staircase, a rough opening had been made in the wall. There appeared to be a small area inside finished in rough gray cement. A single wooden kitchen chair, a wax candle, and a book of paper matches were the only contents.

‘We must light the candle before we proceed,’ our guide informed us. ‘Please be careful.’

Once we had duck-walked into the entry the flickering candle showed, we found ourselves in a tunnel that led down and turned to the right. I was the second person behind the guide and as he turned the corner I was left in total darkness. As I inched forward and down, the tunnel became smaller and uneven. Finally, I caught a glimpse of the final turn, but not before slamming my bald head against the lowering roof of the tunnel. It ended with a drop down into a small chamber barely large enough to contain a second chair.

‘We leave the candidate here to reflect for between a half-hour to an hour’, our guide said.

I wonder how many US candidates would have come this far?

I was contemplating just how we were going to get back out of the chamber, when part of the ‘wall’ slid open and we stepped out, back onto the

staircase.

I was really looking forward to this degree.

The lodge room was small by US standards, but recognizable to any Mason. Different customs are observed in the lodge. Mexican Brothers always salute the VSL as they pass, but there seems to be no restriction about crossing in front of the altar.

The candidate’s arrival is announced by a pounding on the door, with the interior guard shouting ‘Alarm’. In Mexico almost every brother in the lodge has a sword, a sharp steel blade that is more than just symbolic. The door is opened to admit the candidate, closely escorted by two brothers in monkish robes with the cowls pulled over their heads hiding their faces. The candidate is led in, held by a cable tow wrapped closely around his neck and gripped right at the neck by the Senior Deacon. He is questioned by the Master while at the door and required to give his name, age, city of birth, occupation and religion. One gets the impression that there is not too much talk about vague concepts of deity among our Mexican Brothers.

The candidate is received on the point of two swords and a surprised gasp escapes from his mouth as one slices the skin on his left chest. The degree lasts for almost two hours, during which the candidate is blindfolded for at least half of that time. It is a fascinating ceremony during which the candidate takes three symbolic journeys and learns several Masonic lessons.

Goaded into making an error, he must face the rejection of his brothers. The entire lodge turns their back on him, while the rod bearers beat their rods on the floor. It’s an experience he will not soon forget. Unlike the passive sidelines north of the border, every brother in the lodge participates in the degree. The intense experience of the Mexican ritual might put some people off but certainly those who do take the obligation seem to be far more committed to the fraternity than many of their Brethren north of the border.



# A Freemasonry for the Twenty-first Century: Looking Back at the Enlightenment to Move Forward

*by Jeffery Marshall*

Good evening and thank you all for coming to the Maryland Masonic Research Society's 2005 Festive Board. I hope that you have had a wonderful dinner and a great evening so far. I'd like you to take a moment to look around the room at your fellow Masons here. This is the future of Freemasonry. Not necessarily the individual Masons here, but rather what you all—and we as a collective society—represent. We have Masons from several different jurisdictions here, sharing a Masonic experience. Some are black, some are white. Some are men, some are women. But most of us are Masons. We may not be able recognize each other or sit in a tyled lodge together, but at least in this group, we recognize the shared Masonic experience.

We are a diverse group, but diversity is not our strength. Rather, our strength is that we are all Masons, called together by a common set of core values. The ritual and wording may vary somewhat from Grand Lodge to Grand Lodge, but we all share some form of the tenets of Brotherly Love, Relief and Truth. We all share a more or less common initiatic experience that ties us together with the Mystic Tie.

No, diversity for diversity's sake is probably a meaningless quest. I don't think Masonry celebrates diversity. Rather, each candidate must knock, seek, and ask for initiation individually. The Preston-Webb ritual in the Entered Apprentice Degree tells us that we judge Masons by their internal, not their external qualities. In the ways that perhaps count most, we are not really a diverse group. We all subscribe to a common set of core values that revolve around the tenets of Freemasonry.

But the Freemasonry we often find today does not have the surface diversity that we see in this room. In spite of the move to recognize Prince Hall Freemasonry, there are significant

barriers in the Masonic family.

This discussion is not, however, about a call to integrate our Grand Lodges both racially and between the sexes. That is neither the prerogative of the Maryland Masonic Research Society nor something that will happen overnight. For example, even though the Grand Lodge of Maryland and the Prince Hall Grand Lodge of Maryland have established relations, there are many other traditionally black grand lodges that are not included in this agreement. Some of the grand lodges are clearly irregular in practice. Others, however, may be irregular in origin, but not irregular in practice.

Rather, this discussion is about how perhaps we can learn something from the eighteenth-century Freemasonry—both good and bad—and perhaps help twenty-first century Freemasonry become more vibrant.

Eighteenth-century Freemasonry was almost certainly rooted in the Enlightenment. Broadly speaking, the Enlightenment was about liberty: liberty of thought, liberty of opportunity, religious liberty and political liberty. Its essential goal was to set men free and recognize the human dignity within each person. It is perhaps best expressed in the lines from the Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

The time of the Enlightenment clearly shows an expansion of human rights, a questioning into the meaning of life and the cosmos and a renewal of classical studies. In England, this led to the birth of both Freemasonry and the Royal Society, as well as an expansion of parliamentary government. From our vantage point of the twenty-first century,

we can look back and see these were all imperfect in some way. British parliamentary government was still class-ridden and limited largely to propertied males. The Royal Society was the home of wealthy dilettantes as well as scientists, and some of the science was perhaps crude by modern standards. Freemasonry was viewed by many as an elitist drinking society. Witness Hogarth's engraving, *Night*, that depicts a drunken master and tyler staggering home after a lodge meeting.

But if we view the time without the lenses of twenty-first century science and governance, I think we can see how path-breaking the Enlightenment was, and the enormous changes it wrought. I would like to review some of these changes and ideas, and reflect on where similar ideas of such magnitude would take us in today's society. I think we can use the Freemasonic Preston-Webb ritual to illustrate the profound nature of the times. Words that we take for granted now and seem like grade school material were state of the art and earth-shaking in the eighteenth century.

For example, the Preston-Webb ritual, in the Master's lecture for the FellowCraft degree tells us:

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist,

which roll through the vast expanse, and all are conducted by the same unerring laws of nature.

Today, that sounds pretty tame. In the first half of the eighteenth century, however, it was cutting-edge science and perhaps pushed the edges still of theology. Galileo was imprisoned less a century before, for writing words similar to these. With these words, we see a union of science and religion that echoes the words from the Entered Apprentice Degree:

by the TrestleBoard, we are also reminded, that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his TrestleBoard, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of Nature and Revelation, which are our spiritual, moral and Masonic TrestleBoard.

The thought is clearly stated that by science and understanding Nature, we can understand the Grand Architect of the Universe—or at least gain some insight. If we want to look at modern issues with similar import and implications, we perhaps need to look at cloning and stem-cell research. Can you imagine putting a reference to genetics into a Masonic ritual?

Similarly, Freemasonry enshrined a degree of equality and democracy into the rituals and conduct of the lodge. The Entered Apprentice Degree plainly states:

By the exercise of Brotherly Love we are taught to regard the whole human species as one family the high and low, rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

And regarding Justice:

Is that standard or boundary of right, which enables to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principle thereof.

Notice there is no distinction. No special preferences for the gentry or royalty. It is what holds together civil society.

Now we know that in the eighteenth

century this really only meant white males. But even with that limitation, the implications of these statements at the time were enormous. Just as the combination of science and theology was earthshaking; so too were the social implications of brotherly love and justice noted above.

If we want to draw a modern parallel, we would need to enshrine liberty and membership in Masonry to all of humanity, not just to white males. Take a look around the room again. That means that everyone here would be eligible for membership in a regular grand lodge that is recognized by other regular grand lodges. The exclusivity would be in the internal, not the external qualifications.

There is also another interesting modern parallel. Consider the current global situation, and particularly that of Africa and the Middle East.

Niger is in a tremendous humanitarian crisis at the moment, with thousands on the verge of starvation. Most of sub-Saharan Africa is ravaged by AIDS and poverty. As we watch this on the evening news and read about it in the papers, how do we square this crisis against our tenets of Brotherly Love, Relief and Truth?

When we look at the Middle East, it's all too easy to write it off as a den of terrorists and oil-drunken sheiks. This is especially true with the Global War on Terror. Yet do we really understand what the root causes of terrorism are? Is it possible that by applying the tenets of Freemasonry that Freemasons may have a vital role to play in helping to resolve the conflicts?

Given what we see in our rituals and the democratic values of our institution, when we view them not from the lens of the twenty-first century, but rather from that of the eighteenth century, Freemasonry was a radical institution. It was at the forefront of significant change. The scientists, philosophers and artists that were at the core of those changes were Freemasons.

And what happened? They succeeded—and were not prepared for their success.

Bathed in its success, Freemasonry then changed its character. Oh, we left the rituals unchanged, but the Freemasonic culture changed. It went from being a radical culture to a conservative culture. It went from advocating and facilitating change to reactionary and seeking to maintain the status quo. The numbers of scientists, artists, philosophers and politicians in our membership are dwindling. I have heard of politicians and public servants that have either elected

not to join Freemasonry or demitted because they were afraid that membership would be seen as belonging to a racist or misogynic group.

Society has moved along well past the changes that Freemasonry helped to birth. If we want to be relevant to society today, then we must return to our roots. Indeed the very word radical means going to the roots. The OED lists one of the meanings as: 'Going to the root or origin; touching or acting upon what is essential and fundamental; thorough.' Virtually all other definitions listed also imply the concept of roots.

Does this mean that Freemasons need to storm the barricades by advocating cloning or support the Equal Rights for All amendment? Do we need to change our ritual to update the science in it? No, I don't think that's at all what it means.

Freemasonry is inherently not about equality—it's about liberty. It's about providing the opportunities for each person to pursue their own version of happiness and to go as far as his or her own talents allow.

The science in the Fellow Craft degree still strikes to the heart of the issue—helping us to better understand the Cosmos and the Grand Architect of the Universe. The language in the Middle Chamber lecture is beautiful, powerful and to the point.

So then, what does going back to our roots mean?

Primarily, I think it means changing our mindset from reactionary to proactionary.

It means opening up our membership—or at least extending recognition to other bodies based on regularity of practice. That means, I think, looking primarily at how a grand lodge accepts candidates, raises Master Masons and adheres to the tenets of Brotherly Love, Relief and Truth. Being fixated on regularity of origins is an evolutionary dead end. More than a few COGMINA-recognized grand lodges—including the Grand Lodge of Maryland—have origins that may be considered irregular if they were newly created today. Let us recall that the Grand Lodge of Maryland was effectively created out of the Grand Lodge of Pennsylvania by a vote of Maryland Masons in Easton. Recognizing Prince Hall is only a small step in this process.

It means working to show we live by the tenets and values of Freemasonry. Consider the impact if a group of Freemasons from the US, Europe, Asia, Israel and Arab countries built schools

*(Continued on page 12)*

# Masonic Renaissance

by Tony Pope

In recent years the feeling that there is something missing in Masonry has spread among Masons throughout the English-speaking jurisdictions. Some are beginning to define what is missing and how to restore it, resulting in several initiatives worldwide that are linked and not mutually exclusive. Among the foremost of these are European Concept lodges, Traditional Observance lodges, the Masonic Restoration Foundation and the Cornerstone Society. These, and others, will be illustrated or referred to in this and subsequent issues of *Harashim*.

**European Concept** lodges began with Lodge Epicurean in Victoria, and have spread (thinly) to other jurisdictions in Australia and overseas. The ethos of this movement was explained in Kent Henderson's 'Back to the Future—a prescription for Masonic renewal' (in *AMRC Proceedings* 1994, *Masonic Inspirations* 1994, revised in *Millennial Masonry* 2002). These lodges require a higher standard of admission, ritual performance, education and understanding, attendance and participation, and dining, thereby extending the time between degrees and requiring higher fees. They do not, however, meet nearly as often as European lodges, nor do they encourage ritual or debate in the European manner.

**Traditional Observance** lodges are an initiative of the American-based Masonic Restoration Foundation and its president, Dennis Chornenky, <<http://www.masonicrestoration.com>>, described as:

similar to European Concept lodges in that they also incorporate higher dues, festive boards, a strict dress code, and higher standards of ritual, but differ in that they choose to follow a close observance of the traditional initiatic elements of Continental European Freemasonry.

This observance is characterized by a solemn approach to holding stated communications and conferring degrees, the use of the Chamber of Reflection as part of the initiation ceremony, longer time between degrees, and the requirement for candidates to present a paper before the lodge on the lessons of their degree prior to advancement.

The same website defines *Masonic Formation* as:

The ever continuing process of spiritual and intellectual formation that all Freemasons must undergo in order to improve themselves in Masonry. This term differs from Masonic Education in that it refers to a process of growth concerned with much more than intellectual faculties.

Masonic Formation is the process of fitting the rough ashlar of our imperfect being into the perfect ashlar fit for the divine temple. It is a constant transformation through the use of Masonic symbols, rituals, and teachings.

There are Traditional Observance lodges within the mainstream structure in California, Kansas, Louisiana, Minnesota and Oklahoma, and 'supporting' (ie sympathetic but not completely identical) lodges in the District of Columbia, Indiana, New York, Ohio and Texas.

The Foundation requires great diplomacy in pursuing its aims among the jurisdictions, and proclaims:

The Masonic Restoration Foundation requires that Traditional Observance lodges fully adhere to their local Grand Lodge regulations. Due to the nature of the regulatory differences between Grand Jurisdictions it must be recognized that some of the above practices may not be able to be adopted in some jurisdictions and it is the duty of the lodges to ensure their compliance with all regulations. If certain practices are not allowed or are impractical for the lodge, alternatives can be discussed.

It has substantial support in some jurisdictions, notably in California where



**Some members of the Masonic Restoration Foundation Council**

From left to right: Joseph Crociata (DC), Thomas W Jackson (PA), Robert G Davis (OK), William Brunk (NC), Curtis N Lancaster (UT), S Brent Morris (DC).  
Photo from the Foundation website

it has been announced:

The Grand Lodge of California, with assistance from the Masonic Restoration Foundation, has been hard at work developing an integrated program to facilitate a new approach to Freemasonry throughout its jurisdiction. Because the history of Masonic Education in California, and most North American jurisdictions, has generally been episodic, incomplete and often inaccurate, a large part of California's solution includes integration of the following:

- public, prospect and applicant information
- candidate education and ritual instruction
- membership retention, education and development
- leadership training
- greater cooperation with academia
- development of new *Masonic Formation Committees* for lodges
- development of high quality educational events at lodge and state-wide levels
- and training and certification to ensure that only qualified Masons will lead and coordinate the implementation and establishment of the new program at all levels

The new approach is called *Masonic Formation*, and refers to the notion that becoming a Mason is a broad, life-long experience. While Masonic Education refers to academic and historical learning, *Masonic Formation* refers to the overall intellectual and moral development of the Freemason. Research conducted by the Masonic Restoration Foundation and information available to the Grand Lodge

has indicated that this is the kind of experience that the average man joining the Fraternity today is seeking. Because California Masons have responded so positively to fundraising calls for the new program the Grand Lodge projects that more than half a million dollars will be raised towards its development and implementation over the next three years at the current rate of support.

Masons are voluntarily donating money for their own spiritual and intellectual self-improvement? Wow! They must be serious.

Three *Masonic Formation* booklets, one for each Craft degree, are available online at <[http://www.freemason.org/members\\_education.php](http://www.freemason.org/members_education.php)>.

Members of the Council of the Masonic Restoration Foundation include: Thomas W Jackson, Secretary of the World Council of Grand Lodges and Past Grand Secretary of the Grand Lodge of Pennsylvania; John L Cooper III, Grand Secretary of the Grand Lodge of California; and S Brent Morris, editor of *Heredom*, Grand Abbott of the Society of Blue Friars and author of *The Complete Idiot's Guide to Freemasonry*.

Lower-key activities towards a similar end are evident in Canada and the USA with the *Knights of the North* <<http://www.knightsofthenorth.com/forum/>> and their online 'dictionary' at <<http://masonicdictionary.com/>>. The 'dictionary' is an alphabetical collection of articles of varying lengths; particularly recommended are those under A, B, E, F, and M. Prominent among the authors of these articles are: Stephen Dafoe, of Fiat Lux Lodge of Research (Alberta), author of 'Reading, Writing and Apathy'; and Christopher Hodapp, of Lodge Vitruvian (Indiana), author of *Freemasons for Dummies* and editor of 'Laudable Pursuit'.

The following papers are available online at <<http://www.vitruvian.org/papers/>>:

- Dafoe, Stephen A: 'Reading, Writing, and Apathy: The Rise and Fall of Masonic Education' (PDF)
- Henderson, Kent: 'Back to the Future: A Prescription for Masonic Renewal (The 'European Concept' Lodge Model)'
- Mackey, Albert G: 'Reading Masons and Masons Who Do Not Read'
- Smith, Dwight L: 'Whither Are We Traveling?' (PDF)
- Smith, Dwight L: 'Why This Confusion In The Temple?' (PDF)
- Smith, Dwight L: Editorials referred to in 'Whither Are We Traveling?' (PDF)

- The Knights of the North: 'Laudable Pursuit: A 21st Century Response to Dwight Smith' (PDF).

*The Cornerstone Society* is the English approach to the same problem; it seeks to involve individual Masons rather than the lodges. It was formed in 1999, under the chairmanship of the Marquis of Northampton, ProGM, to 'promote understanding of the meaning and purpose of Freemasonry'. Membership is open to all Master Masons of the English Constitution, and the Society is administered by a self-perpetuating committee which includes John Hamill, Matthew Scanlan, Michael Baigent & Julian Rees (*Freemasonry Today*) and Martin Faulks (Lewis Masonic). The Cornerstone Society organises conferences on a semi-annual basis, reports the conferences on its website, <<http://www.cornerstonesociety.com>>, and provides many of its papers in PDF format. It also provides speakers at private lodges on request, and has organised a lecture tour by Brent Morris in November.

The most recent conference was in June this year in London, as 'The Rays of Heaven', reported on the website thus:

The 2006 Summer Conference, sponsored by Lewis Masonic, was held in London at Freemasons' Hall on Saturday 24 June. George Francis, Chairman of the Cornerstone Society, opened proceedings by welcoming those present, including the Pro Grand Master, Lord Northampton, and promised a thought-provoking and enjoyable afternoon.

We were fortunate to have three excellent speakers. David Sims drawing on his experiences of life in the Far East challenged us as to whether we took the 'search for the genuine secrets' of a Master Mason seriously and asked us what was getting in the way. The spiritual nature of Freemasonry is a bit like sex – there is not a lot of point in just talking about it! Trevor Stewart spoke about how we can re-engage members through challenging and meaningful activities in Lodge. Ritual is important, but merely rehearsing it is not enough. He took us back to the 18th century and described the typical activities in Lodges at the time. He gave examples of how he had employed various techniques based on these to successfully stimulate discussion and learning at Masonic meetings. Kai Hughes brought together the various strands which speakers at previous conferences had raised over the past 6 years. He attempted to discover if there were any clues and common threads as to why we seem to have problems in

Freemasonry today and asked the question, 'what is the psychology of Freemasonry?' Next came the 'Panel' which, as usual, produced a lively discussion. Finally, the Cornerstone team, assisted by Russell Race, gave a ritual workshop which focused on the Third Degree and the deeper messages and symbolism contained therein. George Francis closed the formalities by thanking those present for supporting the event and reminding them of the Northern Conference on 11 November in Salford, Greater Manchester, and the Cornerstone / Brent Morris Lecture tour also taking place in November 2006.

To date, only the first of these papers has been published on the website.

### Warning

Clearly, there is interaction between these groups, and reciprocal links on the websites. However, there are other sites with links to the Masonic Restoration Foundation and the Cornerstone Society, or to the brethren or organisations associated with them, which are not reciprocated and do not necessarily imply approval by the Foundation or the Society. For example, the so-called Grand Lodge of All England <<http://www.grandlodgeofallengland.org/>> links with another rebel body, the United Grand Lodge of America <<http://www.GrandLodgeUSA.org>>, <<http://www.modernfreemasons.org/>>, which leads to the dissident Georgia lodge, the Rose Cross of Gold <<http://www.rrcg.org/>> and its adjunct <<http://www.tracingboard.com/>>, which completes the circle by linking back to the English rebels, BUT ALSO leads to mainstream organisations such as the United Grand Lodge of England, Lodge Vitruvian (Indiana), the Philaethes Society, the Masonic Service Association of North America and the useful 'lodge improvement' website <<http://www.nmlusa.org/>>, which in turn leads to Kent Henderson, Thomas W Jackson, Bruno Gazzo (Pietre-Stones), Nelson King and the Philaethes Society.

It's just as well we were taught to be cautious.



Logo of the Masonic Restoration Foundation



# Reading Masons and Masons Who Do Not Read

*by Albert G Mackey*

I suppose there are more Masons who are ignorant of all the principles of Freemasonry than there are men of any other class who are chargeable with the like ignorance of their own profession. There is not a watchmaker who does not know something about the elements of horology, nor is there a blacksmith who is altogether unacquainted with the properties of red-hot iron. Ascending to the higher walks of science, we would be much astonished to meet with a lawyer who was ignorant of the elements of jurisprudence, or a physician who had never read a treatise on pathology, or a clergyman who knew nothing whatever of theology. Nevertheless, nothing is more common than to encounter Freemasons who are in utter darkness as to everything that relates to Freemasonry. They are ignorant of its history—they know not whether it is a mushroom production of today, or whether it goes back to remote ages for its origin. They have no comprehension of the esoteric meaning of its symbols or its ceremonies, and are hardly at home in its modes of recognition. And yet nothing is more common than to find such socialists in the possession of high degrees and sometimes honored with elevated affairs in the Order, present at the meetings of lodges and chapters, intermeddling with the proceedings, taking an active part in all discussions and pertinaciously maintaining heterodox opinions in opposition to the judgment of brethren of far greater knowledge.

Why, it may well be asked, should such things be? Why, in Masonry alone, should there be so much ignorance and so much presumption? If I ask a cobbler to make me a pair of boots, he tells me that he only mends and patches, and that he has not learned the higher branches of his craft, and then he honestly declines the offered job. If I request a watchmaker to construct a mainspring for my chronometer, he answers that he cannot do it, that he has never learned how to make mainsprings, which belongs to a higher branch of the business, but that if I will bring him a spring ready made, he will insert it in my

timepiece, because that he knows how to do. If I go to an artist with an order to paint me a historical picture, he will tell me that it is beyond his capacity, that he has never studied nor practiced the computation of details, but has confined himself to the painting of portraits. Were he dishonest and presumptuous he would take my order and instead of a picture give me a daub. It is the Freemason alone who wants this modesty. He is too apt to think that the obligation not only makes him a Mason, but a learned Mason at the same time. He too often imagines that the mystical ceremonies which induct him into the Order are all that are necessary to make him cognizant of its principles. There are some Christian sects who believe that the water of baptism at once washes away all sin, past and prospective. So there are some Masons who think that the mere act of initiation is at once followed by an influx of all Masonic knowledge. They need no further study or research. All that they require to know has already been received by a sort of intuitive process.

The great body of Masons may be divided into three classes. The first consists of those who made their application for initiation not from a desire for knowledge, but from some accidental motive, not always honorable. Such men have been led to seek reception either because it was likely, in their opinion, to facilitate their business operations, or to advance their political prospects, or in some other way to personally benefit them. In the commencement of a war, hundreds flock to the lodges in the hope of obtaining the 'mystic sign', which will be of service in the hour of danger. Their object having been attained, or having failed to attain it, these men become indifferent and, in time, fall into the rank of the non-affiliates. Of such Masons there is no hope. They are dead trees having no promise of fruit. Let them pass as utterly worthless, and incapable of improvement.

There is a second class consisting of men who are the moral and Masonic antipodes of the first. These make their

application for admission, being prompted, as the ritual requires, 'by a favorable opinion conceived of the Institution, and a desire of knowledge'. As soon as they are initiated, they see in the ceremonies through which they have passed a philosophical meaning worthy of the trouble of inquiry. They devote themselves to this inquiry. They obtain Masonic books, they read Masonic periodicals, and they converse with well-informed brethren. They make themselves acquainted with the history of the Association. They investigate its origin and its ultimate design. They explore the hidden sense of its symbols and they acquire the interpretation. Such Masons are always useful and honorable members of the Order, and very frequently they become its shining lights. Their lamp burns for the enlightenment of others, and to them the Institution is indebted for whatever of an elevated position it has attained. For them, this article is not written.

But between these two classes, just described, there is an intermediate one; not as bad as the first, but far below the second, which, unfortunately, comprises the body of the Fraternity.

This third class consists of Masons who joined the Society with unobjectionable motives, and with, perhaps, the best intentions. But they have failed to carry these intentions into effect.

They have made a grievous mistake. They have supposed that initiation was all that was requisite to make them Masons, and that any further study was entirely unnecessary. Hence, they never read a Masonic book. Bring to their notice the productions of the most celebrated Masonic authors, and their remark is that they have no time to read—the claims of business are overwhelming. Show them a Masonic journal of recognized reputation, and ask them to subscribe. Their answer is that they cannot afford it, the times are hard and money is scarce.

And yet, there is no want of Masonic ambition in many of these men. But their ambition is not in the right direction. They have no thirst for knowledge, but

they have a very great thirst for office or for degrees. They cannot afford money or time for the purchase or perusal of Masonic books, but they have enough of both to expend on the acquisition of Masonic degrees.

It is astonishing with what avidity some Masons who do not understand the simplest rudiments of their art, and who have utterly failed to comprehend the scope and meaning of primary, symbolic Masonry, grasp at the empty honors of the high degrees. The Master Mason who knows very little, if anything, of the Apprentice's degree longs to be a Knight Templar. He knows nothing, and never expects to know anything, of the history of Templarism, or how and why these old crusaders became incorporated with the Masonic brotherhood. The height of his ambition is to wear the Templar cross upon his breast. If he has entered the Scottish Rite, the Lodge of Perfection will not content him, although it supplies material for months of study. He would fain rise higher in the scale of rank, and if by persevering efforts he can attain the summit of the Rite and be invested with the Thirty-third degree, little cares he for any knowledge of the organization of the Rite or the sublime lessons that it teaches. He has reached the height of his ambition and is permitted to wear the double-headed eagle.

Such Masons are distinguished not by the amount of knowledge that they possess, but by the number of the jewels that they wear. They will give fifty dollars for a decoration, but not fifty cents for a book.

These men do great injury to Masonry. They have been called its drones. But they are more than that. They are the wasps, the deadly enemy of the industrious bees. They set a bad example to the younger Masons—they discourage the growth of Masonic literature—they drive intellectual men, who would be willing to cultivate Masonic science, into other fields of labor—they depress the energies of our writers—and they debase the character of Speculative Masonry as a branch of mental and moral philosophy. When outsiders see men holding high rank and office in the Order who are almost as ignorant as themselves of the principles of Freemasonry, and who, if asked, would say they looked upon it only as a social institution, these outsiders very naturally conclude that there cannot be anything of great value in a system whose highest positions are held by men who profess to have no knowledge of its higher development.

It must not be supposed that every Mason is expected to be a learned Mason, or that every man who is initiated is required to devote himself to the study of Masonic science and literature. Such an expectation would be foolish and unreasonable. All men are not equally competent to grasp and retain the same amount of knowledge. 'Order', says Pope, 'Order is heaven's first law and this confess, some are, and must be, greater than the rest, richer, wiser'.

All that I contend for is that when a candidate enters the fold of Masonry he should feel that there is something in it better than its mere grips and signs, and that he should endeavor with all his ability to attain some knowledge of that better thing. He should not seek advancement to higher degrees until he knew something of the lower, nor grasp at office, unless he had previously fulfilled with some reputation for Masonic knowledge, the duties of a private station. I once knew a brother whose greed for office led him to pass through all the grades from Warden of his lodge to Grand Master of the jurisdiction, and who during that whole period had never read a Masonic book nor attempted to comprehend the meaning of a single symbol. For the year of his Mastership he always found it convenient to have an excuse for absence from the lodge on the nights when degrees were to be conferred. Yet, by his personal and social influences, he had succeeded in elevating himself in rank above all those who were above him in Masonic knowledge. They were really far above him, for they all knew something, and he knew nothing. Had he remained in the background, none could have complained. But, being where he was, and seeking himself the position, he had no right to be ignorant. It was his presumption that constituted his offense.

A more striking example is the following: A few years ago while editing a Masonic periodical; I received a letter from the Grand Lecturer of a certain Grand Lodge who had been a subscriber, but who desired to discontinue his subscription. In assigning his reason, he said (a copy of the letter is now before me), 'although the work contains much valuable information, I shall have no time to read, as I shall devote the whole of the present year to teaching'. I cannot but imagine what a teacher such a man must have been, and what pupils he must have instructed.

This article is longer than I intended it to be. But I feel the importance of the subject. There are in the United States

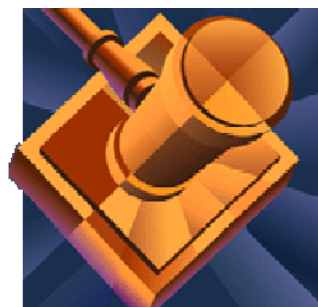
more than four hundred thousand affiliated Masons. How many of these are readers? One-half—or even one-tenth? If only one-fourth of the men who are in the Order would read a little about it, and not depend for all they know of it on their visits to their lodges, they would entertain more elevated notions of its character. Through their sympathy scholars would be encouraged to discuss its principles and to give to the public the results of their thoughts, and good Masonic magazines would enjoy a prosperous existence.

Now, because there are so few Masons that read, Masonic books hardly do more than pay the publishers the expense of printing, while the authors get nothing; and Masonic journals are being year after year carried off into the literary Academia, where the corpses of defunct periodicals are deposited; and, worst of all, Masonry endures depressing blows.

The Mason, who reads, however little, is it only the pages of the monthly magazine to which he subscribes, will entertain higher views of the Institution and enjoy new delights in the possession of these views. The Masons who do not read will know nothing of the interior beauties of Speculative Masonry, but will be content to suppose it to be something like Odd Fellowship, or the Order of the Knights of Pythias—only, perhaps, a little older. Such a Mason must be an indifferent one. He has laid no foundation for zeal.

If this indifference, instead of being checked, becomes more widely spread, the result is too apparent. Freemasonry must step down from the elevated position which she has been struggling, through the efforts of her scholars, to maintain, and our lodges, instead of becoming resorts for speculative and philosophical thought, will deteriorate into social clubs or mere benefit societies. With so many rivals in that field, her struggle for a prosperous life will be a hard one.

The ultimate success of Masonry depends on the intelligence of her disciples.



# The Phylaxis Society in 2006

As mentioned in the April issue of *Harashim*, Bro John B Williams FPS has succeeded Bro Tommie Rigmaiden FPS as president of the Phylaxis Society. The event is described briefly by the incoming president in the Summer 2006 issue of the *Phylaxis* magazine:

On March 1st, the Phylaxis Society met in Albuquerque, New Mexico, for its Executive Session. At that time, the Honorable President, Brother Tommie Rigmaiden resigned to answer a higher calling. [*a Christian ministry, not the Grand Lodge Above—Ed*] The Executive Committee nominated me to fill the unfinished year remaining on his term of office. This was an unwelcome surprise, but as events unfolded, I could see no way to gracefully decline the nomination. I have now committed myself to serve as your president for the time being, and with the support I have received in my first 100 days, I believe it will be a pleasure to serve.

Before the annual convention ended, our founder and President Emeritus, the Honorable Joseph A Walkes Jr, answered a call to glory. His passing is a tremendous loss to the Phylaxis Society and to the world of Freemasonry. Brothers have asked me whether I am the replacement for Brother Walkes, and my answer has always been a resounding 'No'. Brother Walkes is irreplaceable; I would not presume to suggest that I can walk in his shoes. We pay tribute to him briefly in this issue of the *Phylaxis*, and our next issue will be a commemorative issue dedicated to his memory.

The Phylaxis Society has a new website under construction at <<http://www.phylaxis.org>>, which is well worth a visit, particularly for the enlarged section on *bogus* Freemasonry. Webmasters are Bros Joe Snow FPS and Emanuel Stanley FPS.



President John B Williams, FPS

Bro Williams was born in Georgia in 1941 and was educated in Florida and Georgia, obtained a BA degree in 1962 and taught mathematics at a High School in Florida, then joined the Air Force, in which he served for 20 years, retiring with the rank of captain. He earned a Master of Science degree in 1971, while in the Air Force, and when he became a civilian, he added an Associate of Science degree in computer science in 1990. He is the author of *Image clarity: high resolution photography* (Focal Press, 1990), and writes articles for national photographic magazines. He now resides in California.

He was initiated in a military lodge in the Netherlands, under the Prince Hall Grand Lodge of Massachusetts, in 1972, and wrote the history of the lodge the following year; he was elected Master of the lodge in 1975. He subsequently affiliated with lodges in Maryland and California. His article 'Racism in American Freemasonry' was published in the March 1992 edition of *Phylaxis*, and earned him both a Certificate of Literature and his FPS. He has also been awarded the Society's John Wesley Medal of History and, this year, the Jno G Lewis Medal of Excellence.

## Looking Back at the Enlightenment

(Continued from page 7)

together in the third world. That's a powerful image. That is a definitive action that puts Freemasonry's money where its mouth is. It shows that we walk the talk. It clearly shows that 'Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.' It also shows we value education and the knowledge that it produces.

We must move beyond cake and ice cream to engage in the issues that are shaping modern society. We must eat the food of the mind as well as that of the stomach. We must give Masons a reason for coming to a lodge meeting. We must show them that we live the tenets, rather than hang them on the walls. In the final analysis, what counts is not what you say, but what you do.

We are a child of the Enlightenment. Mathematics and natural philosophy were our siblings. They have grown; we have not. We need to rejoin our siblings.

If mathematics was the defining change moving humanity into a modern age, so too I think computers and the information revolution is the defining change as we move into a new age. Perhaps a new Enlightenment that takes up where the forces of counter-Enlightenment truncated the first Enlightenment. Masonry can help in this birth process. We have an organization. We have funding—especially if we can act collectively. The question is, do we have the will? The future is up to us.

## Guild of Masonic Musicians

(Continued from page 2)

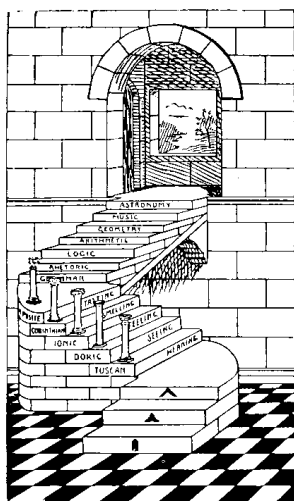
- the nature of the various forms of Masonic Music and related traditions encountered within both Freemasonry and parallel or analogous bodies, in terms of their structure and of their practical, theoretical and symbolical aspects
- the position of such movements and traditions within the culture of their times, and their relationship with parallel movements, religious and secular
- the activities and ideas of Masonic Musicians, who have had a significant impact on Freemasonry and the wider community.
- the presentation of new perspectives from recent anthropological, psychological, religious, sociological and historical research.

Papers may also relate to the wider cultural influence, both real and assumed, of Music and related traditions.

The aim is to foster links between Masonic and non-Masonic academic scholarship, and to demonstrate the international dimensions, durability and complexity of the Masonic phenomenon in all its various manifestations.

The conference *Proceedings* will be published.

For further information, contact David Coburn, Deputy Guild Warden (and Deputy Grand Organist, UGL of NSW & ACT), by email at <[dcoburn@gmm.org.au](mailto:dcoburn@gmm.org.au)>, or phone (02) 9967 9869 or 0400 066421. Their website is at <<http://gmm.org.au>>.



# Harashim

## חרשים

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

ISSN 1328-2735 Issue 40 October 2006



## 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.

Current and back issues in PDF format will soon be posted on ANZMRC's Internet website <<http://anzmrc.org>>.

### Copyright and reprinting

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

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

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

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

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

### Contents

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

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

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

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

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, or emailed to <[tonypope@aapt.net.au](mailto:tonypope@aapt.net.au)> or <[editor@anzmrc.org](mailto:editor@anzmrc.org)>. Items over 500 words *must* be submitted 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

Inquiries for personal subscriptions to:  
The Secretary, ANZMRC  
PO Box 332  
Williamstown, Vic 3016  
Australia.

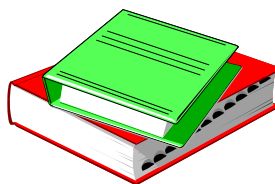
### A note from the editor

## No News

No doubt things have been happening in the Masonic world, as usual, but two separate circumstances have combined to make this issue of *Harashim* a newsletter without 'news':

1. Your editor has been deprived of Internet access for several weeks prior to the deadline; and
2. There are more than enough topical articles and book reviews to fill this issue.

*So here is an unnewsletter.*



## BOOK REVIEWS



### *The Complete Idiot's Guide to Freemasonry*

S Brent Morris, PhD

Penguin/Alpha, New York 2006

paperback 230x185 mm, xviii + 334 pp, b&w illos, index, ISBN 1-59257-490-4.

US\$18.95 from the Supreme Council, 33°, SJ,  
1733 16th St NW, Washington, DC 20009-3103, USA

<<http://www.srmason-sj.org/acatalog/>>;

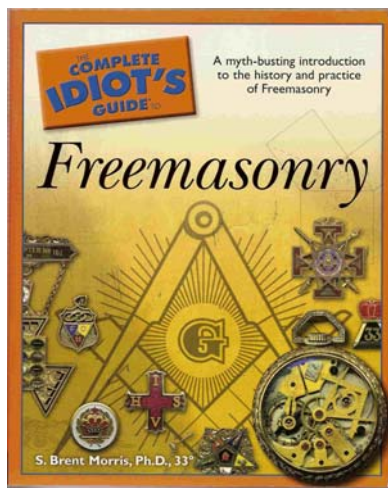
also from Barnes & Noble, Amazon (US\$12.89) & elsewhere.

DO NOT BE MISLED BY THE TITLE. This book is neither *for* nor *by* an idiot, complete or otherwise. It is the latest in a series of 'guides', similar to the 'for dummies' series, begun about 15 years ago to cater for non-geek computer users and now diversifying. Both series are represented on my bookshelves, by such titles as *DOS for Dummies*, *PCs for Dummies*, *The Complete Idiot's Guide to the Internet* and *The Complete Idiot's Guide to Digital Photography*. And, although I already know a little more about Freemasonry than I ever will about DOS or digital photography, I am delighted to add *The Complete Idiot's Guide to Freemasonry* to my shelves.

Brent Morris is well known to readers of *Harashim*, as the author of several Masonic books; editor of *Heredom*, transactions of the Scottish Rite Research Society; a full member of Quatuor Coronati Lodge and successor to Wallace McLeod as Grand Abbot of the Society of Blue Friars. With ample qualifications, he

(Continued on page 2)





(Continued from page 1)

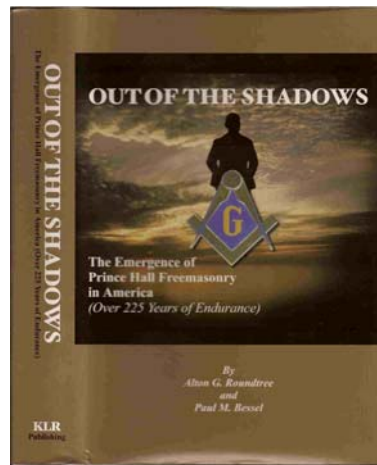
has achieved the difficult task of presenting a complex subject simply, succinctly and accurately. His relaxed and seamless writing style is enhanced by the skilful layout and presentation of the book—and so it should be, with the luxury of a 12-person editorial team (Editorial Director, Senior Managing Editor, Senior Acquisitions Editor, Development Editor, Production Editor, Copy Editor, Illustrator, Book Designer, Cover Designer, Indexer, Layout, and that modern rarity, a Proofreader).

The emphasis is on Masonry in the USA, which is hardly surprising since roughly half the Masons and Grand Lodges of the world are located there, and they provide the biggest market for the book, but other places and aspects rate an occasional mention. The main text is divided into five parts: the basic organisation (including a chapter on Prince Hall Masonry and one on regularity); the main American paths (York Rite and Scottish Rite) and the Eastern Star; 'fun' organisations and Masonic philanthropy; Masonic myths and misunderstandings (with a useful chapter on religious concerns); and a field guide to Masonic symbols and jewellery. The book is concluded with four appendixes: a glossary; further reading (sadly, nothing from down under), websites & contact information; two Masonic rituals (*The Mystery of Freemasonry*, 1730; and Folger's 'Disciple Degree', 1826); and, inevitably, a list of famous Freemasons (better than most, because it summarises the evidence indicating that each *was* a Freemason).

This book provides a wealth of information for the average Mason and the non-Mason, and contains little gems for even the most erudite—did you know, for example, that Clement XII's *In Eminenti* was not a 'bull', and that no 'bull' has ever been issued against

Freemasonry? (see page 205). A *must* for every Masonic library, whether Grand Lodge, lodge, or personal, and an ideal gift for a friend or relative who evinces a genuine interest in the Craft.

*Tony Pope*



### ***Out of the Shadows: the emergence of Prince Hall Freemasonry in America***

Alton G Roundtree & Paul M Bessel  
KLR Publishing, Maryland 2006  
hardcover 230x150 mm, xxii + 454 pp,  
b&w illos, index, ISBN 0-9772385-0-4.  
US\$29.95, <<http://klrpublishing.com>>.

ANOTHER BOOK ABOUT PRINCE HALL FREEMASONRY! Do we really need it? Indeed, yes! This book has been long awaited by students of the subject, both within and without that fraternity. It does not supersede the works of Joseph Walkes, or David Gray's *Inside Prince Hall*, but expands on areas not covered in detail by previous authors.

*Out of the Shadows* comes with a foreword by Dr S Brent Morris, who makes some pertinent observations:

It is sad to say, but most of the past questions about the regularity of Prince Hall and his descendants have been motivated by racism. However, the history of African Lodge is unprecedented and the records sparse enough that there are indeed legitimate questions about just exactly what happened. It is also sad to say that raising these questions can result in unjustified charges of racism. The question of regularity has been properly settled, and historians are now 'tidying up' the details before moving on to other aspects of the fraternity.

However, I do not entirely agree with Bro Morris when he goes on to say:

Alton G Roundtree and Paul M Bessel have taken on the task of 'tidying up' the regularity question . . . Here are the definitions, the issues, and the actions, all detailed as an invaluable resource for future researchers.

His observations are valid for much of the book, but not for the period 1775–1847.

Roundtree and Bessel quote the accounts by Grimshaw and Wesley of the origin and initiation of Prince Hall, comment on the iniquities of Grimshaw and virtues of Wesley, and then state categorically:

Black Freemasonry began when Prince Hall and fourteen other free black men were initiated in Lodge No. 441, Irish Constitution, attached to one of General Gage's regiments—the 38th Regiment of Foot, British Army garrisoned at Castle Williams Island (now Fort Independent) Boston Harbor on March 6, 1775. The Master of Lodge No. 441 was Sergeant John Batt.

They offer no evidence in support of the assertions that all 15 candidates were *free*, that they were initiated in a *lodge*, that John Batt *was* a *sergeant*, or that he was ever *Master* of Lodge 441, and they mention but do not explore the possibility that the *year* these events occurred was not 1775. These issues all relate to arguments against the regularity of the initiation—which have not been disproved, but which may be neatly countered by the fact that the Grand Lodge of England issued the warrant for African Lodge, with no recorded complaint by the contemporary lodges in Boston, and that if there were irregularities, they were cured by issue of the warrant.

Similarly, Roundtree and Bessel quote Grimshaw and Wesley on claims of formation of African *Grand* Lodge in 1791, 1808 and 1827, without resolving—or, indeed, exploring—the issue. They do not examine the documentary evidence and actions of Prince Hall and African Lodge which might be considered to impinge on the prerogatives of a (?Provincial) Grand Master and (?Provincial) Grand Lodge. Nor do they explore the virtually unrecorded period 1827–47, prior to the birth of the National Grand Lodge.

One is forced to conclude that all of this is merely preliminary to the main event, the recognition of Prince Hall Masonry by mainstream Grand Lodges. But there is one further preliminary bout before the main event—a closer look at the question of regularity of the National Grand Lodge—and on this issue, as well as on the main topic of recognition, the authors deserve the accolade from Bro Morris, which I now quote in greater detail:

Alton G Roundtree and Paul M Bessel have taken on the task of 'tidying up'

the regularity question, and they have done a great job. Here are the definitions, the issues, and the actions, all detailed as an invaluable resource for future researchers. One of the maddening things for the student of Prince Hall Masonry is the uneven availability of primary documents. *Out of the Shadows* provides detailed references, so that when a question arises of when or where something was said about Prince Hall regularity, scholars will refer to 'Roundtree and Bessel'.

I concur. In future, students and scholars will need to refer to Roundtree & Bessel on the topic of the National Grand Lodge, and *a fortiori* on the minutiae of recognition of PHA Grand Lodges by individual US mainstream Grand Lodges. Here, *Out of the Shadows* is a unique and invaluable reference, a *sine qua non* for any serious student of the subject and essential for all Masonic libraries larger than a single bookshelf.

Alton Roundtree MA is editor of the *Prince Hall Masonic Digest* (Washington DC) and editor-in-chief of the *Masonic Globe* magazine, as well as vice-president of KLR Publishing LLC, located in Maryland. As vice-chairman of Prince Hall Grand Lodge of the District of Columbia's recognition committee, he has first-hand experience of the recognition process.

Paul Bessel is a Fellow of both the Scottish Rite Research Society and the Philaethes Society, a Past Master of the Civil War Lodge of Research (he was WM when a delegation from Quatuor Coronati Lodge, under WM Yasha Beresiner, visited the lodge in 1998), and a member of the board of the Brotherhood of the Blue Forget-me-not. He is also a Past Senior Grand Warden of the mainstream Grand Lodge of the District of Columbia and (surely a unique office in all of Freemasonry) a Past District Deputy Grand Master for Research Lodges, in the mainstream Grand Lodge of Virginia, but his main claim to fame is the establishment of the library-sized website now located at <<http://bessel.org>>. This resource has always placed great emphasis on reliable documentation of events, particularly in relation to Prince Hall recognition.

This partnership is well chosen; the authors share a common interest and contribute individual experiences and expertise. In some parts of the book it is tempting to guess who wrote what, based on prior knowledge of areas of study, but the individual contributions are smoothly integrated into a single, impressive work.

The chapter on the National Grand

Lodge has been tackled boldly and well, with numerous quotations from clearly cited primary sources, and leads to the conclusion that the National Grand Lodge has had a continuous existence from its inception in 1847 right up to the present day. This is a courageous stance for a PHA Mason to take, and one which will be hotly disputed by other PHA researchers, but Roundtree and Bessel have gleaned most of their evidence from the contemporary *Proceedings* of what are now PHA Grand Lodges (in law, these might be considered 'declarations against interest', and therefore likely to be true), and to refute them will require equally careful documentation and hard-copy publication of what has previously been mooted only on Internet e-lists. As Brent Morris comments (and in this he has been foreshadowed by David Gray and your reviewer):

This raises the interesting issue—perhaps the next round in the 'regularity debate'—of the National Compact, directly descended from African Lodge No. 459, practicing regular Masonry, and shunned as irregular.

Thus far we have covered the first four chapters of the book, some 90 pages. The next ten chapters are a detailed survey of many aspects of the emergence of PHA Masonry out of the shadows into the light of mainstream recognition, with meticulous documentation at every stage. The authors point out that in many instances, once a Prince Hall Grand Lodge has exchanged recognition with its in-state mainstream counterpart, it makes no effort to initiate an exchange of recognition with other mainstream Grand Lodges. The authors also indicate, delicately and diplomatically, a fact which others are prepared to trumpet from the roof-tops, that the majority of PHA Masons live below the Mason-Dixon line, in States where there is no mainstream recognition, and are thus still deprived of their Masonic heritage. The authors are, of course, concerned to maintain their scholarly impartiality, but your reviewer has no such inhibition and takes this opportunity to point out the obvious conclusion that 12 white Grand Lodges are—for no good and Masonic reason—denying over 100,000 regular African-American Masons their right to associate with other regular Freemasons.

The last 176 pages contain a series of appendixes, a glossary, bibliography (which includes *Freemasonry Universal* and *Inside Prince Hall*) and an index, all invaluable.

One final quote from Brent Morris in his Foreword: 'I am very pleased to add this book to my reference volumes. It will be used regularly'. So mote it be.

*Tony Pope*



### ***The Shadow of Solomon: The Lost Secrets of the Freemasons Revealed***

Laurence Gardner

Harper Element, ISBN 0 00 721660 2.

RRP £8.99 (Amazon £7.19, US\$17.99).

IN THE SECOND PARAGRAPH OF THE INTRODUCTION, THE AUTHOR STATES:

In *The Shadow of Solomon* I have approached the subject from an objective standpoint since I am able to call upon long-term experience as a Freemason, while also now being an equally long-term Past Mason. Initiated into a City of London lodge in 1966, and subsequently passing through the Craft degrees, my active regular involvement as a Master Mason continued for about 20 years. By the middle 1980s, however, it became necessary to review my situation as the requirements of lodge membership were potentially limiting to my occupation as an independent researcher. Consequently, I tended my formal resignation at the United Grand Lodge of England.

Later he writes:

The basic precepts of Freemasonry have much in their favour, but the most anomalous feature is that masonic practice derives from certain ancient sciences which are never actually taught. Ceremonies are performed and rituals are learned, but it is stated that, for all this pageantry, the secrets on which the Brotherhood was founded were lost long ago.

And later still:

Freemasonry, in its current form, was established in the 18th century as a questing fraternity that would endeavour to retrieve and collate what could be salvaged of the scattered archive, but it was a short-lived enterprise. Within a very short time the movement changed its emphasis to become a charity-based social institution, although electing to maintain aspects of ritual that would satisfy the original philosophical ideal.

Naturally Gardner does not disclose the

(Continued on page 12)

In 'Masonic Renaissance' in issue 39, we referred to the Cornerstone Society in the UK and the Masonic Restoration Foundation in the US. Here are four papers by two of the leading proponents of these initiatives, all bearing on the purpose of Freemasonry, which is also a subject under consideration at the ANZMRC Conference at Ballarat this month. The papers are published here by kind permission of the authors, Julian Rees, deputy editor of Freemasonry Today, and Dennis V Chornenky, president of the Masonic Restoration Foundation.

This paper was presented at Independent Royal Arch Lodge No 2, New York, on 20 March 2003, as the 13th Annual Wendell K Walker Memorial Lecture.

# Through Ritual to Enlightenment

by Julian Rees

Worshipful Master and Brethren, I thank you for according me the honour of delivering the Wendell K Walker Memorial Lecture for 2003, the more so in view of MWBro Wendell Walker's English connections. I note that he was a graduate of Exeter University in England, and was also from 1982 Grand Representative of the United Grand Lodge of England at the Grand Lodge of New York. I would like my visit to you today to be some recognition of MWBro Wendell Walker's work in cementing relations between our two countries and our two Masonic jurisdictions.

A paper I wrote some years ago for the English publication *Freemasonry Today* reminded the readers that the proper means of instructing young Masons was not by repetition of degree ceremonies but by a system of set lectures. I made this discovery on reading Colin Dyer's *Emulation – A Ritual to Remember*. In the late 18th and early 19th centuries, lodges of instruction did not teach degree ceremonies, so much more engaged were they in philosophical and moral debate. My discovery of this fact resonated with my own feelings on the matter, and was one of the stages in a journey I had undertaken, and still continue to make today, a journey whose name may be expressed as follows: Are we as Freemasons so bound up in the form of our Craft as to have lost sight of the content behind the form? Let me put it another way. A Christian priest or minister may pronounce the words of the Eucharist from beginning to end in the belief that by speaking the words he thereby fulfils his obligation, without taking the words into his heart, without feeling them, and without knowing, deep down, what the words are telling him. I do not of course suggest that this is true of all priests, merely that it can happen. And I have, over many years as a Freemason, come to the conclusion that some Freemasons intone the words of

our beautiful ritual, often with great expressiveness and after having spent great effort memorising them, but without having a sense of the words, of how they affect and influence their lives, without, in short, having a sense of the divine. Many lodges in the world do not suffer from such myopic attitudes, but sadly the majority do seem to.

It was not always so. In England the history of ritual development provides some intriguing insights, and we may here digress for a moment to trace a little of the history of Freemasonry in England in the 18th century. In 1717, at the time of the constitution of the first Grand Lodge in England, Freemasonry consisted of only two degrees, both of which were very strongly Christian in content. In the 1720s the third degree was added, or more correctly the second degree was split into two to form the second and third degrees, and at this time the de-Christianizing of the ritual had begun. Our sensitivity to the mystical was in question; the Royal Arch degree was removed from its proper place at the heart of Craft Freemasonry. The experience of the English in their empire-building in India and other parts of the world meant that the influence of religions other than the Christian were brought into play, and in your own country there were instances of Amerindians, who recognised shamanism, embracing Freemasonry.

In 1751 the authority of this first English Grand Lodge was challenged by the establishment of a rival Grand Lodge, dubbed the *Antients*, who wanted to retrieve those elements of our ritual which they perceived to have been unjustly abandoned. This Grand Lodge, which also went by the name of the *Atholl* Grand Lodge, was largely responsible for establishing Freemasonry in the New World so that, incidentally, some of the ritual forms today practised in the United States are probably older than those practised in England. In 1813

however, the two rival Grand Lodges in England buried the hatchet and devised ritual forms acceptable to both, which were approved by the new United Grand Lodge in 1816. At this time the de-Christianizing of the ritual was completed. It is generally accepted that this de-Christianizing resulted in the jettisoning of much of the focus on spirituality, leaving in a sense just the husk of the ritual—the baby was thrown out with the bathwater.

Before this union of the two Grand Lodges, an integral part of this ritual was a system of question-and-answer or catechetical lectures, by means of which young Masons were instructed. These lectures were split into three distinct degrees, one for each Masonic grade. The proficiency that had to be displayed in them by the aspiring candidate were the means of his advancement. At this time, most work in lodges of instruction was dedicated to these lectures, with only occasional practice of the degree ceremonies themselves. The catechetical lectures in the ritual practised in the Grand Lodge of New York are certainly derived from the same source as the English ritual—the similarities are too marked to suppose otherwise.

All the evidence is that in the eighteenth century the spiritual and philosophical instruction given was on a much more informal level. The ceremonial and procedure, the attention to dress and to precedence and seniority were to come much later. Paradoxically, the codifying of these lectures into set forms, which took place at the start of the 19th century, went a long way to codifying Masonic behaviour as a whole, and led to the rigid patterns we know today in Masonic procedure and ceremonial. Nonetheless, what we have inherited, although lacking in flair and spontaneity, does impart something of the real hard learning to which a young Mason in those days had to submit. As an example, we may consider that



section of the first degree lecture of which copies have been distributed, and which contain much material well known to New York Masons. [fourth section of first lecture]

Today, and since the early 19th century, these lectures are grouped to form seven sections in the first degree, five in the second and three in the third. Together with the three degree ceremonies, they are in England today regulated, under the name 'Emulation Ritual', by a body known as the Emulation Lodge of Improvement, which is the ultimate authority in England in all matters pertaining to this, the most widely practised ritual. Yet even in England, the lectures are today known only to a minority, and the real philosophical and spiritual intent behind them is largely lost.

Yet if we examine the ritual forms which we have inherited, we discover that much of the spiritual content remains. We discover that all the way through our ceremonies we are encouraged to research our inner selves. Wherever we look in Masonic ritual, the constant theme is one of knowing who and where I am, and knowing my true relationship to my fellow-man and to the universe which I inhabit. Even a cursory reading of the degree ceremonies leaves no place at all for the assertion made by some Freemasons, that our Order is 'a social and dining club with a few ritual appendages', an assertion which betrays a wilful ignorance.

The decline in spiritual awareness and in the following of spiritual quests is, of course, nothing new. The surprise is that western society does not appear to have noticed how deprived of spiritual nourishment we have become. We pretend, through an obsession with technology and science, that the spiritual is not as important as the air we breathe or the water we drink. All the major western religions have suffered erosion through the onslaught of materialism. Humankind seems intent on satisfying his sensual appetites, to the detriment of the core of his existence, that spiritual pillar at his centre, whose function is to keep him upright, and to connect at all times the physical and spiritual worlds, like Jacob's ladder.

In a world where humankind has largely dismissed institutional religions, man seems to assert that he needs nothing of spiritual values. Yet against his rational judgement, he still feels the need for a dimension other than the physical and material. Social evils and psychological distress are increasingly

realized to be the product of the pursuit of purely material goals. It may not be true to say that western institutional religions have let us down, although many perceive this to be the case. It is certainly true to say that more effort seems to go into maintaining the institutions than in nurturing the spiritual message.

So, if spirituality today is on the wane, should we perhaps trace human history back to that point when it was in the ascendant? Certainly spirituality is older than organised religion as we understand it today, with its administrative apparatus, ornate buildings and hierarchies. We have only to consider vestiges of ancient spiritual practice, such as the many clusters of megalithic stones in various countries of the world, or tens of thousands of years earlier, burials of Neanderthals carried out in a ritualised manner. These testify to the fact that many centuries before institutional religion there existed a quest for knowledge about human nature and the purpose of human existence.

In the western world, these quests came to belong to a general body of thought referred to as the Mysteries. The core of the Mysteries rested on one crucial fact: for the Ancients there existed two parallel worlds, both of which we inhabit at the same time. There was the physical, material, sensual world—a world with edges—and there were the vast, limitless, eternal, non-material realms, not limited by physical phenomena, and not available to ordinary perception, but which were still a part of our universe. In these realms, the arenas for the exploits of the gods of mythology, events occurred which were governed by the same natural laws existing in our world of ordinary experience, events which had an important influence on the daily activity of human life. As Kirk MacNulty points out, the closest of these non-material domains exists in our own psyche, since every time we dream, we are participants in such supernatural events, the boundary of the inaccessible part of that domain being the threshold of our own consciousness, a threshold which we may have created ourselves, an artefact of assumed cult belief, not a biological reality.

The Mysteries were schools which provided the gateway to those non-material realms, and to the knowledge of the natural laws operating in them. They existed for the satisfaction of those who wished to know more, those who wished to understand divinity, directly, for

themselves. How did they do this? Incorporated in the practice of the ancient Mysteries was a process of initiation, a process directly comparable with Masonic initiation.

There is no evidence that speculative Freemasonry arose purely as a social phenomenon. On the contrary, there is every justification for the view that it arose as a means of initiating men into a way of moral awareness, responsibility towards society and self-knowledge. We may justifiably view it as fulfilling the same function in society as the ancient Mysteries, for whom initiation was a mystical path to enlightenment, where mankind stood within the holy of holies in the great temple to come face to face with the Great Architect.

Now, there is some good news for you, and some bad news. The good news is that in our own Masonic system, for those who have no adherence to an institutional religion—and even for those who have—we have a clear-cut route, if we choose to follow it, to self-awareness, self-knowledge and spiritual enlightenment. The bad news is that Freemasonry has all too often become ossified in the form of its ritual. It seems, in some lodges, that the learning of the words and actions has become an end in itself, and the enormous effort put into this learning and the concentration necessary to render the words correctly according to the book have proved so to divert us from the meaning as to obscure it almost completely. We have forgotten the virtue and the beneficial effects of stillness and silence, of the attempts to shut out the outer world, so that, for a while at least, we can be at our own centre, the place from which we cannot err.

We cannot find a better place to study the importance of this aspect than the prayer we say over a candidate on his admission to the temple for his initiation:

Grant that this candidate for Masonry may dedicate and devote his life to Thy service and become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that, by the influence of the pure principles of our Fraternity, he may be better enabled to display the beauties of holiness, to the honor of Thy Holy Name.

We are in effect praying that Freemasonry may help the candidate reveal—*display*—holiness: in other words, to own that divinity for himself. Note that the ritual does not charge him to go out and seek the beauties of

*(Continued on page 6)*

(Continued from page 5)

holiness. And why? Because that holiness already resides within him and needs only to be displayed; but the ritual will gradually teach him that. It is of passing interest here to consider the slight variation in the English ritual: 'that he may the better be enabled to unfold the beauties of true godliness, to the honour and glory of Thy Holy Name'. These are small variations of emphasis, not changing the central spirituality at all, and serve to allow each of us to see the essence of our common Craft in a different light.

And it is the essence. Were that not so, our mention of 'holiness', of 'godliness' and therefore of divinity would be meaningless. Right at the start, we are plunged into the real spiritual matrix of our Craft. We are immersed in the spirit, and our candidate is about to discover, to reveal, some fragment of the eternal divinity within himself. This is the start of his journey on the Masonic path, and along the way he learns his responsibilities to this our contrasting material world. There is no room for doubt about what Freemasonry is doing here. It will no longer be enough for us to concentrate on the form while ignoring the content. We cannot, as some do, claim that there is no deeper meaning, and that as long as we gain promotion to a higher rank in Freemasonry, then that's all there is to it.

What are the other clues in our ritual indicating that our candidate for initiation is embarked on a journey whose meaning and purpose are esoteric ones? The chief one is that he is blindfolded: he is put into a state of darkness, symbolising the primeval, unenlightened state of man. This practice, too, links our Craft to that of the ancients, who began rituals in exactly the same manner. Yet we may ask ourselves whether blindfolding is enough. We may consider that the candidate needs to be placed in a state of sensory deprivation, of disorientation, albeit a benign one, to enable him to change the focus from the outer, material world, with all its sensory distractions, into his own inner self, to listen to the still small voice, to find himself at the centre and to start his journey towards the light. We may, with some historical justification, consider whether a period of prolonged and total silence is required. Our candidate needs now to meditate, to try to understand his place at the centre of the universe. For this procedure, we have precedents to follow. In England today, the candidate is

prepared in an anteroom separate from, but adjacent to the temple, analogous in New York to your room for the preparation of the candidate, opening directly onto the temple. But in the 18th century in England these were called 'Chambers of Reflection' and that is their true function. In Germany even today, the candidate for initiation is shut away in such a room, surrounded by emblems of transitoriness and mortality—a skull, an hour-glass, a lit candle and a bell. He is left on his own, to reflect on his relationship to the world, to society and to his own destiny, in near darkness and in total silence. After this, he is blindfolded. In some present-day French rituals, even more extreme measures are undertaken to attempt to disorientate the candidate.

Now he enters the temple and his symbolic journey towards the light has begun. Here we have the golden opportunity, if we apply the preparation and the ritual carefully, to bring these symbols to life, not only for the candidate, but also for ourselves. We, who partake in this mystery with the candidate, may regard ourselves as being there to assist him in transforming a symbolic light into a real light.

This candidate, then, is effectively being asked to suspend his disbelief. We are immersing him in a new world, where the norms in operation in his other life no longer apply. It is a world where there is more to discover within than without. We ask him to own and embrace a divinity to which, up to now, he may have only paid a half-unbelieving lip-service. We ask him to consider that the faculty of reason on its own is not enough, and is certainly not paramount. It deals only with the phenomenal world, and our reality, as we have seen, is much greater than that. Reason alone cannot comprehend the irrational, the metaphysical, the spiritual. Reason alone cannot penetrate that mysterious veil which shields us all from the vista of eternity.

From this we can see that initiation, properly understood, is an intimately, intensely personal journey. It is, potentially, no less than the candidate's own personal, spiritual climbing of Mount Everest. And as we have implied there are no bystanders in the lodge; by joining together with the candidate, we can ensure that his journey from darkness to light is a truly life-changing experience, and we can make of it a collective endeavour. But it is, and remains, as personal as physical birth. It must change him. As such, it is hard to

see a justification for initiating more than one candidate at one time. Many lodges in England, who up to now practised double initiations in order to ease the flow of candidates, have re-considered that position in the interests of the proper enlightenment of the individual aspirant for Freemasonry. Whatever may be, we certainly cannot become initiates on the Masonic path by some vicarious process involving a sample initiation being conducted in front of us, in some way conducted on behalf of a group. It is true that in the First World War there were instances of lodges initiating four or five candidates at one time, on the eve of their leaving for the front—even then, these candidates were not initiated together, but one by one, the ceremonies lasting late into the night; exceptional times in the lives, and in the deaths, of aspirants for Freemasonry.

To sum up, then: we are equipped with a very beautiful, very strong ritual system as a means of advancing towards self-knowledge. Our candidate is already imbued with divine knowledge and wisdom, which needs only to be revealed, to be validated. He is on a journey to discover—to remember—his own spiritual links. His progress may be hindered if we pay attention only to the form of our Craft and not the content, or if we are distracted by ideas of advancement, or if we seek the wrong things in our Craft. It is possible that we need to search not only in the degree ceremonies themselves for the spirituality in Freemasonry.

To address this very aspect, an organisation was set up in 1999 in England called *The Cornerstone Society*. Its aims are to increase the awareness, particularly of Master Masons, of the real meaning and inner spirituality and beauty of our Masonic ritual. The Society seeks to help brethren who are actively interested in developing the crucial aspects of Freemasonry already mentioned above. One of the leading founder members is the Pro Grand Master of the United Grand Lodge of England, MWBro The Marquess of Northampton, and I would like to quote from a paper he gave at the Cornerstone Society Conference in London last summer:

It is important that at the centre [of Freemasonry] there is a core of brethren who do understand the spiritual message that our rituals contain. I am sure that like me there are many who joined Freemasonry as earnest seekers after light and wisdom,

(Continued on page 9)

# In the Spirit of Freemasonry

by Julian Rees

Freemasonry, according to our own Grand Lodge, teaches moral lessons and self-knowledge. Here we take our stand. From this point, we as Freemasons start our journey, our quest for self-knowledge, a path leading us to the inmost parts of ourselves, our own psyche and our own soul. Against the imperative of this self-knowledge, all other activities in Freemasonry in which we engage, whether social, charitable or ritual, must take second place, however laudable they are and however much they may act as adjuncts to the main quest.

An initiate coming into our Order, who perhaps does not listen too carefully to the words of the ritual, might be forgiven for feeling that Freemasonry is a social club with charitable activities, clothed in a set of arcane mystery plays and with complex regalia adornments indicating higher rank. But if he does stop and feel the words of our ritual, he may be in for a surprise. He has just humbly solicited to be admitted to mysteries and privileges. *Humbly? Mysteries? Privileges?* These are not words which are heard too often in post-modern 21st-century conversation! And how does he hope to obtain these? By the help of no less a being than God Himself. In other words, a mere fourteen lines or ninety-two words into the first degree ritual, we are already invoking the Deity, and we are about to invoke the blessing of heaven to enable the candidate to unfold the beauties of true godliness. Our candidate affirms that God it is on whom he relies in cases of difficulty and danger, not his mother, not his wife, not his boss nor the insurance salesman who has promised him indemnity against the difficulties and dangers of this life—NO, none of these will suffice, only God.

*Are we serious about God?*

These references to the Deity, to the power of the Deity and to the spirituality manifest in all of us and in our world, increase as this candidate progresses through his three degrees. We find repeated and increasing references to God and to our relations with Him. But it actually goes deeper than this. If we

consider that the secularisation of Masonic ritual has been going on for some 300 years, we can begin to assess how much spiritual reference has been lost over that period. In the 1780 ritual of one of the German Masonic orders, references to the Deity and to the nature of our own spirit are far more numerous than they are today. Admittedly this ritual is Christian in concept, but then so was most if not all Masonic ritual in those days. Here then we may have stumbled across the reason for such secularisation, that in the 18th century moves to de-Christianise the Craft, the baby was thrown out with the bathwater; spirituality was sacrificed along with doctrine and dogma.

The teaching of moral lessons and self-knowledge, in other words the approach to our own spirit, must be our minimum requirement. If we are to stay true, at least to that minimum requirement, we might perhaps want to regain that dimension to our Craft that has been lost, the dimension giving us access to that knowledge of our self, to our spirit, to that 'otherness' in ourselves.

*What do we mean by that?*

We mean that attention to our physical wellbeing, acknowledgment of and care for the material side of our existence, are not enough. Knowing ourselves does not involve understanding our bodies and how they work, valuable though such knowledge is. It means understanding the non-material, non-physical side of ourselves, understanding our heart, mind, psyche and soul. It means knowing our true selves, understanding that greater spiritual matrix of which we are a part. It means being with ourselves, owning ourselves, getting to know ourselves, having a balanced appreciation of our talents and our failings, so that we need not try so hard to prove ourselves before others. Then we are approaching that 'otherness' that is such a precious part of our own existence. We are, after all, 'speculative' Freemasons in this pursuit, from the latin *specula*, a mirror. We are indeed a reflection of divinity.

Writing about the ancient Mysteries

in his book *Freemasonry—a Journey Through Ritual and Symbol*, W Kirk MacNulty puts this concept of 'otherness' into perspective:

The universe is limited by the extent of physical phenomena [but] that of the ancient world was conceived as containing vast non-material realms which were not available to ordinary perception but were still considered to be part of the universe as it was then understood . . . Events occurring within these non-material domains were considered to be governed by . . . the same natural law which gave consistency to the world of ordinary experience. The Mysteries were schools which provided knowledge of the natural laws operating in those non-material realms. Their knowledge was imparted by a process of development represented by advancement through a series of grades, and the instruction itself involved ritual and elaborate symbolic structure used to communicate the principles. The objective was to train people to live in consonance with natural laws as they operate in the non-material domains.

And MacNulty goes on to tell us of the exploits of the Gods of mythology, men and women with remarkable powers engaged in astonishing adventures governed by arbitrary rules and occurring in unlikely situations. All a little abstract, removed from reality, superstitious even? Well, removed from contemporary scientific materialism, certainly. But even in our own lives today we have experiences on the border of reality when we dream, when we explore that landscape on the borders of our own consciousness, the borders of our own psyche.

The fact is, conditioned as we are by the materialist orientation of our society, any perception of our 'otherness' will seem bizarre, to others if not to ourselves, until we pass what I call the 'reality' barrier, and interpret the symbols for what they communicate, rather than taking them at face value. As Freemasons, we have a unique chance, using symbols and allegory, to free ourselves from the spiritual limitations

*(Continued on page 8)*



(Continued from page 7)

of scientific materialism and to own up to the otherness in ourselves without which active knowledge of ourselves is not possible.

Religion uses the oldest devices for this—myth, ritual, devotion and social action—as ways of coping with the fundamental human desire to come to terms with the mystery of our own existence. But spirituality pre-dates the great world religions. Since time began, we have needed to know that life makes sense. We need to know our part in it. In short, each one of us, as a unique part of the creation, needs validation. While following the doctrines of the religion which we follow, our spirituality, though it may owe something to the faith we practise, is ours alone. And if we practise no faith at all, then all the more important it is for us to explore and validate our own spirituality, to turn the key to open the mystery that is ourselves.

We all too often misunderstand what the Masonic path is trying to teach us. In Freemasonry we have a comprehensive allegory of birth, moral awakening, life, pursuit of knowledge, experience, through to ultimate wisdom and the knowledge of ourselves, right up to the importance of the death of our old self to attain rebirth and perfection. And is our spiritual path rooted only in intellectual, academic or rational concepts? Not at all. The prominent Catholic theologian Hans Küng reminds us that 'faith would only be half a thing were it to address only our understanding and reason and not the whole person, including our hearts'.

I spoke earlier about the difference between our material existence and our 'otherness', that vital part of ourselves beyond the material. In order to reach that inmost part of our being, we might like to shed the material, to discover indeed that within this perishable frame does reside a vital and immortal principle, inspiring holy confidence. We need, in the Christian description, to 'die to ourselves', to contemplate our inevitable destiny, in order to guide us to that most interesting of all human studies. The holy confidence referred to is that in ourselves we can be perfect; we can in ourselves defeat defeatism, defeat pain, suffering, low self-esteem, insecurity, inner chaos and outer hostility, and lift our eyes to a brighter horizon.

But in order to do this, we need a closer understanding of the nature or essence of God to further our quest for self-knowledge and the mystery of our

own existence. It is quite clear that one candidate's expression of a belief in God may not match that of another. It is also clear that we are going to get nowhere if we try either to prove the existence of God, or to define His nature. But then we might like to remind ourselves that 'prove the existence of' does not mean the same thing as 'believe in'. As Dietrich Bonhoeffer says, 'A God who is there, is not God'. God, understood most deeply and ultimately, cannot be simply an object. If God were that, that would not be God. God is, by definition, that which cannot be defined, cannot be limited. In all the Holy Books of the world, God is nowhere demonstrated by argument. Our powers of reason, bound as they are by space and time, cannot prove what is outside space, outside time. By reason, we can prove neither that God exists nor—atheists, please note—that He does not exist. There are no strict proofs, but there are good reasons for His existence.

To be aware of His existence, therefore, will depend on us opening our hearts. In my youth, like many people, I had a closed heart. I went through an atheistic phase. Whenever I asked followers of different religions questions like: What is God? Where is God? I got answers like: God is everywhere; God is in you; and finally: *You are God*. That didn't make sense at the time, so great was my antipathy towards, and mistrust in, the very concept of God. I only paid attention to it much later, and in a slow dawning I began to see what it could mean. When I became a Freemason, I wondered in particular what was meant by:

Endue him with a competency of Thy divine wisdom that, assisted by the secrets of our masonic art, he may the better be enabled to unfold the beauties of true godliness.

It gradually became clear that I was being made a promise. A promise that, assisted by the secrets, real secrets of meaning, not passwords and signs, I could set out on a path of understanding, or science, of the divinity, not some abstract divinity removed from my proper understanding, but the divinity already resident in myself. This is true empowerment: acknowledging, by meditation, the divinity that is mine, and owning it, being at the centre bounded by the equidistant parts of the circle, at a point where, as a Master Mason, I cannot err, I am truly myself.

It is interesting to note that this view is supported also by Christian theologians. Hans Küng again writes:

Christians today are convinced that the meaning of this life is not simply 'God' or 'the divine' in the abstract, but human beings themselves, the all-embracing humanum. Not just to know God, love God, serve God, but also self-fulfilment, self-development, love of neighbours and those far away. And mustn't above all human relationships be included?

I should say here that it is important to distinguish between self-centred egotism which is negative, and self-awareness, which can lead to so much that is positive.

This is not the only support Hans Küng gives to such a view. He writes:

As a human being I have, in reasonable trust in God, an 'Archimedean point', a firm standpoint from which I can at least determine, move and change 'my world', an absolute I can hold on to. Free commitment to this one absolute gives me great freedom over against all that is relative in this world—no matter how important and powerful it may be. In the end I am responsible only to this God and not to the state or the church, to a party or a firm, to the pope or any leader. This belief in God is thus the anchorage for an alternative basic ethical attitude [whose] centre is freedom and love, and whose focal point . . . new hope and joy in life.

The 'death to self' mentioned earlier is a key to this freedom, and is rendered in parts of our ritual, little vestiges of the spiritual dimension we have all but lost. But the overall effect of this is to make the candidate so unsure of himself and his surroundings that he no longer unthinkingly trusts the material world around him, the evidence of his senses. In each degree he advances through this state of insecurity, expanding his consciousness to embrace a new level in the Temple of the psyche. Initiation may properly occur not during the ceremony itself, but as a consequence of it—the ceremony plants a seed and the actual raising his level of consciousness follows. When this is achieved, when the initiate's heart is open, then he is truly an Entered Apprentice. His initiation takes place on the ground floor of his psyche, that part related to the physical world but separate from it. The candidate has agreed to be deprived, symbolically, of worldly riches. His clothing is half-undone, a metaphor much more striking in the elaborate dress of an 18th century gentleman perhaps than it is today. He has allowed a noose to be placed around his neck, a powerful image of submission. And, most importantly, he has agreed to be deprived of the power

of sight, to be led around in darkness. If we have prepared our candidate properly, in mind as well as physically, he ought by now to feel humbled, submissive, and blind to more than just material light, for how long he does not know. He is going on a journey in darkness and deprived of so much in his everyday life that allows him to feel secure. The object here is to focus the mind away from the sensuality of the world into the candidate's own being and consciousness. He comes a step closer to shedding his materialist outer garment. He will almost certainly feel threatened by sharp objects. His future in this new way of life is far from sure. He is advised against rashness, impetuously rushing forward, and also against retreat, reticence. But note that these risks are so constructed that to avoid the one is to increase the other. He can be neither impetuous nor can he hold back, and by this means he is taught resolute but cautious perseverance.

One of the principal attitudes required of an Entered Apprentice is fidelity to secrets. I believe the concept of Masonic secrets is one of the most misunderstood. We cannot surely mean signs, tokens and words, still less the form and content of our degree ceremonies. These have been so extensively published they can in no circumstances be regarded any more as worth hiding from the profane world. I myself read Walton Hannah's *Darkness Visible* before my initiation and, perversely, it gave me an even greater desire to become a Freemason. No, we are talking about quite different secrets to these.

Freemasonry, viewed as it should be, is not a physical organisation but rather an activity in pursuit of divinity, of greater light. Our secrets are those things we hold dear, secrets of our own creation and creativity, which we are therefore reluctant to expose, much as a novelist dislikes showing his work to others until it is finished. These are also secrets because to disclose them would negate the good effect they would have on future initiates.

The Entered Apprentice is represented by the Rough Ashlar. Kirk MacNulty puts this very well:

While the rock remains in the quarry, it is part of the mass and experiences what the mass experiences. The candidate in the Entered Apprentice degree is about to separate himself out, and to undertake to live his life as an individual, to be a separate stone. It is a step which only he can take; and he can take it only for himself. When he has done it, when he has recognised

himself to be an individual, like the rough ashlar which will never be part of the bedrock again, the Entered Apprentice can never go back. To put it another way, when he has had an insight into his nature, when he has a glimpse of the fact that he really is, inside, at the core of his being the 'Image of God', he can never unknow it.

But of course in the second degree he is going to work on this rough ashlar and make of it a smooth ashlar which, when it is complete, will willingly integrate with his fellows and bear the burden with them, will integrate in the same way that the keystone of an arch must fit smoothly with its adjacent stones in order to support the entirety perfectly.

In the second degree the hidden mysteries of nature and science are not imparted in the course of the ceremony, but the candidate is told that he is permitted to extend his researches into them. Here again, the fruits of the degree become accessible as a result of the work the candidate undertakes subsequent to the ceremony. The mysteries of nature and science are hidden; and by now you will have guessed that they are not hidden because we have something to hide—they are hidden because we cannot yet see them, and they are mysteries because we cannot yet understand them. It requires our own input to make them manifest. It requires us to journey on our Masonic path, and to work. A mystery is of no value if it is 'in your face'; its value lies in the very work we have to do to reveal it. Only the foolish man would confer a university degree on someone who has made no study of the subject. In the first degree we are presented with a ladder depicted on the tracing board, incorporating a great deal of symbolism, but that ladder is a promise for the future; we do not ascend it in the course of the degree. In the second degree, by contrast, we are required to ascend the winding staircase of three, five, seven or more. By the three we can perceive the three lesser lights and their attendant columns; the Corinthian, imparting beauty, referring to the heart; the Doric, imparting strength, referring to the mind, and the Ionic, imparting wisdom and knowledge of self, referring to the soul. By the five we learn of the five orders of architecture and their attendant symbolism. By the seven we enter into the liberal arts and sciences. Time permits only this brief exposition, but this is true work, work to smooth the rough ashlar and make of it something which will be ready for the last and

greatest trial of the third degree.

Nor does time permit me to take you more than fleetingly to the third level of consciousness, parts of which we have already explored here. Suffice to say that, if all has gone well, if we have truly progressed along our Masonic path, we have by the third degree achieved some level of self-knowledge, learned how to free ourselves to focus on our inner world, achieved some inner harmony, peace and joyous fulfilment, so that we truly can be at the centre, imbued with all that divinity bestows on us and requires of us and able, as Freemasons, to discharge our duty to ourselves, and through that to the world around us, to live in harmony with that world and to realise our own potential. There is no greater gift, no greater achievement, no brighter light.

## Through Ritual to Enlightenment

(Continued from page 6)

only to find that much of the masonry as practised in the English Constitution, and indeed in many parts of the world, has forgotten its destiny . . . As a result the learning of ritual has become a drudge and an understanding of its purpose is almost impossible . . . Nevertheless, it has survived for nearly 400 years and possibly more – and as far as I am concerned carries the torch for what could loosely be described as the hermetic tradition. It is my fervent hope that through this Society and other similar initiatives it will rediscover its spiritual heritage and become an active catalyst for the transformation of Man's consciousness.

Worshipful Master, Brethren, I thank you for listening to me with such focused attention. I hope not only to have evoked a perception of our Craft as a spiritual path to self-knowledge, which I believe to have been its original purpose, but also to have forged a few transatlantic bonds in that peculiarly Masonic way that bears so much fruit.

Julian Rees © 2003

### CHANGE OF ADDRESS

Please note that the editor has changed his email address to:

[tonypope@aapt.net.au](mailto:tonypope@aapt.net.au)

# The Traditional Observance Lodge

by Dennis V Chornenky

While many Masons may have heard about European Concept lodges, which are themselves a relatively new concept in American Freemasonry, few have heard of the Traditional Observance lodge. Traditional Observance lodges are similar to European Concept lodges in that they also incorporate higher dues, festive boards, a strict dress code and higher standards of ritual, but differ in that they choose to follow a close observance of the traditional initiatic elements of Continental European and South American Freemasonry.

This observance is characterized by a solemn approach to holding stated communications and conferring degrees, the use of the Chamber of Reflection as part of the initiation ceremony, forming the Chain of Union after the meetings, longer time between degrees and the requirement for candidates to present a paper before the lodge on the lessons of each degree prior to advancement. Traditional Observance lodges are also more likely to use the term *Agape* rather than *Festive Board* to describe the meal which follows the meetings. *Agape* is the ancient Greek word for *love*, and in Freemasonry the term signifies a meal eaten in common by a congregation of Masons in token of Brotherly Love.

A non-profit organization working to promote the study and understanding of traditional Freemasonry called the Masonic Restoration Foundation (MRF) provides education and support for Traditional Observance lodges in recognized jurisdictions. The MRF seeks to foster a network of lodges and individuals of strong spiritual and intellectual character that will help preserve the initiatic tradition within American Freemasonry for future generations.

Members of Traditional Observance lodges believe very strongly that the foremost purpose of Freemasonry is to provide an atmosphere where good men can unite together in a common pursuit of virtue in service to God. The 'work' of a Traditional Observance lodge is not to review minutes or bills, or plan social or philanthropic activities, but rather to create an atmosphere where the members

can learn the lessons of Freemasonry and how they can be inculcated into their daily lives.

This is referred to as *Masonic Formation*, which is the ever continuing process of spiritual and intellectual formation that all Freemasons must undergo in order to improve themselves in Masonry. This term differs from *Masonic Education* in that it refers to a process of growth concerned with much more than intellectual faculties. *Masonic Formation* is the process of fitting the rough ashlar of the imperfect being into the perfect ashlar fit for the divine temple. It is a constant transformation through the use of Masonic symbols, rituals, and teachings.

Everything that occurs in a Traditional Observance lodge is undertaken within this context. Success is viewed as effectively imparting the traditional teachings hidden within Masonic symbols and the spiritual unification of the brethren in such a pursuit. Successful Traditional Observance lodges, though usually maintaining a small membership of less than 50 brothers, retain and engage their members with meaningful human fellowship, stimulating discourse and enriching programs.

Traditional Observance lodges endeavor to make Masonic teachings and philosophy accessible and interesting to the members, and do not shy away from dealing with the spiritual issues and questions that many men begin to find more meaningful as they mature. The Traditional Observance lodge seeks to create an ambience where true learning can occur, by taking the members inward to the core of their being rather than outward toward the profane elements of life.

A typical meeting of such a lodge may go as follows: The brethren, all properly dressed according to the dress code (at minimum black suit, white shirt and black tie), will arrive at the lodge hall, which will be dimly lit by candlelight, with classical music softly playing in the background. If there is a degree, the brethren will maintain complete silence prior to the ceremony.

Otherwise, they will converse quietly over some light refreshments before entering the lodge room and being properly seated.

Once the lodge officers have ceremoniously marched in and the lodge formally opened, the Worshipful Master will call for a period of silence, usually lasting several minutes. Following this, the Master will call for the scheduled papers and pieces of music to be presented in an arranged order. During the meeting there will be no reading of the minutes or any administrative business of any sort (if allowed in the jurisdiction). The music that is presented is usually of a contemplative nature and is viewed as an important component of every meeting, as it contributes to the overall beauty and solemnity of the atmosphere. The music is also intended to acquaint the brethren with the spectrum of Masonic music composed during the 18th century, and to educate them on the profound history of the classical musical tradition and its relationship to the Masonic Mysteries.

The presentation of papers is viewed as an essential aspect of the life of the lodge and promotes the continued study of Masonic lessons by the brethren. The topic of the papers must be relevant to the interests of the lodge, and papers of a strictly historical or biographical nature are rarely entertained in the lodge room, though they may be presented during the *Agape*. Topics considered appropriate for the lodge room are symbolism, initiation, ritual, metaphysics, philosophy and art. These topics and their relationship to Masonry can be found in the context of the major world religions, esoteric movements such as Gnosticism, Hermeticism, Neoplatonism, Rosicrucianism, Kabbalah, and many other Western and Eastern traditions.

Before closing the lodge, the Worshipful Master will call for another period of silence. Once the lodge has been formally closed the brethren will gather around the altar for a ceremony known as the Chain of Union, which is meant to symbolize the common

(Continued on page 11)



# Masonic Traditions for the Twenty-First Century

*by Dennis V Chornenky*

Considering the Craft's current decline in most English-speaking jurisdictions, it is important to consider what is at stake if the organization is to be preserved in its original form and its traditions are to continue to have a meaningful impact on the lives of its members.

Masons should be able to answer three questions if Masonry is to be successful. What is Freemasonry? What is its historical purpose? And what makes it different from other fraternal organizations?

The answer to the first question is that Freemasonry is a traditional initiatic order. While it has taken its modern form during the Enlightenment, its traditions, symbols and lessons, reach back to pre-modern times. If we closely investigate the lives of the individuals who were active in shaping speculative Freemasonry out of its operative roots, and particularly examine their connections to older occult societies and traditions, it becomes clear that speculative Freemasonry was designed to be foremost an initiatic institution through which men could recognize their

true spiritual potential. The courtly philosophical climate of 16th and 17th century Britain, where it did not follow strictly Puritan or Anglican trends, was strongly influenced by the underground tradition sometimes referred to as Arcadia, which encompassed within its philosophy elements of Gnostic, Neo-Platonic, Hermetic, and Kabalistic thought. As Rosicrucianism surfaced in the early 17th century it also showed an affinity to the Arcadian stream of thought.

A close study of the literary works produced during this period reveals a distinct current of symbolism embedded inside seemingly mainstream publications. And to those well versed in Masonic symbolism the central themes of the initiatic tradition become quickly evident upon examination of this literature.

It was precisely out of this philosophical climate, united through organizations such as the Royal Society, and through extensive correspondence that is now well documented, that the most well known proponents of 17th and early 18th century Freemasonry emerged from. Men like Sir Robert Moray, Elias Ashmole, Jean Desaguliers, James Anderson, and their numerous friends and counterparts from all across Europe. Even if some of their writings regarding the history of the Craft may appear questionable to us in light of the evidence now available, it is clear that they viewed Speculative Masonry as a custodian of the initiatic traditions of the past, charged with their propagation and preservation.

The general work associated with the initiatic tradition, and the purpose of Freemasonry, put simply, is to provide an environment where good men can unite together to assist one another in self-improvement and the realization of their true potential. One of the underlying tenets of this initiatic tradition is the belief that if even one individual becomes a better person, the

entire world profits thereby. Being part of the initiatic tradition is what distinguishes Freemasonry from purely social or philanthropic organizations. While there are many different organizations that contribute large sums of money to charity, offer fellowship with like minded men, or provide education, Freemasonry is unique in that it embodies all these things, but is actually focused on offering men a traditional initiation into the mysteries of life and death. The initiatic tradition is the core, defining characteristic of Freemasonry, without which, there would be nothing to differentiate Masonry from other social or philanthropic organizations.

Attempts to make Freemasonry as accessible as other organizations by reducing or eliminating the initiatic elements are likely to bring ruin to the Craft. One could call the new organization which would emerge from such a process anything one likes, but it would no longer be Masonic.

Much of our dilemma arises from the fact that too many men that join are not properly educated about the fraternity. Rather than coming to an understanding of the Craft based on diligent study and thinking, new candidates tend to form their opinions based on the behavior of fellow Masons, who are themselves too often poorly educated about the fraternity's history and philosophy. A disproportionately small number of serious and scholarly men within the organization has led to a general decline over the last several decades.

In efforts to arrest the decline in numbers, many jurisdictions in North America have sought to make Masons faster and to make it easier for them to join by reducing the requirements for membership. Unfortunately, in order to appeal to the greatest amount of people possible, things must generally be reduced to the lowest common denominator. It must be considered,

*(Continued on page 12)*

---

*(Continued from page 10)*

commitment to Masonic ideals and connection with other Masons from all over the world. The brethren will then retire to the *Agape*, which is usually a catered meal with formal toasts, and where a discussion of the main paper presented earlier will take place. In conclusion, Traditional Observance lodges give their members the opportunity to partake in a ritual and sociability that they cannot find anywhere else. Traditional Masonry allows brothers to move their minds from the mundane to the mystical, away from life's petty particulars to attention on its transcendent meaning. While Traditional Freemasonry may not appeal to everyone, it is proving to be a success in more and more jurisdictions around the United States.

(Continued from page 11)

however, that Freemasonry, is designed to appeal to what might be called the *highest* common denominator, that is, good men seeking to improve themselves. Selling ourselves cheap is a sad sign of a desperate organization. If an organization is vibrant and has a strong sense of purpose it will attract good men naturally. Based on the facts, we know this to be the case in most Continental European and South American countries, where Freemasonry does not advertise itself to the public yet its membership continues to grow or remains stable.

This is one of the Masonic traditions that must be considered—Masonry works best when lodges are smaller. Granted, for smaller lodges to be viable economically, they must adopt higher dues, but if quality is to be had, it must be paid for, and men should not be afraid to show that the fraternity is important to them.

Unfortunately, North American Freemasonry has taken a different route for most of the 20th century. When it swung its doors wide open the organization quickly swelled, but it was filled with men that had not taken the time to learn about the real purpose of Freemasonry. Nor could they have, as there was no way the lodges could have so quickly incorporated so many men into the Masonic culture. This is one of the keys to understanding our dilemma—the number of men that any given lodge can effectively initiate and educate is naturally limited.

Initiation is a slow and sensitive process and requires great effort on behalf of both the candidate and the existing members of the lodge. For initiation and Masonic growth to be meaningful and enriching, great care and attention must be afforded to each individual candidate. He must understand that the organization is highly selective, allowing him to feel self-worth and leading him to respect the high standards of the Order. Great time must be spent to educate him about the history, symbolism and philosophy of the Craft if he is to become a Freemason worthy of the title.

Therefore, another tradition that we seem to have lost, that should be emphasized, is the thorough investigation of candidates and meaningful preparatory period. Indeed, this is a demanding tradition that limits the number of candidates that any given lodge can initiate successfully. Doing otherwise, that is, filling up the fraternity

with members who have not been properly educated about the purpose and history of the Craft seems only to have led to the deterioration of Masonic traditions and values.

This, along with the rise of popular culture and high technology, left Freemasonry in North America unprepared to respond appropriately to the social changes that were quickly coming upon the institution. Nor could there have been a proper response, as much of the leadership, poorly versed in Masonic history and the initiatic tradition, could not understand what it was that it should be endeavoring to preserve. Even now, much of what is introduced with the best intentions seems too often to result in further deterioration. The monitors warn us against innovations with good reason.

The facts tell us that we are going to become a much smaller organization over the next decade. But rather than accepting this inevitable fact and making preparations for Masonry to succeed with a smaller membership, it seems that we are too eager to adopt anything that could possibly delay the inevitable, that is, anything that has the potential to bring in members in large numbers. In a sense, this is a kind of denial, and unless it is shaken off soon it is likely to leave North American Masonry unprepared once more for the challenges of the future. But if the right preparatory steps are taken, as Masonry becomes a much smaller organization, it can also become a much stronger organization.

One important thing to understand is that simply adopting one traditional practice here and another there is not going to turn the whole organization around. What is necessary is an all-encompassing approach to the way our lodges can be improved. We know that European Masonry has been very successful in working as small lodges. And we know, whether we like it or not, that our own lodges are also going to become relatively small in the near future.

While it is true that we can consolidate lodges as a means of keeping the dues low, this approach is only going to work for a limited time and does not address the more fundamental problem of having lost our focus and traditions. If we want Masonic traditions to continue to have an impact on the lives of Masons, we need to focus on quality and working out viable models for smaller lodges.

We need higher dues and dress codes as a means of returning dignity to the

institution. We need festive boards and more engaging Masonic programs in order to provide higher quality fellowship. And we need more thorough investigations and more meaningful preparatory periods for candidates if we are to rediscover our original purpose, uniting good men in the pursuit of virtue. We cannot afford to forget that the initiatic tradition is what defines us as Masons.

Keeping these things in mind, Masonry will doubtless overcome its future challenges and survive for many years to come. But the North American Masonic experience of the last century must teach us that Masonry cannot go wholesale—that the number of men entering the fraternity must be limited to how many men can effectively be initiated and educated. We must learn and understand that Freemasonry, if it is to be true to its designs, does not lower its standards but demands that individuals raise theirs.

## Book Reviews

(Continued from page 3)

lost secret of Freemasonry, but he does state in the final chapter:

The original lost secret of Freemasonry – or at least one of them – appears to be the very secret that fascinated the construction of the Giza pyramids and the building of the Jerusalem Temple. It was a levitical [*sic*] technology from the earliest of times, and one which is only now being discovered by modern science . . . The technique was one of superconductive levitation . . . It was the time-honoured Mat-benu [the Light of the Stone] of the Mason Word, combined with the extraordinary properties of Orbital Rearranged Monatomic Elements, once known to all as the Philosophers' Stone.

It takes 350 pages to get to this conclusion!

I am glad I didn't pay full price for this book, and should have not weakened, but waited until the Public Library got it in.

*Neil Wynes Morse*

—and, hopefully, for the next issue:

